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# Religious Ministry Team Handbook

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**U.S. Marine Corps**

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**Unless otherwise stated, whenever the masculine gender is used, both men and women are included.**

DEPARTMENT OF THE NAVY  
Headquarters United States Marine Corps  
Washington, DC 20380-1775

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FOREWORD

Marine Corps Reference Publication (MCRP) 6-12A, *Religious Ministry Team Handbook*, guides commanders, chaplains, Religious Program Specialists (RPs), and lay leaders in providing religious ministry and effective command religious programs (CRPs). It builds on the operational religious ministry principles in Marine Corps Warfighting Publication (MCWP) 6-12, *Religious Ministry Support in the U.S. Marine Corps*, and lessons learned from chaplains who ministered in war and peace.

MCRP 6-12A clarifies the tasks and functions of the religious ministry team (RMT). It is a ready access to the tools RMTs need to perform their duties in today's expeditionary forces. Religious ministry in the Marine Corps is a combination of technique, common sense, art, experience, and caring about Marines and their families in garrison while being operationally ready at all times in every clime and place.

This publication supersedes Fleet Marine Force Manual (FMFM) 3-6, *Religious Ministries in the Fleet Marine Force*, dated 29 August 1989, and FMFM 3-61, *Ministry in Combat*, dated 22 June 1992.

Reviewed and approved this date.

BY DIRECTION OF THE COMMANDANT OF THE MARINE CORPS

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## PREFACE

The beginning of the 21st century has been a time of instability and military conflict. Marines and Sailors are deployed around the world in harm's way. More than ever, they need chaplains and Religious Program Specialists operating as effective religious ministry teams to be there with them. Our servicemembers must be afforded the religious freedom they so courageously defend.

Chaplains and Religious Program Specialists are essential members of any command staff. They fulfill invaluable staff roles that enable our commanders to fulfill their duties and accomplish all their missions. To this end, they must be prepared and trained with the most up-to-date and relevant knowledge so that we may provide our commanders accurate and timely advice.

This publication is founded on the operational ministry principles established in MCWP 6-12, *Religious Ministry Support in the U.S. Marine Corps*. It emphasizes the importance of understanding the broad spectrum of tasks and functions we are all responsible for in our ministry to the sea services.

We commend this publication to you for your use. May it be a valuable tool in your ministry.



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# Chapter 1

## Overview of Operational Religious Ministry Principles

The mission of religious ministry support in the Marine Corps is to accommodate the religious practices of personnel to facilitate the free exercise of religion for the Marines and Sailors serving in the Marine Corps, their family members, and other authorized personnel. Religious ministry support develops and strengthens the spiritual and moral well being of the Marines, Sailors, and their family members, thereby enhancing personal, family and unit readiness of the Marine Corps.

Comprehensive religious ministry support and command religious programs (CRPs) are intentionally developed in response to identified religious accommodation requirements for Marines, Sailors, and their family members.

A principle is an accepted or professed rule of action or conduct. The eight operational religious ministry principles that form the basis for the conduct of religious ministry support in the Marine Corps are intentionality, mission and focus of effort, planning, communication, professional competence, sustainment, operational mobility, and mutual support. Chaplains and Religious Program Specialists (RPs) bring these principles to bear on every aspect of their ministry to the men and women they serve. See Marine Corps Warfighting Publication (MCWP 6-12), *Religious Ministry Support in the US Marine Corps*, for a detailed discussion of each principle.

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### **Intentionality**

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Time, manpower, and the limited resources of expeditionary forces demand intentional actions at every level. Operational religious ministry flows from this kind of an expeditionary mindset. A religious ministry team (RMT) that is simply present with the troops is not a force multiplier. Rather, ministry of purpose goes beyond the traditional understanding of ministry of presence. RMT actions must be deliberate in their support of the primary mission of the command and provide proactive and responsive support to every member of the force. Decisions on what ministry is appropriate must also consider the unintended consequences and long-term effects of that ministry even while addressing the immediate ministry needs. Ministry, in any form, will not interfere with the mission or cause the RMT to become a liability to the unit.

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### **Mission and Focus of Effort**

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Throughout every military operation, the primary task of RMTs is to provide and facilitate appropriate ministries; e.g., divine services, religious sacraments, ordinances and rituals or pastoral care that support the religious needs and preferences of all members of the force/command across the range of military operations. To do this the RMT must be positioned to provide ministry to the force. As with any capability, commanders must avoid overextending their RMTs by adding additional responsibilities that may jeopardize their ability to provide essential religious ministry support in combat operations if and when the situation unexpectedly deteriorates.

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## Planning

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As with all aspects of military expeditions, effective religious ministry begins with planning and predeployment actions. Every aspect of the religious ministry Planning, Programming, and Budgeting System is focused on providing an innovative and comprehensive CRP for the force and their families. Whether deployed or preparing for deployment, our troops and their families are entitled to deliberate, well-executed religious programs that focus on their needs and requirements.

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## Communication

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RMT communication relies on information, location and accessibility, and reporting.

## Information

Information is the content of communication. Joint Publication (JP) 1-02, *Department of Defense Dictionary of Military and Associated Terms*, defines information as “facts, data or instructions in any medium or form.” The RMT should provide the commander with relevant information regarding the opposing force and/or indigenous population. The RMT should actively seek information from the command element that will pertain to their tactical deployment in combat. The importance of the personal relationship among the chaplain, the commander, and the command element staff cannot be overstated. Chaplains should strive to obtain the best possible operational/information “sense” by having a good



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working relationship with the commander, executive officer, and operations officer.

### **Location and Accessibility**

During any operation, RMTs need to be positioned where they are prepared to provide both proactive and responsive ministry. RMTs should be positioned where they can immediately respond to emergencies and stay aware of the command's current status. By staying updated with the command's status and the operational tempo, RMTs can anticipate requirements and respond quickly. To keep this communication open, RMTs keep their commanders and unit leaders informed of their movements and locations.

### **Reporting**

RMTs keep their commanders informed of their activities and, when directed, report their status to higher headquarters. Verbal and written religious ministry reports are provided as required by the commander. Copies of that report should also be sent to the RMT of higher headquarters.

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## **Professional Competence and Core Capabilities**

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The core capabilities or practical skills required for providing ministry in the adverse and austere conditions of expeditionary operations set RMTs apart from any other ministry setting. The tasks, conditions, and standards for the training of chaplains and enlisted religious ministry personnel focus on developing the competence of the RMT in concept and in practice. The core and core plus capabilities for chaplains and RPs are contained in

Marine Corps Order (MCO) 3500.44, *Religious Ministry Team Training and Readiness Manual*. Core competencies are taught formally as part of the Chaplain and Religious Program Specialist Expeditionary Skills Training (CREST) Course at Field Medical Service School, Camp Lejeune, NC.

### **Sustainment**

“Sustainability is the ability to maintain the necessary level and duration of operational activity to achieve military objectives.” (Marine Corps Doctrinal Publication [MCDP] 3, *Expeditionary Operations*) Keys to the sustainment of operational religious ministry are logistics, reserve integration, and self-care.

### **Logistics**

“The common denominator in all healthy logistics organizations is the combination of a shared vision and initiative.” (MCDP 4, *Logistics*) Vision, initiative, and prior planning will ensure the RMT’s logistic success. Maintaining regular liaison with the unit’s logistics officer and supply personnel ensures essential religious ministry supplies are included in the command’s resupply network. Higher echelon chaplains and RPs ensure operational RMTs are resupplied and provided relief and assistance during sustained/extended operations.

### **Reserve Integration**

Reserve chaplains and RPs should be equipped and trained to the same standards as their active counterparts. During training and operations, Reserve chaplains and RPs become intimately familiar with religious ministry concepts and standards, standing religious ministry plans (RMPs), emerging religious ministry requirements

across the range of military operations and the political and situational limits of religious ministry. When mobilization occurs, this prior training and experience ensures a swift and seamless transition by reservists to active billets and mobilization with designated units.

### **Self-Care**

The importance of RMT self-care cannot be overstated. The practice of basic physical, mental, and spiritual disciplines goes far in keeping the RMT in condition to care for others. Chaplains must exercise personal discipline to care for themselves and their enlisted support personnel to endure the stress of combat or the austere conditions of expeditionary operations.

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### **Operational Mobility**

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Two critical elements of RMT operational mobility are—

- Ensuring commanders and small unit leaders are informed regarding their RMT's location and schedule.
- Including RMTs in the communication plan.

RMTs are best prepared to respond immediately to emergencies and crises when they are positioned forward and kept informed. During training and deployments, planning, coordinating, and integrating religious ministries into command operations' schedules enables maximum use of existing assets to provide requisite pastoral care and religious ministries to the troops.

### **Readiness**

Currently both chaplains and RPs complete CREST en route to their first assignment with Marines. The Chaplain of the Marine Corps is the program sponsor for this training. RPs who complete CREST receive the Navy Enlisted Classification of RP-2401.

### **Use of Deadly Force**

Chaplains are noncombatants and will not bear arms. RPs are combatants and provide physical security for the RMT. MCO 3574.2, *Entry Level and Sustainment Level Marksmanship Training with the M16A2 Service Rifle and M9 Service Pistol* directs that the RP will be required to qualify with their table of organization (T/O) weapon.

### **The Religious Ministry Team in Combat**

While there is no way to cover every circumstance in combat, the following serves as a rule of thumb for deploying the RMT in combat:

#### ***Offensive***

When possible, the RMT should stay between the command post (CP) and the casualty collection point. This way the RMT can keep up with the tempo of assault and if there are casualties, minister to the wounded. The chaplain should maintain a ministry of presence, moving between the unit on the line and the units in reserve. This is not the time to hold a formal divine service. The chaplain will mostly be offering quick words of encouragement, prayers, etc. If there is a reconnaissance patrol going out, the chaplain will be available to be present with them before they

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step off. The RMT should not “hover” around the commander, but also be found quickly if needed elsewhere.

### ***Defensive***

If dug in and not taking casualties, the RMT should move from company to company providing ministry of presence. Taking meals, spending the night, etc. However, if the command is taking casualties, the RMT should stay at the casualty collection point or battalion aid station and provide ministry to the wounded. In the offensive or defensive, chaplains provide their commanders with verbal updates whenever possible, keeping them informed of the RMT locations, communications, transportation plans, and concerns.

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## **Mutual Support**

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Through mutual support, RMTs are able to provide broad comprehensive religious ministry to their assigned commands and enhance the CRP of other commands. Keys to achieving mutual support are as follows:

- Chaplains provide specific religious ministries to members of their own faith.
- Chaplains facilitate the direct religious ministry for members of other faith groups.
- Chaplains provide pastoral care to all military members and their families.

### **Pastoral/Professional Care Network**

Chaplains maintain professional relationships with other care providers and agencies within the military and civilian communities. Often RMTs make referrals to these agencies to provide the type of professional support required by service members and their families. Direct support organizations (e.g., American Red Cross (AMCROSS), various service relief societies, family service centers, Salvation Army, etc.) are able to provide a wide range of professional services. RMTs constantly update their working database of professional services in their geographic area. Effective RMTs maintain close working relationships with the following:

- Legal assistance offices.
- Family readiness and key volunteer programs.
- Marine Corps community services.
- Housing offices.
- Medical and psychiatric offices.
- Hospitals.
- Alcohol and drug rehabilitation centers and offices.
- Casualty assistance calls officers (CACOs).

Similarly, RMTs' professional relationships with local community religious organizations enable appropriate immediate referrals for specific religious requirements and needs.

## **Nongovernmental and International Organizations**

RMTs can monitor operations and advise their commanders concerning the emerging religious ministry and pastoral care requirements and the potential for additional nongovernmental organization (NGO) and international organization support requirements in an operation. Early identification of human needs and support requirements that fall outside the assets, capabilities, legal restrictions or limits of the force/command will prove critical in identifying and mobilizing NGO and other agencies and other resources that can help meet the requirements. Working with civil affairs officers and public affairs officers (PAOs), chaplains can assist commanders in matching resources with requirements.

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## **Religious Ministry Support Functions**

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RMTs perform the following seven religious ministry support functions: command advisory; religious ministry; outreach; pastoral care and religious accommodation; training and education; supervisory; and administrative. Chapters 2 thru 7 discuss each function in detail.

## Chapter 2

# Command Advisory

Chaplains are the command's advisor regarding the theological and spiritual implications of the moral and ethical decisions made by commanders and their Marines and Sailors. Character development classes and seminars, practical training sessions based on real life examples of making moral and ethical decisions in combat related conditions, are two programs available to chaplains in assisting commanders, leaders, and Marines to form solid foundations for critical decisions on the battlefield or in garrison. The RMT can provide guidance on related issues such as drug use, family readiness, and financial responsibilities.

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### Command Religious Program

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The CRP is the command's comprehensive formulated plan for religious ministry. The CRP is based on an intentional design for ministry developed by the RMT and authorized by the commander to ensure the religious ministry functions are planned, programmed, budgeted, and implemented to meet the identified religious ministry requirements of the command. The CRP is developed from the seven religious ministry support functions and the eight operational religious ministry principles. The RMT reviews the CRP annually or more frequently as required, and in coordination with a command's operational tempo and mission. Commanders approve their units'/commands' CRP, including planned ministry objectives, programs, budget, and a plan of action. The chaplain is the commander's CRP director.



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## **Religious Ministry Manpower and Facilities Requirements**

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Chaplains monitor the religious ministry manpower levels and religious ministry facility use keeping the commander updated on current and projected requirements. When authorized, chaplains report the command's religious ministry manpower and facilities requirements to the next higher headquarters. Major subordinate command (MSC) and Marine Corps forces (MARFOR) chaplains identify, monitor, and report these requirements up the chain of command to the claimant chaplain.

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## **Training Support and Expeditionary Religious Ministry Planning**

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Effective religious ministry and CRPs are predicated on adequate staff planning.

### **Training Support Religious Ministry Planning**

Every RMT develops and maintains close working relationships with their command's operations section to coordinate their ministry and programs with the command's training, exercise, and employment plan (TEEP) and operational commitments. An effective CRP is integrated into the command's ongoing training and deployment cycle. Understanding the command's TEEP enables RMTs to develop an integrated and systematic design for ministry. RMT involvement in the command's planning process for operations, training, and deployments ensures that the operations and logistics sections plan for the time, logistics, and

required support for religious holy days and those events requiring special observances and accommodation. The chaplain is the commander's primary advisor concerning the specific religious requirements and observances that occur during training, operations, and the deployment cycles.

### **Expeditionary Level Religious Ministry Planning**

Force, Marine Expeditionary Forces (MEFs) and MSC staff chaplains advise their commanders on religious ministry coverage, additional requirements, and courses of action (COAs) for effective employment and mobilization of available religious ministry personnel and resources. When requirements exceed personnel and organic assets, the additional religious ministry requirements are identified for the MARFOR commander. The MARFOR commander can task supporting commands to provide the additional support or request supplemental support from outside the force.

### **Operation Order/Operation Plan**

The RMP for an operation order (OPORD) or operation plan (OPLAN) is included in the document as Appendix 6 to Annex E. A sample format for the RMP is provided in appendix A. The RMP provides the command with the essential religious ministry requirements for the operation.

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## **Command Readiness**

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MCO 1754.6, *Marine Corps Family Team Building*, identifies personal, family, and unit readiness as the primary contributing factors to any command's overall readiness to meet mission

requirements. Readiness is the condition of being completely prepared, in fit condition or immediately available for action or use.

### **Personal Readiness**

Personal readiness is an individual Marine's ability to function within their unit. Family readiness is the extension of personal readiness to include the wider circle of a Marine's family members. Unit readiness includes manpower, training, and equipment factors.

Chaplains' relationships with Marines, Sailors, and families and their functional roles in the command enable them to observe and monitor the personal and family readiness and the morale of command members and their families. Chaplains provide their commanders with advice and insights on critical morale and personal readiness initiatives and programs.

### **Spiritual Readiness**

Spiritual readiness is a Marine's faith and commitment to God. A firm understanding of core values and a commitment to live them in daily life may reflect an example of spiritual readiness. It is measured by one's standards of personal conduct and professional conduct (moral and physical courage). Chaplains are responsible for contributing to the religious, spiritual, moral, and ethical readiness of the members of their command through the provision, facilitation of, and planning for religious ministry. By providing spiritual resources, the chaplain contributes to the strength, inner peace, security and sense of tranquility of the servicemember, thereby increasing the moral force of the unit.

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### Cultural and Religious Issues External to the Command

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#### Advising the Commander on Local Religions/Practices

When commands are forward deployed, conducting training on foreign soil or engaged in operation with and/or against foreign forces, religious practices of host nationals, indigenous persons, allied forces, and enemy forces may impact on planning and execution of operations. Chaplains' knowledge of the religious requirements and practices of various religions and cultures is an important source of information for commanders. Chaplains advise commanders and/or provide information and insights about the impact and consequences of the force's interaction with indigenous persons and help clarify certain aspects of the religion and culture of the area of responsibility. Appendix B is a survey to assist chaplains in advising commanders to analyze the impact and effect of local religions.

This understanding may be crucial to an operation or exercise. The chaplain is responsible for including this information in the religious ministry plan section of the OPLAN/OPORD (Appendix 6 of Annex E) and/or contributing to the staff estimates in the Marine Corps Planning Process. Chaplains should be careful when providing information in direct support of combat as not to assume a position of intelligence gathering and therefore enter into the realm of the combatant.

#### Coordination of Religious Ministry in the Host Nation

As a principal advisor, the chaplain provides liaison with civilian clergy or religious leaders (community groups, missionaries or indigenous population). When civilian clergy and religious leaders

cannot be identified from within the population, the chaplain helps to clarify the role of religious leaders for the commander.

The chaplain helps to identify the required additional religious ministry that may be required for displaced persons, refugees, evacuees, etc. Once the religious ministry requirements for civilian groups are identified, negotiated support agreements may be required. Negotiation is a Department of State responsibility. Civil affairs officers coordinate with the appropriate Department of State personnel to determine what command support will be provided.

While the chaplain is not empowered to negotiate with host nationals, NGOs or indigenous persons, as command advisors, chaplains can be excellent resources to the negotiators for interpreting the religious ministry needs, requirements, and appropriate support for religious practices. Such support may have political considerations and consequences; therefore, coordination falls to the civil affairs officer and/or the Department of State representative(s).

### **Community Relations Projects**

Deployed Marines and Sailors traditionally undertake community relations projects (COMRELS) for their morale and well-being and the positive impact on community relations. As a principal advisor, the chaplain can liaison with area NGOs, civilian clergy, religious leaders, community groups or missionaries and make recommendations to the commander concerning possible sites and other considerations for command COMRELS. Coordination of these projects is discussed in chapter 4 of this publication.

### **Foreign Humanitarian Assistance and Noncombatant Evacuation Operations**

The chaplain's experience and working relationship with NGOs and international organizations are vital assets for the commander during foreign humanitarian assistance (FHA) missions. As a principal advisor to the commander, the chaplain can facilitate support and working relationships with NGOs. The command's civil affairs officer, not the chaplain, is tasked with coordination of military support to NGOs during FHA operations, noncombatant evacuation operations, and other military operations other than (MOOTW). Chaplains are excellent sources of information about the needs, requirements, organizational structures, and the support NGOs may be able to offer in the cooperative efforts involved in these operations.

### **Civil and Ecclesiastical Issues**

Chaplains keep their commanders informed of all current local, state, and national laws, regulations, and directives governing requirements for civil or ecclesiastical ceremonies and observances which may involve chaplains such as overseas marriages and annulments, etc.

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### **Staff Officer Functions**

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The remainder of this chapter highlights the staff section functions that impact on the delivery of religious ministry and the command's religious ministry function and requirements. Only those staff sections and officers with functional responsibilities

related to or having impact on the command's religious ministry function are mentioned.

### **Chief of Staff and Executive Officer**

The chief of staff (C/S) and executive officer are responsible for directing, coordinating, supervising, and training the staff. The C/S is the primary conduit for the exchange of critical information and insight between the staff and the commander. The C/S fully understands the commander's intent in all situations and must help focus the staff. The chaplain has full access to the commander; however, the C/S is responsible for monitoring the commander's schedule to ensure efficient use of the commander's time. The chaplain informs the C/S of any recommendations passed directly to the commander or instructions received directly from the commander. In units not authorized a C/S, the executive officer provides staff supervision.

