

Joint Publication 1-05



Religious Affairs in Joint Operations



13 November 2009



PREFACE

1. Scope

This publication provides doctrine for religious affairs in joint operations. It also provides information on the chaplain's roles as the principal advisor to the joint force commander (JFC) on religious affairs and a key advisor on the impact of religion on military operations. It further provides information on the chaplain's role of delivering and facilitating religious ministries in joint operations.

2. Purpose

This publication has been prepared under the direction of the Chairman of the Joint Chiefs of Staff. It sets forth joint doctrine to govern the activities and performance of the Armed Forces of the United States in joint operations and provides the doctrinal basis for interagency coordination and for US military involvement in multinational operations. It provides military guidance for the exercise of authority by combatant commanders and other JFCs and prescribes joint doctrine for operations, education, and training. It provides military guidance for use by the Armed Forces in preparing their appropriate plans. It is not the intent of this publication to restrict the authority of the JFC from organizing the force and executing the mission in a manner the JFC deems most appropriate to ensure unity of effort in the accomplishment of the overall objective.

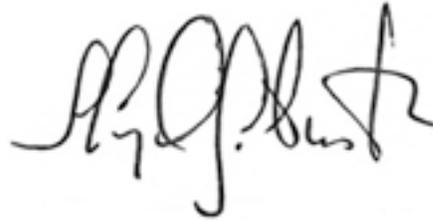
3. Application

a. Joint doctrine established in this publication applies to the Joint Staff, commanders of combatant commands, subunified commands, joint task forces, subordinate components of these commands, and the Services.

b. The guidance in this publication is authoritative; as such, this doctrine will be followed except when, in the judgment of the commander, exceptional circumstances dictate otherwise. If conflicts arise between the contents of this publication and the contents of Service publications, this publication will take precedence unless the Chairman of the Joint Chiefs of Staff, normally in coordination with the other members of the Joint Chiefs of Staff, has provided more current and specific guidance. Commanders of forces operating as part of a multinational (alliance or coalition) military command should follow multinational doctrine and procedures ratified by the

United States. For doctrine and procedures not ratified by the United States, commanders should evaluate and follow the multinational command's doctrine and procedures, where applicable and consistent with US law, regulations, and doctrine.

For the Chairman of the Joint Chiefs of Staff:

A handwritten signature in black ink, appearing to read "Lloyd J. Austin III". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

LLOYD J. AUSTIN III
Lieutenant General, USA
Director, Joint Staff

**SUMMARY OF CHANGES
REVISION OF JOINT PUBLICATION 1-05
DATED 9 JUNE 2004**

- **Changes the title from “Religious Support in Joint Operations” to “Religious Affairs in Joint Operations”**
- **Improves definition of the role and function of the Joint Force Chaplain (JFCH) at the strategic echelon**
- **Introduces and defines the new concept of “religious affairs” as consisting of two major capabilities of chaplains--religious advisement and religious support**
- **Introduces language defining the role and function of the Religious Support Senior Enlisted Leader in the Joint force**
- **Provides clear language on the role of the chaplain as advisor, in particular, the role of the chaplain as a liaison with religious leaders in military engagements at the strategic and operational echelons**
- **Introduces the National Guard Bureau (NGB) as a Joint organization and the role and function of the NGB-Office of the Chaplain**
- **Introduces the role of the JFCH in homeland defense and consequence management**
- **Revises Appendix A: Religious Estimate providing a comprehensive matrix used to assess the implications of religion on planning**

Intentionally Blank

TABLE OF CONTENTS

	PAGE
EXECUTIVE SUMMARY	vii
CHAPTER I	
BASIS OF RELIGIOUS SUPPORT	
• Introduction	I-1
• Authorities	I-1
• The Noncombatant Status of the Chaplain	I-2
• The Combatant Status of Enlisted Support Personnel	I-2
CHAPTER II	
FUNDAMENTALS, RELATIONSHIPS, AND DUTIES	
• Fundamentals	II-1
• Functional Descriptions	II-2
• Service, Inter-Service, and Joint Relationships	II-3
• Functions	II-7
• Religious Affairs Throughout Levels of War	II-9
• Enlisted Religious Support Personnel Roles and Responsibilities	II-11
• Religious Affairs in Interorganizational Coordination	II-12
CHAPTER III	
THE ROLE OF RELIGIOUS AFFAIRS IN JOINT OPERATIONS	
• Religious Support Team Participation in Military Engagement	III-1
• Chaplain Liaison in Support of Military Engagement	III-4
APPENDIX	
A Religious Estimate	A-1
B References	B-1
C Administrative Instructions	C-1
GLOSSARY	
Part I Abbreviations and Acronyms	GL-1
Part II Terms and Definitions	GL-3
FIGURE	
II-1 Religious Affairs	II-1
II-2 Tasks of Joint Force Chaplains	II-8
II-3 Religious Support Teams Integrated into Levels of War	II-10

Intentionally Blank

EXECUTIVE SUMMARY COMMANDER'S OVERVIEW

- **Changes the title from “Religious Support in Joint Operations” to “Religious Affairs in Joint Operations”**
- **Improves definition of the role and function of the Joint Force Chaplain (JFCH) at the strategic echelon**
- **Introduces and defines the new concept of “religious affairs” as consisting of two major capabilities of chaplains--religious advisement and religious support**
- **Introduces language defining the role and function of the Religious Support Senior Enlisted Leader in the Joint force**
- **Provides clear language on the role of the chaplain as advisor, in particular, the role of the chaplain as a liaison with religious leaders in military engagements at the strategic and operational echelons**
- **Introduces the National Guard Bureau (NGB) as a Joint organization and the role and function of the NGB-Office of the Chaplain**
- **Introduces the role of the JFCH in homeland defense and consequence Management**
- **Revises Appendix A: Religious Estimate providing a comprehensive matrix used to assess the implications of religion on planning used to assess the implications of religion on planning**

Overview

Scope.

This publication provides doctrine for religious affairs in joint operations. It also provides information on the chaplain's roles as the principal advisor to the joint force commander (JFC) on religious affairs and a key advisor on the impact of religion on military operations. It further provides information on the chaplain's role of delivering and facilitating religious ministries in joint operations.

Basis of Religious Support

Role of the chaplain.

Chaplains have always been an integral part of the US military. US military chaplaincies are characterized by interfaith structure and pluralistic cooperation. The role of chaplaincies is to accommodate religious needs, to support welfare and morale, and to help the command understand the complexities of religion with regard to its personnel and mission.

Authorities.

The Constitution, law, and policy support the free exercise of religion. Title 10, United States Code (USC), provides for the appointment of officers as chaplains in the Military Departments. Chaplains have rank without command, and dual roles as religious leader and staff officer.

Responsibilities.

Military commanders are responsible to provide for the free exercise of religion of those under their authority. Religious support to the personnel of each Service is provided by Service component commanders with the joint force commander (JFC) providing guidance and oversight. The chaplain serves as the principal advisor to the commander regarding the impact of religion on military operations. All major headquarters (HQ), including joint HQ, provide for the management of religious affairs.

Chaplains are considered noncombatants but may take part in planning and advising on appropriate matters; enlisted religious support personnel are classified as combatants.

The *Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field* identifies chaplains as protected personnel. Service regulations classify chaplains as noncombatants. Chaplains may participate in operational planning and advise the command and staff on matters as appropriate, consistent with this noncombatant status. Enlisted religious support (RS) personnel are considered combatants and are without special protected status.

Fundamentals, Relationships, and Duties

Commanders are responsible for religious affairs, supported and assisted by the chaplain.

Religious affairs are the commander's responsibility and consist of the combination of religious support and religious advisement. In planning and execution, commanders and staffs consider the possible impact of religion in the operational area and area of influence.

Chaplains assist the combatant commander (CCDR) and subordinate JFCs by enabling the expression of faith or spiritual principles for all assigned personnel, and guard against religious discrimination within the command. Commanders are responsible for the religious accommodation of joint force personnel. Chaplains provide for religious worship, rites, sacraments, ordinances, and ministrations.

Religious affairs comprise religious support and religious advisement.

As a special staff officer, the chaplain advises the commander and staff on moral and ethical decision-making, and morale and personal issues, may advise on religious dynamics within the operational area, and sometimes may be tasked with certain liaison functions. Chaplains execute the commander's religious affairs program through religious advisement and religious support.

Religious advisement.

Religious advisement is the practice of informing the commander on the impact of religion on joint operations. Chaplains provide religious advisement consistent with their noncombatant status.

Religious support.

Religious support consists of the provision and facilitation of religious worship, pastoral counseling, and accommodating the free exercise of religion for all personnel; advising the JFC on ethics, morals, and morale; and providing pastoral care, counseling, and coaching. Religious support teams (RSTs) deliver training and education. An RST normally consists of a chaplain and an enlisted religious support person.

