

Joint Guide 1-05



For



RELIGIOUS AFFAIRS IN JOINT OPERATIONS



1 February 2018



Unclassified

PREFACE

1. Scope

This guide provides information for the conduct of religious affairs in joint operations. It explains the chaplain's roles as principal advisor to the joint force commander (JFC) on religious affairs and as key advisor on the impact of religion on military operations. It also describes the religious support team's role in advising and delivering religious support.

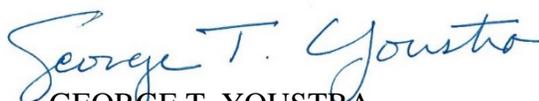
2. Purpose

This guide has been prepared under the direction of the Chairman of the Joint Chiefs of Staff (CJCS). This guide provides military guidance to assist with the exercise of authority by combatant commanders and other JFCs, and prescribes tenets for operations and training. It provides military guidance for use by the Armed Forces in preparing and executing their plans and orders. It is not the intent of this guide 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 objectives.

3. Application

This guide does not establish joint policies, processes, or procedures, but is a compilation of such to provide military guidance on supporting national security objectives. This guide is authoritative and provides a bridge between extant practice, lessons learned, concepts, and joint doctrine; as such, will be followed except when, in the judgment of the commander, exceptional circumstances dictate otherwise. If conflicts in this guide arise with contents of a joint publication in the joint doctrine hierarchy, the joint publication will take precedence. If conflicts arise between the contents of this guide and the contents of Service publications, this guide will take precedence. 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 US, 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, Joint Chiefs of Staff:



GEORGE T. YOUSTRA
Chaplain, Colonel, USAF
Chief, Religious Affairs,
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**SUMMARY OF CHANGES
REVISION OF JOINT PUBLICATION 1-05
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- **Clarifies chaplain’s responsibility to assist Service members with ethical, religious, moral, and spiritual wellbeing, and resiliency.**
- **Clarifies chaplain’s position of having rank without command.**
- **Adds the US Army’s new position title, religious affairs specialist, for enlisted personnel.**
- **Reorders material in a more logical manner, especially regarding service, inter-service, and joint relationships.**
- **Redefines the responsibilities of the Director, Office of the National Guard Bureau Joint Chaplain, in accordance with Chief National Guard Bureau Instruction 0100.01, *Organization of the National Guard Bureau*.**
- **Adds requirement for geographic and functional combatant command chaplains to define and develop training to meet combatant command mission.**
- **Adds requirement for geographic and functional combatant command chaplains to establish religious support agreements that enable interoperability and increase strategic access.**
- **Clarifies guidance for religious leader engagements, to ensure that engagements do not favor a particular religion or religious leader.**
- **Ensures that the “four pronged test” is retained and clarified for religious support in defense support of civil authorities.**

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EXECUTIVE SUMMARY COMMANDER'S OVERVIEW

- **Discusses the Basis for Religious Affairs**
 - **Outlines the Fundamentals of Religious Affairs**
 - **Describes the Role of Religious Affairs in Joint Operations**
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Basis for Religious Affairs

The Services maintain chaplaincies to accommodate religious needs, provide religious and pastoral care, and advise commanders on the complexities of religion regarding 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 religious, moral, ethical, and spiritual well-being and resiliency.

Authorities

The US Constitution, law, and policy support the free exercise of religion.

Military commanders are responsible to provide for the free exercise of religion of those under their authority. Religious support (RS) to the personnel of each Service is the responsibility of their Service component commander with the joint force commander (JFC) providing guidance and oversight.

The Religious Support Team (RST)

The religious support team (RST) comprises at least one chaplain and one enlisted religious affairs person who plan, execute, and assess the commander's religious program.

The Noncombatant Status of the Chaplain

As noncombatants, chaplains will not engage in combatant duties, will not conduct activities that compromise their noncombatant status, will not function as intelligence collectors or propose combat

target selection, and will not advise on including or excluding specific structures on the no-strike list or target list. Advisement will be limited to the ethical, moral, and religious dimensions of the targeting process.

The Combatant Status of Enlisted Religious Affairs Personnel

Service doctrine describes enlisted religious affairs personnel as combatants. Therefore, enlisted religious affairs personnel are trained and authorized, in accordance with approved rules of engagement, to use lethal force effectively and appropriately. This includes providing force protection and security measures for the RST. Enlisted religious affairs personnel can therefore bear arms. Chaplains will supervise enlisted RS personnel to ensure that their employment does not jeopardize the chaplain's protected status.

Fundamentals of Religious Affairs

Religious affairs are the commander's responsibility. Religious affairs consist of the combination of RS and religious advisement.

Throughout planning and execution, commanders and their staffs consider the possible impact of religion throughout the operational area (OA) and area of influence. Religious beliefs and practices influence the adversary and may influence civilians and their societies within the OA, impacting the ideology or functioning of the government.

Chaplains and enlisted RS personnel enable and support free expression of faith and/or religious practice 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.

Religious Affairs Functional Description

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.

Religious advisement is the practice of informing the commander on the impact of religion on joint operations to include, but not be limited to, worship, rituals, protected places, customs, and practices of US military personnel, international forces, and the indigenous population, as well as the potential impact of military operations on the religious and humanitarian issues in the OA.

RS consists of:

- The provision and facilitation of religious worship, rites, pastoral counseling, and Department of Defense (DOD) support to accommodate the free exercise of religion for all authorized personnel.
- Advising the JFC on ethical and moral issues, and morale.
- Pastoral care and counseling are those services that attend to individual needs such as personal and relational issues.

Functions

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. Command chaplains do not task subordinate chaplains directly. Tasking occurs through normal command tasking processes.

Joint Force Chaplain (JFCH) Functions:

- **Supervise.** The JFCH supervises assigned staff and communicates command religious priorities, assesses and directs religious affairs activities,

answers specific religious inquiries, facilitates unity of effort, and enhances lines of communication and situational awareness.

- **Plan.** The JFCH prepares RS portions of plans and annexes and participates in identifying religious affairs requirements during planning under crisis conditions.
- **Train.** The JFCH trains RSTs in accordance with Chairman of the Joint Chiefs of Staff Manual 3500.04, *Universal Joint Task Manual*, and amplified in the joint mission-essential task list.
- **Resource.** The JFCH identifies RS materiel, force structure, and facilities requirements.

Religious Affairs in Interorganizational Cooperation

When directed by the commander, the JFCH establishes relationships with non-DOD organizations to increase capacity, enhance capabilities, promote interoperability, and advise the commander in support of mission requirements. Issues of legality, permissions, collaborative tools, information sharing, and partnering with other governmental agencies or partner nations to meet religious needs should be considered.