### **Sergeant Major**

The sergeant major's duties are specifically assigned by the commander and generally on matters pertaining to the discipline, welfare, conduct, morale, and leadership of enlisted personnel of the command. The sergeant major—

- Advises the commander and staff in matters pertaining to enlisted personnel, including appraisals of the morale and discipline of the unit; policies and standards concerning enlisted personnel performance, training, personal appearance, and conduct.
- Provides guidance and counsel to staff noncommissioned officers (SNCOs) and other enlisted personnel.

- Participates in the reception and orientation of newly assigned enlisted personnel.

### **Personnel Officer, G-1/S-1**

This principal staff officer is responsible for all matters on personnel management, organization, and supervision of administrative support activities relating to the operation of the headquarters.

### **Intelligence Officer, G-2/S-2**

This principal staff officer is responsible for intelligence and intelligence operations. The commander relies on the intelligence officer to provide the necessary information on the weather, terrain, and enemy capabilities, status, and intentions.

Chaplain can work with the G-2/S-2 with pertinent religious information about geographic areas using the Religious Area Survey in appendix B. The G-2/S-2 assists the RMT in understanding the terrain and the threats when planning for safe movement and religious ministry coverage during operations and exercises. It should always be understood that the chaplain is not in the business of gathering intelligence.

### **Operations Officer, G-3/S-3**

This principal staff officer is responsible for all matters on training, plans and operations, and organization. At the MEF/MARFOR level, the G-3 shares responsibility for planning with the G-5 plans officer who has primary responsibility for the future plans section and for long-range contingency planning.



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Close coordination of every aspect of religious ministry between the RMT and the G-3/S-3 staff is essential. The activities, ministry, support and services of the RMT are integrated into the units operations by the G-3/S-3 staff.

### **Logistic Officer, G-4/S-4**

This principal staff assistant is responsible for all logistic matters and for planning, coordinating, and supervising combat service support in the areas of supply, maintenance, transportation, health services, engineer support, landing support, materials handling, food services, mortuary affairs, and host-nation support. At the lower echelon headquarters, the S-4 also has staff responsibility for financial management.

### **Supply Officer**

The supply officer is responsible for all general supply activities within the command, and operates under the staff cognizance of the G-4/S-4. Supply officers are the primary points of contact for chaplains and RPs in all fiscal matters. The supply officer is the primary point of contact for the RMT for identifying, obtaining, and paying for religious ministry supplies and equipment. Supply officers are essential in assisting the chaplain to understand and effectively use the current Marine Corps procedures for obtaining religious ministry resources, supplies, and equipment. The supply officer/chief of the unit also assists the RMT in identifying, obtaining, and maintaining the basic field equipment required during training, deployments, and while in garrison (including field gear, equipment, and unit clothing).

### **Medical Officer**

The medical officer is responsible for medical matters and coordinating medical service support for the command. The medical officer operates under the staff cognizance of the G-4. All unit staffs include a medical officer. The chaplain's working relationship with the medical officer focuses on the force's health, welfare, and morale.

### **Embarkation Officer**

The embarkation officer performs the general duties of a special staff officer, under the staff cognizance of the G-4, with respect to the loading and unloading of personnel, equipment, and supplies in movement by ship, aircraft, and railroad. The embarkation of the chaplain and RP is a primary consideration when ministering to Marines and Sailors. Planning and coordination of RMT movement and transportation is critical.

### **Communications and Information Systems Officer, G-6/S-6**

This principal staff assistant is responsible for all communications and information systems (CIS) matters. Every unit staff has a CIS officer. The chaplain's working relationship with the CIS officer focuses on the essential communications equipment and connectivity requirements for sustaining religious ministry.

### **Special Staff**

The special staff are officers who are not normally present with an operational unit while in garrison, but may be present while deployed. These positions may either be full time or collateral duties. For complete descriptions, see MCWP 3-40.1, *Marine Air-Ground Task Force Command and Control*.

### **Civil Affairs Officer**

The civil affairs officer is assigned the task of enhancing the relationship between military forces and the civilian population in the area of operations (AO) to ensure the success of the military operation. The civil affairs officer has the primary role of making liaison with the civilian population. The chaplain can assist in the provision and coordination of religious ministry for enemy prisoners of war (EPWs), detainees and refugees. Coordination of religious ministry with indigenous clergy is always handled through direct coordination with the civil affairs officer. RMT coordination with the civil affairs officer is crucial during MOOTW and associated training exercises.

### **Public Affairs Officer**

The PAO is responsible for providing information about the Marine Corps to the public, the media, and the internal Marine Corps audience and for establishing harmonious relations with local communities and the general public. The PAO operates under the staff cognizance of the C/S. The chaplain's working relationship with the PAO is essential to ensure religious ministry activities and programs are presented to the public within Marine Corps regulations.

### **Security Manager**

The security manager is responsible for managing the command information and personnel security program, and operates under the staff cognizance of the C/S. Although the security manager is responsible for the coordination of the overall program, he may delegate individual duties; for example, the adjutant may handle

classified material control. Every staff will include a security manager, although the billet will often be an additional duty.

### **Information Management Officer**

The unit information management officer (IMO) is responsible for establishing the policy and procedures for information management within the command. The IMO operates under the staff cognizance of the C/S or executive officer. If an IMO is not designated, then this duty is the responsibility of the C/S or executive officer. In some cases, an IMO may be designated for each staff section when the volume of information is significant in an exercise or operation.

### **Headquarters Commandant**

The headquarters commandant (HQCOMDT) is responsible for local operational, administrative, and logistic support of the headquarters. The HQCOMDT operates under the staff cognizance of the C/S. As the HQCOMDT makes the management and logistical decisions regarding the commander's staff, consideration of the religious ministry requirements will enable the chaplain's role and function to be considered in camp planning and the deployment of the headquarters element. By defining the religious ministry requirements for the HQCOMDT, the chaplain can assist the HQCOMDT in determining the most effective use of resources, equipment, transportation, placement, and billeting of the RMT within the headquarters.

### **Staff Judge Advocate or Legal Officer**

The Staff Judge Advocate (SJA) (senior judge advocate in commands not having general court-martial authority) is responsible

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for assisting the commander in the administration of military justice and the processing of legal matters. In units not authorized an SJA, these duties are performed by the legal officer. The SJA operates under staff cognizance of the C/S. The legal officer will normally operate under the staff cognizance of the G-1/S-1.

The legal officer enables the chaplain to provide the most appropriate counsel or referral to a Marine or family member. The legal officer also assists the chaplain in understanding the local, State, and/or status of forces agreement/national legal requirements regarding the authority of bona fide clergy, and the laws and restrictions regarding clergy privilege and obligations.

### **Provost Marshal**

The provost marshal is responsible for all military police matters, and operates under the staff cognizance of the C/S. The key provost marshal functions that concern the chaplain focus on the interaction with, movement and control over evacuees, refugees, and EPWs during operations and intervention in domestic disturbances.

### **Comptroller**

The comptroller has responsibility for financial management. Operating under the staff cognizance of the C/S, a comptroller will be assigned only to major commands. At commands not authorized a comptroller, staff duties pertaining to fiscal matters may be assigned to one or more staff sections. (All comptroller responsibilities would normally be assigned to the assistant chief of staff G-4 except for disbursing matters, which would be assigned to the G-1.) In commands without a comptroller, the disbursing officer or fiscal officer assumes the comptroller's duties.

## **Chapter 3**

# **Religious Ministry**

RMTs provide and facilitate operational religious ministry, worship, prayer, spiritual direction, sacraments, ordinances, and/or practices in accordance with the tenets and direction of one's faith group. The Department of the Navy (DON) policy is to accommodate the doctrinal or traditional observances of the religious faith practiced by individual members when these doctrines or observances will not have an adverse impact on military readiness, individual or unit readiness, unit cohesion, health, safety or discipline.

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### **Divine Services**

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Chaplains conduct, coordinate, and arrange for divine services in accordance with applicable Navy and Marine Corps regulations and ecclesiastical requirements, including the manner and form of the service of the religious faith group that ordain and endorse them. The United States Navy Regulations and the Marine Corps Manual direct that divine services be held on Sunday. However if that is tactically impractical, the chaplain and the commander should coordinate efforts to ensure that appropriate time is made available for religious services. Chaplains coordinate and implement a comprehensive schedule of services to permit maximum worship opportunities and participation.

Individuals whose religious faith requires them to observe some day other than Sunday as their Sabbath are entitled to respect for their religious customs. To the extent that military conditions permit, personnel who celebrate the Sabbath on a day other than

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Sunday shall be given every possible consideration to be excused from duty on that day or to be allotted the same amount of time to worship as those who worship on Sunday. Persons so excused may be required to perform duty on Sunday. The chaplain coordinates all divine services with the commander and staff.

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### **Lay-Led Religious Service**

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When a chaplain is unavailable to lead worship of a certain faith group, a command appointed and chaplain trained lay leader may lead the service. Lay-led services are never a means to substitute for RMT religious services. These are services subject to chaplain supervision, and constitute temporary accommodation of specific religious needs. MCRP 6-12B, *Religious Lay Leader's Handbook*, provides the guidance for assigning and training lay leaders.

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### **Funerals and Memorial Services**

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#### **Funerals**

A funeral is the religious service conducted by a chaplain or other clergy in accordance with specific faith group rites, traditions or rituals in connection with the burial or cremation of the dead. A military funeral usually includes an official military escort for the deceased and a ceremonial honor guard that conducts appropriate military honors during the interment or burial. Navy/Marine Departmental Publication (NAVMC) 2691, *Marine Corps Drill And Ceremonies Manual*, chapter 19; Navy Military Personnel Command Instruction (NAVPERS) 15555D,

*Navy Military Funerals Manual*; MCO P3040.4D, *Marine Corps Casualty Procedures Manual*; and NAVPERS 15956D, *Navy Funerals At Arlington National Cemetery*, are the primary references for conducting military funerals. Along with the guidance of these publications, the chaplain's participation in a funeral service is in accordance with the religious requirements and practices of his/her faith group. Requests for funerals normally come from the next of kin (NOK). Commanders approve such requests. Funerals are distinct from memorial services.

### **Memorial Services**

A memorial service is a formal service or ceremony, usually religious in nature, conducted to acknowledge the personal loss of those present and to commemorate the life of the deceased. A memorial service for a military member often includes the rendering of appropriate military honors. NAVMC 2691, chapter 19 also provides guidance in the conduct of memorial service honors. In addition to funerals or memorial services requested by the NOK, commands often conduct memorial services for command members. Memorial services during combat are conducted as soon as practical. As with funerals, the chaplain's participation is in accordance with the religious requirements and practices of his faith group.

### **Standing Operating Procedures**

Command standing operating procedures (SOPs) for funerals and memorial services are essential. Time for planning and conducting these critical ceremonies is often very limited. Developing a thorough SOP that identifies key tasks, responsibilities, and personnel ensures the ceremony and honors are conducted in a timely manner. A coordinated effort by the chaplain and the



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sergeant major ensures the command stands ready to take care of its own in times of personal loss. Appendix C provides a sample SOP for funerals and memorial services in garrison.

NAVMC 2691, section 19-2, prescribes as one of the duties of the officer in charge (OIC) of the ceremony, that: “After the commitment service, he (she) will deliver the folded national color, used on the casket, to the family of the deceased.” Later, NAVMC 2691, section 19-6, Memorial Service Honors, it erroneously states that the chaplain presents the national color to the NOK of MCO P3040.4D, paragraph 4004.2.i. states, that the OIC will present the flag to the primary next of kind (PNOK). As a matter of policy, the OIC presents the national color to the family at either a funeral or a memorial service and not the chaplain. The national color is presented only once, either at the funeral or in cases when a person’s remains have been declared unrecoverable, at the memorial service.

During combat and operations when temporary interment is necessary, MCWP 4-11.8, *Services in an Expeditionary Environment*, chapter 4, and JP 4-06, *Joint Tactics, Techniques, and Procedures for Mortuary Affairs in Joint Operations* govern commanders. During temporary or isolated interment, chaplains offer brief committal remarks in keeping with the practices of their religious beliefs while respecting the religious beliefs and faiths of others.

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## **Wedding Services**

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State laws and local restrictions on conducting weddings govern chaplains, like civilian clergy. Chaplains must ensure they meet local and state requirements to legally conduct weddings.

Weddings are no longer conducted at sea. The state and local municipality of the port govern shipboard weddings.

Technically, there is no such ceremony as a military wedding. However, what is usually referred to as a military wedding is a ceremony conducted in a military chapel, when one or both participants and members of the wedding party are in the appropriate dress uniform. Military ceremonial acts may precede or follow the actual wedding service (e.g. an “arch of swords” formed outside the chapel as the couple departs). The wedding service (sacramental acts, vows, religious requirements, etc.) is unaltered by any military or ceremonial elements. *(NOTE: Weapons (swords) are prohibited inside most chapels, sanctuaries and places of worship. When in doubt, ask the command chaplain or senior minister.)*

Chaplains are not required to perform weddings as a military duty. Each chaplain determines if and when a couple meets the religious requirements of his faith before agreeing to conduct the wedding service. Chaplains may assist couples in locating a chaplain or local clergy of their faith group to assist with wedding preparations and to conduct the service.

When chaplains agree to conduct weddings for military members or their command sponsored family members, they are governed by the local command policy and regulations. In addition to any chaplain-prescribed religious premarital instruction/preparation, commands may prescribe premarital preparation classes/seminars for military members seeking permission to marry in military chapels or facilities. MCO 1752.1C, *Marriage In Oversea Commands*, pertains to all overseas marriages of military personnel.

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## **Sacraments, Ordinances, and Required Religious Acts**

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A religious sacrament is a tangible symbol regarded as possessing a sacred character or mysterious significance as defined by a particular faith community that believes God confers grace when a member of the clergy or other duly authorized individual administers this act. A sacramental act is the administration of a religious sacrament to members of a faith community by chaplains, ordained clergy or designated/authorized person(s) of that specific faith group. A religious ordinance is an established ritual, service or ceremony that recalls or commemorates a central belief of a religious organization. A religious ordinance is not generally believed to convey God's grace but rather is a means for the faithful to recall an action of the Divine or to follow a direct commission by the faith's founder. The Marine Corps and the Navy permit chaplains to administer sacraments on board naval vessels, bases, and stations.

Chaplains administer only those sacraments for which they have been duly ordained, commissioned or otherwise endorsed by a particular religious organization. Only religious organizations can determine who is authorized to administer the sacraments of their particular faith. Chaplains have the responsibility to determine if individuals may receive the sacraments of their religious body. Care is taken to ensure sacraments are readily available for the faithful. Because of the significance of sacraments and sacramental acts in the lives of Marines and Sailors, deployed chaplains continue to administer sacraments during training operations and combat. Whenever possible, chaplains arrange for chaplains or clergy of other religious faiths to minister to the Marines and Sailors of their faith.

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### Prayers and Blessings

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A prayer is a devout petition to or any form of spiritual communion with God or an object of worship, a spiritual communion with God or an object of worship, as in adoration, confession, thanksgiving, and/or supplication. A blessing is usually composed of words and actions, which are expected to sanctify or consecrate a person, thing, or activity. Chaplains pray and offer blessings according to the traditions and practices of their faith, using their own particular method and means of prayer. In the case of prayers offered in the context of official gatherings (often in the form of invocations and benedictions), such as changes of command or retirements, the chaplain should be mindful of the many faith traditions represented in the audience, and should design the prayers to be inclusive.

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### Personnel Confined in Correctional Facilities

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Secretary of the Navy Instruction (SECNAVINST) 1640.9B, *Department of the Navy Corrections Manual*, provides minimum religious ministry requirements for correctional facilities. A chaplain, when not assigned full time to the brig staff, is assigned in writing by the commanding general to administer the religious program, in accordance with SECNAVINST 1640.9B. This chaplain administers the CRP for the facility and coordinates the visitation program for chaplains from units with personnel confined in the brig. As prescribed, prisoners are afforded appropriate and meaningful opportunities to participate in religious activities, consistent with available resources and the need to maintain good order and discipline.

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Religious and spiritual activities that accommodate a variety of religions are also provided.

Authorized religious activities in correctional facilities include worship services, sacramental ministry, pastoral counseling, religious education, spiritual growth, prayer and meditation, and retreats. Religious practices that include controlled substances are prohibited unless the facility commander following consultation with a legal advisor determines that such use is consistent with law and Department of Defense (DOD) policy. Religious programs and worship services are required indoctrination topics for all prisoners during the reception process. SECNAVINST 1640.9B, paragraph 6316 provides details of the religious program requirements and the accommodation of religious practices within confinement facilities.

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## **Casualties**

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Whenever Marines and/or Sailors are injured, ministry to casualties becomes the RMT priority. RMT movement to the wounded and dying is coordinated with corpsmen and fire team leaders (or equivalent) as the situation permits. In today's tactical maneuver scenarios, RMTs are most effective by traveling and remaining with the forward BAS. This ensures all commanders know exactly where to find their RMT when their Marines are wounded or injured. If under fire, the chaplain and RP stay in a defensive position with the RP providing security for the team.

### **Mass Casualties**

RMTs coordinate their ministry efforts with medical personnel during mass casualty situations. Corpsmen and medical officers

use a system of prioritizing care for casualties. These medical categories can be used to prioritize ministry. RMT teamwork and coordination are essential during mass casualty situations. Chaplains and RPs work together identifying the most critical ministry requirements to ensure the most effective ministry is provided. RPs focus on identifying the next casualty for their chaplain's ministry by—

- Recording the ministry provided by the RMT (see appendix D and figure 3-1).
- Identifying any unique needs the casualty may have.
- Helping make the casualties as comfortable as possible.

All the while, the RP ensures that the RMT, in no way, hinders the medical personnel in their work. Chaplains focus on providing ministry to one casualty at a time. A wounded or dying Marine or Sailor deserves the complete attention of their chaplain in this critical time. RMT ministry priorities during mass casualties follow.

### ***Ministry Priority I (Medical Category IV, Expectant)***

These are casualties with very serious injuries and low chance of survival. *Expectant* casualties are given supportive medical treatment until *immediate* and *delayed* categories have been treated and evacuated. Ministry and sacraments for the dying are provided appropriate to the casualty's faith group, when possible.

### ***Ministry Priority II (Medical Category III, Delayed)***

These are casualties in need of time consuming major surgery, but with a general medical condition, which permits a delay in surgical treatment without unduly endangering life. Ministry appropri-

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ate to the casualty's physical condition and faith group is provided.

### ***Ministry Priority III (Medical Category II, Minimal)***

These are casualties with relatively minor injuries that can be effectively treated with self-care. Ministry and support are provided.

### ***Ministry Priority IV (Medical Category I, Immediate)***

These are casualties with a high chance of survival, if medical measures are accomplished quickly. Religious ministry is provided after medical personnel have completed their treatments and the casualty has reverted to another category.

## **Nuclear, Biological, and Chemical Environment**

Ministry to casualties in a nuclear, biological, and chemical (NBC) environment presents unique ministry challenges. It is important to remember that every NBC situation has unique aspects and requires the utmost flexibility on the part of the RMT to respond effectually. Limiting factors of the NBC environment call require special preparation.

### ***Mission-Oriented Protective Posture (MOPP) Gear Limitations***

The wearing of MOPP gear presents several severe limitations. It degrades performance, especially in the utilization of skills that require the use of hands and sensory dexterity. This reality can only be overcome by training and practice prior to necessary use. Chaplains should wear some symbol of their status as a chaplain on the exterior of their MOPP gear to expedite ministry.

### ***Communion***

Special consideration must be given to the availability and use of sacramental elements that are contained in contamination proof packages. Communion services may be held at MOPP 1 or 2, but not at MOPP 3 or 4.

### ***RMT Movement***

As the RMT moves around the AO, it should be familiar with various contamination markings, alarms, and signals. The RMT should be familiar with basic skills decontamination. When Marines or Sailors must enter toxic areas, nonessential personnel (normally the RMT) are left behind in toxic-safe areas.

