

Field Manual
No. 16-1

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RELIGIOUS SUPPORT

TABLE OF CONTENTS

PREFACE	v
INTRODUCTION	viii

PART ONE: RELIGIOUS SUPPORT

CHAPTER 1. RELIGIOUS SUPPORT FUNDAMENTALS	1-1
Roles and Responsibilities.....	1-2
Commander.....	1-2
Chaplain.....	1-2
Chaplain Assistant.....	1-3
Organizations.....	1-4
Unit Ministry Team.....	1-4
Installation Ministry Team.....	1-5
Religious Activities.....	1-6
Worship.....	1-6
Pastoral Care.....	1-6
Religious Education.....	1-8
Spritual Fitness Training.....	1-8
Funerals and Memorials.....	1-9
Funerals.....	1-9
Memorials.....	1-9

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CHAPTER 2. RELIGIOUS SUPPORT ENVIRONMENT..... 2-1
 Threat.....2-1
 The Human Dimension.....2-1
 Army Operations..... 2-2
 Power Projection..... 2-2
 Force Projection..... 2-2
 Range of Military Operations..... 2-3
 Joint, Combined, and Interagency Operations..... 2-4
 The Total Force..... 2-4

CHAPTER 3. UNIT MINISTRY TEAM OPERATIONS..... 3-1
 Planning..... 3-1
 Religious Support Estimate..... 3-1
 Religious Support Annex..... 3-4
 Preparation..... 3-4
 Individual Preparation..... 3-5
 Team Preparation..... 3-5
 Execution..... 3-7
 Staff Supervision..... 3-7
 Advising..... 3-7
 Administration..... 3-8
 Logistics..... 3-9

PART TWO: RELIGIOUS SUPPORT OF FORCE PROJECTION

CHAPTER 4. RELIGIOUS SUPPORT DURING PEACETIME..... 4-1
 Unit Religious Support..... 4-1
 Training..... 4-1
 Spiritual Fitness..... 4-2
 Deployment Planning and Preparation..... 4-2
 Mobilization Planning and Preparation..... 4-2
 Family Support..... 4-2
 Installation Religious Support..... 4-3
 Deployment Planning and Support..... 4-3
 Mobilization Phase I: Planning..... 4-3
 Training..... 4-5
 Family Support..... 4-6
 Casualty Notification..... 4-7

CHAPTER 5. RELIGIOUS SUPPORT DURING MOBILIZATION AND DEPLOYMENT..... 5-1
 Unit Religious Support During Mobilization..... 5-1
 Mobilization Phase II: Alert..... 5-1
 Mobilization Phase III: Home Station..... 5-2

Mobilization Phase IV: Mobilization Station..... 5-2
 Unit Religious Support During Deployment..... 5-3
 Deployment Phase I: Predeployment Activities..... 5-3
 Deployment Phase II: Movement to the Port of
 Embarkation..... 5-4
 Deployment Phase III: Strategic Lift 5-5
 Deployment Phase IV: Force Reception..... 5-5
 Deployment Phase V: Onward Movement 5-5
 Installation Religious Support..... 5-7
 Mobilization Support..... 5-7
 Deployment Support..... 5-7
 CONUS Replacement Centers (CRC)..... 5-8

CHAPTER 6. RELIGIOUS SUPPORT OF OPERATIONS OTHER THAN WAR 6-1
 Domestic Support Operations..... 6-1
 Disaster Assistance..... 6-1
 Environmental Assistance..... 6-2
 Support of Law Enforcement Agencies..... 6-3
 Community Assistance..... 6-4
 Peace Operations..... 6-4
 Support to Diplomacy..... 6-4
 Peacekeeping..... 6-6
 Peace Enforcement..... 6-6
 Humanitarian Assistance..... 6-6

CHAPTER 7. RELIGIOUS SUPPORT OF OFFENSIVE OPERATIONS..... 7-1
 Sequence of Attack..... 7-2
 Infantry or Armor Battalion/Task Force..... 7-2
 Brigade..... 7-5
 Division Cavalry Squadron..... 7-7
 Division..... 7-7
 Corps..... 7-8
 Army Service Component Command..... 7-8
 Combat Support Units..... 7-8
 Combat Service Support Units..... 7-9
 Forward Support Battalion..... 7-9
 Division Support Command..... 7-9
 Corps Support Command..... 7-9
 Corps Support Group..... 7-9