Military Departments.

The Chiefs of Chaplains of the Military Departments provide advice to the Secretaries of the Military Departments and Service Chiefs. The Chiefs of Chaplains can provide joint commanders significant "reach-back" capabilities and expertise in religious affairs. They ensure that active duty and reserve chaplains and enlisted RS personnel are trained and equipped to provide religious support.

Armed Forces Chaplains Board.

The Armed Forces Chaplains Board (AFCB) consists of the chief and deputy chief of chaplains from each Military Department. The AFCB advises the Secretary of Defense (SecDef) on religious, ethical, and moral matters for the Services, and on various policy matters

to include, but not limited to, religious affairs, moral and ethical standards and the training, equipping and assignment of religious affairs personnel.

National Guard Bureau.

The National Guard Bureau (NGB) is a joint activity of DOD. The Director, National Guard Bureau Office of the Chaplain (NGB-OC), directs, oversees, develops, and implements activities of the NGB-OC for the Chief, National Guard Bureau (CNGB) and serves as a principal advisor to the Service Chief of Chaplains on religious matters relating to the National Guard (NG). NGB-OC may advise CCDRs on NG religious affairs that pertain to the combatant command, and is the channel of communications on all religious matters pertaining to the nonfederalized NG among the DOD components, the several states, and territories. Joint Force HQ (JFHQ)-State coordinates religious support with the NGB-OC. When federalized, RSTs are under the operational control of the JFC and guidance of the Joint Force Chaplain (JFCH).

Joint Staff Chaplain.

The Joint Staff (JS) Chaplain advises the Chairman of the Joint Chiefs of Staff and the JS, assists the combatant command chaplains with advice on religious affairs, and provides pastoral care to JS and the Office of the Chairman.

Joint Force Chaplain (JFCH).

A Joint Force Chaplain (JFCH) position is established at the combatant command, the subordinate unified command, and joint task force (JTF) level, as the principal adviser to a commander on religious affairs. The JFCH is a member of a commander's personal staff. Services and Service components retain authority for managing religious affairs within their forces, subject to the policy of the CCDR and the coordinating guidance of the JFCH.

Functional Combatant Command Chaplain.

The functional combatant command chaplain provides advice to the CCDR and staff on religious affairs specific to the command's mission, and is a personal staff officer, supported by a staff of RST personnel.

Geographic Combatant Command Chaplain.

JFCHs supporting the geographic combatant commands manage religious support with both a strategic and operational emphasis. Their role mirrors that of the JS chaplain with a specific focus on issues pertaining to

their area of responsibility (AOR). The geographic combatant command chaplain is a personal staff officer, supported by a staff section of RST personnel.

US Joint Forces Command Chaplain.

US Joint Forces Command (USJFCOM) Command Chaplain has the normal responsibilities of RSTs serving on senior-level staffs, as well as certain special responsibilities. These include reviewing all joint doctrine for religious affairs relevancy; assisting in coordination of combatant command religious support requests for forces; assisting JS and combatant commands in liaison with Service force providers; supporting the integration of joint training and education into Service chaplain schools; coordinating educational opportunities for joint-level RST members; serving as observer/trainer for Joint Task Force (JTF) RST training at the Joint Warfighting Center; participating in JTF exercises worldwide; and collecting, analyzing, and organizing joint RS lessons and after action reports, for integration into joint doctrine, training, and education activities.

Joint Task Force (JTF) Chaplain.

The JTF chaplain is the principal advisor to the commander on religious support and is a key staff contributor on religious advisement, for requesting, coordinating, and providing religious support for the JTF, and coordinating with commanders regarding the employment of RSTs as necessary.

Service and Functional Command Chaplains.

Service and functional component command chaplains coordinate with the combatant command chaplain and deliver RS to personnel assigned or attached to the component command.

Joint Religious Support (RS) requirements.

Joint RS requirements are determined and validated in accordance with existing joint processes. Chaplains do not normally task subordinate chaplains directly.

The chaplain in a joint environment.

The chaplain's tasks differ in a joint environment in relationship to the echelon the chaplain is serving. The more senior a chaplain, the more the chaplain functions as a staff officer and functional manager of religious support for the JFC, rather than as a direct provider of religious support.

JFCH duties.

The JFCH assists the JFC assists in planning as it

applies to the integration of religious affairs in joint operations; advises on all matters of religion, morals, ethics, quality of life, and morale as well as ethical and moral implications of plans, policies, operations, and strategies; advises subordinate JTF RSTs; supervises assigned staff; prepares religious support portions of plans/annexes and participates in identifying religious affairs requirements; trains RSTs as appropriate; identifies RS materiel, force structure, and facilities requirements; plans chaplaincy force structure and integrates requirements in the CCDR's requests for forces. The JFCH also coordinates with appropriate legal agencies regarding religious affairs matters and recommends policy for decommissioning and disposition of religious items, equipment and infrastructure.

Religious affairs across the levels of war.

The JFCH coordinates religious affairs and employment of RSTs as necessary to accomplish the assigned mission. Religious affairs requirements vary at the tactical, operational, and strategic levels of war.

Strategic.

JFCH responsibilities at the strategic level include advising the CCDR on religious matters affecting the AOR; coordinating the provision of RS with JS, Service, JTF, and multinational force command chaplains; engaging with senior military leadership and national religious officials as directed and consistent with a noncombatant status; advising partner nation chaplains; preparing appropriate portions of theater plans, orders, and directives; and developing and recommending strategic command policy regarding religious issues.

Operational.

Operational-level responsibilities include advising the JFC on religious matters affecting the operational area; coordinating the provision of RS with higher, adjacent, and subordinate HQ command chaplains; regional chaplain liaison initiatives in coordination with the combatant command chaplain; engaging with regional senior military and religious officials consistent with a noncombatant status; preparing RS portions of operation plans, orders, and directives; and developing and recommending operational command policy regarding religious issues.

Tactical.

Tactical level religious support is a Service component responsibility. This includes advising the commander on religious matters affecting the operational area; managing religious support in coordination with higher, adjacent, and subordinate HQ command chaplains; and preparing RS portions of unit-level plans, orders, and directives.

Enlisted religious support personnel.

The Army or Air Force Chaplain's Assistant (CA) or the Navy Religious Program (RP) specialist provides enlisted support to the chaplain. The RS senior enlisted leader (SEL) is the principal enlisted advisor to the command chaplain. The RS SEL analyzes, manages, and executes religious support requirements; advises RS enlisted personnel in subordinate organizations; advises SEL and staff; supports operations, exercises, engagements, and outreach; manages RS resources and sustainment; integrates, coordinates, or provides security as required; Additional skills may include functional knowledge of world religions and religious dynamics of indigenous populations; arranging opportunities to promote religious cooperation, understanding, and support; developing and providing mentorship for emerging military chaplaincies; coordinating efforts for regional military working groups and military-to-military programs advising senior level noncommissioned officers on religious, moral, and ethical issues.

Interorganizational relationships.

When authorized, the JFCH establishes relationships with organizations to enhance capabilities, promote interoperability, and advise the commander in support of mission requirements. This may include US interagency, intergovernmental, multinational, nongovernmental organizations, research institutions, and/or contractors.

The Role Of Religious Affairs In Joint Operations

Religious affairs actions vary with the types and phases of operations.

Religious affairs in joint military operations will require a variety of actions supporting different types and phases of operations.

Activities outside of combat.

There are many types of activities that commanders conduct outside of combat operations. RST involvement in such activities may include liaison and

coordination in support of the commander's theater security cooperation program, to include participation in humanitarian and civic assistance missions; establishing relationships with local religious leaders in consultation with the combatant command Chaplain; consistent with their noncombatant status, building and maintaining partnership capacity by assisting other militaries in regard to their own military chaplaincies; building relationships and collaborating with other government agencies, NGOs, and intergovernmental organizations (IGOs).

Combat operations.

Before, during and after combat operations, consistent with their noncombatant status and with the law of armed conflict, chaplains may be involved in planning and coordinating pastoral presence; caring for the wounded and honoring the dead; advising on appropriate chaplain liaison in support of military operations; ensuring the JFC and staff understand the constraints and restraints related to the noncombatant status of chaplains; coordinating for RST replacements.

Other operations.

Other operations that may require religious advisement and religious support include peace operations, stability operations, foreign humanitarian assistance and disaster response, noncombatant evacuation operations, detainee operations, homeland defense, civil support and military engagement. Each of these has its own particular characteristics, requirements and legal considerations which must be fully understood. During catastrophic events, a family assistance center may be activated, where RSTs may provide RS to authorized DOD personnel.

CONCLUSION

This publication establishes doctrine and guidance for the Armed Forces of the United States regarding religious affairs in the joint force environment and joint operations. It describes the major responsibilities and functions of the joint force commander, joint force chaplain, enlisted religious support personnel and religious support teams regarding religious affairs in joint force settings and operations.