The Role of Religious Affairs in Joint Operations

RSTs and the Conflict Continuum

Religious affairs in joint military operations will require a variety of actions supporting different types and phases of operations across the conflict continuum. The JFCH and RST support the joint force during military engagement, security cooperation, and deterrence; crisis response and limited contingency operations; and major operations and campaigns. Close coordination should be maintained among the RSTs of the combatant commands, Service components, joint task

*Chaplain Liaison in Support of
Military Engagement*

forces, and other subordinate units involved in joint military operations.

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.

CONCLUSION

This guide provides doctrine and other information for the conduct of religious affairs in joint operations.

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CHAPTER I BASIS FOR RELIGIOUS AFFAIRS

“Religious affairs are the commander’s responsibility and consist of the combination of religious support (RS) and religious advisement. RS addresses the joint commander’s responsibilities to support the free exercise of religion by members of the joint force.... Religious advisement addresses the commander’s requirement to receive germane subject matter advice on the impact of religion on operations.”

Joint Publication 1, *Doctrine for the Armed Forces of the United States*, 2013

1. Introduction

a. Chaplains served with American forces in the colonial militias of the 1600s and 1700s and have remained an integral part of the US military since the formation of the Continental Army and Navy in 1775. US military chaplains are a unique manifestation of the nation’s commitment to the values of freedom of conscience and free exercise of religion proclaimed in the founding documents. US military chaplains represent specific religious organizations and work together within the pluralistic context of the military to advise the command and provide religious ministry in support of the free exercise of religion in the joint force.

b. The Services maintain chaplaincies to accommodate religious needs, provide religious and pastoral care, and advise commanders on 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 religious, moral, ethical, and spiritual well-being and resiliency. Uniformed chaplaincies are essential to fulfill the US Government’s, and specifically the Department of Defense’s (DOD’s), responsibilities to all members of the Armed Forces of the United States and authorized civilians.

2. Authorities

a. The US Constitution, law, and policy support the free exercise of religion. For example, Title 10, United States Code (USC), Sections 3073, 5142, and 8067, provide 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, Coast Guard, and Merchant Marine. Chaplains normally have rank without command (e.g., Title 10, USC, Sections 3581 and 8581) and function in the dual roles of religious leader and staff officer. Department of Defense Instruction (DODI) 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 (RS) to the personnel of each Service is the

responsibility of their Service component commander with the joint force commander (JFC) providing guidance and oversight. Department of Defense Directive (DODD) 1304.19, *Appointment of Chaplains for the Military Departments*, establishes DOD policy that requires the Services to appoint chaplains to support commanders. It states, in part, that chaplains shall serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations. DODI 5100.73, *Major DOD Headquarters Activities*, directs that all major headquarters (HQ), including joint HQ, provide for the management of religious affairs within the organization.

3. The Religious Support Team

The religious support team (RST) comprises at least one chaplain and one enlisted religious affairs person who plan, execute, and assess the commander's religious program. RSTs may be formed from the same or different Service components.

a. Chaplains are formally trained religious ministry professionals and staff officers who are endorsed by an ecclesiastical organization and commissioned by the US Government to support the free exercise of religion, provide RS, and advise the command.

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.

b. Chaplains are paired with enlisted personnel who aid and supplement the chaplain's religious advisement and RS missions. These enlisted religious affairs personnel are called religious affairs specialists in the Army, religious program specialists in the Navy, and chaplain assistants in the Air Force. The Services train their respective enlisted religious affairs personnel specifically for their Service's chaplaincy. The skills vary by Service and mission set.

4. The Noncombatant Status of the Chaplain

Article 24 of *Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field* (commonly referred to as Geneva Convention I) identifies chaplains as protected personnel in their function and capacity as religious ministers. Service regulations further prohibit chaplains from bearing arms and classify chaplains as noncombatants. Chaplains advise the commander and staff on the ethical, moral, and religious dimensions of armed conflict. As noncombatants, chaplains will not engage in combatant duties, will not conduct activities that compromise their noncombatant status, will not function as intelligence collectors or propose combat target selection, and will not advise on including or excluding specific structures on the no-strike list or target list. Advisement will be limited to the ethical, moral, and religious dimensions of the targeting process. Consistent with their noncombatant status, chaplains participate in operation planning and advise the command and staff on matters as appropriate; advise on the religious and humanitarian status of the command's operational environment (unless restricted by the law of war); provide input as to what constitutes religious structures or monuments of antiquity in a particular operational area (OA); and, when authorized and directed by the commander, serve as a point of contact and liaison for local civilian and

military leaders, institutions, and organizations, to the extent that those contacts relate to the religious or humanitarian purposes approved by the commander. Knowledge of selected operational processes and terms of reference, as well as participation in exercises and mission rehearsals, is essential to effective provision of such advisement. See Articles 4, 6, 7, 9, 10, 11, 24, 28, and 47 of the Geneva Convention (I) for more information regarding treatment of chaplains in the context of the Convention.

5. The Combatant Status of Enlisted Religious Support Personnel

Service doctrine describes enlisted religious affairs personnel as combatants. Therefore, enlisted religious affairs personnel are trained and authorized, in accordance with approved rules of engagement, to use lethal force effectively and appropriately. This includes providing force protection and security measures for the RST. Enlisted religious affairs personnel can therefore bear arms. Chaplains will supervise enlisted RS personnel to ensure that their employment does not jeopardize the chaplain's protected status.

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CHAPTER II FUNDAMENTALS OF RELIGIOUS AFFAIRS

“The DOD [Department of Defense] places a high value on the rights of members of the Military Services to observe the tenets of their respective religions or to observe no religion at all.”

**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 RS and religious advisement. Effective management of religious affairs requires consistent and clear communication, coordination, and collaboration between chaplains and leaders, which fosters informed and committed command support.

b. Throughout planning and execution, commanders and their staffs consider the possible impact of religion throughout the OA and area of influence. Religious beliefs and practices influence the adversary and may influence civilians and their societies within the OA, impacting the ideology or functioning of the government.

c. Chaplains and enlisted RS personnel enable and support free expression of faith and/or religious practice 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. RSTs provide for religious worship,

Religious Affairs	
Chaplains Provide:	
Religious Advisement <ul style="list-style-type: none">• Advice on impact of religion on joint operations.• Advice on impact of military operations on the religious and humanitarian dynamics in the operational area.• Advice on worship, rituals, customs, and practices of US military personnel, international forces, and the indigenous population.• Advice to the joint force commander on ethics, morals, and morale.• Liaison functions with officials of interagency, nongovernmental, and interorganizational entities; multinational forces; and local religious leaders (when directed).	Religious Support <ul style="list-style-type: none">• Provision and facilitation of religious worship and pastoral support for all authorized personnel.• Pastoral care, counseling, and coaching that reinforces spiritual strength and levels of commitment to increase resiliency of the force.