### **Record of Pastoral Care**

RMTs keep track of the ministry provided to casualties. Figure 3-1 is the lower portion of DD Form 1380, *US Field Medical Card*. This is a two-sided card is used by medical personnel in the field to identify and record information about the casualty and the treatment administered. Block 17 is religious services. This should be completed as soon as possible to record the ministry provided. Also found in Appendix D is a sample RMT Pastoral Care Record Sheet for Ministry to the Wounded and Dying. It allows the RMT to record the ministry and sacraments provided and does not interfere with the medical personnel's use of the DD Form 1380. In case of death, the information recorded on this sheet helps the commander communicate with NOK by informing the family of the ministry provided during the casualty's final moments.



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Extracted from the bottom of the back of DD Form 1380, US Field Medical Card that is used by the medical departments of all Services for identification of the wounded.					
<b>17. Religious Services</b>					
	Baptism		Confession		Communion
	Anointing		Prayer		
C H A P L A I N					
<b>DD Form 1380 TEST 2 Jun 90</b>				<b>US Field Medical Card</b>	

**Figure 3-1. US Field Medical Card DD Form 1380 Test.**

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**Enemy Prisoners of War, Detainees,  
Displaced Persons, and Evacuees**

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The commitment to provide proper care of detained persons is rooted in the Geneva Conventions. In war, EPWs are readily identified as the detained persons. Because chaplains are endorsed by faith groups and directly commissioned as military officers for the purpose of providing ministry for and ensuring the free exercise of religion by authorized personnel, the basis of providing care for detained persons was formed from a reciprocal understanding by the signers of the conventions.

As the scope, circumstances, and intensity of MOOTW operations evolve, the need for clear definitions for detained persons poses a legal question for the commander. Migrants, refugees, displaced persons, evacuees, host nationals, etc. may or may not be defined as detained persons. However, their human needs are real regardless of their legal status. In determining the most efficient and effective religious ministry, the commander will continue to define appropriate care and needs with regards to the employment of available support personnel and assets. The chaplain and the commander can coordinate a request for information to higher authority asking for clarification.

The chaplain's knowledge of the religious requirements of various faith groups and working relationship with religious bodies is valuable information for the commander. As a principal advisor, the chaplain can provide liaison with those civilian clergy (missionary or indigenous) from within the displaced population. When civilian clergies and religious leaders cannot be identified, the chaplain can help clarify the requirements and coordinate the required additional support with the combatant commander's staff or local religious bodies.

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### **Religious Acts during Official Ceremonies, Community Activities, and Social Events**

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Chaplains are often requested to offer prayers, blessings, invocations or benedictions for various military and civilian ceremonies, activities, and events. Participation by chaplains in these types of events is common and appropriate. Whatever the ceremony, activity or event, chaplains are always guided by their religious principles in determining what level of participation is appropriate.

Whatever chaplains do in the public forum, in uniform or not, they are perceived as acting in their capacity as military chaplains, therefore each act is understood as the act of officers and religious leaders. Chaplains take great care to ensure their words, behavior, and actions are not perceived as disrespectful to others or contrary to the principles of their faith.

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### Religious Offering Funds

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Religious offering funds (ROFs) are administered by the commanding officer/commander under the authority of SECNAVINST 7010.6, *Religious Offering Fund*. This formal instruction provides clear specific procedures for the administration of these nonappropriated funds. Commanders normally delegate the daily operation and maintenance of ROF to designated religious ministry personnel. As a matter of policy, deployable commands do not establish or maintain ROFs due to the inability to provide security and timely administration of the contributions.

# Chapter 4

## Outreach

RMTs provide and facilitate programs that reach out to those not otherwise involved in a religious community. They do this by developing programs and opportunities that nurture, develop, and reinforce spiritual development, encouraging and enabling interpersonal communication and personal growth.

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### **Programs to Encourage Participation**

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RMTs develop, plan, and coordinate programs to encourage participation in religious ministries. Christmas programs and special events for children are examples of events to encourage participation.

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### **Personal and Spiritual Growth Opportunities**

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RMTs develop and coordinate local seminars and workshops that cover a range of topics that focus on personal growth and interpersonal relationships specifically designed for the command and identified needs. Another resource available to the chaplain is the Chaplains Religious Enrichment Development Operation (CREDO). This program offers effective weekend retreats that focus on personal and spiritual growth and are targeted for specific groups. These Navy/Marine Corps-funded retreats are excellent opportunities for Marines and Sailors to connect with other servicemembers, while addressing personal crises or potential trouble areas of their lives. CREDOs are located throughout the globe, and are readily available to assist RMTs determine which programs are helpful for their command.

### **Seasonal Outreach Programs**

The RMT is often called upon to identify and coordinate seasonal outreach programs; e.g., Thanksgiving or Christmas baskets.

### **Charitable Outreach in Local Community**

The RMT may identify and coordinate opportunities for charitable outreach within the civilian community in garrison and while deployed. Garrison programs may include projects like Habitat for Humanity, food drives or coordination with local outreach programs.

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### **Community Relations Projects**

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In addition to advising the commander on sites for COMRELS, RMTs often coordinate the projects for the command. COMRELS enable Marines and Sailors to build positive relationships with local communities and their citizens both at home and deployed. Donated materials, such as those provided by “Project Hand-clasp” or private individuals are often used or distributed during these projects. COMRELS foster teamwork while allowing citizens to see first hand the character of the Marines and Sailors who live and work alongside them in the community.

# Chapter 5

## Pastoral Care and Religious Accommodation

RMTs provide pastoral care and facilitate the free exercise of religion for all Marines, Sailors, their family members and authorized personnel.

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### Pastoral Counseling

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This is the act of a chaplain or member of the clergy providing theological, spiritual or religious direction, opinion, instruction and/or advice assisting a person in making moral/ethical choices affecting their conduct, judgment, and/or decisions. Commanders can expect chaplains to be qualified pastoral counselors in accordance with their theological training and professional education.

Pastoral counseling is not psychological or clinical. Pastoral counsel is direction, instruction, advice or guidance, based on theological foundations or religious beliefs, provided by a member of the clergy or a professional minister, assisting a person in arriving at a moral/ethical judgment, decision or understanding.

Chaplains provide pastoral counseling for Marines, Sailors, and their family members for a variety of personal concerns including the following:

- Personal faith and spiritual development.
- Premarriage/marriage.
- Career choices and life decisions.

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- Conflict resolution, grief and personal loss,
- Anger and crisis intervention.
- Suicide ideation and intervention.
- Conscientious objection and immunization waivers, etc.

Marines and Sailors often feel more comfortable speaking with their chaplain concerning personal issues or problems before approaching another health care professional.

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### **Pastoral Counseling, Limitations, and Referrals**

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Chaplains have learned that the majority of their pastoral counseling is short term or intervention, in nature, rather than long-term therapy. When issues surface during counseling that require long-term pastoral counseling sessions or therapy, chaplains work with their counsees to arrange for referrals to other pastoral or clinical counselors. Professional referrals by chaplains to other counselors are made only with the permission of the counselee. When referring a counselee to a professional counseling service or health care provider, chaplains assist the counselee to identify the coverage available through the military health care system. Treatment or therapy may require an official medical department referral before medical coverage will absorb the cost for individual counseling or therapy. Appendix F assists in clarifying the problem and getting written proof that the chaplain is not bound by confidentiality in releasing the information.

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### Pastoral Visits

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Regardless of their religious affiliation, Marines have come to expect their chaplains and RPs to accompany them whatever the mission, circumstance or setting. Consequently, pastoral visits are the single most consistent means for RMTs to establish, develop, and maintain personal relationships with Marines and their families. Pastoral visits are integrated into the routine of the command. Understanding the command's TEEP enables RMTs to develop a systematic method for pastoral visitation and other functions of the CRP. Chaplains will incorporate visits to correction facilities, hospitals, and homes into their CRP.

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### Crisis Ministry

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#### Family Violence Intervention

Because of their personal relationships, contacts, and interactions with Marines and their families, chaplains may be the first person to observe the indicators or signals of family violence. Chaplains may become suspicious of physical signs of abuse or be sensitive to behavioral indicators or patterns.

Early intervention often begins by encouraging possible offenders to seek assistance through self-referral. When chaplains become aware of potential or existing abuse or problems, they take any and all appropriate action without violating the person's trust and the privilege of confidentiality to ensure the safety of those involved or threatened. Appendix G serves as an example of an RMT response information sheet for crisis ministry.



The professional and legal requirement of maintaining the seal of privileged communication in such circumstances is the basis for the Marine Corps policy restriction preventing chaplains from serving as a command's Family Advocacy point of contact, program manager or program official.

### **Marine Corps Casualty Program**

MCO P3040.4 provides complete details regarding the chaplain's role and the religious ministry requirements of the Marine Corps Casualty Program. A chaplain is normally requested to accompany the CACO for the initial notification of the NOK. This is considered to be the most important support task for chaplains in this program. Chaplains provide appropriate pastoral care and ministry to the CACO, NOK, and family members during such visits. Chaplains do not relieve the CACO of his function of notification. It is important to understand the two primary tasks involved in a death notification call: someone must officially notify the NOK of his loved ones death, and someone must help him live through the grief and loss. It is not a good idea to have the same person perform both tasks, and chaplains are professionally trained and prepared for the latter. The CACO does the death notification and the chaplain immediately begins pastoral care to help the NOK and family live through their loss.

### **Emergency Notifications**

Traditionally the AMCROSS has been the primary official means for notification of servicemembers when family members have emergencies; e.g., deaths, injuries, hospitalizations, incarcerations, accidents involving family members, etc. Marine Corps commanders ensure the information is verified (if the source is other than AMCROSS notification) and an

officer or noncommissioned officer (NCO) notifies the servicemember as quickly as possible. Sometimes news of such family emergencies reaches the servicemember before the official AMCROSS notification can be completed. Commanders can authorize notification, emergency leave, and travel without an AMCROSS message, facsimile or telecommunication. Verification of the emergency can be made by other appropriate means; e.g., direct communication with hospitals, family members, local clergy, local AMCROSS representative, etc.

The officer or NCO makes the notification. Chaplains provide appropriate pastoral care and ministry to the servicemember during such notifications. The chaplain's role in such notifications is similar to the role in the Marine Corps Casualty Program discussed above.

When deployed the notification process becomes extremely important since AMCROSS messages are usually the primary means of communication and verification used by commands. AMCROSS requires a command response within 24 hours for all such AMCROSS messages, regardless of method of communication. Appendix H provides a sample battalion SOP for handling such notifications when forward deployed.

### **Disaster Response**

The RMT role and function during disasters is normally defined by local command SOPs. When MARFOR units are deployed in response to regional or global disasters, the RMT's should prepare to minister to members of the command, attached units, and any civilians who the command is aiding.

### **Critical Event Debrief**

The RMT has a supportive role in combat stress control. RMTs provide professional ministry to leaders in fulfilling their combat stress identification and intervention responsibilities. RMTs can also assist in training leaders to recognize combat stress symptoms. MCRP 6-11C, *Combat Stress*, provides techniques and procedures for small unit leaders in combat and combat related stress management.

An after action review consist of six phases.

#### ***Fact***

Ask until members to describe the event from their individual perspectives. What was each member's specific role in the event?

#### ***Thought***

What were each member's first thoughts at the scene (or when incident was first heard of)?

#### ***Reaction***

What was the worst thing about the event? What was thought and/or felt?

#### ***Symptom***

Describe probable thinking, physical, and emotional responses both at the scene and a few days afterwards.

### ***Training***

Relay information regarding stress reactions and what can be done about them. If prepared handouts are available, distribute them. Include points of contact within the units.

### ***Wrap-up***

Reaffirm positive things. Summarize. Be available and accessible. Debriefing team/unit leaders together decide which individuals need more help or referral.

Negative effects of stress can be lessened when Marines are prepared physically, emotionally, and spiritually prior to combat/operations. RMTs can assist in preparing Marines to manage combat stress before and during deployment. Predeployment training helps Marines draw upon their personal religious faith, spiritual strength, and values and to share strength and confidence during any operation.

### **Combat Stress**

RMTs can provide preventive, immediate, and replenishing spiritual and emotional support and care to Marines experiencing combat stress. The RMT is also susceptible to combat stress. Whenever possible, the RMT should receive a critical event debriefing in order to help maintain their coping skills.

### ***Preventive***

Religious ministry assists in preventing combat stress and misconduct stress-related behaviors. The chaplain and RP can be a calming influence on Marines by helping them to strengthen or regain values important to them. Chaplains can help prevent combat stress and misconduct by—

- Being present with the Marines and deploying with the unit.
- Providing opportunities for private and group prayer and worship.
- Providing personal religious articles and materials.
- Reading the scriptures with Marines.
- Providing sacraments as the situation allows.
- Counseling Marines, allowing them to work through stress, fear, anxiety, anger, and frustration.
- Visiting Marines in work and living areas.
- Assisting Marines and families prior to deployment with preparation for geographical separation and an uncertain future through Marine Corps Family Team Building programs that emphasize family strengths. This helps Marines to know that their families are cared for during deployment.

### ***Immediate***

RMTs assist commanders in the identification of Marines experiencing combat stress. Often working closely with the medical officer, RMTs are trained to recognize the signs of combat stress. Chaplains

assess spiritual needs and with the RP provide the appropriate religious ministry to Marines experiencing combat stress. This may include the following:

- Presence with the Marine.
- Conversation and counseling, providing opportunities to share fears, hopes, and other thoughts.
- Prayers—general prayers, prayers for the individual or prayers for fallen comrades.
- Rites, sacraments, and ordinances as appropriate.
- Reading from sacred scriptures.

### ***After Action***

Following an engagement, the unit may require reconstitution through the addition of new personnel. Religious ministry may be essential when surviving Marines require a rebuilding of the emotional, psychological, and spiritual strength. During this time, RMTs continue their ongoing direct religious ministry that includes—

- Coordinating the availability of worship services, sacraments, rites, and services/ceremonies honoring the dead.
- Assisting with the integration of personnel replacements.
- Enabling the grief process through personal counseling and memorial services.
- Reinforcing the Marine's sense of self-worth and hope.
- Assisting with critical event debriefings that provide opportunities for Marines to talk about what they have experienced in combat and facilitating integration of the combat experience into their lives.

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- Providing personal religious articles and materials.
- Providing or arranging faith group coverage in the command or for other units.

### ***Return and Reunion***

After deployments and operations, RMTs can assist reintegration of the individual Marine into family relationships and society at large. Many religious ministry programs remain the same. Expanded ministry may also include providing—

- Worship events for the entire unit.
- Worship events for varied faith groups.
- Briefings that help Marines recognize, prepare for, and master the stressors of reunion with family.
- Structured events to assist Marines returning to family and civilian life.

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## **Religious Accommodation**

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Chaplains advise commanders on matters of religious accommodation.

### **Requests**

Commanders may approve requests for religious accommodations within the guidelines of SECNAVINST 1730.8A, *Accommodation of Religious Practices*. To promote standard procedures for resolving difficult questions involving accommodation of religious practices, commanders shall consider the following factors:

- The importance of military requirements, including individual readiness, unit readiness, unit cohesion, health, safety, morale and discipline.

- The religious importance of the accommodation to the requester.
- The cumulative impact of repeated accommodations of a similar nature.
- Alternative means available to meet the requested accommodation.
- Previous treatment of the same or similar requests, including treatment of similar requests made for other than religious reasons.

These factors recognize that each command may be affected by different conditions and require individual consideration of each request.

### **Policy**

The DON policy is to accommodate the doctrinal or traditional observances of the religious faith practiced by individual members when these doctrines or observances will not have an adverse impact on military readiness, individual or unit readiness, unit cohesion, health, safety or discipline.

### **Limits**

Accommodation of a member's religious practices cannot be guaranteed at all times but must depend on military necessity. Determination of necessity rests entirely with the commanding officer and may be impacted by operational commitments.



### Authority

SECNAVINST 1730.8A provides guidance in the exercise of command discretion concerning the accommodation of religious practices. Nothing in those guidelines, except as expressly provided within the instruction, is to be interpreted to require a specific form of accommodation in individual circumstances.

### Functional Requirements

SECNAVINST 1730.8A specifically addresses provisions for religious observances, dietary observances, immunizations, deoxyribonucleic acid (DNA) specimen sampling, and uniforms.

### *Immunization Waivers/DNA Samples*

Some servicemembers have religious beliefs that prohibit immunizations and DNA samples. Policy and procedure for processing a request for exemption from the DNA sample collection program is found in SECNAVINST 1730.8A. Policy and procedures for requests for immunization waivers are found in Bureau of Medicine and Surgery Instruction (BUMEDINST) 6230.15, *Immunizations and Chemoprophylaxis*. Requests for immunization waivers currently require an accompanying recommendation from a chaplain who has counseled the applicant. The chaplain's statement should be based on first-hand knowledge or personal observations as a result of a personal counseling session(s). The chaplain's statement will attest that the applicant—

- Is presently an active member of the espoused religious organization.
- Regularly adheres to tenants consistent with claimed religious beliefs.

- Belongs to a religious organization that objects to immunizations and/or the giving of a DNA sample.
- Is sincere in commitment to this religious faith.

### ***Meals/Rations***

Some servicemembers require special meals/rations based on religious beliefs. As directed in SECNAVINST 1730.8A, enlisted personnel normally will be subsisted in kind, but may be authorized separate rations within the guidelines of DOD 7000.14-R, *Financial Management Regulation, Volume 7A, Military Pay Policies and Procedures—Active Duty and Reserve Pay* (the DOD Pay Manual). Policy and procedure for processing a request for separate rations may include a recommendation from a chaplain who has counseled the applicant. The chaplain's statement should be based on first-hand knowledge or personal observations as a result of a personal counseling session(s). The chaplain's statement will attest that the applicant—

- Is presently an active member of the espoused religious organization.
- Regularly adheres to tenets consistent with claimed religious beliefs.
- Belongs to a religious organization that has dietary restrictions.
- Is sincere in commitment to this religious faith.

### **Technical Advice**

Chaplains are commanders' primary technical advisors in regard to religious requirements. Chaplains assist the commander by identifying and/or verifying that an individual's request for accommodation is based on a recognized religion/faith group requirement or practice. It is the chaplain's role to provide facts and confirm the validity of stated religious requirements. The

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best source of information regarding a faith group's particular requirements and practices is the faith group itself. In addition to the particular details concerning the specific religious requirements, chaplains provide commanders with—

- The source of information.
- The name, title, and authority of the person providing the information.
- The key points.
- The position of other commands, the Marine Corps, and/or other Services.
- A recommended COA using a standard information paper format.

### **Documenting Command Action**

The command should maintain clear, concise, and accurate records of all action/response to requests for religious accommodation. Command records include the details of all such requests, support provided, any justifications for denying the requested support or granting exceptions for specific reasons or circumstances. Records of command actions are essential in ensuring that all requests are handled equitably and fairly. These records are maintained in the command files, not the chaplain's files.

### **Faith Group Support**

Religious accommodation for some faith group members includes identifying local clergy and resources for their military members. Chaplains are the commanders' primary subject matter experts and liaisons with specific faith groups for the purpose of identifying and validating their requirements. Only the Chief of Chaplains is authorized to contact religious organizations on matters relating to

ecclesiastical endorsement. Chaplains identify and source the support requirements of faith groups and are instrumental in identifying religious lay leader candidates. MCRP 6-12B provides complete policy, guidance and procedures for the command's lay leader program.

### **Interviews/Recommendations for Administrative Actions**

Chaplains are also required to conduct personal interviews and advise the commander by providing recommendations for the disposition of the requests. Commanders may seek advice from a chaplain on other such requests. Those listed in this section are the interviews currently required. This listing is not intended to be restrictive.

### **Applying for Conscientious Objector Status**

The chaplain will provide opinion of the nature and basis of the applicant's claim, sincerity, and depth of conviction in the claim of conscientious objection, and a recommendation of disposition with rationale for the conclusion.

The Navy and the Marine Corps have established policies for processing requests for separation or reassignment based on conscientious objector status. Because a personal interview by a chaplain is required, chaplains must have a thorough working knowledge of the process and requirements for establishing conscientious objector status to provide effective counsel and direction.

The primary source documents for the requirements of the chaplain and the content of the chaplain's report are Navy Military Personnel Command (NAVPERS) 15560D, Naval Military Personnel Manual (MILPERSMAN) 1900-020, *Convenience of the*

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*Government Separation Based on Conscientious Objection (Enlisted and Officers)* and MCO 1306.16E, *Conscientious Objectors*.