CHAPTER I BASIS OF RELIGIOUS SUPPORT

“And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that National Morality can prevail in exclusion of religious principle.”

Washington’s Farewell Address, Writings of George Washington, 35:229

1. Introduction

a. Chaplains served with American forces in the colonial militias of the 1600s and have remained an integral part of the United States military since the formation of the Continental Army and Navy in 1775. US military chaplains are a unique manifestation of America’s commitment to the values of freedom of conscience and spiritual choice proclaimed in her founding documents. US military chaplaincies are characterized by interfaith structure and pluralistic cooperation.

b. The Services maintain chaplaincies to accommodate religious needs, to support welfare and enhance morale, and to help the command understand the complexities of religion with regard to its personnel and mission, as appropriate. As military members, chaplains are uniquely positioned to assist Service members, their families, and other authorized personnel with the challenges of military service as advocates of spiritual, moral, and ethical maturity and resiliency. Uniformed chaplaincies are essential in fulfilling the government’s, and especially the Department of Defense’s (DOD’s), responsibilities to all members of the Armed Forces of the United States.

2. Authorities

a. The Constitution, law, and policy support the free exercise of religion. For example, Title 10, United States Code (USC), Sections 3073, 3547, 5142, and 8067, provides for the appointment of officers as chaplains in the Army, Navy, and Air Force. The Navy directs its Chaplain Corps to provide chaplains for the Marine Corps, the Coast Guard, and the Merchant Marines. Chaplains have rank without command (Title 10, USC, Sections 3581, 5945, and 8581), and function in the dual roles of religious leader and staff officer. Department of Defense directive (DODD) 1300.17, *Accommodation of Religious Practices within the Military Services*, describes the commander’s responsibility for religious accommodation.

b. Military commanders are responsible to provide for the free exercise of religion of those under their authority as directed by joint publication (JP) 1, *Doctrine for the Armed Forces of the United States*. Religious support to the personnel of each Service is the responsibility of their Service component commander with the joint force commander (JFC) providing guidance and oversight. DODD 1304.19, *Appointment of Chaplains for the Military Departments*, establishes DOD-wide policy that requires the Services to appoint chaplains to support commanders. It states, in part, that chaplains shall “serve as the principal advisor to commanders for all issues regarding the impact of

religion on military operations.” Department of Defense instruction (DODI) 5100.73, *Major Department of Defense Headquarters Activities*, directs that all major headquarters (HQ), including joint HQ, provide for the management of religious affairs within the organization.

3. The Noncombatant Status of the Chaplain

Article 24 of the *Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field* identifies chaplains as protected personnel in their function and capacity as ministers of religion. Service regulations further prohibit chaplains from bearing arms and classify chaplains as noncombatants. As noncombatants, chaplains must not engage directly or indirectly in combatant duties. Chaplains will not conduct activities that compromise their noncombatant status. Consistent with their noncombatant status, chaplains may participate in operation planning and will advise the command and staff on matters as appropriate. Chaplains may not advise on religious or cultural issues in the operational area where the law of armed conflict specifically restricts such activities. Chaplains must not function as intelligence collectors or propose combat target selection. However, chaplains can provide input as to what constitutes religious structures or monuments of antiquity in a particular operational area, but do not advise on including or excluding specific structures on the no-strike list or target list. See Articles 4, 6, 7, 9, 10, 11, 24, 28, and 47 of the *Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in the Armed Forces in the Field* for more information of a chaplain as used in the context of this Convention. As required by DODI 1000.1, *Identity Cards Required by the Geneva Conventions*, chaplains shall not be required to remove chaplain insignia.

4. The Combatant Status of Enlisted Support Personnel

Enlisted religious support (RS) personnel, Army, Air Force chaplain assistants (CAs), and Navy religious program specialists (RPs) are combatants and, therefore, are without special protected status. They are trained to use lethal force effectively and appropriately. Service doctrine defines their role as combatants. Additionally, the chaplain must be attuned to the issue of supervision of the enlisted support personnel to ensure their employment does not jeopardize the chaplains protected status.

CHAPTER II FUNDAMENTALS, RELATIONSHIPS, AND DUTIES

“The US Constitution proscribes Congress from enacting any law prohibiting the free exercise of religion. The Department of Defense places a high value on the rights of members of the Military Services to observe the tenets of their respective religions.”

Department of Defense Instruction 1300.17, *Accommodation of Religious Practices within the Military Services*

1. Fundamentals

a. Religious affairs are the commander’s responsibility (see Figure II-1). Religious affairs consist of the combination of religious support and religious advisement. The management of religious affairs requires fully informed and committed command support, communication, coordination, and collaboration. It is a mutual effort to create and sustain the most responsive and relevant service possible. It is built upon mutual respect and partnership from the combatant command and the Service component commands to the lowest level.



Figure II-1. Religious Affairs

b. Throughout planning and execution commanders and their staffs consider the possible impact of religion throughout the operational area and area of influence. Religious beliefs and practices not only influence the adversary, they influence the civilians and their societies within the operational area and may even impact the ideology or functioning of the government.

c. Chaplains and enlisted religious support personnel assist the combatant commander (CCDR) and subordinate JFCs by enabling the expression of faith or spiritual principles for all assigned personnel. They also guard against religious discrimination of any kind within the command. Commanders are responsible for the religious accommodation of joint force personnel. Chaplains, assisted by enlisted religious support personnel, provide for religious worship, rites, sacraments, ordinances, and ministrations.

d. As a special staff officer, the chaplain advises the commander and other staff members on moral and ethical decision-making, and morale and personal issues (e.g., relational concerns, pre- and post-deployment family counseling, and memorial observances). Additionally, based on the particular knowledge and experience of the individual, and consistent with their noncombatant status, chaplains may advise the commander and staff members on various religious dynamics within the operational area. On occasion, they may also be tasked with accomplishing certain liaison functions, particularly with indigenous religious leaders and faith-based nongovernmental organizations (NGOs) operating in the operational area. Commanders should ensure that such tasks do not create the appearance of favoring a particular religion or any religion.

2. Functional Descriptions

Religious affairs describe the JFC's responsibility to understand the role of religion as it affects the range of military operations and to provide for the free exercise of religion for authorized personnel. Chaplains execute the commander's religious affairs program through religious advisement and providing religious support described as follows:

a. **Religious advisement** is the practice of informing the commander on the impact of religion on joint operations to include, but not limited to: worship, rituals, customs, and practices of US military personnel, international forces, and the indigenous population. Chaplains provide religious advisement consistent with their noncombatant status.

For more information, see Appendix A, "Religious Estimate."

b. **Religious support** consists of:

(1) The provision and facilitation of religious worship, pastoral counseling, and DOD support to accommodate the free exercise of religion for all authorized

personnel. JFCs should be advised that when chaplains are tasked to minister to foreign nationals, chaplains offer confidential communications.

(2) Advising the JFC on ethics, morals, and morale. In the performance of the chaplain's primary duties of religious accommodation and pastoral care, the chaplain may offer advice to the commander regarding the chaplain's unique perspective and role as a religious ministry professional.

For further information on the qualifications of religious ministry professionals, refer to DODI 1304.28, Guidance for the Appointment of Chaplains for the Military Departments.

(3) Pastoral care, counseling, and coaching which attend to personal and relational needs. This includes relational counseling by chaplains which may be enhanced by their proximity and immediate presence, distinguished by confidentiality, and imbued with professional wisdom and genuine respect for human beings. Such counseling is most effective when based on strong relationships developed in the context of shared life in the same unit. Some examples of care are: work-space visitation, counseling, coaching on military life, pre- and post-deployment training for Service members and their families, crisis prevention and response, family life programs, memorial observances, and combat casualty care. Religious support teams (RSTs) strengthen community life by delivering training and education to Service members and other authorized personnel.

c. **An RST** normally consists of a chaplain and an enlisted religious support person, who may come from the same or different Service components.