Figure II-1. Religious Affairs

rites, sacraments, ordinances, and ministrations. They also help leaders implement programs to support individual readiness, resiliency, and the capacity to carry out the mission as part of total force fitness.

For additional details on total force fitness, see Chairman of the Joint Chiefs of Staff Instruction (CJCSI) 3405.01, Chairman’s Total Force Fitness Framework.

d. As a personal staff officer, the chaplain advises the commander and other staff members on moral and ethical decision making, morale, and personal issues (e.g., relational concerns, predeployment and post-deployment family counseling, and memorial observances). Additionally, based on the particular knowledge and experience of the individuals, and consistent with their noncombatant status, chaplains may advise the commander and staff members on various religious dynamics within the OA. Chaplains may be tasked to accomplish certain liaison functions that relate to religious or humanitarian purposes approved by the commander, particularly with indigenous religious leaders and faith-based nongovernmental organizations (NGOs) operating in the OA. Commanders should ensure that such tasks do not compromise a chaplain’s noncombatant status as described in Chapter I, “Basis for Religious Affairs,” paragraph 4, “The Noncombatant Status of the Chaplain.”

2. Religious Affairs Functional Description

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. RSTs execute the commander’s religious affairs program through religious advisement and providing RS 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 be limited to, worship, rituals, protected places, customs, and practices of US military personnel, international forces, and the indigenous population, as well as the potential impact of military operations on the religious and humanitarian issues in the OA. Chaplains also advise the commander and staff on matters pertaining to the ethical and moral implications of plans, policies, operations, and strategies, consistent with their noncombatant status. RSTs use a religious estimate to advise commanders and staffs on the possible impacts that religion and religious practice may have on planned operations.

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

b. **RS** consists of:

(1) The provision and facilitation of religious worship, rites, pastoral counseling, and DOD support to accommodate the free exercise of religion for all authorized personnel. JFCs should be advised that when chaplains provide ministry to non-United States Armed Forces personnel, chaplains are required to preserve privileged communications in the same way such communications are preserved with United States Armed Forces personnel.

(2) Advising the JFC on ethical and moral issues, 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.

(3) Pastoral care and counseling are those services that attend to individual needs such as personal and relational issues. Examples of care may include work-space visitation, predeployment and post-deployment training, crisis prevention and response, family life programs, memorial observances, combat and operational stress control, and combat casualty care. RSTs strengthen community life by delivering counseling, training, and education to Service members and other authorized personnel.

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 provide joint force chaplains (JFCHs) with significant expertise in religious affairs. The Chiefs of Chaplains ensure active duty and reserve component chaplains and enlisted RS personnel are trained and equipped to provide RS when required, in support of combatant command (CCMD) requirements.

b. **Armed Forces Chaplains Board.** The Armed Forces Chaplains Board 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 Armed Forces Chaplains Board advises the Secretary of Defense (SecDef) on religious, ethical, and moral matters for the Services. It 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; 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 DOD, whenever practical.

c. **The National Guard Bureau (NGB)** is a joint activity of DOD and on all matters pertaining to the National Guard (NG) is the channel of communications between SecDef, the Chairman of the Joint Chiefs of Staff (CJCS), the Departments of the Army and Air Force, and the states. The Director, Office of the National Guard Bureau Joint Chaplain (NGB-OC), represents the NG position and equities for religious affairs and facilitates Chief, National Guard Bureau (CNGB) religious advisement and RS programs to ensure unity of effort during homeland defense (HD) and defense support of civil authorities (DSCA) operations. The Director, NGB-OC, in consultation with the Army National Guard Senior Chaplain and Director, Air National Guard Chaplaincy, serves as the NGB's principal advisor to the Armed Forces Chaplains Board on its responsibilities as they relate to the non-federalized NG. NGB-OC supports the CNGB as the advisor to the combatant commanders (CCDRs) on NG religious affairs as they pertain to the CCMD missions,

support planning, and coordination for activities as requested by the CJCS or the CCDRs. NGB-OC communicates, collaborates, and coordinates RS for non-federalized NG operations with NG chaplains at National Guard joint force headquarters-state (NG JFHQ-State). If federalized, NG RSTs come under the operational control of the JFC and receive guidance from the JFCH.

d. **The Joint Staff (JS) Chaplain** is personal staff to the CJCS and advises the CJCS and the JS on, and assists the CCMD 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 to coordinate defense-wide RS.

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

(5) CCMD religious affairs priorities, in coordination and consultation with the command chaplains of the CCMDs.

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

(7) Review of all JPs for religious affairs relevancy and accuracy.

(8) Identify RS requirements and compile the necessary information to submit requests for forces (RFFs) and joint individual augmentee (JIA) requests through the global force management (GFM) allocation process. Additional information on GFM allocation may be found in Chairman of the Joint Chiefs of Staff Manual (CJCSM) 3130.06, *Global Force Management Allocation Policies and Procedures*.

(9) Coordination with Service force providers for meeting special, CCMD, short-term RS requirements such as seasonal religious needs.

(10) Support of joint training integration into Service chaplain schools, based on emergent doctrine and operations.

(11) Coordination of educational opportunities for joint-level RST members.

(12) RST participation in joint exercises worldwide, as appropriate.

(13) The collection, analysis, and organization of joint RS lessons learned for integration into joint doctrine, training, and education initiatives.

(14) Provision of pastoral care to the JS and the Office of the CJCS.

e. A JFCH position is established at the CCMD, subordinate unified command, and joint task force (JTF) levels of command. The JFCH is the principal advisor to a commander on religious affairs. The JFCH is a member of a commander's personal staff and reports directly to the commander. The JFC 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 RS 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 geographic CCMD JFCH manages RS with both a strategic and operational emphasis. The role of the geographic CCMD JFCH mirrors that of the JS chaplain with a specific focus on joint operational issues pertaining to their area of responsibility (AOR). JFCHs also coordinate the RS aspects of the theater security cooperation programs within their AORs and manage cooperation of RS among subordinate unified commands, JTFs, and functional and Service components, as approved by the geographic CCDR. The geographic CCMD JFCH 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 commander and staff on all matters related to religion, ethical, and moral issues, and morale.

(2) Coordinates with senior military chaplains, government officials, officials of NGOs and international organizations, local and national religious leaders, and others, as directed by the CCDR.