Local command information worksheets are secondary reference documents and do not replace the aforementioned directives. The guidance provided below supplements the direction found in the two primary references. MCO 1306.16E, paragraph 6.c states: “The applicant shall be personally interviewed by a chaplain who shall submit a written opinion as to; (1) the nature and basis of the applicant’s claim, and (2) the applicant’s sincerity and depth of conviction. The chaplain’s report shall include specific reasons for the conclusions. If the applicant refuses to participate or is uncooperative or unresponsive in the course of the interview(s), this fact will be included in the statement and report filed by the chaplain.”

Interviewing procedures for conscientious objector status follow.

- **Determine the best interviewer.** Often a chaplain may have already established a pastoral relationship with a command member who is applying for status as a conscientious objector. When the chaplain believes that the requirements of the interview may compromise the pastor-penitent relationship or the chaplain believes they cannot be objective, the chaplain will direct the member to another chaplain to perform the interview.
- **Understand the requirements.** Both source documents provide the criteria for classification and reassignment or separation and definitions for key terms; including religious training and belief. The chaplain’s report provides professional opinions concerning the applicant’s belief system, moral and/or ethical basis for the request. Chaplains shall not offer medical or psychological opinions in their evaluations.

- **Review written information.** Before conducting the personal interview, the chaplain should obtain, read, and evaluate the required documentation provided by the applicant. Both the MILPERSMAN 1900-020 and the MCO 1306.16E provide the essential elements and form for submission of the request that includes detailed personal information regarding the nature and basis of the claim.
- **Define the parameters of the interview.** It is important for the applicant to understand that the content of this interview will not be considered confidential or privileged communication. The applicant should clearly understand the required report of the interview will include all or portions of this information. The report will become a part of the case file for the investigating officer.
- **Remain focused.** Once the interview begins, the chaplain must remember that the purpose of the interview is to:
  - Evaluate the nature and basis of the claim, recognizing that organized religion is not the only basis for CO status.
  - Evaluate the sincerity and classification of the objection.
  - Develop an informed professional opinion.
  - Provide informed conclusions based on specific reasons.
  - Recommend approval or disapproval of the request.

The chaplain can keep the interview focused by preparing a list of questions based on the written information submitted by the applicant. The interview must remain as objective as possible. The interviewing chaplain should view their role as a subject matter expert in such interviews rather than a confidant, confessor or pastoral counselor.

If the focus of the conversation shifts to pastoral counseling or confession, the interview process should be terminated and the applicant should be informed that the nature of the session is changed. When a chaplain believes that his personal pastoral relationship with the applicant may diminish his capacity to offer objective recommendations to the command, the chaplain may opt for a chaplain from another command to complete the interview allowing the applicant's chaplain to remain in his pastoral role.

- **Provide a clear report.** When documenting the conscientious objector interview, the chaplain's letter should reference MILPERSMAN 1900-020 or MCO 1306.16E as appropriate to the applicant. The letter should be brief and direct, divided into the four sections as illustrated in appendix E. (Keeping clear notes to prepared questions during the interview can prove extremely helpful when preparing the letter. Repeating the applicant's answer to verify your understanding is always helpful when trying to recall exact quotes in the report/letter.)

# Chapter 6

## Training and Education

RMTs provide and facilitate training opportunities for—

- Religious instruction and education.
- Moral and ethical reasoning.
- Spiritual aspects of core values.
- Religious ministry personnel.
- Religious lay leaders.
- Personal spiritual development.
- Personal and family readiness.

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### Religious Instruction and Education

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Chaplains conduct religious instruction classes in keeping with the beliefs of their particular faith group and the needs and requirements of individuals requesting religious instruction. Chaplains arrange for assistance and support from other chaplains and specific faith group clergy to meet particular needs of individuals.

### Premarital Instruction and Preparation

Chaplains conduct premarital instruction and marriage preparation sessions, provide information, and make arrangements for personnel to attend existing command or local area premarital/marriage preparation seminars and workshops. Unit or command chaplains refer individuals to other chaplains or local clergy of the appropriate faith when specific faith group requirements must be met in prepa-



ration for marriage. Local commanders can make provisions for nonmilitary personnel to attend marriage preparation workshops as guests of their military fiancé's.

### **Sacramental Preparation**

Religious organizations and faith groups often require their members to complete prescribed preparatory instructions or training to receive or participate in their sacraments. When requested, chaplains provide such necessary training and instruction for Marines, Sailors, and their family members to meet the requirements of their faith group. As with faith group specific marriage preparation requirements, unit or command chaplains refer individuals to other chaplains or local clergy of the appropriate faith group when specific preparatory requirements must be met for their sacraments, ordinances, rituals or practices.

### **Religious Doctrine and Tenets**

Chaplains provide spiritual direction, instruction, and guidance by personal religious instruction and conducting study groups, classes, workshops, seminars, and retreats focused on religious principles, doctrines, beliefs, practices, the study and application of scripture consistent with the doctrines, and beliefs of their own faith groups. RMTs provide ongoing support for the personal religious life of command personnel.

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## **Leadership and Core Values**

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Chaplains serve as their commanders' primary advisor and lead agent in leadership development programs that focus on the individual's

personal character development and moral and ethical decision making processes. MCRP 6-11B is devoted to ensuring that “the values of the Corps continue to be reinforced and sustained in all Marines.” Chaplains help Marines and Sailors make connections between their personal beliefs, religious values, and standards of conduct, both personal and professional.

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### Religious Practices and Social Customs

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When commands are forward deployed the religious practices of host nationals, indigenous persons, allied forces, and enemy forces may impact the mission. In addition to advising commanders on the implications of these religious practices and customs, chaplains are able to educate command members concerning the practices and social customs of various religions and cultures. Chaplains can often provide information and insights about the impact and consequences of personal interaction with indigenous persons and host nationals and help clarify certain aspects of the religion and culture of the area of responsibility. Appendix B is also an effective tool for educating the command members about the consequences (intended and unintended) of their interaction with indigenous persons.

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### Suicide Prevention and Awareness

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Chaplains and medical personnel can assist the command’s suicide prevention and awareness program by providing seminars and workshops on the underlying causes and behavioral signals of depression, isolation, loneliness, stress, and loss of self-esteem.

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## **Personal and Family Readiness**

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MCO 1754.6 includes chaplains in the list of resources and support programs Marine Corps commands can utilize in achieving unit readiness. As such, chaplains provide counsel and develop, provide, and coordinate seminars, workshops, training sessions, retreats, and group discussion. Likewise, chaplains can help to facilitate and encourage individual readiness in light of the other readiness concerns listed in MCO 1754.6.

Chaplains provide and coordinate workshops, seminars, retreats, and training for couples and groups for enriching the lives of married Marines, Sailors, and their families. Similar to the personal growth opportunities, chaplains develop, provide, and coordinate retreats for Marines, Sailors, and their family members that focus on interpersonal communication and relationship building skills.

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## **Marriage Counseling**

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As a part of personal and family readiness training and education, commanders may require military members to attend marriage preparation and enhancement seminars and workshops.

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## **Religious Lay-Leader Training**

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The right to free exercise of religion insures that individuals belonging to a faith group with no chaplain present can worship according to their own tradition. The authority for lay leaders is

granted in MCO 1730.6D, *Command Religious Programs in the Marine Corps*. As per MCWP 6-12, chaplains function as their commanders' coordinator of religious lay-leader training. Chaplains interview and screen volunteer candidates, then advises the commander on the employment of the lay leaders. The commander appoints the units lay leaders. In the case of Roman Catholics, the lay leaders are appointed as Lay Eucharistic Ministers by the Military Archbishop and can only be trained by a Catholic priest. In the case of Latter Day Saints, the Stake or Mission President needs to grant permission to become a lay leader. This permission will be a letter stating the Marine is a member in good standing with the church and is approved to act as lay leader. Lay leaders are not ordained and have no ecclesiastical status. Therefore if needed, the commander can terminate the appointment if the member can no longer function as a lay leader. Termination may occur if the member asks to be relieved of duties. Lay leaders normally function in expeditionary settings; e.g., in the field, onboard ship. However lay leaders may function in garrison if their faith group is not represented in the base chapel or in the community.

# Chapter 7

## Supervisory and Management

Chaplains and senior RPs supervise the work and professional development of religious ministry personnel (military and civilian, employed and volunteer) and other command personnel as assigned in accordance with DON policy and guidance. RMTs manage all aspects of the command's religious ministry mission.

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### Cooperative Ministry

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The relationship of seniors to juniors within the professional channels of the Chaplain Corps focuses on facilitating the ministries for which unit chaplains are responsible to their own commanding officers. The professional relationship among chaplains within the staff corps community, regardless of relative seniority, is one of mutual support. The Navy/Marine Corps pattern of cooperative ministry acknowledges that no single chaplain can individually provide a total ministry to the command. The chaplain depends on the cooperation of other chaplains.

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### Religious Ministry Coordination

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Commanders often task chaplains serving in supervisory billets; e.g., division, group, wing, base or station, regiment, and Marine Expeditionary Unit (MEU) with coordinating religious ministry for AOs, and geographical locations. Types of ministries that may be coordinated include, but are not limited to—

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- Faith group specific worship services.
- Hospital and brig visitation.
- Community and command ceremony coverage.
- Funeral and casualty program support.
- Retreats.
- Religious instruction and education.
- Premarital and family workshops.
- Seminars.
- Area RMT duty coverage.

To help in this coordination during deployments, operations, and training exercises, command/unit chaplains keep the supervisory chaplains informed of their locations and plans of action for ministry. This enables supervisory chaplains, in coordination with other subordinate unit chaplains and/or other Service chaplains, to provide religious ministry for those units with specific religious requirements or that are temporarily without an RMT.

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## **Organization and Administration of Religious Ministry Personnel**

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### **Unit Chaplains**

Unit chaplains are organizationally placed under the executive officer. On larger staffs, the senior chaplain is generally placed under the C/S. Although under the cognizance of their C/S, as the commander's advisors on matters of religious ministry, chaplains retain direct access to their commander/commanding officer on matters that should be brought to the commander's attention.

Chaplains keep their chiefs of staff/executive officers informed of all direct communications with their commanders.

### **Unit Assignments**

In the MSCs of MEFs, chaplains and RPs are assigned by Navy Personnel Command to the MSC unit identification code. MSCs assign (by written local order) chaplains and RPs to specific units according to the unit T/O requirements.

### **Religious Ministry Personnel Replenishment**

Supervisory chaplains and senior enlisted advisors must be prepared for losses of chaplains and RPs in hostile situations and must know how to use the authorized personnel replenishment system for permanent replacements. Personnel replenishment is a G-1/S-1 function. Higher echelon chaplains and senior enlisted advisors should be kept informed of personnel needs and should be able to provide personnel replenishment recommendations.

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### **Periodic Performance Counseling, Evaluation, and Appraisal**

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Completing and submitting Navy officer fitness reports, enlisted performance evaluations, and civilian performance appraisals are required administrative tasks for command/senior chaplains. Generally these periodic reports are signed by the commander/commanding officer unless authority is delegated directly to the supervisor. Commands may have local requirements in addition to prescribed procedures and requirements.

### **Military Personnel**

Bureau of Naval Personnel Instruction (BUPERSINST) 1610.10, *Navy Performance Evaluation and Counseling System*, provides comprehensive guidance and procedures for conducting required periodic performance counseling, fitness reports and evaluation of military personnel. In addition to the minimum military requirement, supplemental performance counseling can be conducted at the discretion of the supervisor.

### **Civilian Personnel**

The Office of Personnel Management (<http://www.opm.gov>) is responsible for the policy, procedures, and directives that regulate the supervision and management of civilian personnel. Command chaplains who supervise civilian personnel function within the guidelines and requirements of the government service system. Each base or station has a human resources office that is responsible for the local management of the civilian workforce and is the primary point of contact for civilian employee supervision and management. Periodic performance counseling, establishment and evaluation of critical elements, etc., are completed in accordance with the guidance and requirements of the human resources office.

### **Service Contractors**

Religious ministry contractors (organists, directors of religious education, contract clergy, etc.) are contracted by the local command's comptroller's office. Generally the requirements for these personal services contracts are identified and detailed by the command chaplain and the process of awarding the contract is the function of the comptroller. Command chaplains who administer such personal services contracts carry out this



function under the direction of the comptroller's office. Direct supervision and performance evaluations are limited by the terms of the particular service contract. Care is taken to ensure the expectations, requirements, and standards for satisfactory completion of required services is clearly detailed in the statement of work/service for these contracts.

### **Volunteers**

Evaluating the performance of volunteers and performance counseling of volunteers is useful to programs. Establishing expectations and determining goals and performance standards help volunteers measure their abilities, talents, and gifts. Each RMT supervisor develops and establishes methods to assist volunteers.

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## **Professional Development and Career Planning**

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As Navy officers, chaplains maintain professional development and career requirements. The goal is to ensure that opportunities are provided for continuing military education, professional training, and career counseling. As mentors in the military system, supervisors are expected to assist chaplains in intentionally seeking a balanced career pattern to provide experience in broader areas of ministry within the sea Services.

RPs and civilian staff members also have professional education and training requirements linked to their career goals. Marine Corps-specific training for RPs can include corporal, SNCO, and senior enlisted courses. RPs should attend Navy warfare device training and martial arts classes. Supervisors ensure professional requirements are identified and training time, resources, and mate-

rial are allocated for advancement requirements and other career opportunities.

### **Mentoring**

Senior, more experienced chaplains and RPs are expected to be proactive in establishing mentoring relationships with other chaplains and RPs. These senior personnel can make a significant positive difference in a new RMT's grasp of the unique aspects of this ministry and have far-reaching impact by intentionally sharing their knowledge and insight.

### **Professional Relationships with Local Religious Organizations**

Participation by chaplains in local clergy organizations or other organizations of professional caregivers can assist in their primary function of providing religious ministry to their command. Some chaplains are required by their faith group to maintain some level of participation in their own faith group activities. Because of the potential for actual or apparent conflicts of interest, chaplains obtain advice from their command's legal office, and ethics counselor. They should also obtain written approval from their supervisory chaplains and commanders/commanding officers prior to engaging in any outside employment or religious obligation. Requests to engage in outside activity are granted or denied in accordance with the applicable provisions of DOD 5500.7-R, *Joint Ethics Regulation*. The outside employment of RPs and other religious ministry personnel is also governed by the DOD 5500.7-R.

### **Faith Group Related Travel and Professional Responsibilities**

Most endorsing agents require their chaplains to attend some form of annual meetings, retreats, continuing education seminars, etc. Most chaplains are required to submit periodic reports to their endorsing agent detailing their ministry in the military. These responsibilities are considered official functions. Funding for temporary additional duty and travel orders are authorized for personnel required to maintain professional credentials and/or certification by SECNAVINST 4651.8L, *Attendance at and Participation in Meetings by Military Personnel*.

### **Rate Conversion/Inter-Service Transfer**

MILPERSMAN 1440-010, *Change in Rate or Rating, Authorization*, provides specific policy for Navy enlisted personnel to become RPs. The RP eligibility requirements state the Sailor must be interviewed and recommended by a Navy chaplain and RP screening committee, unless lengthy deployments or isolated duty makes this impractical. In these rare cases, an interview by an individual Navy chaplain, citing the need for an exception to the screening committee requirement, will be accepted. Chaplains seek direction and policy clarification from the MARFOR chaplain's office when forming these screening committees. The Chaplain of the Marine Corps provides guidance for screening committees.

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### **Developing the Command Religious Program Planning and Budget**

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MCWP 6-12 establishes the principles for developing the CRP and meeting the religious ministry requirements. The overall

## MCRP 6-12A

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design for ministry process used to develop the CRP and budget includes the following steps:

- *Determine the needs.* The RMT conducts a comprehensive needs analysis to identify the command's religious ministry requirements and establish the commander's religious ministry priorities. Religious ministry requirements are identified in relationship to the commander's legal responsibilities for religious accommodation and the command operational commitments.
- *Plan the program.* The RMT develops a design for ministry with defined ministry, goals, program objectives, and support requirements based on the commander's priorities, the identified needs, command mission, planned training and operations schedule, available assets, and possible contingencies. This provides the commander with the basis for the CRP, the requirements, costs, implementation plan, and method of evaluation.
- *Match the goals with the funds.* The RMT translates the planned programs into dollar amounts for the CRP budget request. Program segments are divided into expense elements, such as supplies, equipment, purchased services, travel or printing.
- *Submit the RMP with CRP budget.* The RMT briefs the commander on the concept and design for ministry, including the RMPs, services, and initiatives for command approval and inclusion of the CRP budget in the command's annual spending plan. The commander approves the design for ministry and associated budget expenses.
- *Implement.* The RMT puts the funded programs and initiatives into operation. This involves the continuous review of accomplishments, expending the funds in accordance with the local command's fiscal management plan and guidance,

and reprogramming when required. It also means being prepared to adjust to unprogrammed costs or to exploit any unprogrammed additional funds that may become available; e.g., mid-year reviews or reallocations. Religious ministry personnel work closely with the command's comptroller or supply section to ensure they operate the religious ministry budget within command procedures and policies.

- *Study the results.* The RMT evaluates the effectiveness of the programs, which enables projection of future requirements and direction for planning. The evaluation of these programs and initiatives become data points for future needs assessment and analysis.
- *Record the process.* The RMT documents and records the actual expenses and effective programs to assist in future religious ministry planning and validating budget requirements.

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### Religious Ministry Service Contracts

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Managing service contracts is the function of the comptroller. Often the command chaplain is assigned as the on-site manager or customer for religious ministry related service contracts. Management and oversight of these contracts is therefore performed as a delegated representative of the comptroller. The comptroller's office provides guidance and procedures for this task.

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## **Commander's Religious Ministry Update**

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Each chaplain develops a systematic method of keeping his commander apprised of the status of the CRP and religious ministry requirements. The frequency and content of these religious ministry updates are based on the commander's requirements. In the field, chaplains provide their commanders with verbal updates whenever possible, keeping them informed of the RMT location, communication and transportation plans, and any immediate concerns.

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## **Chaplain Corps Semiannual Reports**

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The Chaplain Corps regularly collects data related to the delivery of religious ministry throughout the Navy and Marine Corps. The form, content, and method of reporting are coordinated through the MARFOR chaplains. These reports are submitted via the commander through the Chaplain of the Marine Corps.

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## **Religious Ministry Reports**

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Religious ministry reports are included (as required) as annexes or appendices to the official reports of an exercise, operation or event that are forwarded via the chain of command. Copies of such reports are maintained by the RMT for future reference and planning. With the commander's authorization, chaplains provide copies of religious ministry reports to their supervisory chaplains for reference and identification of effective programs and ministry models.

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### Religious Ministry Correspondence and File Management

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Management and maintenance of religious ministry correspondence and files are command functions. Since the religious ministry correspondence and files are part of the command's records, coordination with the command's administrative section is required to ensure proper procedures and protocols are followed. The SECNAVINST 5216.5D, *Department of the Navy Correspondence Manual*, provides basic guidance for handling these documents. Local command procedures and policies build on this primary reference.

At a minimum, RMTs maintain chronological files for all command religious ministry correspondence and maintain the religious ministry files in accordance with the command administration section's policies and procedures. A chaplain's personal correspondence and counseling records are not part of the command record and are not maintained with the religious ministry files. Copies of electronic mail and facsimile transmissions are maintained when the content is official in nature. SECNAVINST 5216.5D provides procedures for handling electronic mail and facsimile transmissions.

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### Security of Sensitive Information

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Chaplains and RPs have access to personal information of Marines, Sailors, and family members as a result of the nature of

pastoral work and counseling. Chaplains occasionally maintain such personal and confidential information only if it is required to provide pastoral care or religious ministry. The RMT does not maintain records or personal information for any other reasons. Chaplains and RPs do not release any personal information. Religious ministry personnel take all proper means to ensure that all personal information of this nature is maintained in a secure receptacle with limited and controlled access. When such information is no longer required for direct religious ministry, it is returned to the individual or destroyed.