3. Service, Inter-Service, and Joint Relationships

a. **Military Departments.** The Chiefs of Chaplains of the Military Departments provide advice to the Secretaries of the Military Departments and Service Chiefs as they carry out their respective Title 10, USC, responsibilities for organizing, training, and equipping US military forces. Although the Military Departments are not part of the chain of command for joint US military operations, the Chiefs of Chaplains can provide joint force chaplains (JFCHs) with significant "reach-back" capabilities and expertise in religious affairs. The Chiefs of Chaplains ensure active duty and reserve chaplains and enlisted RS personnel are trained and equipped to provide religious support when required, in support of combatant command requirements.

b. **Armed Forces Chaplains Board (AFCB).** The AFCB consists of the chief and deputy chief of chaplains from each of the military departments. In accordance with DODI 5120.08, *Armed Forces Chaplains Board*, the AFCB advises Secretary of Defense (SecDef) on religious, ethical, and moral matters for the Services. The AFCB also advises SecDef on the following policy matters: the protection of the free exercise of religion; acquisition, professional standards, requirements, training, and assignment of military chaplains; all religious support providers; procurement and utilization of

supplies, equipment, and facilities for religious use; promotion of dialogue with civilian organizations regarding religious issues; and promotion of joint military endeavors for the delivery of ministry by the Services throughout the DOD whenever practicable.

c. **The National Guard Bureau (NGB)** is a joint activity of DOD. The Director, National Guard Bureau Office of the Chaplain (NGB-OC), directs, oversees, develops, and implements activities of the NGB-OC for the Chief, National Guard Bureau (CNGB). The Director, NGB-OC, serves as a principal advisor to the Service Chief of Chaplains on religious matters relating to the National Guard (NG). NGB-OC supports the CNGB as an advisor to the CCDRs on NG religious affairs that pertain to the combatant command missions, support planning, and coordination for activities as requested by the Chairman of the Joint Chiefs of Staff or the CCDRs. NGB-OC is the channel of communications on all religious matters pertaining to the NG (non-federalized) among the DOD components, the several states, and territories. The military response to extraordinary events that requires DOD civil support (CS) will be a coordinated effort between the NG in state active duty or Title 32, Title 10, and Title 14 USC forces. NG RSTs, under supervision of commanders and coordination with the Joint Force Headquarters-State (JFHQ-State) chaplain, will normally be the first military RSTs on the scene during a catastrophic incident. JFHQ-State coordinates RS with the NGB-OC. However, once federalized, RSTs are under the operational control of the JFC and guidance of the JFCH.

d. The Joint Staff (JS) Chaplain advises the Chairman of the Joint Chiefs of Staff and the JS on, and assists the combatant command chaplains with, the following:

(1) The constitutional free exercise of religion and related matters impacting DOD, the JS military personnel, and their families.

(2) The dynamics of religion and potential mission impacts across the range of military operations.

(3) The integration of RSTs into joint force organizations in order to coordinate defense-wide religious support.

(4) Religious, moral, and ethical issues related to policies, programs, initiatives, exercises, and operations.

(5) Combatant command religious affairs priorities, in coordination and consultation with the command chaplains of the combatant commands.

(6) Religious aspects of functional policy and joint operations, in coordination with the Office of the Secretary of Defense through the AFCB and the Service Chiefs of Chaplains.

(7) Provide pastoral care to JS and the Office of the Chairman.

e. A JFCH position is established at the combatant command, the subordinate unified command, and joint task force (JTF) level of command. The JFCH is the principal adviser to a commander on religious affairs. The JFCH is a member of a commander's personal staff and reports directly to the commander. The JFCH should normally select the senior chaplain from the joint force to be the JFCH, who may or may not be from the JFC's own Service. The JFCH issues coordinating guidance to subordinate component commanders and chaplains under the authority of the commander to optimize religious support within the joint force. Services and Service components retain authority for managing religious affairs within their forces, subject to the policy of the CCDR and the coordinating guidance of the JFCH.

f. The functional combatant command chaplain provides advice to the CCDR and staff on religious affairs specific to the command's mission. The functional combatant command chaplain is a personal staff officer, supported by an appropriate staff section of RST personnel, who:

(1) Provides strategic- and operational-level advice and situational awareness for the CCDR and staff on all matters related to religion, ethics, and morale.

(2) Engages with senior military chaplains and local religious leaders as directed by the CCDR.

(3) Exercises functional supervision over the administration of RS within the command.

(4) Reviews available religious affairs capabilities for supporting command missions, and recommends the allocation of religious resources to prevent or eliminate unnecessary duplication and overlap of functions among supporting RS assets.

(5) Oversees the collection of religious lessons learned from supporting RSTs and the distribution of religious lessons learned to joint and Service repositories.

g. The JFCHs supporting the geographic combatant commands manage religious support with both a strategic and operational emphasis. The role of the geographic combatant command chaplain mirrors that of the JS chaplain with a specific focus on joint operational issues pertaining to their area of responsibility (AOR). JFCHs also supervise the RS aspects of the theater security cooperation programs within their AORs and coordinate the management of RS among subordinate unified commands, JTFs, and functional and Service components, as approved by the geographic combatant commander (GCC). The geographic combatant command chaplain is a personal staff officer, supported by an appropriate staff section of RST personnel, who:

(1) Provides strategic- and operational-level advice and situational awareness for the GCC and staff on all matters related to religion, ethics, and morale.

(2) Engages with senior military chaplains, local and national religious leaders, and others, as directed by the CCDR.

(3) When requested or directed by the commander, assists with the development of professional chaplaincies in militaries in the AOR in support of building partnership capacities in the areas of good governance, human dignity, and religious freedom.

(4) Exercises functional supervision over the administration of RS within the command.

(5) Reviews available religious affairs capabilities for supporting command missions, and recommends the allocation of religious resources to prevent or eliminate unnecessary duplication and overlap of functions among supporting RS assets.

(6) Oversees the collection of religious lessons learned from supporting RSTs and the distribution of religious lessons learned to joint and Service repositories.

h. US Joint Forces Command (USJFCOM) Command Chaplain. In addition to the normal responsibilities of RSTs serving on senior-level staffs, some of the special responsibilities of the USJFCOM chaplain include the following:

(1) Reviews and determines religious affairs relevancy for all JPs.

(2) Assists manpower in coordinating combatant command RS requests for forces (RFFs) requirements and individual augmentees (IAs) submitted via the Global Force Management process.

(3) Assists JS and combatant commands in liaison with Service force providers for meeting special short term RS requirements, such as supporting special seasonal religious needs.

(4) Supports the integration of joint training and education, based on emergent doctrine and operations, into Service chaplain schools.

(5) Coordinates educational opportunities for joint-level RST members.

(6) Serves as observer/trainer for JTF RST members training at the Joint Warfighting Center and participates in JTF exercises worldwide, as appropriate.

(7) Collects, analyzes, and organizes joint RS lessons and after action reports, and integrates them into current joint doctrine, training, and education initiatives.

i. The JTF is the most common type of joint force command established to accomplish a specific mission in a geographic area or perform a particular function. The JTF chaplain is the principal advisor to the commander on religious support and is a key

staff contributor on religious advisement. The JTF chaplain is responsible for requesting, coordinating, and providing religious support for the JTF, including coordinating with commanders regarding the employment of RSTs as necessary to accomplish the assigned mission.

For a more detailed discussion of combatant command, subordinate unified command, and JTF organizations, responsibilities, and functions, see JP 1, Doctrine for the Armed Forces of the United States, and JP 3-0, Joint Operations.

j. Service and functional component command chaplains are responsible for coordinating with the combatant command chaplain and delivering RS to personnel assigned or attached to the component command.

(1) A functional component is normally, but not necessarily, composed of forces of two or more Military Departments. Functional components include the joint force air component commander, joint force land component commander, joint force maritime component commander, and joint force special operations component commander. A functional component command chaplain, like a JTF chaplain, is the principal advisor to the commander on religious affairs. The functional component chaplain coordinates with the combatant command chaplain.

(2) Service component command chaplains advise the Service component commander on issues that are Service specific. In addition, the Service component chaplain coordinates with the combatant command chaplain and appropriate JFCH on all matters that relate to the component command's supporting mission.

4. Functions

General. Joint RS requirements are determined and validated in accordance with existing joint processes. RSTs need to be well-integrated into their staffs and must use command reporting and tasking procedures. Chaplains must understand the limits of their tasking authority. Official tasking comes from appropriate command authority. Chaplains do not normally task subordinate chaplains directly.

a. Figure II-2 shows conceptually how the chaplain's tasks differ in a joint environment in relationship to the echelon the chaplain is serving. The more senior a chaplain, the more the chaplain functions as a staff officer and functional manager of religious support for the JFC, rather than as a direct provider of religious support.

b. The JFCH assists the JFC with the ambiguity and uncertainty of religious affairs in a complex operational environment. Thus, the JFCH assists in planning as it applies to the integration of religious affairs in joint operations. Religious affairs planning is based on the situation and is detailed, systematic, and continuous.