(3) Develops, reviews, and revises RS appendices to CCMD plans, orders, and directives.

(4) Coordinates and guides components to align with the theater campaign plan and established corresponding religious affairs objectives.

(5) Builds joint and multinational RST interoperability and capacity through exercises, training events, and subject matter expert (SME) exchanges.

(6) Plans for crisis and contingency response in-theater.

(7) 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.

(8) Exercises functional supervision over the administration of RS within the respective OAs.

(9) 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.

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

(11) For religious affairs, coordinates with NGB-OC to ensure unity of effort within the DOD's State Partnership Program.

g. The functional CCMD chaplain provides advice to the CCDR and staff on religious affairs specific to the command's mission. The functional CCMD 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, morals, and morale.

(2) Coordinates with senior military chaplains, government officials, officials of NGOs and international organizations, local and national religious leaders, and others, as directed by the CCDR.

(3) Develops, reviews, and revises RS appendices to the command's concept plans, orders, and directives.

(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) Coordinates and guides components to align with the campaign plan and established corresponding religious affairs objectives.

(7) As directed, builds joint and multinational RST interoperability and capacity through exercises, training events, and SME exchanges.

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

(9) Defines and develops religious affairs training to meet CCMD mission.

(10) Establishes RS agreements to enable interoperability and increase strategic access.

h. The subordinate unified command chaplain role and functions generally follow those of the geographic CCMD chaplain.

i. The JTF chaplain is the principal advisor to the JTF commander on RS and is a key staff contributor on religious advisement. The JTF chaplain requests, coordinates, and provides RS for the JTF, including coordinating with commanders regarding the employment of RSTs as necessary to accomplish the assigned mission. The JTF chaplain is a personal staff officer, supported by an appropriate staff section of RST personnel, who:

(1) Provides operational-level advice and situational awareness to the JTF commander and staff on all matters related to religion, ethics, morals, and morale.

(2) When directed by the JTF commander, coordinates with regional senior military and civilian religious leaders consistent with the JTF chaplain's noncombatant status.

(3) When directed by the JTF commander, executes regional chaplain liaison initiatives in coordination with the respective geographic CCMD chaplain.

(4) Prepares RS portions of operational plans, orders, and directives. Develops and recommends operational command policy regarding religious issues.

(5) Supervises all subordinates within the JTF staff directorate and provides professional guidance (without direct tasking authority) to those RSTs at subordinate commands. Coordinates tasking of subordinate RSTs for RS coverage plans by means of the JFC's orders process.

(6) Prepares and submits all required reports.

For more details on the role of the JTF JFCH and the RST, see JP 3-33, Joint Task Force Headquarters.

For a more detailed discussion of CCMD, 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. A Service and functional component command chaplain is the principal advisor to the commander and staff on religious affairs. The Service and functional CCMD chaplain is a personal staff officer, supported by an appropriate staff section of RST personnel, who:

(1) Coordinates with the CCMD chaplain and other JFCHs on religious matters that relate to the component command's mission.

(2) Advises the Service component commander on issues that are Service-specific.

(3) Coordinates with senior military chaplains, government officials, officials of NGOs and international organizations, and local religious leaders, as directed by the CCCR.

(4) Develops, reviews, and revises RS appendices to the command’s concept plans, orders, and directives.

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

(6) Coordinates and guides component chaplains to align with the command’s plans, orders, and directives, and established corresponding religious affairs objectives.

(7) The Service component chaplain coordinates with the CCMD chaplain and appropriate JFCH on all matters that relate to the component command’s supporting mission.

4. Functions

a. **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. Command chaplains do not task subordinate chaplains directly. Tasking occurs through normal command tasking processes.

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

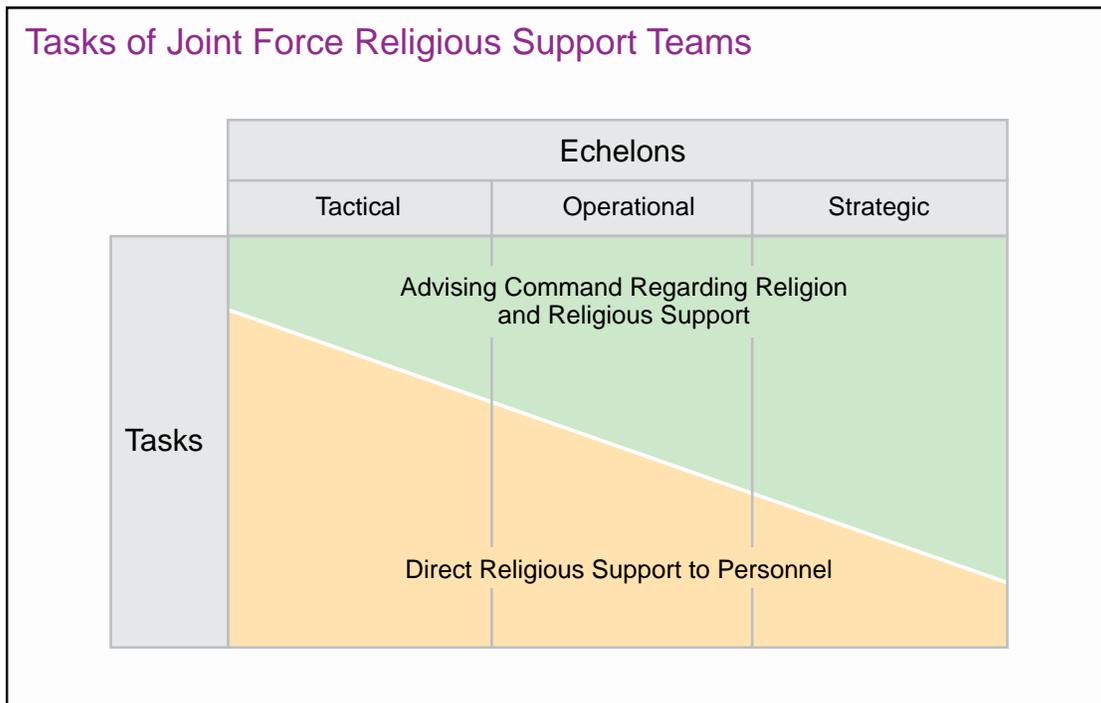


Figure II-2. Tasks of Joint Force Religious Support Teams

c. The JFCH assists the JFC in addressing the range 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.

d. JFCH Functions

(1) **Advise.** The JFCH advises the JFC and staff on all matters of religion, ethical and moral issues, spiritual well-being, and morale, as affected by religion. Consistent with their noncombatant status, chaplains also advise the JFC and staff on matters pertaining to the ethical/moral implications of command plans, policies, operations, and strategies to include advice on the impact of operations on religious and humanitarian dynamics in the OA. 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 and communicates command religious priorities, assesses and directs religious affairs activities, answers specific religious inquiries, facilitates unity of effort, and enhances lines of communication and situational awareness. The JFCH also provides functional oversight and guidance to subordinate JTF RSTs to formulate policy, synchronize RS operations across the OA, recommend allocation of RS assets, formal and informal coordination, and manage relationships with higher HQ RSTs.