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### **Religious Ministry Facilities Management**

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The command chaplain or another designated member of the religious ministry staff is often appointed by the command to manage religious ministry buildings and facilities. This designated person functions on behalf of the facilities management division or branch of the commander's staff. Management of religious ministry building and facilities is governed by the regulations, instructions, orders, and local procedures for facilities management. Buildings and facilities that are designated for the direct support of religious ministry; e.g., chapels or religious education buildings, often have some unique restrictions for their use. When management of these buildings is the function and task of the religious ministry staff, every member of the religious ministry staff must become knowledgeable in these management requirements and procedures.



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### Inspections and Assist Visits

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Inspections and assist visits by MSC senior chaplains and RPs serve as another set of eyes on RMTs to ensure teams are being properly supported, trained, and proactive. MCO 5040.6F, *Marine Corps Inspections*, requires biennial inspections. See appendix I for the annual inspection requirements checklist for functional area 520, Religious Ministries.

# Chapter 8

## Logistics

Logistics support has numerous functions; e.g., supply, transportation, maintenance, engineering, health services, and services. This chapter identifies the RMT's logistics support responsibilities while in garrison and deployed.

The chaplain and the RP are normally assigned to a unit headquarters for administrative purposes. Generally, the unit chain of command will be used when obtaining personal requirements; e.g., 782 gear or meals. However, as a special staff officer of the unit commander, the RMT will be authorized direct liaison with the unit supply, G-4/S-4, G-3/S-3, and other unit logistics organizations to obtain materials needed for the CRP.

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### Supply Estimates

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As soon as Marine air-ground task force (MAGTF) commanders receive specific operational objectives, they must begin providing the combat service support element (CSSE) with estimates of supply usage and consumption. All RMTs must provide input to the commander's estimate.

All subordinate RMTs within the MAGTF should input logistics needs very early in the planning stages. The supervisory RMT will need this information to ensure consolidated logistics requirements are communicated to the CSSE to prepare the operational deployment block and identify any CRP logistic deficiencies.

## **MCRP 6-12A**

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The MAGTF RMT will consolidate all estimates from subordinate RMTs within the MAGTF at least 90 days prior to the operation/deployment.

All RMTs should continue to assess, reevaluate plans, and communicate logistics needs to the appropriate staff officer (S-4/G-4) as frequently as possible.

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### **United States Marine Corps Supply Support System**

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Although local peacetime/training conditions may allow the use of other sources of supply (open purchase, self-service), chaplains are strongly encouraged to rely upon the Marine Corps supply system to the maximum extent possible. Familiarity with the unit's supply system will ensure the continuation of seamless supply support during operations when other sources of supply may not be available or practicable.

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### **Intermediate Supply Support Activity/Supported Activities Supply System Management Unit**

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Unit chaplains will submit a requisition through their supply officer for ecclesiastical supplies in exactly the same manner as other supplies are requisitioned for the unit. The requisition will be transmitted to the intermediate supply support activity (ISSA)/supported activities supply system (SASSY) management unit (SMU), which will fill the order from existing stocks or procure it.

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### Supply Authorization Documentation

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Unit supply officers are limited, in their purchasing authority to items that are justified by proper authorization. Chaplains must take initiative to ensure that adequate authorization documents are on hand for all supplies and equipment needed.

#### Table of Organization

Although primarily a G-1/S-1 function, management of the T/O is also a concern of the chaplain. It specifies the requirements for chaplains and RPs. It stipulates to the RPs their assigned weapon. If the chaplain or senior enlisted advisor determines that the authorized rank or weapon of the RP should be changed, the chaplain and/or the senior enlisted advisor must make input to periodic T/O reviews.

#### Table of Equipment

The table of equipment (T/E) is the primary authorization document for ordering nonconsumable supplies and equipment. As RMTs discover adjustments to the T/E that would enhance their ministry capabilities, they should recommend official changes via the chain of command.

#### Stock Lists

Each major end item of equipment is supported by various publications and manuals. Stock lists (SL-3) provide nomenclature, identification numbers, and quantities of components required to complete the end item. Familiarity with the stock lists will facilitate the chaplain's ability to order and reorder as necessary

## **MCRP 6-12A**

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to maintain a sufficient level of supplies on hand for ministry. Local publication control procedures may vary from unit to unit. The G-1/S-1 section is responsible to provide units with acquisition guidance for publications.

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### **Resupply**

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During operations or while deployed, RMTs should submit requisitions for resupply of ecclesiastical supplies to their supply officers. This can be accomplished using the rapid request or other local format designated in the Logistics Annex to the unit's OPORD. Operational priorities may preempt supply channels, thus delaying the arrival of ministry supplies. RMTs should anticipate such delays and allow for flexible and innovative solutions to shortages. Supervisory chaplains should be especially alert to logistic problems in the CRP and proactive in finding solutions.

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### **Responsibility**

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The unit chaplain or RP will be designated the responsible officer for equipment and supplies assigned to the chaplain section. In their capacity as responsible officer, the chaplain or RP will be required to indicate acceptance of responsibility by initialing individual entries and signing the required paperwork. These should not be signed without a prior inspection of the equipment to verify its existence, completeness, and serviceability.

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### Mount-Out Box

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Each unit RMT will maintain an RMT mount-out box. This is an inspection item for the CG's readiness inspection. Composition of the mount-out box is shown in appendix J. Presently, the mount-out box is not included in unit T/Es, nor does it have a table of authorized materiel control number (TAMCN) assigned. Action is in progress to establish the mount-out box as unit T/E with an assigned TAMCN and an SL-3. Until this action is completed however, commanders are encouraged to establish local T/E requirements for chaplain mount-out boxes presently used in the MEF. Appendix J can be used for guidance in place of an SL-3.

The mount-out box will be maintained in a complete ready-for-use condition with all of its contents on hand at all times. It provides a unit chaplain with on-hand supplies to be used in the event of a contingency. During an operation it fills immediate day-to-day needs and provides a supply stock until replenishment can be obtained from the CSSE. The RMT is responsible for rotating those items that have a limited shelf life (figure 8-1 on page 8-6). Unit operational religious supplies that are discussed below will accommodate the day-to-day and training exercise supply requirements.

Follow these guidelines to keep the perishable items fresh. Note: For all items listed below, avoid high heat (over 80° F), humidity, and direct sunlight for longer life.

<b>Item</b>	<b>Recommended Storage Conditions</b>	<b>Shelf Life (if properly stored)</b>
Candles (all)	Cool (60-70° F), dry area, no direct sunlight	Indefinite
Host and Juice Set	Cool (60-70° F), dry area, no direct sunlight	6 months
Hosts	Dry area, keep package sealed	1 year
Juice, Bottled	Avoid extreme high temperatures	1 year
Juice, Canned	Avoid direct sunlight	1 year
Wine, 187 ml	Cool (60-70° F), dry area, no direct sunlight	1 year
Wine, 750 ml	Cool (60-70° F), dry area, no direct sunlight	2 years

**Figure 8-1. Shelf Life of Perishable Items.**

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## **Unit Operational Religious Supplies**

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These supplies are used for routine religious ministry support, are in addition to the mount-out box requirement, and should be stored in a separate container. Each RMT will request religious supplies from the ISSA/SMU through the unit supply section and hold them for use in field exercises or for garrison use. Resupply is through normal requisitioning within the supply system.

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### **Combat Service Support Element Religious Supply Stock Block**

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The religious supply stock (RSS) block is the portion of the larger operational deployment block maintained by the CSSE to provide sustainment to the MAGTF throughout the duration of the deployment. The stockage levels for RSS with the CSSE may be obtained from historical usage data, or from a requirements list submitted by the RMT via its own unit supply officer. Regardless of the method for establishing the stockage level, the RMT should review the RSS block and report any deficiencies well in advance of the deployment to give the CSSE supply officer enough lead time to stock the deficiency. Periodic review of the CSSE RSS block should be conducted throughout the duration of the deployment to ensure proper stockage levels are maintained. Any additional requirements that may materialize as the deployment progresses should also be identified, as they can be shipped or flown to the deployed MAGTF along with other replenishments.

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### **Classes of Religious Supplies**

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Most religious consumable supplies are class II supplies with the exception of sacramental wine that is classified as class VI.



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## **Long Term Planning with the Supply System**

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The MEF RMT will coordinate with the MEF comptroller and G-4 to ensure religious logistics requirements are incorporated in the budget process.

The MEF chaplain may appoint the force service support group (FSSG) command chaplain to provide liaison with the ISSA/SMU in providing needed guidance. If appointed, the FSSG chaplain will report to the MEF chaplain on requirements and usage of the MEF RSS.

The ISSA/SMU will purchase, hold in storage, provide customer service, and reorder RSS. These stocks will be managed and maintained for religious requirements.

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## **The MAGTF RMT and the CSSE Supply Block**

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### **Determine Supply Needs**

The MAGTF RMT will determine the basic load of the MAGTF for operations by factoring the number of RMTs being deployed, the amount of supplies required by each RMT for 30-day use (appendix J), and the length of the deployment. The supply list will be submitted to the ISSA/SMU to establish religious supplies within the CSSE supply block. Any other supplies outside the CSSE block will be the responsibility of each RMT. The ISSA/SMU will purchase these items following normal supply procedures.

### **Coordinate Supply Needs**

The MAGTF RMT will be responsible for monitoring religious supplies to and from the CSSE supply block through coordination with the unit supply section, the CSSE supply section, and the other MAGTF RMTs.

### **Complete an After Action Report**

The MAGTF RMT will be responsible for completing an after action report (AAR) for the MEF. It will report on all deployed RMTs' use of and recommendations on religious supplies within the CSSE supply block.

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### **Unit RMT and the CSSE Religious Supply Stocks Block**

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Prior to the deployment, any additions to the basic essential items list (appendix J) and additional requirements for supplying a specific unit for 30 days will be determined and submitted to the ISSA/SMU via the MAGTF chaplain. Each RMT's religious supply requirements will be determined and arranged through the MAGTF chaplain prior to deployment.

During the deployment each deployed RMT will use the unit supply system for requisitioning religious supplies from the CSSE block.

Each unit RMT will deploy with a complete chaplain's kit, mount-out box or CSSE RSS as planned, other required T/E supplies and other consumables to accommodate for the interim

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period prior to the arrival of the basic load and any other stock in the RSS at the operational site.

MEU RMTs should have at least one pallet container (PALCON) assigned for deployment. It is strongly advised that the RMT have single underway access to the PALCON to avoid pilferage and to provide adequate storage space.

Each RMT will complete an AAR for the MAGTF chaplain (appendix K) on supply, resupply, operational problems, and suggestions.

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## **Transportation**

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One of the most basic, yet essential, requirements of the RMT is mobility. It must have the capability to provide a circuit ministry in the various and often-separated elements of the unit. A vehicle dedicated solely to the RMT is usually the most efficient and reliable manner of completing the CRP mission and providing mobile support for the chaplain section. However on deployment this is highly unlikely. The RMT should make other transportation arrangements including helicopter flights, routine supply vehicle runs, and other various modes to accomplish the CRP mission.

## Chapter 9

# Confidentiality and Privileged Communication

Chaplains maintain confidentiality to provide a safe place for servicemembers to share concerns, questions or burdens without fear of disclosure. They provide an avenue for absolution as an act of religion. Chaplains determine why the consultation takes place; the capacity in which the consultation takes place; whether the disclosure is of the character likely to be regarded by the servicemember as confidential; and whether the consultation is rooted in essentially religious, spiritual or moral considerations. Chaplains are not secret keepers to withhold knowledge. They keep confidences by holding in trust that which the individual has shared.

Chaplains advocate for the needs of the individual without breaching confidentiality. Confidentialities kept by chaplains are not intended to protect wrongdoing or keep the individual from getting the needed help. Chaplains do their best to encourage the counselee to take the proper COA and maintain the counselee's trust.

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### Confidentiality vice Privileged Communication

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Confidentiality is a theological/pastoral term that is sometimes known by various terms such as *religious privilege*, *priest-penitent privilege* or *clergy privilege*. Privileged communication is a legal concept. *Black's Law Dictionary* defines privileged communication as communication that is protected by law from forced disclosure. Confidentiality enters the legal realm when information is sought as evidence. The

Manual for Courts-Martial, Military Rule of Evidence 503, *Communications to Clergy*, defines the chaplain-penitent privilege for military chaplains and servicemembers. This rule recognizes that certain communications to clergy should be held confidential as a matter of public policy and outweighs the government's interest in securing a criminal prosecution. The chaplain, the penitent, and even certain third parties present during the communication cannot be compelled to disclose qualifying communications. Under Military Rule of Evidence 503, the intention of the person making the communication and the circumstances that it is given will help determine whether or not it is privileged.

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### **Application to Chaplains and Religious Program Specialists**

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Office of the Chief of Naval Operations Instruction (OPNAVINST) 1730.1C, *Religious Ministries in the Navy*, directs chaplains to safeguard the privileged communication of servicemembers, eligible family members, and other authorized personnel throughout the DON.

Privilege is applied when that communication is made to a chaplain in his capacity as a spiritual advisor or to an RP acting in an official capacity. The following excerpt from *Religious Privilege and the Military* prepared by the Chaplain Resource Board in 1986 remains applicable:

This definition would seem to include at a minimum, in addition to members of the Chaplain Corps, the members of the Religious Program Specialist Rating, the equivalent enlisted support personnel of the Marine Corps and Coast Guard, civilian secretaries and seminary students on active duty in the 1945 designator.

It is important to note that the rule does not provide a definitive list of those persons, other than chaplains and RPs, who are bound to respect the privilege. Chaplains should advise all personnel providing religious support on a voluntary or paid basis of the inadvisability of becoming involved in privileged communications.

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### Confidentiality in Group Settings

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Sometimes a chaplain may be part of a group-counseling program as part of a professional team working with individuals or families. The chaplain exercises an religious ministry function in these settings and must always safeguard and observe confidentiality.

Additionally, chaplains must always maintain confidentiality and avoid perceived or real conflicts of interest while attending evaluation boards. Such boards may include, but are not limited to, drug or alcohol rehabilitation board, Family Advocacy case review committees. Chaplains may provide pastoral and ethical guidance to these groups. By no means, should a chaplain offer any counsel or participate in any activity that would compromise the confidentiality of servicemembers or their families.

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### Selected Directives and Military Instructions

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An on-line query of the DON directives site (<http://neds.nebt.daps.mil>) will provide highlights of all the instructions and directives that address confidentiality. Appendix M provides an annotated listing of directives, instructions, and orders of related subjects.

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## **Staying Informed**

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Confidentiality and privileged communication is an essential topic for on-the-job training for chaplains. In some states, military bases are coming under state laws per mandatory reporting requirements in child abuse and domestic violence cases. How this will affect military chaplains is yet to be determined. Chaplains need to stay current in their information regarding confidentiality and privileged communication. This should include a study of litigation, journal reports, pastoral care techniques, and naval regulations.

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# Appendix A

## Appendix 6 to Annex E, Religious Ministry Plan

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Message reference number

APPENDIX 6 TO ANNEX E TO OPERATION ORDER

(Number)(Operation)(U)

RELIGIOUS MINISTRY PLAN (U)

(U) REFERENCES:

- (a) SECNAVINST 1730B, *Religious Ministry Support within the Department of the Navy*
- (b) MCO 1730.6D, *Command Religious Programs in the Marine Corps*
- (c) MCWP 6-12, *Religious Ministry Support in the US Marine Corps*
- (d) MCRP 6-12A, *Religious Ministry Team Handbook*
- (e) Command Order(s) addressing the standing Religious Ministry Plan

1. (U) Situation

- a. (U) Religious Holy Days. Provide a listing of all religious holy days that will occur during the operation/exercise.

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- b. (U) Faith Groups. Provide a list of the command's specific faith group requirements and the personnel available to provide for the particular needs.
  - c. (U) Augment Participation. Identify any additional personnel who may be needed to augment the RMT for this operation/exercise; e.g., from other United States (US) forces, host national or allies.
  - d. (U) Assumptions. State realistic assumptions that could impact the command religious ministry team's (RMT's) ability to provide operational religious ministry during the operation/exercise. Also state any factors that may impede implementation of the Command Religious Program.
2. (U) Mission. State the basic religious ministry mission in the operation/exercise as follows: The religious ministry mission is to provide operational religious ministry directly to assigned Marines and Sailors and other authorized personnel by conducting and accommodating the essential religious practices and ministering to the wounded and dying, thereby strengthening the command's readiness and mission capability during operation/exercise (name). The command RMT(s) will provide religious ministry in combat and military operations other than war (MOOTW) as noted in all references above and detailed in reference (e) in support of operation (name). Reference (e) is the command's standing Religious Ministry Plan (RMP) that details the overall plan for religious ministry across the range of military operations.

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### CLASSIFICATION

#### 3. (U) Execution

a. (U) Concept of Operational Religious Ministry. State the supported commander's concept for using RMT(s) in support of combat operations as detailed in reference (e). (Provide any adjustments to the standing RMP required by the circumstances of this operation.)

(1) (U) General. Describe how the RMP relates to the commander's intent and the commander's estimate of the situation in the commander's concept of operations.

(2) (U) Employment. Describe how and where the RMT(s) are to be employed with combat and combat support forces.

(3) (U) Deployment. Summarize requirements to deploy the RMT(s) from normal peacetime locations to the area of operations. Such deployments may include those to be carried out within the command area and deployment of augmentation forces. State operations security (OPSEC) planning guidance for the deployment of RMT personnel to ensure they do not OPSEC indications about the commander's capabilities and intentions.

b. (U) Religious Ministry Planning. State general planning considerations that will impact religious ministry delivery by the RMT(s) during the operation.

c. (U) Tasks. State the religious ministry tasks and responsibilities for each RMT included in the operation.

Page number

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- d. (U) Coordinating Instructions. State any coordinating instructions that are important to the RMT(s) for the implementation of the RMP. This may include instructions for specific faith group coverage and defining responsibilities for religious ministry coordination between command RMT(s).
- 4. (U) Administration and Logistics
  - a. (U) Logistics. State any RMT logistic planning considerations in support of the overall OPPLAN.
  - b. (U) Personnel. Identify any particular RMT personnel requirements or augmentation.
  - c. (U) Reports. The RMT will maintain a record of the religious ministry provided during the operation. Establish any additional necessary administrative reporting requirements or information required for the completion of a report of religious ministry that will be included in the commander's after action report.
- 5. (U) Command and Control. Identify commander and chaplain functional relationship at each level of command. Identify where the RMT(s) will maintain their base of operations during the operation. Identify the primary and secondary means of communication to be used by the chaplain(s) to maintain communication with the commander(s) or designated point of contact.

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TAB A TO APPENDIX 6 TO ANNEX E TO OPERATION ORDER  
OR PLAN (Number) (Operation CODEWORD)(U)  
INTER-SERVICE CHAPLAIN SUPPORT (U)

### (U) REFERENCES:

1. (U) Information. This tab pertains only to agreements between or among chaplain elements assigned to US forces for pastoral care and ministry in MOOTW and wartime contingencies. Planning for ICS is reflected in the supporting exhibits.

### ACKNOWLEDGE RECEIPT

Name

Rank and Service

Title

### EXHIBITS:

- 1 - List of ICS Agreements
- 2 - ICS Reliability
- 3 - Presumed ICS

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EXHIBIT 1 TO TAB A TO APPENDIX 6 TO ANNEX E TO  
OPERATION ORDER OR PLAN (Number) (Operation  
CODEWORD)(U)

LIST OF INTER-SERVICE CHAPLAIN SUPPORT  
AGREEMENTS (U)

(U) REFERENCES:

1. (U) Information.

AGREEMENT	ID TITLE	RESOURCES PROVIDED

ACKNOWLEDGE RECEIPT

Name  
Rank and Service  
Title

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Rank and Service  
Title

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EXHIBIT 2 TO TAB A TO APPENDIX 6 TO ANNEX E TO OPERATION ORDER OR PLAN (Number) (Operation CODEWORD)(U)

INTER-SERVICE CHAPLAIN SUPPORT RELIABILITY (U)

(U) REFERENCES:

1. (U) Information.

AGREEMENT	ID TITLE	RESOURCES PROVIDED

COMBATANT COMMANDERS ASSESSMENT	OPERATIONAL IMPACT
Rationale for doubt regarding reliability of support	

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EXHIBIT 3 TO TAB A TO APPENDIX 6 TO ANNEX E TO  
OPERATION ORDER OR PLAN (Number) (Operation  
CODEWORD)(U)

PRESUMED INTER-SERVICE CHAPLAIN SUPPORT (U)

(U) REFERENCES:

1. (U) Information.