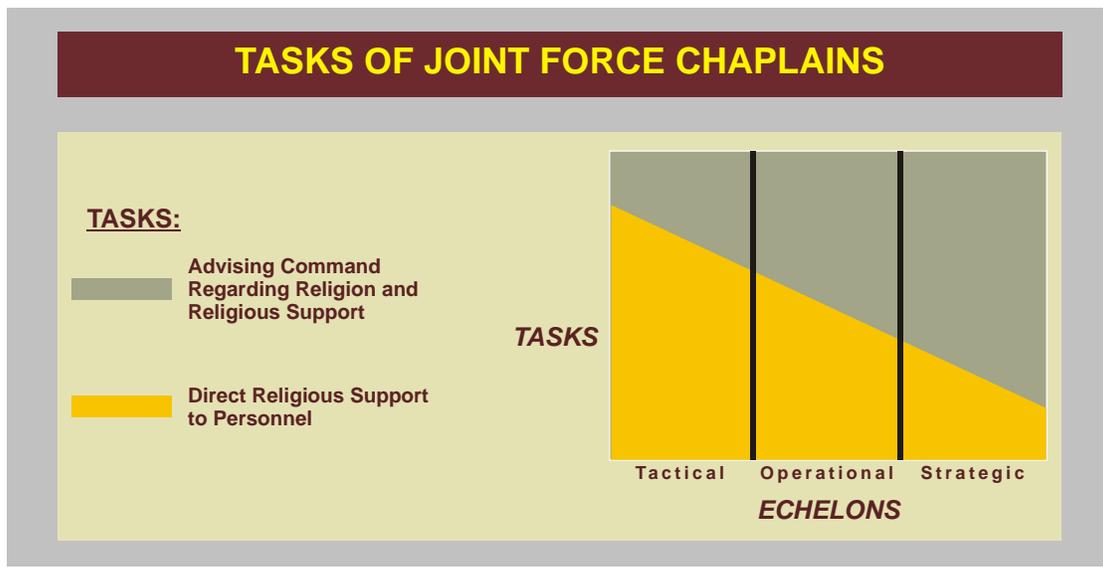


Figure II-2. Tasks of Joint Force Chaplains

c. JFCH Functions

(1) **Advise.** The JFCH advises the JFC and staff on all matters of religion, morals, ethics, quality of life, and morale. Chaplains also advise the JFC and staff on matters pertaining to the ethical/moral implications of plans, policies, operations, and strategies. The JFCH advises subordinate JTF RSTs on the conduct of religious affairs.

For more information, see Appendix A, “Religious Estimate.”

(2) **Supervise.** The JFCH supervises assigned staff in order to communicate command religious priorities, assess and direct religious affairs activities, answer specific religious inquiries, facilitate unity of effort, and enhance lines of communication and situational awareness. The JFCH also provides functional oversight and guidance to subordinate JTF RSTs.

(3) **Plan.** The JFCH prepares religious support portions of plans/annexes and participates in identifying religious affairs requirements during crisis action planning. The JFCH ensures that required religious support capabilities are identified and included in the command RFFs and request for IAs.

(4) **Train.** The JFCH seeks opportunities to train RSTs in related tasks identified in Chairman of the Joint Chiefs of Staff Manual (CJCSM) 3500.04E, *Universal Joint Task Manual* and amplified in the *Joint Mission-Essential Task List*. (See Field Manual [FM] 7-15, *Army Universal Task List*; Air Force Doctrine Directive 1-1, *Air Force Task List*; Chief of Naval Operations Instruction 3500.38; Marine Corps Order 3500.26; and US Coast Guard Commandant Instruction 3500.1B, *Universal Naval Task List*.)

(5) **Resource.** The JFCH identifies RS materiel, force structure, and facilities requirements. The JFCH plans chaplaincy force structure to meet force deployment requirements, special religious holidays, and sacramental duties; the JFCH integrates these RS forces requirements in the CCDR's RFFs. The JFCH coordinates with appropriate legal agencies to develop responsive methods to receive and acknowledge private donations, mailings, and unique religious articles. The JFCH recommends command policy for the decommissioning of sensitive religious articles, clothing, chapels, and the return of such items to the sustainment base.

5. Religious Affairs Throughout Levels of War

The JFCH is responsible for coordinating religious affairs and the employment of RSTs as necessary to accomplish the assigned mission. Religious affairs requirements vary at the tactical, operational, and strategic levels of war (see Figure II-3). Decisions made and actions executed at one level can impact others.

a. Examples of responsibilities at the strategic level include:

- (1) Advising the CCDR on religious matters affecting the AOR.
- (2) Coordinating the provision of RS with JS, Service, JTF, and multinational force command chaplains as appropriate.
- (3) Engaging with senior military leadership and national religious officials as directed by the commander and consistent with their noncombatant status. Commanders should ensure that such tasks do not create the appearance of favoring a particular religion or any religion.
- (4) Advising partner nation chaplains with the development of their professional chaplaincies, as requested by chaplains of partner nations and approved by the JFC.
- (5) Preparing appropriate portions of theater plans, orders, and directives.
- (6) Developing and recommending strategic command policy regarding religious issues.

b. Examples of operational-level responsibilities include:

- (1) Advising the JFC on religious matters affecting the operational area.
- (2) Coordinating the provision of RS with higher, adjacent, and subordinate HQ command chaplains.

RELIGIOUS SUPPORT TEAMS INTEGRATED INTO LEVELS OF WAR				
LEVEL	UNIT	INVOLVES	AREA	UNIVERSAL JOINT TASK LIST
Strategic National (SN)	Joint Staff	National policy development and national government-to-government interactions	World	SN 4.3.2 - Coordinate Defense wide Religious Support
Strategic Theater (ST)	Combatant Command	Regional military strategy, derived from policy that provides a framework for conducting operations	Area of Responsibility	ST 4.2.5 - Provide Religious Ministry Support within Theater
Operational (OP)	Component	List the tactical employment of forces to national and military strategic objectives through the design and conduct of operations using operational art	Joint Operations Area (JOA)	OP 4.4.6 - Provide Religious Ministry Support in the JOA
Tactical	Division, Brigade, Combat Team, Regiment, Strike Group, Wing, etc.	Focuses on planning and executing battles, engagements, and activities to achieve military objectives assigned to tactical units or task forces	Operations Area	ART 4.2.4-Plan religious support operations; MCT 4.6.2.2-Provide religious ministries support; NTA 4.4.5-Advise command on spiritual, moral, and morale issues; AFTA 4.4.6.1-Provide religious observances AFTA 4.4.6.2-Provide pastoral care; AFTA 4.4.6.3-Advise commanders on religious matters
Legend: AFTA - Air Force task ART - Army task MCT - Marine Corps task NTA - Navy task				
The three levels of war - strategic, operational, and tactical - help clarify the links between national strategic objectives and tactical				

Figure II-3. Religious Support Teams Integrated into Levels of War

(3) Executing regional chaplain liaison initiatives in coordination with the combatant command chaplain and at the direction of the commander.

(4) Engaging with regional senior military and religious officials consistent with their noncombatant status. Commanders should ensure that such tasks do not create the appearance of favoring a particular religion or any religion.

(5) Preparing RS portions of operation plans, orders, and directives.

(6) Developing and recommending operational command policy regarding religious issues (e.g., religious facility use, literature distribution, ecclesiastical correspondence and visitors, NGO, and humanitarian assistance).

c. Tactical religious support is a Service component responsibility. Examples of tactical level responsibilities include:

(1) Advising the commander on religious matters affecting the operational area.

(2) Managing religious support in coordination with higher, adjacent, and subordinate HQ command chaplains.

(3) Preparing RS portions of unit-level plans, orders, and directives.

6. Enlisted Religious Support Personnel Roles and Responsibilities

The Army or Air Force CA or the Navy RP provides enlisted support to the chaplain. The RS senior enlisted leader (SEL) is the principal enlisted advisor to the command chaplain. Services train their respective CA/RP to work directly within their service chaplaincy prerogatives. The skills vary by service and mission set. The JFCH and RS SEL understand the service-connected tasks and structure the delivery of religious support to maximize the differences into a cohesive, seamless program of support.

a. The RS SEL:

(1) Analyzes, manages, and executes diverse religious support requirements.

(2) Advises RS enlisted personnel in subordinate organizations and their SEL regarding religious affairs issues and activities.

(3) Advises SEL and staff.

(4) Supports operations, exercises, engagements, and outreach.

(5) Manages RS resources and sustainment.

(6) Integrates, coordinates, or provides security as required.

b. Additional skills may include:

(1) Functional knowledge regarding world religions and the religious dynamics of indigenous populations.

(2) Arranging opportunities to promote religious cooperation, understanding, and support.

(3) Developing and providing mentorship for emerging military chaplaincies.

(4) Coordinating efforts for formal regional military working groups and military-to-military programs advising senior level noncommissioned officers on the religious, moral, and ethical issues related to policies and programs.

7. Religious Affairs in Interorganizational Coordination

When authorized, the JFCH establishes relationships with organizations in order to enhance capabilities, promote interoperability, and advise the commander in support of mission requirements. Examples of interorganizational coordination are:

a. Interagency: Department of State (DOS), Federal Bureau of Investigation, United States Agency for International Development (USAID), and etc.

b. Intergovernmental: United Nations, North Atlantic Treaty Organization, African Union, and etc.

c. Multinational: America, Britain, Canada, Australia, New Zealand, and etc.

d. Nongovernmental: International Red Cross/Crescent, World Vision, and etc.

e. Research Institutions.

f. Contractors.