(3) **Plan.** The JFCH prepares RS portions of plans and annexes and participates in identifying religious affairs requirements during planning under crisis conditions. The JFCH identifies and includes required RS capabilities in command RFFs and requests for JIAs.

(4) **Train.** The JFCH trains RSTs in accordance with CJCSM 3500.04, *Universal Joint Task Manual*, and amplified in the joint mission-essential task list. (See Army Doctrine Reference Publication 1-03, *Army Universal Task List*; Air Force Doctrine Document 1-1, *Air Force Task List*; and Chief of Naval Operations Instruction 3500.38/Marine Corps Order 3500.26/Commandant of the Coast Guard Instruction Manual 3500.1, *Universal Naval Task List [UNTL]*.)

(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 Warfare

The JFCH coordinates 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 warfare. Decisions made and actions executed at one level can impact others.

a. Examples of responsibilities at the strategic level include:

(1) Advises the CDR on religious affairs affecting the command.

(2) Coordinates the provision of RS with JS, Service, JTF, and multinational force command chaplains, as appropriate.

(3) Engages with senior military leadership, government officials, NGO and international organizations officials, and national religious officials as directed by the commander and consistent with the chaplain's noncombatant status. Commanders should ensure that such tasks do not favor a particular religion or religious leader.

(4) Advises partner nation chaplains and senior military leadership on the development of their professional chaplaincies, as requested by chaplains of partner nations, and as approved by the JFC.

(5) Prepares appropriate portions of theater plans, orders, and directives.

(6) Develops and recommends command policy regarding religious issues.

b. Examples of operational-level responsibilities include:

(1) Advises the JFC on religious affairs affecting the OA.

(2) Coordinates the provision of RS with higher, adjacent, and subordinate HQ command chaplains.

(3) Executes regional chaplain liaison initiatives and coordinates with the strategic or senior operational-level chaplain at the direction of the commander.

(4) Coordinates with regional senior military and religious officials consistent with their noncombatant status.

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

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

c. Tactical RS is a Service component responsibility. Examples of tactical-level responsibilities include:

- (1) Advises the commander on religious affairs affecting the OA.
- (2) Provides, facilitates, and manages RS in coordination with higher, adjacent, and subordinate HQ command chaplains, to include RS to recovered isolated personnel.
- (3) Prepares RS portions of unit-level plans, orders, and directives.

6. Religious Affairs Senior Enlisted Leader Roles and Responsibilities

The RS senior enlisted leader (SEL) is the principal enlisted advisor to the command chaplain. Performance as a SEL in a joint position requires a fundamental knowledge of joint staff processes and procedures and means and methods employed in military operations. The JFCH and RS SEL understand the Service-connected tasks and structure the delivery of RS to maximize the differences into a cohesive, seamless program of support.

a. The RS SEL:

- (1) Analyzes, manages, and executes diverse RS requirements.
- (2) Advises RS enlisted personnel in subordinate organizations and their command's SELs regarding religious affairs issues and activities.
- (3) Advises the command's SEL and staff.
- (4) Supports operations, exercises, military engagement, and outreach.
- (5) Manages RS resources and sustainment.
- (6) Integrates, coordinates, or provides security as required.

b. Additional skills include:

- (1) Has functional knowledge regarding world religions and the religious dynamics of indigenous populations.
- (2) Arranges opportunities to promote religious cooperation, understanding, and support.
- (3) Develops and provides mentorship for emerging military chaplaincies.
- (4) Coordinates 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 Cooperation

Partnering can be a key element of operations. When directed by the commander, the JFCH establishes relationships with non-DOD organizations to increase capacity, enhance

capabilities, promote interoperability, and advise the commander in support of mission requirements. Issues of legality, permissions, collaborative tools, information sharing, and partnering with other governmental agencies or partner nations to meet religious needs should be considered. For example, RS is provided to US forces and joint force RSTs should not assume responsibility for RS to a foreign military. However, if circumstances allow, the RST may coordinate collaborative RS among multinational force chaplaincies when they support unified efforts. A JFCH's responsibilities to coordinate religious affairs for issues and activities for a JFC with multinationals might be expanded based on multinational agreements. RS to various entities may be coordinated through or with the following organizations:

- a. Interagency partners: Department of State, Federal Bureau of Investigation, and US Agency for International Development.
- b. International organizations: United Nations, North Atlantic Treaty Organization, Association of South East Asian Nations, and African Union.
- c. Multinational: Great Britain, Canada, Australia, and New Zealand.
- d. Nongovernmental: International Red Cross, International Red Crescent, and World Vision International.
- e. Private sector: nonpublic or commercial individuals and businesses, specified nonprofit organizations, most of academia, and other scholastic institutions.
- f. Contractors authorized to accompany the force.

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 Teams and the Conflict Continuum

Religious affairs in joint military operations will require a variety of actions supporting different types and phases of operations across the conflict continuum. The JFCH and RST support the joint force during military engagement, security cooperation, and deterrence; crisis response and limited contingency operations; and major operations and campaigns. Close coordination should be maintained among the RSTs of the CCMD, Service components, JTFs, and other subordinate units involved in joint military operations. In addition to the responsibilities described in Chapter II, “Fundamentals of Religious Affairs,” the list below illustrates some of the special considerations where RST members should focus efforts:

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

- (1) Plan and coordinate care and the provision or facilitation of religious worship for the spiritual well-being of the Service members, their families, and authorized civilians.
- (2) Care for the wounded and honoring the fallen.
- (3) Advise on appropriate chaplain liaison in support of military operations.
- (4) Ensure the JFC and staff understand the constraints and restraints, as defined by the noncombatant status of chaplains.
- (5) Coordinate for RST replacements.

b. **Noncombat Operations.** Commanders conduct many types of activities other than combat operations. RST involvement in such activities includes:

- (1) Liaise and coordinate activities throughout the OA and with subordinate units to support the commander’s security cooperation program. This includes participating in humanitarian and civic assistance missions.

(2) When directed by the commander, establish relationships with appropriate local religious leaders in consultation with the CCMD chaplain.