<b>RESOURCES PRESUMED</b>	<b>COMBATANT COMMANDERS RATIONALE</b>	<b>OPERATIONAL IMPACT</b>
Available from / provided to other	Supporting presumption	
Service forces		

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TAB B TO APPENDIX 6 TO ANNEX E TO OPERATION ORDER  
OR PLAN (Number) (Operation CODEWORD)(U)

HOST-NATION RELIGIOUS SUPPORT (U)

(U) REFERENCES:

1. (U) Information. This tab pertains only to agreements between host-nation chaplain and religious support resources and US forces chaplain elements for pastoral care and ministry in MOOTW and wartime contingencies. Planning for host-nation religious support (HNRS) is reflected in the supporting exhibits.

ACKNOWLEDGE RECEIPT

Name  
Rank and Service  
Title

EXHIBITS:

- 1 - List of HNRS Agreements
- 2 - HNRS Reliability
- 3 - Presumed HNRS

OFFICIAL:

s/

Name

Rank and Service

Title

Page number

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Date/time group  
Message reference number

EXHIBIT 1 TO TAB B TO APPENDIX 6 TO ANNEX E TO  
OPERATION ORDER OR PLAN (Number) (Operation  
CODEWORD)(U)

LIST OF HOST NATION RELIGIOUS SUPPORT  
AGREEMENTS (U)

(U) REFERENCES:

1. (U) Information.

AGREEMENT	ID TITLE	RESOURCES PROVIDED
		From and to host nation forces

ACKNOWLEDGE RECEIPT

Name  
Rank and Service  
Title

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Rank and Service  
Title

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EXHIBIT 2 TO TAB B TO APPENDIX 6 TO ANNEX E TO  
OPERATION ORDER OR PLAN (Number) (Operation  
CODEWORD)(U)

HOST NATION RELIGIOUS SUPPORT RELIABILITY (U)

(U) REFERENCES:

1. (U) Information.

AGREEMENT	ID TITLE	RESOURCES PROVIDED

COMBAT COMMANDERS ASSESSMENT	OPERATIONAL IMPACT
Rationale for doubt regarding reliability of support	

ACKNOWLEDGE RECEIPT

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Rank and Service  
Title

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EXHIBIT 3 TO TAB B TO APPENDIX 6 TO ANNEX E TO  
OPERATION ORDER OR PLAN (Number) (Operation  
CODEWORD)(U)

PRESUMED HOST NATION RELIGIOUS SUPPORT (U)

(U) REFERENCES:

1. (U) Information.

RESOURCES PRESUMED	COMBATANT'S RATIONALE	OPERATIONAL IMPACT
Available from/provided to host nation forces	Supporting presumption	

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PLACE OF ISSUE

Date/time group

Message reference number

TAB C TO APPENDIX 6 TO ANNEX E TO OPERATION  
ORDER OR PLAN (Number) (Operation CODEWORD)(U)  
COMMANDER-STAFF CHAPLAIN RELATIONSHIPS (U)

### (U) REFERENCES:

1. (U) Information. This tab provides a wire diagram(s) depicting commander-staff chaplain relationships at each level of command, above and below, to clarify lines of authority and communications.

### ACKNOWLEDGE RECEIPT

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Rank and Service  
Title

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s/

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Rank and Service

Title

Page number

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# Appendix B

## Religious Area Survey

**Date Prepared:**

**Country:** Country

**Regional Area:** Province/City

**Religious Group:**

**Prepared By:** Name, DSN telephone

### **Holy Days, Rituals, and Customs**

*1. What holy days and/or festivals may impact military operations?*

Answer:

*Issues?*

*2. What are important religious “do’s and don’ts” to observe?*

Answer:

*Issues?*

*3. What are dietary restrictions?*

Answer:

*Issues?*

**Holy Days, Rituals, and Customs (Continued)**

*4. What are the group's distinctive symbols?*

Answer:

*Issues?*

*5. What are the nature, frequency, and traits of worship?*

Answer:

*Issues?*

*6. What are appropriate protocols for issues related to birth/marriage/death?*

Answer:

*Issues?*

**Sites and Shrines**

*1. What are the places of worship, pilgrimage, and memorial sites? Why?*

Answer:

*Issues?*

**Sites and Shrines (Continued)**

2. *Where are the cemeteries and what is the character of their make-up?*

Answer:

*Issues?*

3. *What are distinctive identifying characteristics (architecture, symbols, etc.)?*

Answer:

*Issues?*

**Primary Values**

1. *What are they willing to die for?*

Answer:

*Issues?*

2. *What subjects incite an emotional response?*

Answer:

*Issues?*

3. *What behaviors does the group reward? What are punished?*

Answer:

*Issues?*

**Primary Values (Continued)**

*4. What value is placed on women, children, ancestors, certain animals or objects?*

Answer:

*Issues?*

**Leadership**

*1. Who are the religious leaders (official and unofficial)?*

Answer:

*Issues?*

*2. Do the religious leaders have an impact on the armed forces?*

Answer:

*Issues?*

*3. What political influence do religious leaders have?*

Answer:

*Issues?*

*4. What is the relationship of religious leaders to government officials?*

Answer:

*Issues?*



**Leadership (Continued)**

5. *What do religious leaders wear to symbolize their position?*

Answer:

*Issues?*

6. *How many leaders are there and where are they located?*

Answer:

*Issues?*

7. *What are the leaders titles?*

Answer:

*Issues?*

8. *How are leaders selected and trained?*

Answer:

*Issues?*

**Tolerance/Religious Intensity**

1. *What is the religious commitment in this group?*

*Nominal (in name only).*

*Mild.*

*Strong.*

*Radical/Fanatical.*

**Tolerance/Religious Intensity (Continued)**

Answer:

*Issues?*

2. *How tolerant is the group to other parties?*

Answer:

*Issues?*

3. *How accepting are they of conversion of their members to other groups?*

Answer:

*Issues?*

4. *How are members disciplined?*

Answer:

*Issues?*

5. *Can others join and quit the group easily?*

Answer:

*Issues?*

6. *How are competing groups viewed and received?*

Answer:

*Issues?*

### Relationship to Society

1. *How does this society relate to the religious group?*

*Stamp out the group.*

*Contain the group.*

*Assimilate (absorb) the group.*

*Share power with the group.*

*Promote pluralism with this group.*

Answer:

*Issues?*

2. *How is this group viewed?*

*Religious group.*

*Secret society.*

*Protest movement.*

*Political party.*

Answer:

*Issues?*

3. *Does the group have a distinct subculture or communal life?*

Answer:

*Issues?*

4. *How does the group seek to influence society?*

Answer:

*Issues?*

**Relationship to Society (Continued)**

5. *How do they use media resources?*

Answer:

*Issues?*

**Organization**

1. *What cell-like groups are present?*

Answer:

*Issues?*

2. *What is the nature of hierarchy within the movement?*

Answer:

*Issues?*

3. *What are the centers of learning?*

Answer:

*Issues?*

**Doctrine/Myths**

1. *What is/are the sources of doctrinal authority?*

Answer:

*Issues?*

**Doctrine/Myths (Continued)**

2. *What is/are the sources of ethics?*

Answer:

*Issues?*

3. *What are their concepts of justice?*

Answer:

*Issues?*

4. *What are their concepts of reward?*

Answer:

*Issues?*

5. *Who are the heroes and villains? Rivalries (past, present, future)?*

Answer:

*Issues?*

**History/Background**

1. *What larger group is the group related to?*

Answer:

*Issues?*

**History/Background (Continued)**

2. *What makes this group distinctive from the larger group?*

Answer:

*Issues?*

3. *When did this group come into the area?*

Answer:

*Issues?*

**Bibliographic Guide to Pastoral Needs**

Neville Kirk wood, *A Hospital Handbook on Multiculturalism and Religion* (Harrisburg, PA: Morehouse Publishing, 1993).

Arthur J. Magida, and Stuart M. Matlins, eds, *How to Be a Perfect Stranger* (Woodstock, VT: Skylight Paths Publishing, 1999).

# Appendix C

## Command/Unit Standing Operating Procedure for Funerals and Memorial Services (Sample)

Canc:  
BnBul 1732  
REL:  
Date

BATTALION BULLETIN 1732

From: Commanding Officer

To: Distribution List

Subj: STANDING OPERATING PROCEDURE  
FOR FUNERALS AND MEMORIAL SERVICES

Ref: (a) NAVMC 2691, Marine Corps Drill and Ceremonies  
Manual

(b) NAVPERS 15555C, Navy Military Funerals

Purpose. To set standard operating procedures for the conduct of funerals and memorial services at the time of death of a member of the battalion.

1. Information. Funerals and/or memorial services will be conducted for Marines and Sailors who die while members of this battalion. The battalion commander will approve funeral requests by primary next of kin (PNOK), unless prohibited by operational commitments. Memorial services will be conducted at the discretion of the battalion commander. Military funerals will be

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conducted at the location requested by the PNOK, when possible. While in garrison, battalion memorial services will be conducted at the camp chapel unless otherwise specified by the battalion commander. This bulletin should be considered as the commander's guidance for the responsible persons. Due to the "short-fused" notice of funerals and memorial services, all action items should be completed immediately upon death notification.

2. Uniform. The uniform for funerals is Service dress Alpha unless otherwise directed. The uniform for memorial services conducted at the camp chapel is camouflage utilities unless otherwise directed.

3. Action

a. Battalion Sergeant Major

- (1) Coordinate necessary arrangements with other commands for conduct of ceremonies as required in accordance with the references.
- (2) Coordinate time and date of service with the commanding officer, executive officer and company commanders.
- (3) Organize and supervise all military ceremonial aspects of the service in cooperation with the battalion chaplain; e.g., honor guard, color guard, firing squad, presentation of military awards, etc.
- (4) Escort command and official representatives as required.



### b. Battalion Adjutant

- (1) Coordinate all public relations, publicity, command notifications, invitations, responses, etc. as directed by the battalion commander and executive officer.
- (2) Arrange for military police traffic control as required.
- (3) Assist battalion sergeant major in coordination of official parties, protocol, etc.

### c. Company Commander (servicemember's company at time of death)

- (1) Acquire and provide helmet, framed picture of servicemember and display items to Religious Program Specialist at chapel.
- (2) Deliver naming and witness (obituary/eulogy) at the service.
- (3) Provide escorts as required.
- (4) Provide two scripture readers for the service.
- (5) Provide ushers as required.
- (6) Provide memorial flowers. (Optional.)

### d. Battalion Chaplain

- (1) Coordinate arrangement for the conduct of the ceremony.
- (2) Arrange order of service, readings, and pastoral meditation.
- (3) Provide pastoral care to the family.

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- (4) Coordinate additional chaplain or clergy participation in accordance with the wishes of the PNOK.
- e. Battalion Religious Program Specialist
- (1) Prepare chapel for service and provide additional logistic support as required.
  - (2) Contact division band or other bugler as directed by chaplain or sergeant major for playing of taps for the service.
  - (3) Type, print, and prepare service bulletins for distribution at the service.
  - (4) As directed by the sergeant major, reserve seating for family members, official guests, etc.
  - (5) Arrange for organist or other musicians as requested by the commander or PNOK.

Commanding Officer

DISTRIBUTION:

# Appendix D

## Sample Religious Ministry Team Pastoral Care Record Sheet for Ministry to the Wounded and Dying

Pastoral Care/Administration of Sacraments for Injured, Wounded or Deceased		
Time:	Date:	Location:
Personal Information		
Name, Last	First                      MI	SSN
Religious Preference	Unit/Command	Department/Division
Sacraments/Pastoral Care		
Sacrament(s) Provided  Reconciliation ____ Holy Communion ____ Anointing the Sick ____ Baptism ____ Other ____	Scripture/Prayer/Pastoral Acts/Chaplain's Notes	
Last Words or Wishes		
Attending Chaplain		
Name, Rank, and Command		

# Appendix E

## Chaplain's Conscientious Objector Interview Report

---

### Background/Interview

---

Provide the details of the interview: the date, time, length of interview, location, relationship of interviewer to the applicant.

---

### Observations/Professional Opinions

---

Trace the consistency of the applicant's verbal statements with the written statements. Note any areas of inconsistencies. Opinions should focus on two areas: nature and basis of request.

The MILPERSMAN 1900-020 lists the specifics of the form letter for *Request for Designation as a Conscientious Objector*. These are helpful in forming interviewing questions.

### Sincerity and Depth of Conviction

Discuss the influence of family orientation and home training, and any history of religious involvement (particularly if request is grounded in religious beliefs). If the request is based on religious training and beliefs, discuss the position of the applicant's faith group on conscientious objection. The chaplain may need to do some research to verify the faith group position with emphasis on the applicant's active involvement in his faith group and knowledge of the tenets of the faith. The faith group's position or tenet

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with regard to conscientious objection is important, but not a requirement; e.g., a person can come from a faith group not traditionally considered a “peace church” and still be legitimate conscientious objector. How have the religious, moral or ethical convictions become a controlling force that has changed the applicant’s lifestyle since enlistment or commissioning?

---

### **Conclusions**

---

Conclusions with supporting rationale should be brief and to the point, based on and validated by the above observations. The conclusions should stay within the chaplain’s area of expertise. A chaplain’s only professional credential recognized by the military is as clergy. Before drawing any conclusions regarding the applicant’s sincerity and depth of conviction, chaplains should consider the following: Were the comments and answers during the interview consistent both with the supporting written statements and testimony from family, friends, acquaintances and fellow Marines?

---

### **Recommendation**

---

The letter/report concludes with the interviewing chaplain’s professional recommendation for approval or disapproval of the request.

# Appendix F

## Sample Chaplain's Referral Form

### Section I

The information below will enable the chaplain to assist you. You are not required to provide any information, however, honest responses will be extremely helpful. *This form will be mailed or faxed directly to your spouse's unit chaplain and the information will be shared directly with your spouse.* The information will not be released or used for any other purpose without your permission. *By signing this form, you authorize the chaplain to use this information for this purpose.* Please print all information.

Date: \_\_\_\_\_

Your Name \_\_\_\_\_ Telephone No. \_\_\_\_\_

Address \_\_\_\_\_

Your Spouse's Name, Rank, SSN, and Unit \_\_\_\_\_

Name of the Chaplain You are Talking with \_\_\_\_\_

Chaplain's Telephone No. (DSN) (COM) \_\_\_\_\_

Summary of the Problem \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Action You Have Taken to Solve the Problem (Who, What, Where, When, Results)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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**Action You Are Requesting (What do you want your spouse or the command to do? (What, When, How, Where, Who?))**

---

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**NOTE: Please add any information you feel would be helpful. Use additional pages if needed.**

---

**Your Signature**

**Section II**

The unit chaplain completes this section upon receipt. The entire form is returned to the sending chaplain upon completion and signature by the servicemember.

**Date Received** \_\_\_\_\_ **Unit Chaplain** \_\_\_\_\_

**Date Servicemember Informed of Problem** \_\_\_\_\_

**Action Taken by the Command:** \_\_\_\_\_

---

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**Servicemember's Plan of Action**

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**Servicemember's Signature**

---

**Date**

# Appendix G

## RMT Response Information Sheet to Assist with RMT Emergency/Crisis Response

When the command duty officer (CDO), the provost marshal's office (PMO) or watch officer calls for the duty chaplain or when the unit chaplain is called after normal working hours, the following information can help frame the religious ministry team's (RMT's) pastoral response. When a Marine, Sailor or family member calls a chaplain or RMT directly, the following information can also assist in alerting the command to the emergency.

1. *Who is calling?*
2. *Who is in crisis?*
3. *Where are you? (Get the details; you're going there.)*
4. *Who else is on-site? Have PMO and/or medical personnel been called? (If needed.)*
5. *What action are you taking now?*
6. *What is the phone number where I can call you back?*
7. *(If the military police or PMO is calling) Have you called the CDO and your watch commander? (Is he en route?)*  
*If a Marine, Sailor or family member is calling and the command CDO or PMO has not been notified, call them now. If you have a second phone line, use it. If not, hang up, make the notification, and call the individual back.*
8. *Has the person requested anything or anyone? (If yes, are you getting them?)*
9. *Before I get ready to join you, is there anything else you want me to know?*



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### Additional Information

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My name is \_\_\_\_\_  
Chaplain \_\_\_\_\_ and RP \_\_\_\_\_  
should be there in \_\_\_\_\_ minutes

We/they will be traveling in  
\_\_\_\_\_

Until we/they get there, please  
\_\_\_\_\_  
\_\_\_\_\_

---

### Helpful Questions (On Scene)

---

1. *Is there anyone here with you?*
2. *Have you ingested anything?*
3. *What do you need to do right now?*
4. *Is there someone you need to talk to?*
5. *Is there some one we need to call for you?*
6. *Can we help you do anything right now?*
7. *Do you have a chaplain or local pastor you would like to have here?*
8. *Would it be okay if we sat and talked?*

# Appendix H

## Sample Battalion American Red Cross Standard Operating Procedure

1300

S-1

Date

### MEMORANDUM

From: Commanding Officer, \_\_\_ Battalion, \_\_\_ Marines

To: Distribution

Subj: BATTALION AMERICAN RED CROSS  
MESSAGE RESPONSE POLICY

Encl: (1) AMCROSS Reply Format

1. To insure American Red Cross (AMCROSS) messages are delivered and the battalion responds in a timely manner, the following battalion standing operating procedure (SOP) will be followed.

#### 2. Battalion Headquarters Procedures

a. AMCROSS messages/official communications for battalion personnel will be logged-in by the S-1 chief prior to distribution. A copy will be maintained by the S-1.

b. AMCROSS messages for personnel in the rear (Camp \_\_\_\_\_) will be delivered immediately by the senior Marine present (or appropriate company representative). A reply message will be drafted and returned to the S-1 chief not later than (NLT) 2000 the same day. Text of the reply message will be written directly on the backside of the AMCROSS and both will be returned to S-1. Format for the reply is provided in the enclosure.

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- c. AMCROSS messages for personnel forward will be taken directly to the battalion combat operations center (COC) watch officer (WO) at the battalion command post (CP) by the next vehicle leaving Camp \_\_\_\_\_. Drivers of ALL vehicles leaving Camp \_\_\_\_\_ for the forward position will check with S-1 for any AMCROSS messages before departing for the forward position.
  - d. The COC WO will log receipt of all AMCROSS by message date-time group, servicemember's name, and company. The COC WO will then inform the appropriate company commander by phone/radio or in person and log the time of notification.
  - e. The COC WO will log time reply message is returned by company for return to the rear.
  - f. The COC WO will insure the reply message is returned directly to the S-1 chief on the next vehicle returning to Camp \_\_\_\_\_. If no vehicle departs from the forward position/CP during his watch, the COC WO will turn over the AMCROSS reply message(s) and note this in the log as a pending matter.
  - g. The S-1 chief will log the time, date of reply message upon receipt from the forward position/CP and insure the reply messages are delivered to \_\_\_ division AMCROSS center each day.
3. Company Commanders
- a. Will insure all AMCROSS messages/communications are picked up and the Marine/Sailor is notified by an officer/NCO within the same day you are contacted by the COC WO.

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- b. Will insure a reply message following the format of the enclosure is returned to the COC WO NLT 2400 of the day the message/communication is received.
  - c. Will insure all company vehicles leaving for Camp \_\_\_\_\_ checks in with the battalion CP for AMCROSS messages to be returned to the rear.
  - d. Will insure S-1 at Camp \_\_\_\_\_ has a correct roster of company personnel in the rear in order to insure no AMCROSS is sent forward if the person is in the rear.
  - e. Will insure, if AMCROSS requires phone response, the battalion WO is informed if the Marine/Sailor is taken to the rear for a phone call or personal message.
4. S-4 will insure that no vehicle leaves the forward position without checking for AMCROSS messages/replies at the battalion CP.
  5. Battalion executive officer will be the primary point of contact for any problems with the SOP.
  6. Battalion chaplain is always available to provide pastoral care and counseling during AMCROSS notifications. The chaplain will keep the COC WO advised of his location.
  7. The importance of timely notification and response of AMCROSS messages and communications cannot be over-emphasized. We take care of our Marines and Sailors.