CHAPTER 8. RELIGIOUS SUPPORT OF DEFENSIVE OPERATIONS..... 8-1
 Infantry or Armor Battalion/Task Force..... 8-1
 Brigade..... 8-3

Division Cavalry Squadron.....	8-3
Division.....	8-3
Combat Support Units.....	8-3
Combat Service Support Units.....	8-4
CHAPTER 9. RELIGIOUS SUPPORT IN REAR AREAS.....	9-1
Rear Operations.....	9-1
Religious Support Coordination in Rear Areas.....	9-3
Special Religious Support Requirements in Rear Areas.....	9-5
Reception.....	9-5
Reconstitution.....	9-5
Mortuary Affairs.....	9-6
CHAPTER 10. RELIGIOUS SUPPORT OF	
SPECIAL OPERATIONS.....	10-1
US Army Special Operations Command.....	10-1
Special Forces.....	10-2
Rangers.....	10-5
Army Special Operations Aviation.....	10-6
Psychological Operations.....	10-7
Civil Affairs.....	10-8
CHAPTER 11. RELIGIOUS SUPPORT OF	
REDEPLOYMENT AND DEMOBILIZATION.....	11-1
Unit Religious Support.....	11-2
Religious Support Operations During Demobilization.....	11-4
Installation Religious Support.....	11-5
APPENDIX A. Religious Support Estimate Format.....	A-1
APPENDIX B. Religious Support Estimate Worksheet.....	B-1
APPENDIX C. Religious Support Annex.....	C-1
APPENDIX D. Command and Staff Interaction Table.....	D-1
APPENDIX E. Indigenous Religions.....	E-1
APPENDIX F. Combat Stress Control.....	F-1
APPENDIX G. Chaplain Support Teams.....	G-1
GLOSSARY.....	Glossary-1
REFERENCES.....	References-1
INDEX.....	Index-1

PREFACE

This publication sets forth the Army's doctrine on religious support. It provides guidance for commanders, staffs, chaplains, chaplain assistants, soldiers, and Department of the Army civilians for religious support to America's Army. The manual defines the missions, roles, responsibilities, and duties of those offering religious support. It identifies the environment of religious support and describes religious support in the context of the stages of force projection.

Field Manual 16-1 is based on US Army doctrine as described in its keystone manual, FM 100-5, *Operations*, and other capstone and combined arms field manuals. Staff procedures are based on FM 101-5, *Command and Control for Commanders and Staffs*. In addition to doctrinal principles, this manual details tactics, techniques, and procedures gleaned from lessons learned during training at the Combat Training Centers and in recent world wide deployments.