CHAPTER III

THE ROLE OF RELIGIOUS AFFAIRS IN JOINT OPERATIONS

“An operational commander, however well trained in the military issues, who is ignorant of or discounts the importance of religious belief can strengthen his enemy, offend his allies, alienate his own forces, and antagonize public opinion. Religious belief is a factor he must consider in evaluating the enemy's intentions and capabilities, the state of his own forces, his relationship with allies, and his courses of action.”

**Paul R. Wrigley, “The Impact of Religious Belief in the Theater of Operations,”
Naval War College Review, Spring 1996**

1. Religious Support Team Participation in Military Engagement

Religious affairs in joint military operations will require a variety of actions supporting different types and phases of operations. Close coordination should be maintained among the RSTs of the combatant command, Service components, JTFs, and other subordinate units involved in joint military operations. In addition to the responsibilities described in Chapter II, “Fundamentals, Relationships, and Duties,” the list below is meant to illustrate some of the special considerations that RST members may need to consider; it is by no means an exhaustive list.

a. There are many types of activities that commanders conduct outside of combat operations. RST involvement in such activities may include:

(1) Liaison and coordination activities throughout the operational area and with subordinate units in support of the commander's theater security cooperation program. This includes participation in humanitarian and civic assistance missions.

(2) When directed by the commander, establishing relationships with appropriate local religious leaders in consultation with the combatant command chaplain.

(3) As requested or directed by the commander and consistent with their noncombatant status, building and maintaining partnership capacity by assisting other militaries in establishing or improving their own military chaplaincies.

(4) Building relationships and collaborating with other government agencies, NGOs, and intergovernmental organizations (IGOs).

b. **Combat Operations.** Consistent with their noncombatant status and in compliance with restrictions set forth in the law of armed conflict, chaplains may be involved in one or more of the following activities before, during, and after combat operations:

(1) Planning and coordinating to ensure pastoral presence for the spiritual well-being of the Service members.

(2) Caring for the wounded and honoring the dead.

(3) Advising on appropriate chaplain liaison in support of military operations.

(4) Ensuring the JFC and staff understand the constraints and restraints, as defined by the noncombatant status of chaplains.

(5) Coordinating for RST replacements.

c. **Peace Operations.** Peace operations include peacekeeping, peace enforcement, peacemaking, peace building, and conflict prevention efforts. The RST supporting peace operations must understand the unique requirements of each kind of peace operation. RSTs will be involved in many of the activities mentioned in paragraph 1a, above.

d. **Stability Operations.** Stability operations can present some of the most challenging and complex ethical situations that commanders face. An essential component of stability operations is working effectively with the larger interagency community, especially the DOS and USAID. RSTs supporting stability operations need to understand the special requirements of such operations, and should consult DODD 3000.5, *Military Support for Stability, Security, Transition, and Reconstruction Operations (SSTR)*, and JP 3-57, *Civil-Military Operations*. In these circumstances RSTs pay particular attention to interagency coordination and to coordinating with the combatant command chaplain in advising the JFC on religious affairs.

e. **Foreign Humanitarian Assistance and Disaster Response.** These operations are characterized by a crisis event and the limited time available for RST planning, preparation, and response. As an example, refugees, displaced persons, and evacuees may be considered as special challenges.

For more information on foreign humanitarian assistance, see JP 3-29, Foreign Humanitarian Assistance.

f. **Noncombatant Evacuation Operations (NEOs).** When directed, the JFCH will be responsible for coordinating RS for US forces in the JTF conducting the NEO, other participating forces, and evacuees as authorized. RSTs should be familiar with JP 3-68, *Noncombatant Evacuation Operations*.

g. **Detainee Operations.** Military chaplains do not generally provide direct religious support to detainees. Should the GCC determine a requirement to provide direct military chaplain support to detainees, communications between the chaplains and the detainees will be privileged to the extent provided by Military Rule of Evidence 503 and appropriate Military Department policies.

See JP 3-63, Detainee Operations, for more information.

h. Homeland Defense (HD) and Civil Support. RSTs must understand the interrelationship between HD and CS operations, and anticipate the potential for transition between these mission areas or simultaneous HD and CS operations. RSTs must consider how legal authorities and command responsibilities differ based upon mission area, i.e., Title 32, Title 14, and Title 10, USC. RSTs must also address coordination and collaboration with interagency, multinational, nongovernmental, and faith-based partners in the planning process. RSTs anticipate, plan, equip, train for, and effectively respond to natural disasters, terrorist attacks, or chemical, biological, radiological, or nuclear events.

For an updated list of national and state disaster relief organizations see the National Voluntary Organizations Active in Disaster website at www.nvoad.org.

(1) **Homeland Defense.** US Northern Command, US Pacific Command, and US Southern Command are primarily responsible for the coordination of RS for HD. RSTs provide RS to forces conducting HD in the air, land, and maritime domains during the range of military operations. Regardless of the operation, RS tasks, plans, and execution are similar. RSTs will follow command direction, joint and Service policy, supervisory chaplain guidance, and legal counsel regarding permissible chaplain activities in HD operations. RS during multinational events will be governed by appropriate agreements and plans with consideration for national differences and command guidance.

For additional guidance see JP 3-27, Homeland Defense.

(2) **Civil Support.** RSTs may be collocated with the joint field office in the joint operations area in order to coordinate with the appropriate emergency support function organizations. During CS operations, the RST deploys for the primary purpose of providing RS to authorized DOD personnel. CS operations present unique challenges, including:

(a) Parameters for interaction with non-DOD civilians.

(b) Local, state, territorial, tribal, and federal law enforcement and emergency response personnel and/or their chaplains.

For additional guidance see JP 3-28, Civil Support.

(3) **Legal Considerations.** RSTs deploy during CS operations for the purpose of providing RS to authorized Armed Forces personnel. The Establishment Clause of the US Constitution and current DOD legal guidance generally prohibits chaplains from providing RS to the civilian population, other than in specific emergency situations. RSTs will not normally provide RS to persons unaffiliated with the Armed Forces, absent, explicit, and unambiguous tasking from proper authority. Examples are traditional open services and authorized support to persons under the care, control, or custody of the Armed Forces. However, incidental support may be provided to persons

not affiliated with the Armed Forces during the execution of an authorized mission when the following four criteria (also known as “the Four Prong Test”) are met:

(a) The support must be individually and personally requested in an emergency situation, whereby the need is immediate, unusual, and unplanned.

(b) The need must be acute. Acute needs are those which are of short duration, prone to rapid deterioration, and in need of urgent and immediate care. The necessary provision of “last rites” is the clearest, but not the only example of such needs.

(c) The requested support must be incapable of being reasonably rendered by members of the clergy unaffiliated with the Armed Forces. Time, distance, and the state of communications may require such a determination to be made on the spot, by the chaplain, based on the information available at the time.

(d) The support must be actually incidental. Such support incurs no incremental monetary cost and does not significantly detract from the primary role of the RST.

Based upon the above four criteria for intervention, RSTs may assist mortuary operations and recovery personnel. See JP 4-06, Mortuary Affairs, for more information.

(4) **Family Assistance Center.** During catastrophic events, a family assistance center may be activated. RSTs in the family assistance center provide RS to authorized DOD personnel and coordinate with civilian spiritual care providers as directed or required.

See JP 3-28, Civil Support, for more information.

2. Chaplain Liaison in Support of Military Engagement

“During the Spanish American War, General John J. (Black Jack) Pershing, used his chaplain in the Philippines as a liaison with Catholic clergy in the north and Muslim leaders in the south in an attempt to ease hostilities.”

“Military Chaplains as Peace Builders Embracing Indigenous Religions in Stability Operations,” William Lee, et al., February 2006

a. In many situations, clergy-to-clergy communication is preferred by the indigenous religious leader. Military chaplains with the requisite knowledge, experience, and training/education have religious legitimacy that may directly contribute positively to the JFC’s mission.

(1) **Military engagement** is the routine contact and interaction between individuals or elements of the Armed Forces of the United States and those of another nation's armed forces, or foreign and domestic civilian authorities or agencies to build trust and confidence, share information, coordinate mutual activities, and maintain influence.

(2) Chaplain liaison in support of military engagement is any command-directed contact or interaction where the chaplain, as the command's religious representative, meets with a leader on matters of religion to ameliorate suffering and to promote peace and the benevolent expression of religion. It is a focused and narrow role that addresses religion in human activity without employing religion to achieve a military advantage. These activities can take place during any phase of an operation and may have implications at all levels of operations. Some parameters for chaplain liaison in support of military engagement are as follows:

(a) Do not conduct chaplain liaison unless directed by the commander and in concert with strategic intent.