(3) As requested or directed by the commander and consistent with their noncombatant status, build and maintain partnership capacity by assisting other militaries to establish or improve their own military chaplaincies.

(4) Build relationships and collaborate with interagency partners, NGOs, and international organizations.

(5) Other specific operations and activities include:

(a) **Peace Operations.** Peace operations include peacekeeping, peace enforcement, peacemaking, peace building, military peace enforcement, 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 1.b., “Noncombat Operations.”

See JP 3-07.3, Peace Operations, for more information.

(b) **Stability.** Stability activities can present some of the most challenging and complex ethical situations that commanders face. An essential component of stability activities is working effectively with the larger interagency community, especially the Department of State and US Agency for International Development. RSTs supporting stability activities need to understand the special requirements of such operations, and should consult DODI 3000.05, *Stability Operations*; JP 3-07, *Stability*; and JP 3-57, *Civil-Military Operations*. In these circumstances, RSTs pay particular attention to interagency coordination and to coordinating with the CCMD chaplain in advising the JFC on religious affairs.

(c) **Foreign Humanitarian Assistance.** These operations are characterized by a crisis event and require rapid RST planning, preparation, and response.

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

(d) **Noncombatant Evacuation Operations.** When directed, the JFCH coordinates RS for US forces conducting the noncombatant evacuation operations, other participating forces, and evacuees as authorized.

For more information, see JP 3-68, Noncombatant Evacuation Operations.

(e) **Detainee Operations.** Military chaplains do not generally provide direct RS to detainees. Should the JFC 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 evidentiary privilege rules and appropriate Military Department policies. The JFCH advises the JFC on the religious needs and

practices of detainees. In addition, the JFC may direct the JFCH to assess and advise on the well-being and humane treatment of detainees.

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

(f) **Personnel Recovery.** When directed, the JFCH coordinates or provides RS for phase I and II reintegration of recovered personnel or post isolation support activities for non-DOD personnel. Recovered personnel who request pastoral care or counseling from Service chaplains must be clearly advised that their communications with the chaplain, as a formal act of religion or matter of conscience, are privileged communications and confidential under Military Rules of Evidence, Rule 503(b).

See JP 3-50, Personnel Recovery, for more information.

(g) **Mortuary Affairs.** When specific faith group guidance on interment requirements or mourning practices of multinational, adversary, or indigenous religious groups is required during joint operations, JTF personnel may consult with the nearest joint force or Service component chaplain. While not the primary mission of JFCHs, they may be called upon to advise and assist in arranging RS to mortuary affairs operations.

1. The general role of the chaplain during interment and disinterment operations is to offer prayers to consecrate the site and prayers for the dead, as well as prayers for the families. Chaplains are also capable of assisting commanders in counseling Service members who may be emotionally affected by the loss of comrades and for those assigned to mortuary affairs units or detailed to work with mass casualties. There are three specific events when RS provides significant value:

a. **Catastrophic Temporary Interment.** A chaplain, or if needed, an interfaith group of clergy, will offer prayers to consecrate that site as a sacred space prior to the interment of human remains. A chaplain will also offer prayers for the repose of the souls of those placed there. When the temporary site is vacated, a chaplain or group of clergy will offer prayers as the human remains are moved to their final resting place and the space is returned to secular use.

b. **Mass Reinterment.** Chaplains of the faith groups of those interred, or if this is unknown, all major faith groups, should be invited to offer prayers prior to and after interment of the human remains at their final resting place.

c. **Mass Burial.** The decision for mass burial disposition should consider that there may be people of many faith groups buried together due to unavoidable circumstances. Chaplains from major faith groups should be present at a memorial ceremony to jointly offer prayers for their deceased personnel. It is necessary to build consensus among public health and medical community, faith leaders, and other community leaders to maintain the maximum level of dignity and respect possible in this situation.

2. There are additional considerations for providing RS to mortuary affairs following chemical, biological, radiological, and nuclear incidents:

a. In accordance with incident commander instructions, only personnel trained, equipped, and required in the contaminated zone are permitted to enter. Chaplains usually provide comfort and support from the noncontaminated area. Chaplains will not be in the hot zone for DSCA operations, but will be present in the cold zone to offer comfort and support. Chaplains in combat operations will be with their units.

b. Clergy and religious affairs personnel should be aware of risks of contamination when performing religious rites, sacraments, and practices involving human remains. The size of large gatherings should be restricted in accordance with public health guidance, and attending personnel made appropriately aware of hazards and precautions.

For additional guidance on mortuary affairs, see JP 4-06, Mortuary Affairs.

(h) **HD and DSCA.** RSTs should understand the distinction and the relationship between HD and DSCA operations and anticipate the potential for transition between these missions or simultaneous HD and DSCA operations. RSTs should also consider how legal authorities and command responsibilities differ based upon mission (i.e., Title 32, Title 14, and Title 10, USC; or state active duty status). RSTs should 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 incidents.

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. **HD.** US Northern Command and US Pacific Command are primarily responsible for the coordination of RS for HD. RSTs provide RS to all forces conducting HD. RSTs will follow command direction, joint and Service policy, supervisory chaplain guidance, and legal counsel regarding permissible chaplain activities in HD operations.

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

2. **DSCA.** The military response to extraordinary events that require DSCA is a coordinated effort between the NG forces (i.e., state active duty or Title 32, USC status) and federal military forces (i.e., Title 10 or Title 14, USC status). NG RSTs, in coordination with the NG chaplain at the NG JFHQ-States, will normally be the first military RSTs on the scene during a catastrophic incident. RSTs may be collocated with the joint field office in the OA to coordinate with the appropriate emergency support function organizations. During DSCA operations, the RST deploys to provide RS to authorized DOD personnel. DSCA operations present unique challenges, including:

a. Establishing parameters for interaction with non-DOD civilians.

b. The potential for interaction with local, state, territorial, tribal, and federal law enforcement and emergency response personnel and/or their chaplains.

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

(6) **Legal Considerations.** RSTs deploy during DSCA operations for the purpose of providing RS to authorized United States Armed Forces personnel. The Establishment Clause of the United States Constitution and current DOD legal guidance generally prohibit 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 United States Armed Forces, absent explicit and unambiguous tasking from proper authority. Examples are traditional open worship services and authorized support to persons under the care, control, or custody of the United States Armed Forces. Chaplains, absent any explicit command prohibition to the contrary, may act in their personal capacity to provide incidental RS to persons not affiliated with the United States Armed Forces during the execution of an assigned mission. This support may be provided when the following four criteria (also known as “the four pronged test”) are met:

(a) The support must be individually and personally requested in an emergency situation, where 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 United States 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.

(7) **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 religious care providers, as directed or required.