Commanding Officer

**MCRP 6-12A**

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**Sample AMCROSS Reply Format**

**Ref:** AMCROSS Message # \_\_\_\_\_

**This Command Received Message** \_\_\_\_\_  
(Date-Time Group)

**From** \_\_\_\_\_  
(Location) (Date, Time, Received)

**Servicemember was Informed by**  
\_\_\_\_\_  
(Name and Rank of Person who Notified Member)

**Date, Time of Actual Notification**  
\_\_\_\_\_

**Servicemember Sends: (Two or Three Sentences Directly from the Servicemember)**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Command Sends: (Command Information and/or Action Pending)**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Notify AMCROSS Chapter** \_\_\_\_\_

**Signature** \_\_\_\_\_  
**Printed Name/Rank** \_\_\_\_\_  
**Date** \_\_\_\_\_

# Appendix I

## Inspector General's Checklist for Religious Ministries

### **520 RELIGIOUS MINISTRIES**

#### **520 01 RELIGIOUS PROGRAM**

**520 01 001** *Is public worship conducted according to the manner and form of the chaplain's faith group?*

Reference: SECNAVINST 1730.7B/MCO 1730.6D

**520 01 002** *Is the command religious program adequately publicized?*

Reference: MCO 1730.6D

**520 01 003** *Is the provision of religious ministry within the correctional facility adequate?*

Reference: SECNAVINST 1640.9B/MCO 1626.5/  
MCO 1730.6D

**520 01 004** *Is a copy of the statistical analysis of the command's faith group preferences on hand, and, does the religious ministry team (RMT) utilize the data in planning the command religious program (CRP)?*

Reference: MCO 1730.6D

**520 01 005** *Is the correctional facility chaplain appointed in writing?*

Reference: SECNAVINST 1640.9B

- 520 01 006** *Is the provision of religious ministry to hospitalized personnel adequate?*  
Reference: MCO 1730.6D
- 520 01 007** *Does the command religious program provide for special religious services, e.g., weddings and memorial services?*  
Reference: SECNAVINST 1730.7B/  
OPNAVINST 1730.1C/MCO 1730.6D
- 520 01 008** *Does the command religious program provide for seasonal religious services?*  
Reference: SECNAVINST 1730.7B/MCO 1730.6D
- 520 01 009** *Are the religious education program(s) commensurate with community needs?*  
Reference: MCO 1730.6D
- 520 01 010** *Are there appointed directors of religious education (DRE)? Are DRE educational/training opportunities made available and are they adequate?*  
Reference: MCO 1730.6D
- 520 01 011** *Is the sponsorship of the command religious program acknowledged in appropriate orders and bulletins?*  
Reference: MARCORMAN, par. 2816/  
MCO 1730.6D
- 520 01 012** *Have provisions for religious ministry been made for military personnel in all areas of the command including deployed personnel?*  
Reference: SECNAVINST 1730.7B/  
MARCORMAN, par. 2816/MCO 1730.6D

- 520 01 013** *Is the Sabbath observed appropriately?*  
Reference: Navy Regulations 0817/  
MARCORMAN, par. 2816
- 520 01 014** *Is the Planning, Programming and Budgeting System properly utilized and properly maintained for all chapel sponsored activities to project financial needs and to measure the effect of the CRP?*  
Reference: MCO 1730.6D
- 520 01 015** *Are command religious program standing operating procedures available/complete/updated?*  
Reference: MCO 1730.6D
- 520 01 016** *Have billet descriptions delineating responsibilities of chaplain/Religious Program Specialists (RPs), Marine assistants, and other CRP personnel been written/incorporated into the command religious program standing operating procedures?*  
Reference: MCO 1730.6D
- 520 01 017** *Is the chaplain/RP familiar with the joint tactics, techniques, and procedures for mortuary affairs in joint operations program?*  
Reference: JP 4-06
- 520 01 018** *Are the lay leader(s) appointed to serve for a period of time to meet the religious needs of a particular faith group?*  
Reference: SECNAVINST 1730.7B/  
MCO 1730.6D
- 520 01 019** *Are the lay leader(s) selected on the basis of character, motivation, and religious interest?*  
Reference: SECNAVINST 1730.7B/MCO 1730.6D



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- 520 01 020** *Is lay leader training conducted at least annually?*  
Reference: MCO 1730.6D
- 520 01 021** *Does the CRP provide for appropriate duty watches and availability plans, such as evening activities, weekends and response to crisis situations?*  
Reference: OPNAVINST 1730.1C/MCO 1730.6D
- 520 01 022** *Is the command chaplain a department head or principal staff officer directly under the executive officer or chief staff officer?*  
Reference: SECNAVINST 1730.7B/MCO 1730.6D
- 520 01 023** *Does the chaplain keep the public affairs officer informed of his/her activities that may be of public interest?*  
Reference: SECNAVINST 1730.7B
- 520 01 024** *Does the chaplain regularly advise the executive officer and commanding officer in matters of policy bearing on the welfare, morale, and spiritual well-being of all assigned personnel?*  
Reference: SECNAVINST 1730.7B/  
OPNAVINST 1730.1C/MCO 1730.6D
- 520 01 025** *Is the chaplain familiar and involved in the Marine Corps Family Advocacy program?*  
Reference: MCO P1752.3B
- 520 01 026** *Is the chaplain familiar with and involved in the Marine Corps Family Team Building program(s)?*  
Reference: MCO 1754.6

- 520 01 027** *Is the chaplain familiar with the procedures used in the conduct of the casualty assistance calls program?*  
Reference: MCO P3040.4D
- 520 01 028** *In advising the executive officer and commanding officer on the welfare, morale, and spiritual well-being of all assigned personnel, does the chaplain advise the command on marriage preparation/enrichment and core values professional military education?*  
Reference: SECNAVINST 1730.7B/  
OPNAVINST 1730.1C/MCO 1730.6D
- 520 01 029** *Does the commander develop and input religious ministry plans for operations?*  
Reference: MCWP 6-12
- 520 01 030** *Does the chaplain attend operational planning meetings that have bearing on the religious ministry plan(s)?*  
Reference: MCWP 6-12
- 520 01 031** *Is the chaplain aware of attached and operational control units?*  
Reference: MCWP 6-12
- 520 01 032** *In advising the executive officer and commanding officer on the welfare, morale, and spiritual well-being of all assigned personnel, does the chaplain advise the command on high quality suicide awareness training?*  
Reference: SECNAVINST 1730.7B

**520 01 033** *Are all duty personnel familiar with procedures to contact a duty chaplain?*

Reference: MCO 1730.6D

**520 02 PERSONNEL SUPPORT**

**520 02 001** *Is RP support adequate?*

**520 02 002** *Do chaplains from operational commands support the base chapel programs when in garrison?*

**520 02 003** *Do chaplains/RPs from operational commands support the base chapel programs when in garrison?*

Reference: OPNAVINST 1730.1C

**520 03 FACILITIES AND OFFICE EQUIPMENT**

**520 03 001** *Is the chapel office space/religious education facility clean/in a state of material readiness?*

Reference: MCO 1730.6D

**520 03 002** *Is the office equipment; i.e., information systems, desks, chairs, file cabinets and furnishings adequate?*

Reference: MCO 1730.6D

**520 03 003** *Has necessary action been taken to ensure that the facilities department is aware of the deficiencies in buildings that support the command religious program?*

Reference: MCO 1730.6D

**520 03 004** *Is a chapel usage order maintained/complete/current?*

Reference: MCO 1730.6D

- 520 04**      **ECCLESIASTICAL EQUIPMENT  
AND SUPPLIES**
- 520 04 001** *Are plant account inventories properly maintained?*  
Reference: MCO P10150.1, chapters 1, 6, 8
- 520 04 002** *Are embarkation/mount-out equipment inventories complete/available/properly located?*  
Reference: MCWP 6-12
- 520 04 003** *Is embarkation/mount-out equipment properly marked/waterproofed/and stowed?*  
Reference: MCWP 6-12
- 520 04 004** *Is the chaplain combat assault kit(s) complete and properly maintained?*  
Reference: MCO 1730.6D
- 520 04 005** *Are authorized table of equipment allowances on hand/on requisition?*  
Reference: NAVMC 1017, Table of Authorized Material (TAM)
- 520 04 006** *Is unserviceable equipment, furnishing and material in the process of being replaced or refurbished?*  
Reference: MCO 1730.6D
- 520 04 007** *Does the command chaplain ensure that the provision of required ecclesiastical equipment and materials is adequate to support the command religious program?*  
Reference: MCO 1730.6D
- 520 04 008** *Does the logistic support system support the command religious program in a timely manner?*  
Reference: MCO 1730.6D

**520 04 009** *Have excess ecclesiastical equipment, furnishings, and materials been disposed of per current regulations and policies?*  
Reference: MCO 1730.6D

**520 04 010** *Does the command religious program provide literature (e.g., Marriage and Military Life) which addresses issues of particular concern to Marines (e.g., alcoholism, suicide, sexuality, etc.)?*  
Reference: MCO 1730.6D

**520 05 FISCAL MANAGEMENT**

**520 05 001** *Is the command chaplain directly responsible for the submission/execution of the operation and maintenance (O&M) religious program budget?*  
Reference: MCO 1730.6D

**520 05 002** *Has the command chaplain prepared and executed a command approved O&M budget?*  
Reference: SECNAVINST 7010.6/MCO 1730.6D

**520 05 003** *Are the spending plan and O&M funding consistent with current and anticipated program requirements that support the unique needs of all faith groups served by the command religious program?*  
Reference: MCO 1730.6D

**520 05 004** *Are nonappropriated fund/O&M budgets adequately prepared and responsive to the needs of the religious community?*  
Reference: SECNAVINST 1730.7/MCO 1730.6D

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- 520 05 005** *Is the religious offering fund (ROF) properly operated/administered?*  
Reference: SECNAVINST 7010.6/MCO 1730.6D/  
MCO 7010.17A
- 520 05 006** *Are religious offering fund (ROF) expenditures in support of the command religious program appropriate?*  
Reference: SECNAVINST 7010.6/MCO 1730.6D/  
MCO 7010.17A
- 520 05 007** *Are the procedures for counting and verifying religious offering fund collections adequate?*  
Reference: SECNAVINST 7010.6
- 520 05 008** *Is the religious offering fund custodian properly appointed by letter from the commanding officer?*  
Reference: SECNAVINST 7010.6
- 520 05 009** *Are the ROF collections/receipts properly handled/secured?*  
Reference: SECNAVINST 7010.6
- 520 05 010** *Are religious offering fund reports and related correspondence being retained at the local level for 4 years?*  
Reference: SECNAVINST 7010.6
- 520 05 011** *Are monthly bank statements to the ROF reconciled within prescribed guidelines?*  
Reference: SECNAVINST 7010.6
- 520 05 012** *Are controls in place to ensure that all ROF transactions are made in accordance with prescribed guidelines and command policy?*  
Reference: SECNAVINST 7010.6

**520 06 ADMINISTRATION**

**520 06 001** *Are directives easily accessible for use by chaplains, RPs, and other support personnel?*  
Reference: MCO P5215.1G

**520 06 002** *Is the inventory of sacramental wine accurately maintained?*  
Reference: MCWP 6-12

**520 06 003** *Do chaplains have the appropriate security clearance to perform their duties as chaplains?*  
Reference: MCO P5510.18A

**520 06 004** *Are the RMT semiannual reports submitted as required?*  
Reference: SECNAVINST 1730.6

**520 06 005** *Is manpower data updated routinely by manpower managers?*  
Reference: SECNAVINST 1730.6

**520 06 006** *Is the command chaplain accountable for the sponsorship and management of the command religious program?*  
Reference: MCO 1730.6D

**520 06 007** *Are the chaplain's collateral duties appropriate?*  
Reference: SECNAVINST 1730.7B/  
OPNAVINST 1730.1C/MCO 1730.6D

**520 06 008** *Is the command chaplain familiar with the mobilization plan for the chaplain section/the Marine Corps table of organization?*  
Reference: MCO 5311.1C

- 520 06 009** *Does a chaplain training program exist? Is it adequate?*  
Reference: MCO 1730.6D, par. 4/  
SECNAVINST 1730.7B/MCWP 6-12/MCRP 6-12A
- 520 06 010** *Does an RP/CA training program exist? Is it adequate?*  
Reference: SECNAVINST 1730.7B/MCO 1730.6D/  
MCWP 6-12/MCRP 6-12A
- 520 06 011** *Are chaplains/RPs complying with Navy/USMC grooming and uniform standards?*  
Reference: MCO P1020.34F, MCO 6100.10B
- 520 06 012** *Are chaplains/RPs complying with Navy physical fitness standards?*  
Reference: OPNAVINST 6110.1G
- 520 06 013** *Are RPs assigned to Fleet Marine Force (FMF) [operating force] units enrolled in the FMF [operating force] warfare program? Are they receiving required training in pertinent FMF [operating force] topics?*  
Reference: OPNAVINST 1414.1D/MCWP 6-12/  
MCRP 6-12A /NAVEDTRA 43908
- 520 06 014** *Are RPs assigned to FMF [operating force] units designated as FMF [operating force] warfare program professional qualification standard qualifiers?*  
Reference: OPNAVINST 1414.1D/  
NAVEDTRA 43908
- 520 06 015** *Are RPs receiving rating specific training?*  
Reference: MCO 1730.6D



## **MCRP 6-12A**

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- 520 06 016** *Is the chaplain/RP familiar with his/her unit's training, exercise and employment planning?*  
Reference: MCO 3500.25
- 520 06 017** *Are counseling and fitness reports/evaluations submitted in a timely manner?*  
Reference: BUPERSINST 1610.10
- 520 06 018** *Are RPs assigned to FMF units participating in USMC battle skills training/essential subjects and have they completed annual individual small arms requalification?*  
Reference: MCWP 6-12/MCRP 6-12A
- 520 06 019** *Is MOS/on the job training for USMC personnel assigned in support of the command religious program scheduled as a regular part of the section/department professional development program?*  
Reference: MCO 1510.27/MCO 1730.6D
- 520 06 020** *Are chaplain/RP training records properly maintained?*  
Reference: OPNAVINST 3120.32C
- 520 06 021** *Are RPs assigned to FMF [operating force] units qualified as HMMWV drivers, in land navigation, and as radio operators?*  
Reference: MCO 1510.109
- 520 06 022** *Are correspondence files properly maintained?*  
Reference: MCO 5210.11D

## Appendix J

# Authorized Standard MAGTF Chaplain Combat Supply Chest Requirements

Item	Unit of Identification	Amount
Wine, sacramental	1/5	3
Wine, kosher	1/5	1
Grape juice; i.e., dehydrated powder	package	64 ounces
Altar bread (small)	carton (300)	3
Altar bread (large)	carton (50)	1
Hymnal	each	1
Bible, New American Catholic (4 by 6 inches)	each	30
Bible, King James Version (4 by 6 inches)	each	30
Bible, New International Version (4 by 6 inches)	each	30
Book of Mormon (pocket size)	each	5
Jewish Scriptures (pocket size)	each	5
The Holy Qur'an (pocket size)	each	5
Catholic Sunday	each	5
Jewish Prayer Book (pocket size)	each	5
Yarmulke	each	5
Rosaries	each	100
Cruciform/medals	each	100
Cross, Protestant	each	100
Candles, votive	each	6
Field Devotional Guide Book	each	200
Memorial bulletins	ream	2

# Appendix K

## After Action Report/Marine Corps Lessons Learned Format

Lessons learned serve to record specific experience gained or issues noted during an exercise or operation, while summary reports provide an overall picture of the objectives and a quick look of the details of the event. They are referred to as an after action report (AAR) when combined per Chairman of the Joint Chiefs of Staff Instruction 3150.24, *Joint After Action Reporting System (JAARS)* and contain information that expressly and specifically contributes to the Marine Corps' body of knowledge. Submissions should reflect "value added" to existing policy; doctrine; tactics, techniques, and procedures; organization; training; education; systems or equipment.

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### Objectives

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Provide the Marine Corps a single repository of lessons learned gleaned from AARs of real world operations, exercises, and day-to-day function of units and agencies.

Provide a responsive method for identifying deficiencies and initiating corrective action in the areas of doctrine, organization, equipment, training and education, and facilities support. These actions are a crucial step in the combat development process.

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## **After Action Reporting**

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AAR's/Marine Corps Lessons Learned System (MCLLS) will be submitted on computer diskettes or via e-mail utilizing the MCLLS software.

The two types of MCLLS are summary and individual. They differ in required administrative information and the narrative text items. A summary MCLLS contains general information that summarizes the "who, what, when, where, and how" of the event/exercise/operation. An individual MCLLS is normally submitted in support of a summary MCLLS, but may be submitted as an independent document.

AAR/MCLLS will be submitted within 60 days of the reporting occurrence to Commanding General (CG), Marine Corps Combat Development Command (MCCDC) (C391) via the appropriate chain of command. MCLLS received by CG MCCDC without proper endorsement will be returned to Marine Corps Forces, Atlantic; Marine Corps Forces, Pacific or Marine Corps Forces Reserve for endorsement.

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## Written Submission Format for Lesson Learned

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**Overall Classification:**

**Operation/Exercise Name:**

**Observation Date:**

**Title:**

**Observation:** Enter a short factual description of the observed issue or problem and the results of dealing with it.

**Discussion:** The discussion amplifies the observation statement and answers the “who, what, where, when, why, and how” questions about the observation.

**Lessons Learned:** The lessons learned describes the positive action that was taken or the local temporary solution to the problem or issue identified. It suggests a new way for doing something or a way of doing something in spite of the problem; i.e., new tactic utilized; new procedure; and new equipment setting.

**Recommended Action:** Make a statement on how to repeat your success or permanently correct the problem, and who should make the correction. The lessons learned could require new or modified publications; procurement of new equipment; changing force structure; revising command relationships; and improving training, etc.

**Comments:** Submitting and reviewing commands may enter comments as necessary.

**Submitting Command:**

**Observer Name/Rank:**

**Telephone:**

**E-mail:**

# Appendix L

## Glossary

### Section I. Acronyms and Abbreviations

AAR	after action report
AMCROSS	American Red Cross
AO	area of operations
ARG	amphibious ready group
BUMEDINST	Bureau of Medicine and Surgery instruction
BUPERSINST	Bureau of Naval Personnel instruction
CACO	casualty assistance calls officer
CDO	command duty officer
CG	commanding general
CIS	communications and information systems
COA	course of action
COC	combat operations center
COM	commercial
COMREL	community relations project
CP	command post
CREDO	Chaplains Religious Enrichment Development Operation
CREST	Chaplain and Religious Program Specialist Expeditionary Skills Training
CRP	command religious program
C/S	chief of staff
CSSE	combat service support element

## MCRP 6-12A

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DD	Department of Defense
DNA	deoxyribonucleic acid
DOD	Department of Defense
DON	Department of the Navy
DRE	directors of religious education
DSN	Defense Switched Network
EPW	enemy prisoner of war
FHA	foreign humanitarian assistance
FMF	Fleet Marine Force
FSSG	force service support group
G-1	personnel officer (major subordinate commands and larger organizations)
G-2	intelligence officer (major subordinate commands and larger organizations)
G-3	operations officer (major subordinate commands and larger organizations)
G-4	logistics officer (major subordinate commands and larger organizations)
G-5	plans officer (major subordinate commands and larger organizations)
G-6	communications and information systems officer (major subordinate commands and larger organizations)
HQCOMDT	headquarters commandant
ICS	inter-Service chaplain support
IMO	information management officer
IO	international organization
ISSA	immediate supply support activity
JP	joint publication
JTF	joint task force
MAGTF	Marine air-ground task force
MARCORMAN	Marine Corps Manual

## Religious Ministry Team Handbook

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MARFOR	Marine Corps forces
MCCDC	Marine Corps Combat Development Command
MCO	Marine Corps order
MCDP	Marine Corps Doctrinal Publication
MCLLS	Marine Corps Lessons Learned System
MCRP	Marine Corps Reference Publication
MCWP	Marine Corps Warfighting Publication
MEF	Marine Expeditionary Force
MEU	Marine Expeditionary Unit
MILPERSMAN	Naval Military Personnel Manual
ml	millilitre
MOOTW	military operations other than war
MOPP	mission-oriented protective posture
MOS	military occupational specialty
MSC	major subordinate command
NAVEDTRA	naval educational training
NAVMC	Navy/Marine departmental publication
NAVPERS	naval military personnel manual
NBC	nuclear, biological, and chemical
NCO	noncommissioned officer
NGO	nongovernmental organization
NLT	not later than
NOK	next of kin
O&M	operation and maintenance
OIC	officer in charge
OPLAN	operation plan
OPNAVINST	Chief of Naval Operations instruction
OPORD	operation order
OPSEC	operations security
PALCON	pallet container
PAO	public affairs officer
PHIBRON	amphibious squadron
PMO	provost marshal's office
PNOK	primary next of kin



## MCRP 6-12A

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RMP	religious ministry plan
RMT	religious ministry team
ROF	religious offering fund
RP	Religious Program Specialist
RSS	religious supply stock
S-1	personnel officer (units and organizations below the major subordinate command level)
S-2	intelligence officer (units and organizations below the major subordinate command level)
S-3	operations officer (units and organizations below the major subordinate command level)
S-4	logistics officer (units and organizations below the major subordinate command level)
S-6	communications and information systems officer (units and organizations below the major subordinate command level)
SASSY	supported activities supply system
SECNAV	Secretary of the Navy
SECNAVINST	Secretary of the Navy instruction
SJA	Staff Judge Advocate
SMU	supported activities supply system (SASSY) management unit
SNCO	staff noncommissioned officer
SOP	standing operating procedure
TAMCN	table of authorized materiel control number
T/E	table of equipment
TEEP	training, exercise, and employment plan
T/O	table of organization
WO	watch officer

### Section II. Definitions

**clergy**—As used in doctrine publications, refers to all professionally qualified religious leaders/representatives endorsed by religious faith groups for chaplaincy.

**coalition action**—Multinational action outside the bounds of established alliances, usually for single occasions or longer cooperation in a narrow sector of common interest. (JP 1-02)

**combined force**—A military force composed of elements of two or more allied nations. (JP 1-02)

**combined operation**—An operation conducted by forces of two or more Allied nations acting together for the accomplishment of a single mission. (JP 1-02)

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

**command chaplain of the combatant command**—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 commander's area of responsibility. The command chaplain of the combatant command may be supported by a staff of chaplains and enlisted religious support personnel. (JP 1-02)

**command religious ministries department**—Consists of the chaplain(s), Religious Program Specialist(s), and other designated command members (e.g., chaplain's assistants, civilian staff, appointed lay leaders, volunteer military and civilian personnel) assigned to provide religious ministry support for the command. The composition of each Command Religious Ministries Department (CRMD) is determined by the command's mission and table of organization. Each CRMD will have a minimum of one

assigned Navy chaplain. The command chaplain serves as the department head (or equivalent) for the CRMD. Also called **CRMD**. (*Navy Commands*)

**command religious program**—The command’s comprehensive formulated plan for religious ministry support. The command religious program (CRP) is based on an intentional design for ministry developed by the command religious ministries department/religious ministry team and authorized by the commander to ensure the functional elements of religious ministry support are planned, programmed, budgeted, and implemented to meet the identified religious ministry support requirements of the command. The CRP is developed from the seven functional ministry elements and the eight operational religious ministry principles. The CRP is reviewed annually with planned ministry objectives, programs, budget, and a plan of action approved by the commander. Also called **CRP**.

**community relations’ project**—A project undertaken by military personnel to build positive relationships with a local community and its citizens, usually during port visits or unit deployments overseas. The related costs of such projects are not assumed by commands. Donated materials, such as those provided by Project Handclasp, other organizations or individuals are often used or distributed during these projects. Also called **COMREL**.

**confidential**—Black’s Law Dictionary defines confidential as “entrusted with the confidence or another or with their secret affairs or purposes; intended to be held in confidence or kept secret; done in confidence.” Chaplains are obligated to remember that confidential communication is made under circumstances in which the speaker intends for the statements to remain confidential. These moral principles apply whether the communication is oral or written.

**design for ministry**—A comprehensive document identifying a command’s religious ministry requirements, mission, program goals, planned ministry objectives, ministry programs, plan of action and milestones, religious ministry support (RMS) budget proposal, and RMS spending plan.

**devotional service**—A relatively brief shipboard and field religious service conducted by a chaplain, religious lay leader or other command authorized person.

**divine services**—The inclusive term traditionally used within Navy Regulations that refers to a worship or devotional service aboard naval vessels, in the field, on military bases and installations. The command chaplain coordinates divine services with the commander and staff.

**free exercise of religion**—The term “free exercise of religion” refers to the constitutional guarantee that each citizen has the right to hold, practice, and express the tenets of his or her religion or religious beliefs within the restrictions of applicable laws and military regulations. “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.” (*First Amendment, US Constitution*)

**funeral service**—The religious service conducted by a chaplain or other clergy in accordance with specific faith group rites, traditions or rituals in connection with the burial or cremation of the dead. A military funeral usually includes an official military escort for the deceased and a ceremonial honor guard that conducts appropriate military honors during the interment or burial.

**joint force**—A general term applied to a force composed of significant elements, assigned or attached, of two or more Military Departments operating under a single joint force commander. (JP 1-02)

**Joint Operation Planning and Execution System**—A system that provides the foundation for conventional command and control by national- and combatant command-level commanders and their staffs. It is designed to satisfy their information needs in the conduct of joint planning and operations. Joint Operation Planning and Execution System (JOPES) includes joint operation planning policies, procedures, and reporting structures supported by communications and automated data processing systems. JOPES is used to monitor, plan, and execute mobilization, deployment, employment, sustainment, and redeployment activities associated with joint operations. Also called **JOPES**. (JP 1-02)

**joint operations**—A general term to describe military actions conducted by joint forces or by Service forces in relationships (e.g., support, coordinating authority), which, of themselves, do not create joint forces. (JP 1-02)

**lay leader/religious lay leader**—A volunteer command member appointed in writing by the commanding officer and supervised and trained by the command chaplain to serve for a specified period of time to meet the requirements of a particular religious faith group when their military chaplains or civilian clergy are not available. The lay leader may conduct services, but may not exercise any other activities usually reserved for the ordained clergy.

**lay-led religious service**—A religious/faith group service conducted by a command-appointed religious lay leader. Lay-led services are not equivalent to divine services conducted by chaplains or ordained civilian clergy. Lay-lead services are subject to

chaplain supervision. Lay-led services constitute temporary accommodation of specific religious needs.

**memorial service**—A formal service or ceremony (usually religious in nature) conducted to acknowledge the personal loss of those present and to commemorate the life of the deceased. A memorial service for a military member often includes the rendering of appropriate military honors.

**military wedding**—A wedding, usually conducted in a military chapel, in which one or both participants and members of the wedding party are in the appropriate dress uniform. Military ceremonial acts may precede or follow the actual wedding service (e.g., an “arch of swords” formed outside the chapel as the married couple departs). The wedding service (sacramental acts, vows, religious requirements, etc.) is unaltered by any military or ceremonial elements. (NOTE: Weapons (swords) are prohibited inside most chapels, sanctuaries and places of worship. When in doubt ask the Command Chaplain or Senior Minister.)

**multinational force**—A force composed of military elements of nations who have formed an alliance or coalition for some specific purpose. (JP 1-02)

**multinational operations**—A collective term to describe military actions conducted by forces of two or more nations, usually undertaken within the structure of a coalition or alliance. (JP 1-02)

**operational religious ministry**—Whereas religious ministry support (RMS) includes the entire spectrum of tasks and activities required to accomplish the Marine Corps religious ministries mission, operational religious ministry includes those tasks and professional services performed by the religious ministry team in direct support of the Marines, Sailors, family members and other authorized personnel of the command to

which they are assigned. It includes, but is not limited to, such RMS activities and programs as divine services, sacraments, rites, ordinances, pastoral counseling, visitation, religious and morals education, ethics education, critical incident debriefings, and advising the commander on religion, ethics, morals, morale, and indigenous religions and customs.

**operational religious ministry principles**—Principles are defined as the personal or specific basis of conduct or operation. A principle is an accepted or professed rule of action or conduct. The eight operational religious ministry principles are the basis for the conduct of religious ministry support in the Marine Corps. Chaplains and RPs bring these principles to bear on every aspect of their ministry to the men and women they serve. The eight operational religious ministry principles are: intentionality, mission and focus of effort, planning, communication, professional competence, sustainment, operational mobility, and mutual support.

**pastoral counsel**—Direction, instruction, advice, or guidance, based on theological foundations or religious beliefs, provided by a member of the clergy or a professional minister, in order to assist a person in arriving at a moral/ethical judgment, decision or understanding.

**pastoral counseling**—The act of a chaplain, member of the clergy or professional minister of religion providing theological, spiritual or religious direction, opinion, options, instruction and/or advice in order to assist a person(s) in making moral/ethical choices which affect their conduct, judgment and/or decisions.

**pastoral visit**—An intentional visit by a chaplain or religious ministry team with Marines, Sailors and/or family members, which focuses on the spiritual and religious well-being aspects of personal readiness. Pastoral visits are planned or unplanned. They are conducted during every aspect of the command's train-

ing cycle. By establishing personal contact and communication, pastoral visits may lead into and/or include: crisis intervention, pastoral counseling, administration of sacraments or ordinances, worship, prayer, study, outreach, referrals, education, etc.

**planned ministry objective**—A clearly defined statement of purpose for a Command Religious Program based on an identified religious ministry requirement or need.

**privileged communication**—Known by various terms such as *religious privilege*, *priest-penitent privilege*, or *clergy privilege*, confidentiality enters the legal realm when information is sought as evidence. Military Rules of Evidence (M.R.E. 503) defines the chaplain-penitent privilege for military chaplains and service-members. This rule recognizes that certain communications to clergy should be held confidential as a matter of public policy and outweighs the government's interest in securing a criminal prosecution. The chaplain, the penitent, and even certain third parties present during the communication cannot be compelled to disclose qualifying communications. *Privilege* is applied when a communication is made to a chaplain in his/her capacity as a spiritual advisor or to a chaplain's assistant acting in an official capacity.

**religious accommodation**—To provide suitably or supply the doctrinal or traditional observances of the religious faith practiced by individual members when these doctrines or observances will not have an adverse impact on military readiness, individual or unit readiness, unit cohesion, health, safety or discipline. Accommodation of a member's religious practices cannot be guaranteed at all times but must depend on military necessity. Determination of necessity rests entirely with the commanding officer.



**religious education**—The teaching or study of religious doctrine(s), tenets, requirements, beliefs, or values of the religious belief system of an individual or religious body.

**religious ministry function**—Provide and facilitate operational religious ministry, worship, prayer, spiritual direction, sacraments, ordinances, and/or practices to the faithful in accordance with the tenets and direction of one's faith group as appropriate within the Department of the Navy.

**religious ministry plan**—The plan for religious ministry for an identified operation or exercise. The religious ministry plan (RMP), when approved by the commander, is included as Appendix 6 to Annex E to operation plans and/or operation orders. The RMP, as a supplement to the command religious program (CRP), addresses the unique religious ministry requirements and provides the commander with plan(s) of action to meet identified religious ministry requirements and identifies any additional support needed to execute the plan(s) of action.

**religious ministry support plan**—A plan that describes the way in which religious support personnel will provide religious support to all members of a joint force. When approved by the commander, it may be included as an annex to operation plans. (JP 1-02)

**religious ministry support team**—A team that is composed of a chaplain and an Army chaplain assistant, Navy religious program specialist, Air Force chaplain service support personnel, and/or Coast Guard yeoman. The team works together in designing, implementing, and executing the command religious program. (JP 1-02)

**religious ministry team**—Consists of the chaplain(s), Religious Program Specialist(s), and other designated command members

(e.g., chaplain assistants, civilian staff, appointed lay leaders). Each religious ministry team's (RMT's) composition will be determined by the command's mission and table of organization. Each RMT will have a minimum of one assigned Navy chaplain. (Marine Units)

**religious rite**—The liturgy (text) for a sacramental act, worship service or ritual.

**religious ritual**—The physical act(s) performed by clergy or duly authorized persons in conjunction with the prescribed/appropriate words or rite that constitute a liturgy.

**religious sacrament**—A tangible symbol regarded as possessing a sacred character or mysterious significance as defined by a particular faith community that believes that this symbol confers God's grace when administered by a member of the clergy or other duly authorized individual.

**sacramental act**—The administration of a religious sacrament to members of a faith community by chaplains, ordained clergy or designated/authorized person(s)) of that specific faith group.

**Service component command chaplain**—The senior chaplain assigned to the staff of, or designated by, the Service component commander. The component command chaplain is responsible for supervising and coordinating religious ministries within the purview of the component commander and may be supported by a staff of chaplains and enlisted religious support personnel. (JP 1-02)

**supported commander**—**1.** The commander having primary responsibility for all aspects of a task assigned by the Joint Strategic Capabilities Plan or other joint operation planning authority. In the context of joint operation planning, this term refers to the commander who prepares operation plans or operation orders

in response to requirements of the Chairman of the Joint Chiefs of Staff. **2.** In the context of a support command relationship, the commander who receives assistance from another commander's force or capabilities, and who is responsible for ensuring that the supporting commander understands the assistance required. See also **supporting commander**. (JP 1-02)

**supporting commander—1.** A commander who provides augmentation forces or other support to a supported commander or who develops a supporting plan. Includes the designated combatant commands and Defense agencies as appropriate. (JP 1-02)

**supporting forces—**Forces stationed in or to be deployed to an operational area to provide support for the execution of an operation order. Combatant command (command authority) of supporting forces is not passed to the supported commander. (JP 1-02)

**worship service—**A formal or ceremonious rendering of reverent honor and homage to God or a sacred personage which may include ritual(s) and/or sacramental acts of the faith community which is presided over by a chaplain, duly ordained clergy or other designated/authorized persons. A worship service often follows a faith group-prescribed format, liturgy, or rite. Chaplains conduct worship services in the field, aboard ships, and in garrison in accordance with applicable Navy and Marine Corps regulations and ecclesiastical requirements, including the manner and form of service of the faith group which ordain (or credential) and endorse them.

# Appendix M

## References and Related Publications

### United States Statutes

United States Code Title 10, subtitle C, part II, section 6031,  
chapter 555, Chaplains: Divine Services

Manual for Courts-Martial, Military Rule of Evidence 503,  
Communications to clergy

### Department of Defense Regulations

5500.7-R Joint Ethics Regulation

7000.14-R Financial Management Regulations, Volume 7A,  
Military Pay Policies and Procedures—  
Active Duty and Reserve Pay

### Joint Publications (JPs)

1-02 Department of Defense Dictionary of Military and  
Associated Terms

1-05 Religious Ministry Support for Joint Operations

4-06 Joint Tactics, Techniques, and Procedures for  
Mortuary Affairs in Joint Operations

**Secretary of the Navy Instructions (SECNAVINSTs)**

- 1640.9B Department of the Navy Corrections Manual
- 1730.3G Employment of Civilian Clergy
- 1730.6 Visits of Civilian Religious Leaders to Military Installations in Overseas Areas
- 1730.7B Religious Ministry Support Within the Department of the Navy
- 1730.8A Accommodation of Religious Practices
- 1752.3A Family Advocacy Program
- 1752.4 Sexual Assault Prevention and Response
- 1900.10A Administrative Separation of Chaplains Upon Removal of Professional Qualifications
- 4651.8L Attendance at and Participation in Meetings by Military Personnel
- 5216.5D Department of the Navy Correspondence Manual
- 7010.6A Religious Offering Fund

**Secretary of the Navy (SECNAV) Notice**

- 1730 Holy Days and Days of Religious Observance

### **Chief of Naval Operations Instructions (OPNAVINSTs)**

- 1000.16J Manual of Navy Total Force Manpower Policies and Procedures
- 1414.1D Enlisted Surface Warfare Specialist Qualification
- 1730.1C Religious Ministries in the Navy
- 3120.32C Standard Organization and Regulations of the U.S. Navy
- 6110.1G Physical Readiness Program

### **Bureau of Medicine and Surgery Instruction (BUMEDINST)**

- 6230.15 Immunizations and Chemoprophylaxis

### **Bureau of Naval Personnel Instructions (BUPERSINSTs)**

- 1610.10 Navy Performance Evaluation and Counseling System
- 1730.1 Participation of Inactive Naval Reserve Chaplains at Military Funerals

### **Navy Military Personnel Command (NAVPERS) Manuals**

- 15555D Navy Military Funerals
- 15560D Naval Military Personnel Manual (MILPERSMAN)
  - 1440-010 Change in Rate or Rating, Authorization (NAVPERS 15560C)
  - 1730-010 Use of Lay Leaders in Religious Services (NAVPERS 15560C)

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- 1731-010    Observance of the Sabbath
- 1731-020    Observance of Religious Holy Days
- 1900-020    Convenience of the Government Separation  
Based on Conscientious Objection  
(Enlisted and Officers)
- 1910-110    Separation by Reason of Convenience of the  
Government—Hardship
- 6320-10     Immunization Waivers
- 15607C    Casualty Assistance Calls Officer Handbook
- 15665I    United States Navy Uniform Regulations
- 15839I    Navy Officer Manpower and Personnel  
Classifications, Vol. 1, Major Code Structures
- 15956D    Navy Funerals at Arlington National Cemetery
- 18068F    Navy Enlisted Manpower and Personnel  
Classifications and Occupational Standards,  
Vol. 1, Navy Enlisted Occupational Standards

### **Naval Education and Training (NAVEDTRA)**

- 43908      Professional Qualification Standards Manual

### **Navy/Marine Corps Departmental Publication (NAVMC)**

- 1017 Table of Authorized Material (TAM)
- 2691 Marine Corps Drill and Ceremonies Manual

### **Marine Corps Doctrinal Publications (MCDPs)**

- 3 Expeditionary Operations
- 4 Logistics

### **Marine Corps Warfighting Publication (MCWP)**

- 3-40.1 Marine Air-Ground Task Force Command and Control
- 4-11.8 Services in an Expeditionary Environment
- 6-12 Religious Ministry Support in the US Marine Corps

### **Marine Corps Reference Publications (MCRPs)**

- 6-11B Marine Corps Values: A User's Guide for Discussion Leaders
- 6-11C Combat Stress
- 6-12B Religious Lay Leaders Handbook

### **Marine Corps Orders (MCOs)**

- P1000.6G Assignment, Classification, and Travel System Manual (Short Title: ACTS MANUAL)
- P1020.34F Marine Corps Uniform Regulations



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- 1306.16E Conscientious Objectors
- 1510.102 Individual Training Standards (ITS) System for Chaplains Assigned to the Marine Corps
- 1510.109 Individual Training Standards (ITS) System for Religious Program Specialists Assigned to the Marine Corps
- 1730.6D Command Religious Programs in the Marine Corps
- 1752.1C Marriage in Oversea Commands
- 1752.3B Marine Corps Family Advocacy Program
- 1754.6 Marine Corps Family Team Building  
(Short Title: MCFTB)
- P1900.16E Marine Corps Separation and Retirement Manual  
(MARCORSEPMAN)
- P3040.4D Marine Corps Casualty Procedures Manual  
(Short Title: MARCORCASPROCMAN)
- 3500.25 Marine Corps Training, Exercise, and Employment Plan (Short Title: MCTEEP)
- 3500.44 Religious Ministry Team Training and Readiness Manual (Short Title: RMT T&R Manual)
- 3574.2J Entry Level and Sustainment Level Marksmanship Training with the M16A2 Service Rifle and M9 Service Pistol
- 5040.6F Marine Corps Inspections
- 5210.11D Records Management Program for the Marine Corps
- P5215.1G Marine Corps Directives

## **Religious Ministry Team Handbook**

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- 5311.1C Total Force Structure Process (TFSP)
- 5360.10A Conduct of Funerals for the Commandant of the Marine Corps, Former Commandants of the Marine Corps, and Four Star Generals
- P5510.18A United States Marine Corps Information and Personnel Security Program Manual
- 6320.2D Administration and Processing of Hospitalized Marines
- 7010.17A Religious Offering Fund
- P11000.7C Real Property Facilities Manual, vol. III, Facilities Maintenance Management

### **Miscellaneous**

- Black's Law Dictionary
- Book of Worship for United States Forces
- Marine Corps Manual, paragraph 2816, Chaplains and Religious Affairs
- US Navy Regulations 1990