(b) Do not compromise noncombatant status.

(c) Do not function as intelligence collector.

(d) Do not engage in manipulation and/or deception operations.

(e) Do not take the lead in formal negotiations for command outcomes.

(f) Do not identify targets for combat operations.

(g) Commanders should be aware that authorizing chaplains to minister to foreign nationals also allows the chaplains to have confidential communications during the ministry.

(h) Chaplains should coordinate chaplain liaison with other staff and non-staff agencies of the command.

b. Chaplains involved in chaplain liaison maintain dialogue with indigenous religious leaders, communities, NGOs, IGOs, and other actors as directed by the commander.

Intentionally Blank

APPENDIX A RELIGIOUS ESTIMATE

When developing the religious estimate, the JFC may receive assessments and input relative to religious advisement from various subject matter experts. Chaplains participate in the development of religious estimates consistent with their noncombatant status. The following considerations can be used to develop the religious estimate to be used in religious advisement.

1. How do US political goals for this situation interface with the religious sensibilities of the host nation concerned and the local communities in the operational area?

a. How is the host nation affected by the religious preferences of regional neighbors or global religious perceptions and pressures?

b. What host nation cultural religious perceptions or practices conflict with US positions on democracy, personal dignity, religious tolerance/pluralism, and separation of religion/state?

c. How is the host nation's political and diplomatic process influenced by religious persuasion?

2. How does religious liaison facilitate the commander's intent, end state, and operation or campaign plan objectives?

a. Which lines of operations can religious liaison support?

b. What are the measures of effectiveness for religious liaison initiatives?

c. How are the objectives of religious liaison communicated to other levels of command?

d. How can US military policies in the host nation support or offend religious preferences?

e. How can religious liaison be reinforced by interagency organizations, IGOs, or NGOs?

f. What is the type, amount, and duration of religious liaison that the command will support?

g. How do branches/sequels address ongoing operations and religious liaison? What is the chaplain's role in the plans and preparation? What accurate and timely advice can be offered? Where is the best information and wisdom to be found?

3. What religious practices (or religions) directly affect the host nation decision-making process?

4. How does religion affect the principles of law and justice?
5. How does religion affect the use of force, civilian and military?
6. How does religion affect reconciliation, treaties, and a sustainable peace? What host nation religious principles and practices are available?
7. How does religion affect economic prosperity, distribution of income, and religiously factored concepts of economic justice?
8. How does religion affect social structures: class, caste, tribe, region, and occupation?
9. What is the relationship between religion and freedom of communication? Access to media? Restrictions?
10. What is the relationship between the state and education? Does the state sponsor religious schools? To what extent is there control of access to education, success based on religious bias, teaching materials, licensure of teachers, and other religiously factored elements?
11. How does the state use mass media to regulate or promote religious access and content? (television, radio, and Internet)
12. What religious entities or organizations are formally and informally recognized by the state?
13. What is the role of religious leadership? What is the extent of their influence?
14. What is the role of the US military with global, regional, and indigenous faith based organizations (e.g., missionary, church, and religious NGOs)?
15. What considerations are important in the interagency and joint force environments with regard to religious factors?
16. What is the impact of US and global media coverage of religious issues in the host nation and the region?
17. What are the ongoing religiously factored conflicts in the host nation? What is the level of repression of minority religious groups?
18. What is the impact of a US/multinational presence on the religious life of the area? Does it support religious freedom and values? Incite violence?

APPENDIX B REFERENCES

The development of JP 1-05 is based upon the following primary references:

1. Federal Statutory Laws

- a. Goldwater-Nichols Department of Defense Reorganization Act of 1986, Public Law 99-433 (codified in various sections of Title 10 USC, especially Sections 164 and 167).
- b. Title 10, USC, “Armed Forces,” Sections 3073, 3547, 5142, and 8067.
- c. Title 14, USC, “Coast Guard,” Part I, Chapter I, Section 3, and VII, Section 145.
- d. Title 32, USC, “National Guard,” Section 502 (f).
- e. Title 50, USC, “War and National Defense.”

2. Department of Defense Directives and Instructions

- a. DODI 1300.17, *Accommodation of Religious Practices Within the Military Services*.
- b. DODD 1304.19, *Appointment of Chaplains for the Military Departments*.
- c. DODD 3000.5, *Military Support for Stability, Security, Transition, and Reconstruction (SSTR) Operations*.
- d. DODD 5100.01, *Functions of the Department of Defense and Its Major Components*.
- e. DODI 1000.1, *Identity Cards Required by the Geneva Conventions*.
- f. DODI 1300.19, *DOD Joint Officer Management Program*.
- g. DODI 1304.28, *Guidance for the Appointment of Chaplains for the Military Departments*.
- h. DODI 5100.73, *Major DOD Headquarters Activities*.
- i. DODI 5120.08, *Armed Forces Chaplains Board*.

3. Chairman of the Joint Chiefs of Staff Instructions and Manuals

- a. Chairman of the Joint Chiefs of Staff Instruction (CJCSI) 1301.01C, *Individual Augmentation Procedures*.

- b. CJCSI 1800.01C, *Officer Professional Military Education Policy*.
- c. CJCSI 3150.25D, *Joint Lessons Learned Program*.
- d. CJCSI 3500.01E, *Joint Training Policy and Guidance for the Armed Forces of the United States*.
- e. CJCSM 3122.01A, *Joint Operation Planning and Execution System (JOPES), Volume I: Planning Policies and Procedures, Enclosure R*.
- f. CJCSM 3122.02C, *Joint Operation Planning and Execution System, Volume III: Crisis Action Time-Phased Force and Deployment Data Development and Deployment Execution*.
- g. CJCSM 3122.03C, *Joint Operation Planning and Execution System, Volume II: Supplemental Planning Formats*.
- h. CJCSM 3500.03B, *Joint Training Manual for the Armed Forces of the United States*.
- i. CJCSM 3500.04E, *Universal Joint Task Manual*.

4. Joint Publications

- a. JP 1, *Doctrine for the Armed Forces of the United States*.
- b. JP 1-02, *Department of Defense Dictionary of Military and Associated Terms*.
- c. JP 3-0, *Joint Operations*.
- d. JP 3-08, *Interorganizational Coordination During Joint Operations, Volumes I and II*.
- e. JP 3-16, *Multinational Operations*.
- f. JP 3-27, *Homeland Defense*.
- g. JP 3-28, *Civil Support*.
- h. JP 3-29, *Foreign Humanitarian Assistance*.
- i. JP 3-33, *Joint Task Force Headquarters*.
- j. JP 3-57, *Civil-Military Operations*.
- k. JP 3-61, *Public Affairs*.

- l. JP 4-06, *Mortuary Affairs*.
- m. JP 5-0, *Joint Operation Planning*.

5. Army Publications

- a. Army Regulation 165-1, *Chaplain Activities in the United States Army*.
- b. FM 1-05, *Religious Support*.

6. Navy Publications

- a. Secretary of the Navy Instruction 1730.7, *Religious Ministry Support Within the Department of the Navy*.
- b. Naval Warfare Publication 1-05, *Religious Ministry in the United States Navy*.
- c. Chief of Naval Operations Instruction 1730.1D, *Religious Ministry in the Navy*.

7. Air Force Publications

- a. Air Force Policy Directive 52-1, *Chaplain Service*.
- b. Air Force Instruction 52-101, *Chaplain Service Planning and Organizing*.
- c. Air Force Instruction 52-104, *Chaplain Service Readiness*.

8. Marine Corps Publications

- a. Marine Corps Manual, *Chaplains and Religious Affairs*.
- b. Marine Corps Warfighting Publication 6-12, *Religious Ministry Support in the USMC*.
- c. Marine Corps Reference Publication (MCRP) 6-12B, *Religious Lay Leaders Handbook*.
- d. MCRP 6-12A, *Religious Ministry Team Handbook*.
- e. MCRP 6-12C, *Commanders Handbook for Religious Ministry Support*.

9. Coast Guard Publication

Commandant, United States Coast Guard Instruction M1730.4B, *Religious Ministries Within the Coast Guard*.

Intentionally Blank

APPENDIX C
ADMINISTRATIVE INSTRUCTIONS

1. User Comments

Users in the field are highly encouraged to submit comments on this publication to: Commander, United States Joint Forces Command, Joint Warfighting Center, ATTN: Joint Doctrine Group, 116 Lake View Parkway, Suffolk, VA 23435-2697. These comments should address content (accuracy, usefulness, consistency, and organization), writing, and appearance.

2. Authorship

The lead agent and the JS doctrine sponsor for this publication is the Office of Religious Affairs.

3. Supersession

This publication supersedes JP 1-05, 9 June 2004, *Religious Support in Joint Operations*.