2. Chaplain Liaison in Support of Military Engagement

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 objective. 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) Chaplains should:

1. Conduct chaplain liaison only when directed by the commander and consistent with commander's guidance.
2. Maintain noncombatant status.
3. Coordinate chaplain liaison with other staff and non-staff agencies of the command, particularly with the civil-military operations directorate of a joint staff and the civil-military operations center.

(b) Chaplains should not:

1. Function in any way as an intelligence collector.
2. Participate in manipulation or deception operations.
3. Take the lead in formal negotiations for command objectives.
4. In any way identify targets for combat operations.
5. Use chaplain liaison as occasions for proselytizing.

b. Chaplains involved in chaplain liaison maintain dialogue with indigenous religious leaders, communities, NGOs, international organizations, and others, as directed by the commander.

APPENDIX A RELIGIOUS ESTIMATE

When developing the religious estimate, the JFC may receive assessments and input relative to religious advisement from various SMEs. Chaplains develop religious estimates consistent with their noncombatant status. The following questions may be used to develop the religious estimate for religious advisement:

1. How does the commander's intent for this situation relate to the religious sensibilities of the host nation concerned and the local communities in the OA?

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. What RS factors must be considered in developing the RS plan for the command?

a. What is the distribution of RSTs to support the joint force? Is there a requirement for an RFF through the GFM allocation process?

b. What faith group representation exists within the US forces, multinational forces, local clergy, etc.?

c. What is the ability of each RST asset to travel to other locations given current threat posture and available transportation assets?

d. Are there allied, host nation, or other sources of RS available? What host nation RS agreements exist? Will they be developed?

e. How many military medical facilities will be established, and where will they be located? Who provides RS coverage?

f. Where is the joint personnel recovery center to be located; what is the plan for RS coverage?

g. What role, if any, does the JFCH play in mortuary affairs in the OA? What is the plan to offer consultation to mortuary affairs units/sites if no organic RST exists?

h. Where are the enemy prisoner of war/detainee facilities located or planned in the OA? What RS is available?

- i. Are there potential religious, moral, and ethical challenges to local rules of engagement?
3. How does religious liaison, focused on ameliorating suffering, promoting peace, and the benevolent expression of religion, facilitate the commander's intent, end state, and operation or campaign plan objectives?
 - a. Which lines of operation and lines of effort 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, international organizations, or NGOs?
 - f. What is the type, amount, and duration of religious liaison that the command will support?
 - g. How do branches/sequels address religious liaison? What is the chaplain's role in the plans and preparation? What accurate and timely advice can be offered? What preparation, clearance/accesses, and battle-rhythm involvement are required to effectively deliver that advice? What lessons learned; tactics, techniques, and procedures; or sources best inform this situation?
4. What religious practices (or religions) directly affect the host nation decision-making process?
5. How do regional religions affect the principles of law and justice?
6. How do regional religions affect the use of force, civilian and military?
7. How do regional religions affect reconciliation, treaties, and a sustainable peace? What host nation religious principles and practices are available?
8. How do regional religions affect economic prosperity, distribution of income, and religiously factored concepts of economic justice?
9. How do regional religions affect social structures: class, caste, tribe, region, and occupation?
10. What is the relationship between regional religions and freedom of communication? Access to media? Restrictions?

11. 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?
12. How does the state use mass media to regulate or promote religious access and content (television, radio, and Internet)?
13. What religious entities or organizations are formally and informally recognized by the state?
14. What is the role of religious leadership? What is the extent of their influence?
15. What is the role of the US military with global, regional, and indigenous faith-based organizations (e.g., missionary, church, and religious NGOs)?
16. What considerations are important to interagency partners and the joint force regarding religious factors?
17. What is the impact of US and global media coverage of religious issues in the host nation and the region?
18. What are the ongoing religiously factored conflicts in the host nation? What is the level of repression of minority religious groups?
19. 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?
20. What skill sets do multinational forces' chaplains bring to support religious liaison with the host nation?

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APPENDIX B REFERENCES

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

1. United States Laws

- a. Goldwater-Nichols Department of Defense Reorganization Act of 1986.
- b. Title 10, USC.
- c. Title 14, USC.
- d. Title 32, USC.
- e. Title 50, USC.

2. Department of Defense Directives and Instructions

- a. DODD 1304.19, *Appointment of Chaplains for the Military Departments*.
- b. DODD 5100.01, *Functions of the Department of Defense and its Major Components*.
- c. DODI 1000.01, *Identification (ID) Cards Required by the Geneva Conventions*.
- d. DODI 1300.17, *Accommodation of Religious Practices within the Military Services*.
- e. DODI 1300.19, *DOD Joint Officer Management (JOM) Program*.
- f. DODI 1304.28, *Guidance for the Appointment of Chaplains for the Military Departments*.
- g. DODI 3000.05, *Stability Operations*.
- h. DODI 5100.73, *Major DOD Headquarters Activities*.
- i. DODI 5120.08, *Armed Forces Chaplains Board*.
- j. *DOD Dictionary of Military and Associated Terms*.

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

- a. CJCSI 1301.01F, *Joint Individual Augmentation Procedures*.
- b. CJCSI 1800.01E, *Officer Professional Military Education Policy (OPMEP)*.
- c. CJCSI 3150.25F, *Joint Lessons Learned Program*.

- d. CJCSI 3405.01, *Chairman's Total Force Fitness Framework*.
- e. CJCSI 3500.01H, *Joint Training Policy for the Armed Forces of the United States*.
- f. CJCSM 3122.01A, *Joint Operation Planning and Execution System (JOPES), Volume I (Planning Policies and Procedures)*.
- g. CJCSM 3122.02D, *Joint Operation Planning and Execution System (JOPES), Volume III (Time-Phased Force and Deployment Data Development and Deployment Execution)*.
- h. CJCSM 3130.03, *Adaptive Planning and Execution (APEX) Planning Formats and Guidance*.
- i. CJCSM 3130.06, *Global Force Management Allocation Policies and Procedures*.
- j. CJCSM 3500.03E, *Joint Training Manual for the Armed Forces of the United States*.
- k. CJCSM 3500.04F, *Universal Joint Task Manual*.

4. Joint Publications

- a. JP 1, *Doctrine for the Armed Forces of the United States*.
- b. JP 2-01.3, *Joint Intelligence Preparation of the Operational Environment*.
- c. JP 3-0, *Joint Operations*.
- d. JP 3-07, *Stability*.
- e. JP 3-08, *Interorganizational Cooperation*.
- f. JP 3-16, *Multinational Operations*.
- g. JP 3-27, *Homeland Defense*.
- h. JP 3-28, *Defense Support of Civil Authorities*.
- i. JP 3-29, *Foreign Humanitarian Assistance*.
- j. JP 3-33, *Joint Task Force Headquarters*.
- k. JP 3-50, *Personnel Recovery*.
- l. JP 3-57, *Civil-Military Operations*.
- m. JP 3-61, *Public Affairs*.

- n. JP 4-06, *Mortuary Affairs*.
- o. JP 5-0, *Joint Planning*.

5. Army Publications

- a. Army Regulation 165-1, *Army Chaplain Corps Activities*.
- b. Field Manual 1-05, *Religious Support*.

6. Navy Publications

- a. Secretary of the Navy Instruction 1730.7D, *Religious Ministry within the Department of the Navy*.
- b. Secretary of the Navy Instruction 1730.10, *Chaplain Advisement and Liaison*.
- c. Navy Warfare Publication 1-05, *Religious Ministry in the Fleet*.
- d. Chief of Naval Operations Instruction 1730.1E, *Religious Ministry in the Navy*.

7. Air Force Publications

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

8. Marine Corps Publications

- a. Marine Corps Manual, *Chaplains and Religious Affairs*.
- b. Marine Corps Tactical Publication 3-30D, *Religious Ministry in the United States Marine Corps*.
- c. Marine Corps Reference Publication (MCRP) 3-30D.3, *Religious Ministry Team Handbook*.
- d. MCRP 3-30D.4, *Commanders Handbook for Religious Ministry Support*.
- e. Marine Corps Order 1730.6F, *Religious Ministry in the Marine Corps*.

9. Coast Guard Publication

- Commandant of the Coast Guard Instruction 1730.4C, *Religious Ministries within the Coast Guard*.

10. Multi-Service Publication

Navy Tactics, Techniques, and Procedures 1.05.1M/MCRP 3-30D.1, *Religious Lay Leader*.

APPENDIX C ADMINISTRATIVE INSTRUCTIONS

1. User Comments

Users in the field are highly encouraged to submit comments on this guide using the Joint Doctrine Feedback Form located at: https://jdeis.js.mil/jdeis/jel/jp_feedback_form.pdf and e-mail it to: js.pentagon.j7.mbx.jedd-support@mail.mil. These comments should address content (accuracy, usefulness, consistency, and organization), writing, and appearance.

2. Authorship

a. The lead agent and the Joint Staff doctrine sponsor for this guide is the Joint Staff Chaplain.

b. The following staff, in conjunction with the joint doctrine development community, made a valuable contribution to the revision of this joint guide: lead agent and Joint Staff doctrine sponsor, Chaplain (LTC) Lawrence (Larry) Dabeck, USA, Joint Staff, OCJCS; Joint Doctrine Analysis Division (JDAD) action officer, Mrs. Deborah Austin, Joint Staff, J-7, JDAD; and joint doctrine action officer, Mr. Lloyd Brown, Joint Staff, J-7, Joint Doctrine Division.

3. Maintenance

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4. Distribution of Electronic Publications

Joint Staff J-7 will not print copies of JPs for distribution. Electronic versions are available on JDEIS Joint Electronic Library Plus (JEL+) at <https://jdeis.js.mil/jdeis.index.jsp> (NIPRNET) and <http://jdeis.js.smil.mil/jdeis.index.jsp> (SIPRNET), and on the JEL at <http://jcs.mil/Doctrine> (NIPRNET).

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GLOSSARY
PART I—ABBREVIATIONS, ACRONYMS, AND INITIALISMS

AOR	area of responsibility
CCDR	combatant commander
CCMD	combatant command
CJCS	Chairman of the Joint Chiefs of Staff
CJCSI	Chairman of the Joint Chiefs of Staff instruction
CJCSM	Chairman of the Joint Chiefs of Staff manual
CNGB	Chief, National Guard Bureau
DOD	Department of Defense
DODD	Department of Defense directive
DODI	Department of Defense instruction
DSCA	defense support of civil authorities
GFM	global force management
HD	homeland defense
HQ	headquarters
IA	individual augmentee
JFC	joint force commander
JFCH	joint force chaplain
JG	joint guide
JIA	joint individual augmentee
JP	joint publication
JS	Joint Staff
JTF	joint task force
MCRP	Marine Corps reference publication
NG	National Guard
NGB	National Guard Bureau
NGB-OC	Office of the National Guard Bureau Joint Chaplain
NG JFHQ-State	National Guard joint force headquarters-state
NGO	nongovernmental organization
OA	operational area
RFF	request for forces
RS	religious support
RST	religious support team

Glossary

SecDef	Secretary of Defense
SEL	senior enlisted leader
SME	subject matter expert
USC	United States Code

PART II—TERMS AND DEFINITIONS

combatant command chaplain. The senior chaplain assigned to the staff of, or designated by, the combatant commander to provide advice on religion, ethical, and moral issues, and morale of assigned personnel and to coordinate religious ministries within the combatant commander's area of responsibility. (Upon approval of this guide, this definition will modify the existing doctrinal definition and be incorporated into JP 3-0.)

command chaplain. The senior chaplain assigned to or designated by a commander of a staff, command, or unit. (Upon approval of this guide, this definition will modify the existing doctrinal definition and be incorporated into JP 3-0.)

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. (Upon approval of this guide, this definition will change the existing source and be incorporated into JP 3-0.)

religious advisement. The practice of informing the commander on the impact of religion on operations to include, but not limited to, worship, rituals, customs, and practices of United States military personnel, international forces, and the indigenous population, as well as the impact of military operations on the religious and humanitarian dynamics in the operational area. (Upon approval of this guide, this definition will modify the existing doctrinal definition and be incorporated into JP 3-0.)

religious affairs. The combination of religious support and religious advisement. (Upon approval of this guide, this definition will change the existing source and be incorporated into JP 3-0.)

religious discrimination. The unlawful limits on religious expression; punishment for religious beliefs or lack of belief; or the compulsion to express opinions or beliefs contrary to religious beliefs of established religions. (Upon approval of this guide, this definition will be incorporated into JP 3-0.)

religious support. Chaplain-facilitated free exercise of religion through worship, religious and pastoral counseling services, ceremonial honors for the fallen, crisis intervention, and advice to the commander on ethical and moral issues, and morale. Also called **RS**. (Upon approval of this guide, this definition will modify the existing doctrinal definition and be incorporated into JP 3-0.)

religious support team. A team comprising at least one chaplain and one enlisted religious affairs person. Also called **RST**. (Upon approval of this guide, this definition will modify the existing doctrinal definition and be incorporated into JP 3-0.)

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