SCOPE AND APPLICABILITY

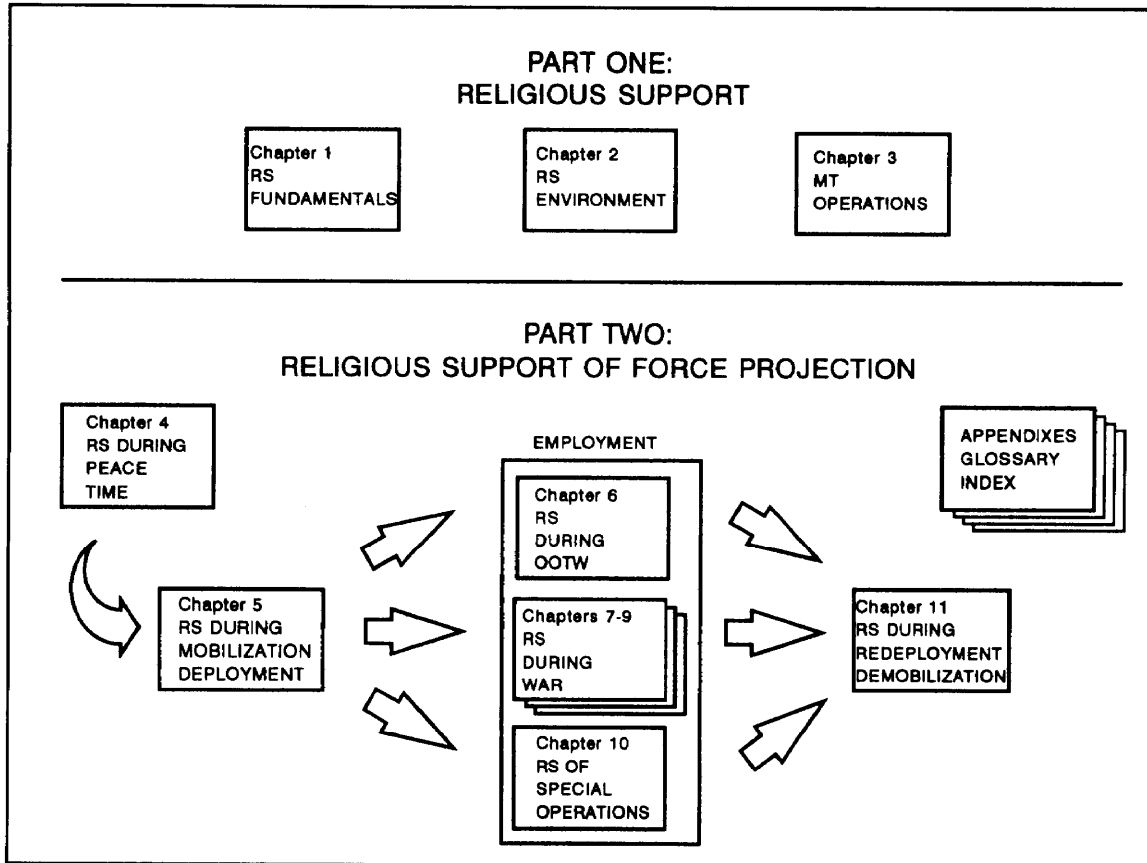
This doctrine applies to those who plan, prepare, and provide religious support to Active Army, US Army Reserve, and Army National Guard. For overseas theaters, this doctrine applies to US unilateral operations only, subject to applicable host nation laws and agreements.

USER INFORMATION

The proponent for this publication is the Directorate of Combat Developments, US Army Chaplain Center and School. Send comments and recommendations on DA Form 2028 (Recommended Change to Publications and Blank Forms) to Commandant, US Army Chaplain Center and School, ATTN: ATSC-DCD, Fort Jackson, SC 29207

Unless this publication states otherwise, masculine nouns and pronouns do not refer exclusively to men.

FIELD MANUAL 16-1, RELIGIOUS SUPPORT



INTRODUCTION

Those functioning as chaplains have accompanied troops into battle since ancient times. In the armies of Egypt, for example, priests traveled in front of troops into battle to invoke divine favor. Through the years, ministry to combat soldiers has come to be the primary reason for clergy in uniform. Ministry to troops in combat continues as a fundamental reason for military chaplains.

The roots of the modern chaplaincy can be traced to Christian sources in early medieval Europe. In 742, a council of bishops meeting in Ratisbon, a town in what is now southern Germany, officially authorized chaplains for service in the military. At the same meeting, the bishops prohibited "these servants of God" from bearing arms. The word *chaplain* dates from before this period and is associated with St. Martin of Tours. The use of military chaplains became common in later medieval and renaissance Europe. The 16th Century Spanish "Tercio," a 3000-man infantry unit, had thirteen chaplains attached to it. In 17th Century England, the role of the chaplain in Cromwell's "New Model Army" expanded into areas of political influence.

The concept of a military chaplain came from Europe to North America in the 17th Century as a part of the European colonization. During the Pequot War of 1637, the Reverend Samuel Stone of the Church of Christ, Hartford, Connecticut, became the first military chaplain to begin active field service in English America. Influence and prestige marked the position of the chaplain in the militia of colonial America.

In 1690, during King William's War (1689-1697), five chaplains served with the 2500-man militia force under Sir William Phips in an unsuccessful attack on Quebec, the first large-scale American colonial expedition. On 29 July 1775, when the Second Continental Congress first authorized the employment of chaplains for its new army, fifteen were already on duty with General George Washington's militia forces surrounding the town of Boston. After the American Revolution the chaplaincy was dissolved and not reestablished until 1791 when a chaplain was appointed to serve the small United States Army, newly created under the Constitution.

Since the Revolution, the size and composition of the chaplaincy have reflected the history and the changing sociological composition of the country. By the time of the Civil War, the Army chaplaincy mirrored the religious, ethnic, and racial changes in the country itself. An estimated 3,000 chaplains served in the Union Army in the War Between the States; another 1,000 chaplains served in the Confederate Army. Their ranks contained Roman Catholic priests, Jewish rabbis, and a wide range of Protestant ministers.

The War Department General Orders No. 253, published on 28 December 1909, recognized the functions of a "chaplain assistant." The first paragraph ordered the authorization of one enlisted soldier to serve with each chaplain. In the National Defense Act of 1920 the chaplaincy was

organized into a true branch of the Army under the Office of the Chief of Chaplains. The branch attained its greatest strength during World War II when almost 9,000 chaplains served in the Army. In World War II and in the armed conflicts that have followed, both chaplains and chaplain assistants have selflessly served the soldier in combat and at home station. As witness to this presence in combat, twenty-one chaplains and chaplain assistants died during the Vietnam War. Two Army chaplains were awarded the Medal of Honor.

Reform and modernization characterized the Army after Vietnam. The chaplaincy designed ministries to meet the leadership needs of the period. The years between 1973 and 1993 saw the development of Forward Thrust Doctrine which positioned the chaplain and chaplain assistant in maneuver battalions. Army 86 expanded the role of the chaplain assistant. The Chaplain Development Plan and Clinical Pastoral Education linked the chaplaincy with current developments in sociology and psychology for providing comprehensive pastoral care to soldiers.

The chaplaincy met operational demands of deployments and service in Grenada (1983), Panama (1989) and in Operations DESERT STORM/DESERT SHIELD (1990-91). The One Army concept put 164 Reserve and National Guard chaplains among the approximately 570 chaplains and 535 chaplain assistants who served in Southwest Asia. Most recently Unit Ministry Teams have provided religious support in Operations Other Than War (OOTW) at home following Hurricane Andrew, and abroad in Somalia, Macedonia, Rwanda, Haiti and Guantanamo Bay.

Recent changes in international politics, reduction in the size of the force, and technological advances have produced doctrinal and organizational changes within the Chaplain Corps. Today the chaplaincy continues to mirror the social and cultural diversity of the nation and continues to provide religious support - encouragement, forgiveness, and compassion - to America's Army.

CHAPTER 1

RELIGIOUS SUPPORT FUNDAMENTALS

The First Amendment of the United States Constitution guarantees every American the right to the free exercise of religion. When the mission allows, this right is exercised by soldiers in the Army in a number of ways. These include:

- Worshiping according to one's faith.
- Seeking religious guidance, care, and counsel.
- Keeping holy days and observances.
- Participating in rites, sacraments, and ordinances.
- Practicing dietary laws.
- Receiving medical treatment according to one's religious belief.
- Wearing religious garments and maintaining religious appearance requirements.

United States Code, Title 10, Sections 3073, 3547, and 3581 establishes the position of Chaplain in the Army. The US Code and Army regulations prescribe the duties of chaplains, and require commanders to provide for the religious needs of soldiers.

The War Department established the position of Chaplain Assistant by General Orders Number 253, published on 28 December 1909:

One enlisted man will be detailed on special duty by the commanding officer of any organization to which a chaplain is assigned for duty, for the purpose of assisting the chaplain in the performance of his official duties.

The commander provides religious support through a Ministry Team (MT) which consists of at least one chaplain and one chaplain assistant. The MT helps soldiers, families, and

A ministry team consists of at least one chaplain and one chaplain assistant.

authorized civilians exercise their religious beliefs and practices. The MT is central to the organization and functioning of the chaplaincy and organic to units in the Army.

Religious activities of the MT include *worship* (services, rites, ceremonies, sacraments, and ordinances), *pastoral care* (visitation, ministry of presence, counseling, family life support, and the care of wounded and dying soldiers), *religious education*, and *spiritual fitness training*.

Religious activities of the MT include worship, pastoral care, religious education, and spiritual fitness training.