4. Change Recommendations

a. Recommendations for urgent changes to this publication should be submitted:

TO: CDRUSSOCOM MACDILL AFB FL//SOKF-J7-DD//
INFO: JOINT STAFF WASHINGTON DC//J7-JEDD//
CDRUSJFCOM SUFFOLK VA//JT10//

Routine changes should be submitted electronically to Commander, Joint Warfighting Center, Joint Doctrine Group, and info the Lead Agent and the Operational plans and interoperability directorate of a joint staff and Joint Force Development (J-7)/JEDD via the CJCS JEL at <http://www.dtic.mil/doctrine>.

b. When a JS directorate submits a proposal to the Chairman of the Joint Chiefs of Staff that would change source document information reflected in this publication, that directorate will include a proposed change to this publication as an enclosure to its proposal. The Military Services and other organizations are requested to notify the Joint Staff J-7 when changes to source documents reflected in this publication are initiated.

c. Record of Changes:

CHANGE NUMBER	COPY NUMBER	DATE OF CHANGE	DATE ENTERED	POSTED BY	REMARKS
---------------	-------------	----------------	--------------	-----------	---------

5. Distribution of Publications

Local reproduction is authorized and access to unclassified publications is unrestricted. However, access to and reproduction authorization for classified JPs must be in accordance with DOD 5200.1-R, *Information Security Program*.

6. Distribution of Electronic Publications

a. The J-7 will not print copies of JPs for distribution. Electronic versions are available on JDEIS at <https://jdeis.js.mil> (NIPRNET), and <https://jdeis.js.smil.mil> (SIPRNET) and on the JEL at <http://www.dtic.mil/doctrine> (NIPRNET).

b. Only approved joint publications and joint test publications are releasable outside the combatant commands, Services, and Joint Staff. Release of any classified JP to foreign governments or foreign nationals must be requested through the local embassy (Defense Attaché Office) to DIA Foreign Liaison Office, PO-FL, Room 1E811, 7400 Pentagon, Washington, DC 20301-7400.

c. CD-ROM. Upon request of a JDDC member, the J-7 will produce and deliver one CD-ROM with current JPs.

GLOSSARY
PART I — ABBREVIATIONS AND ACRONYMS

AFCB	Armed Forces Chaplains Board
AOR	area of responsibility
CA	chaplain assistant
CCDR	combatant commander
CJCSI	Chairman of the Joint Chiefs of Staff instruction
CJCSM	Chairman of the Joint Chiefs of Staff manual
CNGB	Chief, National Guard Bureau
CS	civil support
DOD	Department of Defense
DODD	Department of Defense directive
DODI	Department of Defense instruction
DOS	Department of State
FM	field manual (Army)
GCC	geographic combatant commander
HD	homeland defense
HQ	headquarters
IA	individual augmentee
IGO	intergovernmental organization
JFC	joint force commander
JFCH	joint force chaplain
JFHQ-State	Joint Force Headquarters-State
JP	joint publication
JS	Joint Staff
JTF	joint task force
MCRP	Marine Corps reference publication
NEO	noncombatant evacuation operation
NG	National Guard
NGB	National Guard Bureau
NGB-OC	National Guard Bureau - Office of the Chaplain
NGO	nongovernmental organization
RFF	request for forces
RP	religious program specialist
RS	religious support
RST	religious support team

Glossary

SecDef
SEL

secretary of defense
senior enlisted leader

USAID
USC
USJFCOM

United States Agency for International Development
United States Code
United States Joint Forces Command

PART II — TERMS AND DEFINITIONS

Unless otherwise annotated, this publication is the proponent for all terms and definitions found in the glossary. Upon approval, JP 1-02, *Department of Defense Dictionary of Military and Associated Terms*, will reflect this publication as the source document for these terms and definitions.

civil support. Department of Defense support to US civil authorities for domestic emergencies, and for designated law enforcement and other activities. Also called CS. (JP 1-02. SOURCE: JP 3-28)

combatant command chaplain. The senior chaplain assigned to the staff of, or designated by, the combatant commander to provide advice on religion, ethics, and morale of assigned personnel and to coordinate religious ministries within the combatant commander's area of responsibility. (JP 1-02. SOURCE: JP 1-05)

command chaplain. The senior chaplain assigned to or designated by a commander of a staff, command, or unit. (JP 1-02. SOURCE: JP 1-05)

homeland defense. The protection of United States sovereignty, territory, domestic population, and critical defense infrastructure against external threats and aggression or other threats as directed by the President. Also called HD. (JP 1-02. SOURCE: JP 3-27)

interagency coordination. Within the context of Department of Defense involvement, the coordination that occurs between elements of Department of Defense, and engaged US Government agencies for the purpose of achieving an objective. (JP 1-02. SOURCE: JP 3-0)

intergovernmental organization. An organization created by a formal agreement (e.g., a treaty) between two or more governments. It may be established on a global, regional, or functional basis for wide-ranging or narrowly defined purposes. Formed to protect and promote national interests shared by member states. Examples include the United Nations, North Atlantic Treaty Organization, and the African Union. Also called IGO. (JP 1-02. SOURCE: JP 3-08)

joint force chaplain. The military chaplain designated by the joint force commander to serve as the senior chaplain for the joint force. Also called the JFCH. (Approved for inclusion in JP 1-02.)

lay leader. None. (Approved for removal from JP 1-02.)

military engagement. Routine contact and interaction between individuals or elements of the Armed Forces of the United States and those of another nation's armed forces, or foreign and domestic civilian authorities or agencies to build trust and confidence, share information, coordinate mutual activities, and maintain influence. (JP 1-02. SOURCE: JP 3-0)

nongovernmental organization. A private, self-governing, not-for-profit organization dedicated to alleviating human suffering; and/or promoting education, health care, economic development, environmental protection, human rights, and conflict resolution; and/or encouraging the establishment of democratic institutions and civil society. Also called NGO. (JP 1-02. SOURCE: JP 3-08)

operational area. An overarching term encompassing more descriptive terms for geographic areas in which military operations are conducted. Operational areas include, but are not limited to, such descriptors as area of responsibility, theater of war, theater of operations, joint operations area, amphibious objective area, joint special operations area, and area of operations. Also called OA. (JP 1-02. SOURCE: JP 3-0)

religious advisement. The practice of informing the commander on the impact of religion on joint operations to include, but not limited to: worship, rituals, customs and practices of US military personnel, international forces, and the indigenous population. (Approved for inclusion in JP 1-02.)

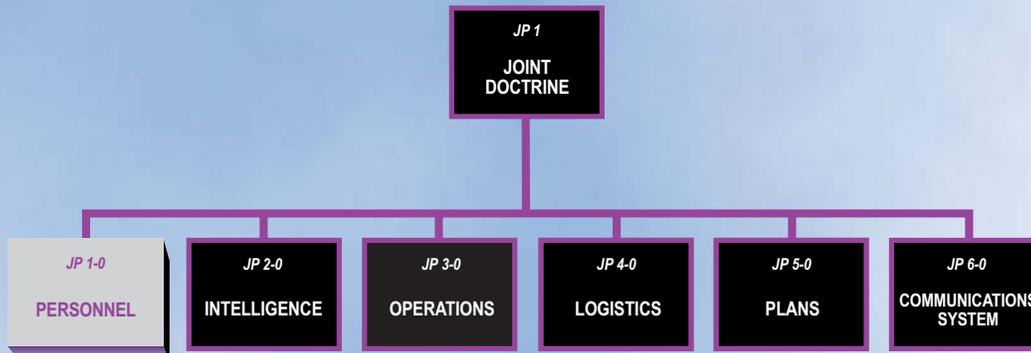
religious affairs. The combination of religious support and religious advisement. (Approved for inclusion in JP 1-02.)

religious support. Chaplain facilitated free exercise of religion through worship, religious and pastoral counseling services, ceremonial honors for the dead, crisis intervention, and advice to the commander on matters pertaining to morals, ethics, and morale as affected by religion. (This term and its definition modify the existing term and its definition and are approved for inclusion in the next edition of JP 1-02.)

religious support plan. A plan that describes how religious support will be provided to all members of a joint force. When approved by the commander, it may be included as an annex to an operation plan. Also called RSP. (JP 1-02. SOURCE: JP 1-05)

religious support team. A team that is composed of at least one chaplain and one enlisted support person. Religious support teams assigned at Joint Staff and combatant command level may be from different Services; those assigned at joint task force and below are normally from the same Service. The team works together in designing, implementing, and executing the command religious program. Also called RST. (JP 1-02. SOURCE: JP 1-05)

JOINT DOCTRINE PUBLICATIONS HIERARCHY



All joint publications are organized into a comprehensive hierarchy as shown in the chart above. **Joint Publication (JP) 1-05** is in the **Personnel** series of joint doctrine publications. The diagram below illustrates an overview of the development process:

