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IN REPLY REFER TO
COMNAVSURFPACINST 1730.3
COMNAVSURFLANTINST 1730.3
7 Feb 17

COMNAVSURFPAC/COMNAVSURFLANT INSTRUCTION 1730.3

From: Commander, Naval Surface Force, U.S. Pacific Fleet
Commander, Naval Surface Force Atlantic

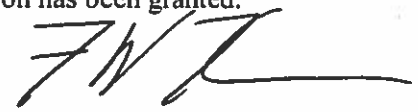
Subj: SURFACE FORCES PROFESSIONAL NAVAL CHAPLAINCY TRAINING
MANUAL

Ref: (a) COMFLTFORCOM/COMPACFLTINST 1730.1D

Encl: (1) Surface Forces Religious Ministry Training Manual
(2) Introduction to Counseling

1. **Purpose.** To promulgate enclosures (1) and (2).
2. **Scope.** This instruction applies to all U.S. Navy Forces under the cognizance of Commander, Naval Surface Force, U.S. Pacific Fleet (COMNAVSURFPAC) and Commander, Naval Surface Force Atlantic (COMNAVSURFLANT).
3. **Background.** Per reference (a), COMNAVSURFPAC and COMNAVSURFLANT religious ministry teams are responsible for the development and delivery of religious ministry training in the surface force.
4. **Policy.** Religious ministry training in COMNAVSURFPAC and COMNAVSURFLANT shall be based on enclosure (1).
5. **Records Management.** Records created as a result of this instruction, regardless of media and format, must be managed per Secretary of the Navy Manual 5210.1 of January 2012.
6. **Review and Effective Date.** Per OPNAVINST 5215.17A, (organization title) will review this instruction annually on the anniversary of its effective date to ensure applicability, currency, and consistency with Federal, DoD, SECNAV, and Navy policy and statutory authority using OPNAV 5215/40 Review of Instruction. This instruction will automatically expire 5 years after effective date unless reissued or canceled prior to the 5-year anniversary date, or an extension has been granted.


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Surface Forces Religious Ministry Training Manual

The content of this manual is drawn from Navy policy, doctrine, MILPERSMAN articles, naval messages, ship SOPs and templates, and other fleet documents. It is organized to correspond to the Surface Forces RM JQR.

Enclosure (1)

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100 PROFESSIONAL NAVAL CHAPLAINCY CONCEPTS

THREE REQUIREMENTS

Religious Accommodation

The Navy has a regulatory requirement to meet religious ministry needs, to include providing faith-specific religious support. If accommodation of religious needs has a significant adverse impact on the force's ability to accomplish the mission, then limits on accommodation may be considered. The level of justification needed for limitation is based on the severity of the adverse impact. The requirement is captured in Navy Tactical Task 4.4.5.

Crew Welfare and Morale

All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all persons who are placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Navy, all persons who are guilty of them; and to take all necessary and proper measures, under the laws, regulations, and customs of the naval service, to promote and safeguard the morale, the physical well-being, and the general welfare of the officers and enlisted persons under their command or charge. Title U.S. Code, Subtitle C, Part II, Chapter 51, Section 5947. In addition to meeting religious ministry needs, the Department of the Navy (DON) has identified another important requirement associated with the impact of military service on the lives of members. This is the requirement to meet the basic human needs of service members. In order to accomplish the mission, it is obvious that the DON must provide basic support in the way of nourishment and shelter. Other essential elements of support include: medical, logistical, administrative, legal, and religious support. Navy Regulations reflect the significance of these requirements in the chapter on commanding officer responsibilities, in the section labeled "Welfare of Personnel." Intuitively apparent is an additional element which undergirds and influences the others: service members need to know that the organization cares about them. Access to a Navy Chaplain who shares in and understands the stresses and challenges of military life, and who will maintain confidentiality of communications, and is credentialed to help with the religious and other aspects of life is another way the service responds to basic human needs.

Religious Subject Matter Expertise

The third requirement associated with religion identified by the DON is the need of the command to "understand the complexities of religion with regard to its personnel and the mission." (SECNAVINST 1730.7D) Commanders require expert advice as to the appropriate balance of the needs of personnel with the demands of the mission. Commanders also require access to expert insight into the impact of religion on the complex operating environment. Navy Tactical Task 4.8.2, Provide Staff Support encompasses the "advisement" requirement, as well as the tasks associated with program administration.

Four capabilities

Per OPNAVINST 1730.1E, religious ministry is comprised of the professional duties performed by Navy Chaplains and designated personnel, to include facilitating and/or providing for religious needs, caring for all, and advising the command. In order to meet the requirements related to religion, the DON has identified in policy four religious ministry capabilities: provide, facilitate, care, and advise.

Religious Ministry Capabilities	
Provide	The Chaplain capability by which, based upon their professional credentials, ecclesiastically endorsed and commissioned Chaplains meet faith group-specific needs, including worship services, sacraments, rites, ordinances religious ... counsel, scripture study, and religious education. (SECNAVINST 1730.7D and OPNAVINST 1730.1E)
Facilitate	The capability by which Chaplains and Religious Program Specialists (RPs) manage and execute Command Religious Programs (CRP) that meet diverse religious ministry requirements. Accommodation of individual and collective religious ministry requirements includes, but is not limited to: scheduling, budgeting, contracting and coordinating to include the management of volunteers and lay leaders. (SECNAVINST 1730.7D and OPNAVINST 1730.1E)
Care	The capability by which Chaplains, are uniquely qualified to deliver specific institutional care, counseling, and coaching, which attend to personal and relational needs outside of a faith group-specific context. It is distinguished by confidentiality and genuine respect for human beings. It is most effective when based on strong relationships developed in the context of shared life in the same unit. (SECNAVINST 1730.7D)
Advise	The Chaplain capability whereby Chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels (essential advice). The Chaplain serves as the principal advisor to the commander for all matters regarding the CRP (executive advice). The Chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations (external advice). The nature of each type of advice drives concomitant liaison work. (SECNAVINST 1730.7D; SECNAVINST 1730.10; OPNAVINST 1730.1E)

Chaplain noncombatant status

The Geneva Conventions of 1949 accord a special protective status to Chaplains. Pursuant to the Geneva Conventions, Chaplains are exempt from being treated as prisoners of war, and they are permitted to carry out their religious duties after falling into enemy hands as retained personnel. If their retention by the enemy is not required to provide for the religious needs of prisoners of war, Chaplains must be repatriated at the earliest opportunity. To be entitled to this immunity, Chaplains must, at all times, avoid any activity that compromises their noncombatant status per United States Navy Regulations, 1990, Article 1063. In accordance with SECNAVINST 1730.7D and OPNAVINST 1730.1E, Navy Chaplains are forbidden to carry weapons in the performance of their duties, obtain weapon qualifications, obtain warfare qualifications or otherwise participate in activities that might compromise their status as noncombatants. In the Surface Forces, officers and enlisted are expected to earn their Surface Warfare

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pins. Chaplains are not eligible to pursue that qualification, because the requirements for qualification include combatant tasks forbidden to Chaplains. Familiarity with some of the content of the qualification process is useful to Chaplains as they strive to understand the environment in which they serve, but Chaplains must be mindful to honor their non-combatant status.

101 CONFIDENTIAL COMMUNICATIONS TO CHAPLAINS

Confidentiality may have had its historical roots in the sacramental theology of some religions. Now, Chaplain confidentiality is a matter of DON policy which applies regardless of the individual Chaplain's or counselee's religious allegiance or theological position on the matter. It has become an important component of the DON's effort to account for the basic human needs of service members.

SECNAVINST 1730.9 *Confidential Communications to Chaplains*, states that confidential communication includes acts of religion, matters of conscience, and any other information conveyed to a Navy Chaplain in the Chaplain's role as a spiritual advisor that is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication. Service members work and live in a hierarchical organization focused on mission accomplishment, but the human price of that effort is accounted for. Members have a safety valve on which they can count, for example, when operational stress becomes overwhelming. Lest they hesitate to share their problem because of fear of censure, the policy of Chaplain confidentiality provides a safe haven in which they can honestly discuss their challenges. The tragedy of suicide or homicide as the result of the effects of combat or other operational stress on an individual may be avoided by such a safety valve. Of course, the number of such tragedies avoided cannot be counted. Yet the benefit of having such a mechanism in place seems clear. The term "confidential communications" includes the legal recognition of the clergy penitent privilege, all communications between Navy Chaplains and those who confide in them as an act of religion, a matter of conscience, or in their role as spiritual advisors. Commanders and Chaplains are required to honor the confidential relationship between service personnel and Chaplains. This protection extends to all authorized personnel and this obligation extends to all Navy Chaplains. The unique role of Navy Chaplains includes a sacred trust of maintaining absolute confidentiality. A subset of confidentiality, privileged communications, is referenced in Military Rules of Evidence (Manual for Courts Marital, Part 3, Military Rules of Evidence, Rule 503). Doctors, psychologists, Corpsmen, victim advocates, DAPAs and all other helping agents have various thresholds whereby mandatory reporting requirements apply. It is only when speaking with a Chaplain privately that a Sailor can have the expectation of complete confidentiality. With regard to restricted and unrestricted reporting of sexual assault, current and emerging policy on roommate confidentiality attempts to provide some protection, but limits still apply. Every Surface Forces Chaplain and RP should understand confidentiality fully and completely. It is crucial for all Chaplains to realize the ramifications of a failure to adhere to the policy. In a very real sense, any time a Chaplain fails to keep a confidence, the entire Navy suffers, because some Sailors, commanders, and other leaders lose confidence in all Chaplains. This unfortunate tendency to generalize puts the reputation of all Chaplains at risk when one Chaplain fails to keep a confidence. It is not only a matter of the individual Chaplain's conscience; it is also a matter of the effectiveness of all Chaplains. The very purpose and usefulness of Chaplaincy is put in jeopardy when Chaplains fail to manage their counseling activities properly. Specific permission is necessary when seeking to refer someone to another helping agent. This is another opportunity for the Chaplain to communicate concern for the counselee. Even if the Chaplain does not believe that he or she can help, he or she should be ready, willing, and able to find someone who can. Because not all helping agents are equal, it is important for the counselee to know that he or she can return to the Chaplain for further guidance and referral. The Chaplain should not appear to be 'washing his hands' of the counselee when making a referral and the RMT should go to great lengths to ensure that such an impression is not given. RMTs should also understand how confidentiality applies to RPs. Per SECNAVINST 1730.9, RPs may become aware of confidential communications in the course of their support duties. In that event, RPs are obligated to keep that

information confidential and immediately refer the matter to the Chaplain. Fear, mistrust, or other constraints may hold a Sailor back from seeking help. Confidentiality provides a safety valve for such people. In such cases, the Chaplain can encourage their desire for help. If a Sailor is on the verge of self-harm, the Chaplain can reaffirm the worthiness of life, acknowledge the pain it sometimes entails, and encourage the one in need to seek out all possible help for that pain. This would particularly include medical/psychological/psychiatric help. An underlying goal can be to ensure that the one in need communicates his or her mindset to those who can notify authorities where necessary.

As stated in NTTP 1-05.2 and other doctrine applicable to suicidal and homicidal personnel, they should not be left alone. The RMT should stay with the one in need until others discover the nature of the crisis. If this requires the RMT to escort the counselee wherever he or she goes, then so be it. In the course of training the command on the services available through the CRP, and specifically on Chaplain confidentiality, it should be communicated that when one sees a Chaplain escorting someone around, it is advisable to inquire of the one being escorted as to why that is happening. While escorting, the RMT can continue to encourage the individual to seek additional help and affirm the value of life.

By clearly specifying the responsibilities of commanders, Chaplains, RPs, and others involved in CRPs, Navy policy provides a baseline for accountability. Confidentiality is a unique characteristic of Chaplaincy, a valuable safeguard, and a meaningful effort by the DON to help Sailors negotiate the challenges of military life.

102 PROVIDING FOR RELIGIOUS NEEDS

The religious organizations in the United States have the option to supply religious ministry professionals (for example, ministers, priests, rabbis, imams) to the Navy to support the fulfillment of the RO-specific religious needs of naval personnel. Those religious ministry professionals who join the Navy are protected so that they may remain true to the requirements of their ROs. With regard to the Navy, Title 10 of the U.S. Code states that “an officer in the Chaplain Corps may conduct public worship according to the manner and forms of the church of which he is a member” (Title 10, Subtitle C, Part 2, Chapter 555, Section 6031). Navy Regulations recognize the reality of varied religious needs: “The religious preferences and the varying religious needs of individuals shall be recognized, respected, encouraged and ministered to as practicable” (Navy Regulations Ch. 8, Section 0817, Observance of Sunday).

The “provide capability” has been defined in policy to encompass the ability to directly meet specific religious needs of adherents of particular ROs. The authorization to meet such needs comes from ROs. The ROs endorse religious ministry professionals for military service. These professionals may then seek to serve in the military. Naval Chaplaincy is the organization of such professionals into a Corps which consists of representatives of a wide variety of ROs, who have been trained to be staff officers in the Navy and navigate the complexities of institutional ministry in order to minister to service personnel. ROs are also the source of authorization allowing some personnel to be considered for service as religious lay leaders during deployments. Such personnel must be appointed by their commander (see MILPERSMAN 1730-010 and NTRP 1-05.1 *Religious Lay Leaders*), however the guidance concerning the content of the religious services they lead comes from the ROs.

All commanders have the responsibility to create a CRP that meets religious needs at a level of effort inversely proportional to the ability of personnel to meet their religious needs on their own. Where religious resources are readily available locally, the following represents the minimum standard for the CRP’s efforts to fulfill the tactical tasks in non-deploying commands:

1. An official statement regarding the CRP.
2. Publication of information on locally available religious resources.
3. Contact information for the Force, Immediate Superior in Command (ISIC), or closest Chaplain or RMT.
4. Contact information and a description of the support available from the local/area duty Chaplain.
5. Identification of the appropriate local source of Chaplain support for families.
6. Periodic inspection of the program by cognizant authorities.
7. Commander’s access to advice from a Chaplain per OPNAVINST 1730.1E.

For deploying units, or where religious resources are not readily available to Sailors and their families, a different, higher minimum standard for CRP efforts to fulfill the tactical tasks exists, to include the above requirements, plus:

1. Conduct of regular periodic religious needs assessments.
2. Solicitation of the necessary expert advice of a Chaplain to analyze the results of needs assessments and crew need generally in order to design an appropriate CRP.
3. Arrangement for the training and certification of lay leaders.
4. Command logistical support for the CRP, to include a religious ministry mount out box.
5. Regular access for the crew to “Chaplain call.”

6. Certification of the CRP by the cognizant force and fleet training authorities.

Note: These standards apply regardless of whether or not a commander has a Chaplain under his command, per OPNAVINST 1730.1E. The requirement to have an effective CRP necessitates two separate skill sets by virtue of the nature of religion in America. First, RMT personnel are needed who can provide the faith-specific divine services. Second, religious diversity within the command generates the need for RMT personnel who can navigate the variations by being knowledgeable enough to guide members to the religious support resources they require, and to do so in a way that acknowledges and respects the right of individuals to hold their beliefs. In order to acknowledge this two-fold aspect of the CRP, the DON has identified two Chaplain Corps capabilities, designated as "provide" and "facilitate." "Provide" refers to the faith-specific support delivered by Chaplains. "Facilitate" describes the religious support afforded to authorized recipients who do not share the same faith background as the Chaplain.

"Provide" tasks

Based upon their professional credentials, ecclesiastically endorsed and commissioned Chaplains personally meet faith group specific needs, including worship services, sacraments, rites, and ordinances. Faith group specific needs also include religious counsel, scripture study, and religious education. Lay leaders, in a much more restricted manner, meet some faith group specific needs. RPs are specially trained to support the provide capability. Chaplains and lay leaders are accountable to their ROS for the quality of service they provide as part of the manner and forms of their ROS. These standards exist in RO codes of conduct, rules and regulations, and other RO publications. The provide capability includes the following tasks delineated in OPNAVINST 1730.1E and fleet and force 1730 series instructions.

Public Worship

Public worship includes both divine services and religious services as defined in SECNAVINST 1730.7D. CRPs organize the planning, scheduling, preparation for, and conduct of, public worship. "Divine services" is a term of art used in Section 6031 of Title 10, U.S. Code, and Article 0817 of U.S. Navy Regulations, 1990, to refer to public worship conducted afloat, in the field, or on military bases and installations by a military Chaplain pursuant to the Chaplain's official duties. Led by Chaplains, divine services are conducted in accordance with the manner and forms of the Chaplain's RO. Such services may include daily, weekly, special, seasonal, and appointed occasions, funerals, faith-specific memorial services and burials, sacramental acts, ordinances, rites, dedications, ceremonies, weddings, rituals, and other spiritual acts. Chaplains from foreign militaries may provide for religious needs in CRPs only when invited by the commander. Per OPNAVINST 1730.1E, commanders seek approval from the Chief of Chaplains to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Approval is not required in emergency situations. Public worship events led by personnel other than Chaplains are designated as "religious services" by SECNAVINST 1730.7D. Religious services are conducted according to the manner and forms of the RO authorizing representation by the lay leader or civilian religious ministry professional. Cooperative ministry includes personal participation by Chaplains in leadership of divine services to provide for the religious needs of authorized personnel in a defined geographical or operational area outside the command lines to which the Chaplain is assigned. When in homeport, Surface Force Chaplains can assist in the delivery of divine services in that area by conducting services at a local chapel. In foreign ports, Chaplains and RPs can organize and lead "church parties," through which groups can attend worship services offered locally. This entails research on local resources, coordination with those organizations as needed, consideration and consultation on force protection issues, arrangement of transportation, and dissemination of information to the crew.

Religious Counsel

Counseling as a type of religious direction is part of the provide capability. RO-specific counseling, mentoring, sacramental ministrations, and spiritual direction, based on theologically derived truths are often designed to enhance, grow, and strengthen faith. This type of counseling, which can include character and moral development, enhancing personal responsibility, building community solidarity, resiliency, stress management, coping skills, and grief processing can be delivered to individuals from a RO-specific perspective. Such counseling adheres to the standards of conduct of the RO and Navy standards for confidentiality, good order and discipline.

Scripture Study/Religious Education

The provision capability includes group and/or individual faith-based instruction derived from the documents and/or practices of ROs designed to strengthen and grow people in their faith.

Faith-based Life Skills Training

Provision includes the development and delivery of training based on RO-specific theological understandings from a specific religious perspective on marriage, child rearing, relationships, ethics, personal and spiritual well-being, values, character and moral development. Training on suicide prevention, domestic violence, substance abuse, and combat/operational stress is usually not delivered from RO-specific points of view. When RO-specific training is delivered, it is not mandatory, and the religious nature of the training is clearly advertised.

Religious Preparation

Preparation for sacraments/ordinances/rites is part of the provision capability. This commonly includes planning, coordination, delivery, support, record-keeping, and reporting of RO-specific preparation as required by ROs for events like first communion, bar/bat-mitzvah, and baptisms.

Faith-based Relationship Enhancement/Marriage Preparation

Planning and conduct of relationship enhancement and/or marriage preparation according to RO-specific beliefs is part of the provision capability. Many ROs require marriage and other religious preparation led by the officiant or other authorized personnel prior the wedding ceremony or as part of building a strong marriage.

Command Functions with Religious Elements

In some cases, during memorials and other ceremonies, Chaplains may be invited to deliver context-appropriate, RO-specific religious support for command functions with religious elements (prayer, hymns, sermon, etc.). Command functions other than public worship which contain faith-specific content are normally not mandatory events (see the discussion on prayer in section 2.5).

Outreach (Religion-based)

Provision includes development, planning, and coordination of programs to encourage participation in faith-specific aspects of the CRP. Delivery of personal and spiritual growth programs to include retreats may be considered outreach. Coordination of opportunities within the civilian community for the expression of religious and humanitarian charity by members of the military can be part of provision. Outreach can include preparation and publishing of outreach-oriented religious communications for the benefit of military members, as well as planning and support to chapel fellowship programs. Cooperative ministry can include participation with other RMTs in providing outreach in a defined geographical or operational area.

103 FACILITATING FOR RELIGIOUS NEEDS

A uniquely institutional aspect of naval ministry involves the support and assistance given to Sailors who are not of the same faith background as the Chaplain giving the support. This capability is called facilitation. In identifying facilitation as a capability, the Navy recognizes the diversity of religious backgrounds of naval personnel and the need for expertise in handling regular support of requirements. The Navy also acknowledges the need for expertise in handling individual special requests for the accommodation of religious practices (SECNAVINST 1730.8B). One of the CRP's primary functions is to meet diverse religious needs. Accommodation of individual and group religious requirements includes, but is not limited to, scheduling, coordinating, budgeting, contracting, as well as coordination of visiting Chaplains, visiting civilian religious ministry professionals, and RMT volunteers and lay leaders. When a Chaplain assists in the accommodation of the religious needs of someone not of the same RO, that activity is categorized as part of the facilitate capability. Facilitation presupposes RMT competencies involving information, understanding, and pluralism. RPs are also specially trained to facilitate.

Basic Facilitation

Achievement of the minimum standard for facilitation presupposes thorough and accurate knowledge of the following: local worship opportunities, to include civilian and military options where available; extent and availability of other faith community services (education, child care, youth ministries, adult support, family programs, second-hand clothing, soup kitchens, etc.); the identity and contact information for the subject matter experts of each RO (i.e., Jewish rabbi, Orthodox Christian priest, Roman Catholic priest, Muslim imam, etc.). Basic RMT facilitation requirements also include: a basic understanding of the requirements of all major religions (to include ritual, behavioral and logistical requirements); an awareness of their religious calendars; knowledge of how to acquire religious supplies; an understanding of the various cultural and ethnic celebrations and recognitions that are officially recognized by the DON and sometimes associated with religion (e.g. Black History or Asia-Pacific Islanders History Months). In accepting their commissions, Chaplains acknowledge the pluralistic environment in which they will serve (per DODI 1304.28 above). Chaplains, RPs, and other RMT personnel are required to respect the right of those served to have whatever faith they choose, or none at all. The requirement to respect the religious rights of others is the keystone of institutional ministry. The Chaplain's role in facilitation presupposes a professional commitment to serve in a pluralistic environment. Facilitation also presupposes the delivery of appropriate training by the Navy Chaplain Corps (CHC) to empower Chaplains to effectively facilitate the faith requirements of those not of their specific faith group. It is highly unusual for a religious ministry professional to enter military service with the training necessary to be an effective facilitator of other faith groups. But that is exactly what Chaplains are expected to do.

Facilitation Tasks

Facilitation tasks are enumerated in fleet and force 1730 series instructions, and described below. SECNAVINST 1730.8B, Accommodation of Religious Practices provides policy and guidance on accommodation of specific religious practices. It establishes procedures for the requests for accommodation and for the appeal of denied requests. The instruction discusses specific categories of accommodation: observance of holy days, dietary observances, immunizations, DNA specimen sampling, and religious apparel in uniform. In each case, the rationale for determining whether or not to grant a request takes into account the religious importance to the individual and criteria related to military necessity as defined in policy.

Geographical Ministry

An aspect of cooperative ministry and integral to facilitation is coordination for the accommodation of the religious needs of authorized personnel in a defined geographical or operational area through the effective and efficient use of resources and publicity across command lines. RMTs cooperate with other RMTs, senior Chaplains and personnel in other commands to plan, coordinate, and deliver religious ministry across command lines, as authorized by RMTs' commanders. RMTs publish information about religious ministry opportunities offered in the command, in other commands, and in the local civilian community. The information clearly identifies the RO of the presiding RMP or lay leader and is published consistent with local directives regarding the dissemination of information. In this way relatively scarce resources for ministry can be shared, facilitating the meeting of the RO-specific religious needs of more Sailors.

Civilian Liaison

Commanders use expert advice from Chaplains in order to effectively identify, assess, and liaison with civilian religious and community organizations to enhance religious life within the military community by identifying a broad range of religious opportunities.

Administration of Volunteers

Shipboard CRPs often make extensive use of volunteers. Volunteers invigorate CRPs. Religious traditions differ in the kinds of worship activities in which volunteers may participate. Some authorize volunteers to serve in choirs, present readings, play musical instruments, and otherwise offer personal gifts and talents to enhance worship. Volunteers are expected to behave with proper decorum, following the established guidelines of the RO under the auspices of which the worship is being conducted. They are not Chaplains or RPs, and are not authorized to behave as such. They serve at the discretion of the Chaplain leading the worship service. Volunteer service is a privilege, not a right. Identification, management, and supervision of volunteers are the responsibility of the assigned RMT, per OPNAVINST 1730.1E. Volunteers may include choir and other musicians, altar servers, teachers, ministry group leaders, children's activities support, readers, and others. Commanders should comply with OPNAVINST 5380.1B when appointing volunteers.

104 RELIGIOUS NEEDS ASSESSMENT

Deploying commands and those which are situated in isolated areas or in areas where religious resources are not available, must administer religious needs assessments (RNAs). Appendix A offers a sample survey form. RNAs identify religious requirements of personnel, in order to develop appropriate and responsive CRPs. Those assessments should be conducted in conjunction with the check-in process, so that all members have the opportunity to communicate their religious needs, and proper planning for religious ministry can occur. For those units without Chaplains on staff, Force and/or Fleet RMTs can assist in analyzing the results of RNAs and identifying resources for support. Identifying personnel to be served is part of the development of CRPs. An RNA instrument identifies ways a CRP can meet the religious needs. Expert analysis of the results of the assessment by a Chaplain is required by OPNAVINST 1730.1E and provides the commander with the necessary information needed to design a CRP which is responsive to observance practices, accommodation concerns, and support needs.

105 LAY LEADER PROGRAM

MILPERSMAN 1730-010 NTTP 1-05.1M *Religious Lay Leader*

Lay leaders are managed according to the standards established in MILPERSMAN 1730-010 and described in NTTP 1-05.1M *Religious Lay Leader*. Forms for use in the process are contained in the NTTP enclosures. Commanders may appoint lay leaders to accommodate religious diversity inherent in the members of the command which has been identified in the RNA. Appointments are in writing for a specified period of time not to exceed 1 year. Only authorized personnel representing their own religious organization may be appointed. Lay-led religious services are part of the CRP and subject to command supervision, either by the command or ISIC Chaplain. In most cases, Lay-led services constitute a temporary accommodation of specific religious requirements in an operational setting when assigned Chaplains are not able to provide. Lay leaders are usually appointed for the duration of a deployment. They should be identified early enough to allow for the procurement of ecclesiastical permissions, training, and command appointment in writing prior to deployment.

Qualifications and Training

Commands appoint authorized personnel as lay leaders on the basis of volunteerism, high moral character, motivation, religious interest, and certification by the appointee's religious organization. Commanding officers ensure that lay leaders are trained and supervised by a military Chaplain. RPs are not authorized to serve as lay leaders.

Terms of Appointment

Appointment of a Lay Leader responds to an identified requirement and conveys no ecclesiastical status or civilian credentials to the authorized member appointed. The appointment ends when the particular requirement precipitating the appointment has ceased, e.g., at the end of an underway period or when the lay leader is transferred. The commander retains the authority to terminate appointment and remove an individual from their status as lay leader. The command shall terminate the appointment when the conduct of the individual hinders accomplishment of the CRP or reflects adversely upon the command. RMTs monitor lay leader performance to ensure proper conduct.

Responsibilities

In supporting the religious requirements for which lay leaders have been appointed, they should first seek the services of a military Chaplain or civilian religious ministry professional, or, when this is not possible or practical, seek to arrange transportation to an appropriate service in the vicinity of the command (church party). Lacking these opportunities, lay leaders may provide a religious service for members of their religious organization consistent with their lay status and as authorized by their religious organization.

Religious Services

Per SECNAVINST 1730.7, religious services are conducted in the manner and forms of religious organizations and led by lay leaders, contract civilian religious ministry professionals, or other authorized personnel. Military Chaplains and civilian religious ministry professionals shall ordinarily be the only persons to provide rites, sacraments, or ordinances aboard Navy ships or in Navy activities. Commanders may permit lay leaders to provide specified religious rites, sacraments, or ordinances to their co-religionists if their religious organization permits them to do so. A statement of certification or approval by the religious organization to conduct the religious rite, sacrament, or ordinance must be provided by the lay leader. This permission will be granted after consultation with a military Chaplain and to support particular requirements. Offerings will not be taken at lay-conducted services except as authorized by the CO. Any monies collected will be part of the command religious offering fund and shall be collected, accounted for, and disbursed per SECNAVINST 7010.6 series.

106 BURIAL AT SEA

NAVPERS 15555 Navy Military Funerals beliefs and practices concerning the death of individuals and how their remains are to be treated differ between religious faiths and may differ between regions and subcultures within a country (or operational area). Details for preparing remains, mourning and burial or cremation practices, to include perceptions by belligerents and the local populace on how the deceased are handled by U.S. forces may impact joint and multinational operations. History shows that the treatment of, and respect shown to, all remains are newsworthy events that invoke emotion and may be open to misrepresentation and propaganda. FIFTH, SIXTH, and SEVENTH Fleet Chaplains will provide Burial at Sea (BAS) guidance appropriate to a particular region or culture in the event that burials of Rescued Persons at Sea or of any foreign national are required while deployed in their AO. RMTs should keep careful records of ministry offered in honoring the dead. RMTs may have administrative responsibilities associated with BAS depending on the ship's regulations. Particularly aboard larger vessels, with robust RMTs assigned, responsibilities for BAS can be extensive. Requests originate from Decedent Affairs, via message traffic to the Force and/or Fleet. The Force or Fleet then tasks a vessel with specific burials, also by message traffic. The message includes specific notification procedures. See Appendix B and NWP 1-05 enclosures for examples of a 5060 for BAS.

Cremated Remains

Most surface ships are called upon to conduct BAS, and have SOPs in place on the disposition of cremated remains. Those regulations should be carefully followed, ensuring the proper respect for the deceased and honorable conduct on the part of the crew conducting the event. There are multiple audiences to the event. Beyond ship's company, there is a family who will see the event through the camera lens. It is imperative that the entire ceremony accounts for the point of view of the audience who will view the recording or photographs. The burial is a command program and event. It will include coordination with Medical, Deck, Navigation, Weapons, Public Affairs, and other departments. The Chaplain is the subject matter expert for the religious portion of the event. While the Chaplain may take the lead, there is too much for the RMT to do. Successful management of the event requires delegation with specific direction, while not getting lost in the details. This manual and NWP 1-05 contain a sample BAS 5050. Examples: enlist the help of the deceased's community (CPO Mess for a deceased CPO); enlist Medical Administrative Officer to handle the necessary paperwork before and after the ceremony; contact the Weapons Officer for Rifle Team support (rehearsals and the event). There are many moving parts to a BAS ceremony. Early communication with all involved both in and off the ship, especially with Decedent Affairs staff, is highly recommended. Ceremony rehearsals are important to ceremonial success.

Casketed Remains

Recent after action reports highlight differences in a burial ceremony dealing with casketed rather than cremated remains. Ship BAS instructions deal almost exclusively with cremated remains. Adaptations to those procedures suitable for committing a casket to the sea can be made with an eye towards dignity and honor. Expect the casket, which includes the body as well as extra weights, to be 500 pounds and awkward to handle. The crew will probably not be able to carry the casketed remains up ramps or ladders, making cranes or forklifts necessary. Due to the sensitivity of casketed remains onboard a ship, efforts should be made to complete the BAS at the earliest opportunity.

Authorities

Implementation of the various DON responsibilities are contained in the current series of NAVPERS 15555 Navy Military Funerals; FMFM 4-8, Handling of Deceased Personnel in Theater of Operations; BUMEDINST 5360.1, Decedent Affairs Manual; OPNAVINST 1770.3, Navy Casualty Assistance Calls Program (CACP) Manual; and MCO P3040.4D, Marine Corps Casualty Procedures Manual (MARCORCASPROC MAN). Details for joint mortuary services are contained in JP 4-06, Joint Tactics, Techniques, and Procedures for Mortuary Affairs in Joint Operations.

107 PUBLIC PRAYERS AT COMMAND FUNCTIONS

Title 10, U.S. Code, protections for Chaplains apply explicitly to “divine services” which are understood to be those conducted by the Chaplain in accordance with “the manner and forms” of the Chaplain’s RO. Title 10, U.S. Code manner and form protections are often applied to command functions that are distinct from divine services which contain religious elements. The distinction is important because on its face, Title 10 does not seem to cover Chaplain activities at events other than the worship services they conduct as part of their faith tradition. This leaves open to interpretation the extent of protection given to such things as prayers offered by Chaplains at other command functions, such as retirements, promotions, changes of command, or official memorial observances. SECNAVINST 1730.7D addresses this issue in the following formulation: Consistent with DON policy on religious accommodation and the protections mandated by reference (a) [Title 10], commanders shall determine whether religious elements as defined in enclosure (1) [Definitions] shall be included in command functions. Commanders shall not compel Chaplains to act in a way that is inconsistent with the tenets of their faith. When invited to deliver religious elements at command functions, if the Chaplain chooses not to participate, he or she may do so without adverse consequences. (SECNAVINST 1730.7D). This approach, further delineated in OPNAVINST 1730.1E, seats authority over command functions in the hands of the commander. The Chaplain is protected from any compulsion to violate the tenets of the Chaplain’s faith, whether in the delivery of RO-specific services *or in any other type* of command function. Finally, the commander’s discretion to determine whether or not to have religious elements at an event is confirmed explicitly, protecting the need to respect the religious diversity represented at mandatory command functions. The Chaplain does not have the right to participate. He is invited to do so. If the Chaplain is not comfortable with what the commander has determined to be appropriate for inclusion in the ceremony (in consultation with the Chaplain), the Chaplain is free to decline the invitation to provide a religious element, and instead to assist the commander in finding someone who can provide the religious element. The commander is free to make the determination that there will be no prayer from the podium. The commander may determine that a moment of silence is appropriate.

Range of Options

The commander may determine that it is appropriate for the Chaplain to deliver a faith-specific prayer. How could such a decision not be subject to the accusation of establishment of religion? The following scenario has occurred more than once, and will again. A crew member has died. There is to be an official memorial service, where attendance by all available members of the command is mandatory. The commander is having the service videotaped for delivery to the family of the deceased. The deceased was devout. The ship has the option of inviting a Chaplain of the same faith from outside the command to participate. The command Chaplain, of a different faith than Sailor to be honored, organizes the observance on behalf of the command. During the observance, in honor of the fallen, the invited Chaplain offers the traditional prayers of the faith he shares with the deceased. It is reasonable to assume that everyone present understands that the prayers are being offered in honor of the fallen, not as an attempt to establish a specific religion in the military. The fallen service member is honored for who he was, to include his faith, an integral part of his identity. This is appropriate and reasonable, and acceptable under Navy policy.

Retirements and Promotions

In the case of retirements and promotions, these are again instances where an individual is being honored. Sailors traditionally invite family and friends to such observances. It is appropriate in such circumstances to honor the person as a whole person, to include his religious preference. Guests at such an event would reasonably find it appropriate that an honoree might prefer to have an invocation or benediction offered according to the tenets of his faith. Since it is not a mandatory event, there is no impediment in Navy custom, tradition, regulation, or policy to accommodating such a request.

Evening Prayer Aboard Vessels

Evening prayer is a naval tradition borrowed from the British Navy. If a Chaplain is embarked, a commander may give the Chaplain the opportunity to end the day with a prayer broadcast on the IMC. The American tradition of prayer on ships is ongoing since before the creation of the U.S. Navy and the drafting of the U.S. Constitution. Sailors are trained from boot camp to understand the nature of ceremonial elements such as prayer. Evening prayer is symbolic of the crew's hopes for peace, calm, good teamwork, and fair weather.

108 CARE TASKS

Religious ministry programs contribute to the welfare and morale of personnel. Historically, Chaplains have consistently delivered both religious and non-religious support to Sailors. On the first U.S. ships, Chaplains provided worship services and also served as educators. Chaplains were also instrumental in helping Navy leaders to recognize the inhumanity of certain disciplinary techniques, such as flogging. Chaplains advised commanders as to the state of morals and morale among the crew. These educational, welfare-related aspects of Chaplaincy have been identified by the DON as the care capability. Based on the natural trust placed in Chaplains and the shared military experience, Chaplains are a source of advice who can understand the circumstances of Sailors and offer broad assistance. The Chaplain can offer the commander a valuable perspective on morale as an integral part of the crew. The crew sees the Chaplain as a religious ministry professional, who cares about people, and as such, as someone who values their welfare as an end in itself. By training and temperament Chaplains are predisposed to have an interest in the wellbeing of those in their care. Because of their credentials, Sailors and family members are ready to perceive Chaplains as people who care. Chaplains earn or confirm that perception by their caring attitudes and actions. One of the ways in which the DON communicates its concern for the morale and welfare of its people is through the care capability. Chaplains are present in the lives of Sailors, who see them as trusted sources of counsel who can understand the realities of military life and offer advice, mentoring, guidance, information, and support as they prepare for, and deal with, the unique challenges of military service. The DON has labeled the CHC capability of responding to the human needs related to morale and welfare as “care.” Simply put, the Chaplain cares about the crew. The Chaplain cares not because of the utility of the individual’s function, but because of a belief in the inherent value of each person. Within the chain of command is a caring professional who understands military life and is willing to listen and help the individual. In this sense the Chaplain is the ultimate safety valve. The care capability is described in SECNAVINST 1730.7D as follows: Chaplains are uniquely qualified to deliver specific institutional care, counseling, and coaching, which attend to personal and relational needs outside of a faith group-specific context. This includes relational counseling by Chaplains which is motivated by their proximity and immediate presence, distinguished by confidentiality ...and imbued with professional wisdom and genuine respect for human beings. Such counseling is most effective when based on strong relationships developed in the context of shared life in the same unit. Some examples of care include deckplate ministry, counseling, coaching on military life, pre- and post-deployment training for service members and their families, crisis prevention and response, the CREDO program, memorial observances, and combat casualty ministry. Chaplains also strengthen community life by delivering training and education to service members and other authorized personnel. Chaplains and RPs are accountable to the standards of the community for the content and quality of care delivered. Care supports the commander’s interest in the welfare of his people.

Categories of care

The care capability is organized into responsive and preventative programmatic initiatives. A description of the responsive program is found in NTTP 1-05.2 *Cooperative Religious Ministry*. All Chaplains and RPs contribute to the responsive program even when not standing duty, by applying the same standards for care, crisis response, and reporting during the course of their work in the unit. Force commanders require the same minimum standard as that described in NTTP 1-05.2. The preventative programs (to include those which are educational and developmental) of the CHC target tone-of-the-force issues. As part of the Navy’s efforts to address the issues of suicide, sexual assault, domestic violence, substance abuse, combat and operational stress, and resiliency, Chaplains are being trained and certified to deliver the standard Navy General Military Training on these topics. In addition, they are prepared to present

additional material on each topic describing how religious ministry contributes to addressing the issues. For some programs, the demarcation between prevention and response is less distinct. The categorization is not as important as the recognition that Sailors and their families are best served by preventative and responsive efforts on these issues.

Responsive care tasks

NTTP 1-05.2 Cooperative Religious Ministry

Commanders expect Chaplains to offer counsel and advice to Sailors in need. See Appendix C, for a detailed introduction to counseling and essential advice. Chaplains offer crisis response in the form of caring intervention in any disruptive event in the lives of command personnel, to include response to Red Cross messages, care for the wounded or dying, personal, family, professional, interpersonal, and other crises, for the purpose of offering support, advice, comfort, and/or referral. This includes plans in place to respond to mass casualties, natural disasters, and other command emergencies. It includes participation in Unit/Force/Regional Chaplain and RP Duty watch bills. See OPNAVINST 1730.1E and fleet and force 1730 series instructions for enumeration of the tasks associated with care. In addition to supporting the victims or those involved in the situation, the Chaplain advises the commander and the chain of command on appropriate responses, areas of sensitivity, policies and procedures.

Casualty Assistance Calls Officer Support

OPNAVINST 1770.1A, *Casualty Assistance Calls and Funeral Honors Support (CAC/FS) Program Coordination.*

One of the most meaningful ministries delivered by Chaplains is that of support for the casualty assistance process. It is with the utmost care that Chaplains and RPs properly honor the sacrifice of Sailors and families with dignity, grace, and competence. While extensive materials exist to help prepare Navy Casualty Assistance Calls Officers (CACOs) for their duties, many are not prepared for the emotional aspects of a notification. The Chaplain is prepared to offer support not only to the next of kin (NOK), but to the CACO as well. Thus a general knowledge of the casualty notification process, the terminology, the benefits, as well as spiritual and emotional preparedness to minister to the bereaved are essential. The CACO, not the Chaplain, is responsible to notify the NOK. It is wise to review with the CACO the initial steps of the process prior to arrival at the location of notification. This serves to focus the CACO and remind him of the services the Chaplain can provide.

- ▶ **Casualty Assistance Calls Program (CACP):** requires that a uniformed Navy representative be designated to assist the Primary Next-of-Kin (PNOK) and the Secondary Next-of-Kin (SNOK) of Sailors who have suffered a casualty.
- ▶ **CAC/FHS Program Manager:** Implementation of the CACP program is the responsibility of the Casualty Assistance Calls/Funeral Honors (CAC/FH) Program Manager. Navy Casualty Assistance and Military Funeral Honors are provided at the local level by Regional offices located in various areas throughout the world.
- ▶ **Casualty Assistance Calls Officer (CACO):** is the official representative of the Secretary of the Navy who provides information, resources and assistance to the PNOK and SNOK in the event of a casualty. Their full time responsibility and mission is to assist families during a difficult time and ensure they receive the benefits and entitlements due. CACO duties are varied and are dependent upon the status of the Sailor at the time the casualty occurs (i.e. Death, Whereabouts Unknown (DUSTWUN), Missing, Ill, or Injured).
- ▶ **Reference:** MILPERSMAN Article 1770-160, Casualty Assistance Calls Program (CACP) for more information on the duties and responsibilities of the CACP.

Responsive Family Support

SECNAVINST 1752.1B, *Department of the Navy Family Support Programs*

OPNAVINST 1754.1B, *Fleet and Family Support Center (FFSC) Program*

OPNAVINST 1740.4D, *U.S. Navy Family Care Policy* Religious ministry to fleet families is often delivered through cooperative ministry by fleet and shore RMT personnel. Chaplain duty is a key element of cooperative ministry. NTTP 1-05.2 Cooperative Religious Ministry contains a detailed description of Chaplain duty. It is the principal means by which operational commands at sea can reach back for family support while deployed. It is also the means by which Chaplains and RPs combine their efforts to effectively serve large populations of Sailors and families.

Preventative Care

RMTs support command prevention efforts in areas such as suicide, sexual assault, COSC, domestic violence, and substance abuse, through delivery of lectures, classes, talks, training or other forms of communication. Chaplains are prepared to deliver the Navy General Military Training on these subjects, plus material offered from the perspective of religious ministry. Not as overt, but equally important, are religious ministry efforts emphasizing moral and ethical decision-making, improving interpersonal communications, promoting conflict resolution and mutual respect, and offering information/referral services. All these services indirectly support prevention, as do efforts to support Sailors as they grow in their faith. Care includes a variety of tasks which in their execution contribute to the prevention of personal and interpersonal problems. See OPNAVINST 1730.1E and fleet and force 1730 series instructions for enumeration of the tasks associated with care. It should go without saying that response and prevention go hand-in-hand. RMTs should be highly attentive to counseling trends, and develop preventive ministry which addresses causal factors. Building wholeness in those served is a continuous process of responding to crisis, identifying causes, and using counseling, coaching, training, and education to equip people to avoid crisis and better cope with life. Preventive ministry on tone and health of the force issues is most effective when delivered skillfully. Simply reading the slides or talking points of a brief is not good enough. RMTs should be familiar enough with the material to deliver it comfortably and compellingly. This almost always requires thorough preparation and practice.

INDOC/Command Sponsorship Program

OPNAVINST 1740.3C, *Command Sponsor and Indoctrination Programs*

The RMT should take an active role in both the Command Sponsorship and Indoctrination programs. These are opportunities to help shape the command climate, establish relationships with the crew, and build a solid foundation for ministry.

United Through Reading

United Through Reading helps ease the stress of separation for military families by having service members who are separated from the children they love read children's books aloud on video for the child to watch at home. <http://www.unitedthroughreading.org/military-program/>

FOCUS

FOCUS (Families OverComing Under Stress) provides resiliency training to military children and families. It teaches practical skills to help families overcome common challenges related to a parent's military service, to communicate and solve problems effectively, and to successfully set goals together and create a shared family story. <http://www.focusproject.org/>

Family Support

OPNAVINST 1754.5B, *Family Readiness Groups*

Unit RMTs support families through counseling, training, advice, and comfort. Support is delivered programmatically to spouses, children, and other family members. The support may be to individuals, the entire family, or a subset of the family as the needs dictate. This also includes support for command organizations focused on spouse/child/family support, such as Ombudsmen, spouse organizations, United through Reading, COMPASS, LINKS, FOCUS, etc. When unit RMTs deploy, cooperative ministry occurs among those remaining ashore to offer emergency support through the duty Chaplain. RMTs assigned ashore offer support to installation programs for families on an as-available basis. RMTs often work closely with the Family Readiness Group (FRG), a private organization, closely-affiliated with the command, comprised of family members, Sailors, and civilians associated with the command and its personnel, which supports the flow of information, provides practical tools for adjusting to Navy deployments and separations, and serves as a link between the command and Sailors' families. FRGs help plan, coordinate and conduct informational, care-taking, morale-building and social activities to enhance preparedness, command mission readiness, and increase the resiliency and well-being of Sailors and their families. FRGs are another element of the overall support service network, of which the RMT is a part, which provide services in support of Sailors and their families.

Navy Family Ombudsman Program

The Ombudsman program is a Navy-wide program established to improve mission readiness through improved family readiness. A strong command Ombudsman Program, both ashore and afloat, will help ensure that families have the information necessary to meet the challenges of a military lifestyle.

- ▶ Commanding officers/commanders are charged with the responsibility for the morale, health, and welfare of command personnel and inherently their families.
- ▶ The Ombudsman Program helps commanding officers/commanders have a better understanding of the welfare of the command's families.
- ▶ It assists commands and their families to be better prepared to meet emergency situations.
- ▶ Every command, afloat and ashore, is required to appoint an Ombudsman. Fleet, Force, and Regional Commanders, as well as their staffs, should appoint Ombudsmen for their staffs only.
- ▶ There is no such position as a Fleet, Force, or Regional Ombudsman. There is no hierarchy within the Ombudsman Program.

Care Standards

Chaplains are prepared to perform the care tasks and other CRP responsibilities professionally. In order to meet the professional standard, Chaplains do the preparatory work necessary to be knowledgeable and able to deliver useful care that adheres to the processes and procedures delineated in policy. Chaplains realize that as naval officers they represent the Chaplain Corps, the Navy, and the nation and as religious ministry professionals they represent their RO. They are prepared to respond energetically to all needs, delivering face-to-face service as often as possible within the limits of safety and reason. They treat every counselee professionally, graciously, and with the appropriate attention and concern. They listen actively and attentively to the concerns expressed. They are prepared to accompany those in need to the help they require. They offer complete, accurate and useful information. They work to build a proper foundation for mitigation of problems where immediate solutions are not available. They also understand the responsibilities and limitations placed upon Chaplains by confidentiality generally, and particularly relating to the recording of information and the referral process. When referring someone to another helping agent, RMTs attempt to make personal contact and introduction, accomplishing the highest quality "hand-off" possible. They follow up with the Sailor, family, or command in order to ensure the

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best possible support. They coordinate and communicate with other command Chaplains when services have been provided to personnel within their commands. They coordinate and communicate with the Force or ISIC Chaplain when the situation warrants. They are prepared to provide CACO support. They provide emergent response and support across the range of possible crises. They do all of the above in a spirit of cooperation, dedication to service, and professionalism. OPNAVINST 1730.1E emphasizes the need for sound professional judgment in all aspects of ministry.

109 Suicide Prevention and Response

RMTs help Sailors grow in their faith, and better understand how it can help them cope with life. Chaplains communicate the inherent value of the individual as a person and as a member of a larger community. Chaplains deliver messages of hope in the face of the stresses of naval life. Sailors understand that Chaplains offer confidential care, are knowledgeable, inclined to help, and approachable by those in pain. Individuals in pain and/or experiencing hopelessness may resort to the threat of suicide. All such threats must be taken seriously. Persons making such statements must not be left alone. Reassurance that someone cares and is willing to help is very important. The RMT's goal is to get the individual the help needed, while preserving confidentiality. The Chaplain does not determine a medical diagnosis. Other professional resources exist which can provide additional support for those who are suicidal, to include mental health personnel and the National Suicide Prevention Lifeline at 1-800-273-TALK.

Getting Help for Someone in Imminent Danger of Suicide

In the event of a suicide threat, the Chaplain attempts to convince the Sailor to allow the Chaplain to contact helping agents ("I want to get you some help"). If given consent, the Chaplain will affirm, ("I'm going to get you some help") then: brief the RP; notify emergency services and inform them of the pertinent details of the situation, or notify the CDO/SDO and/or Quarterdeck and have them do so; notify the CDO/SDO and Quarterdeck; notify the chain of command of the Sailor; notify the supervisory or senior supervisory Chaplain; consult CDO/SDO to determine additional notifications required by local Standard Operating Procedures (SOPs). If the Sailor will not consent to find help on his own, the Chaplain can offer to go with him: "If I go with you, would you be willing to go to medical and let the Doc know what you just told me?" Or, "Do you mind if I call Doc and he can come here and you can tell him what you just told me... is that okay?" If the Sailor does not consent to allow notifications, the Chaplain gives him contact information and encourages notification. The Chaplain does not leave the person alone, and makes sure he feels and knows that people care. If speaking by phone, the attempt will be made to keep the person on the phone until emergency responders can be called. With permission, the Chaplain notifies the chain of command and CDO/SDO. Support is also available through the National Suicide Prevention Lifeline, 1-800-273-TALK. Additional resources: Substance Abuse and Mental Health Services Administration (SAMHSA) Behavioral Health Services Locator - <http://findtreatment.samhsa.gov/>

Postvention Purposes

Postvention refers to actions taken to deliver immediate support in the aftermath of an attempted or completed suicide. Postvention is intended to lessen the distress, restore coping ability, bring hope to the situation, and rebuild normalcy around acute loss. All losses are tough on the psyche and the spirit, but suicide has the added intensity of being shocking and unexpected. This type of loss may bring on or worsen existing physical and mental health issues for those who witness a suicide, for family members, friends or co-workers. The grief associated with suicide can be prolonged and complicated. Symptoms include extreme focus on the loss, problems accepting the death, preoccupation with what could have been done differently to prevent the suicide, feelings that life has no purpose and a lack of trust in others. These layers of grief can be much more severe and complicated and last longer than a "normal" grief process. If the recovery period is prolonged, long term follow-up may be needed. This may include therapy and support groups for suicide survivors. The time for the command to plan the response to a completed suicide or a suicide attempt is before the occurrence takes place. Chaplains advise commanders in planning suicide responses. Instructions and SOPs should reflect the need to assess the impact on the command and identify key steps to be taken afterward. Chaplains and RPs assist in the development of SOPs and instructions and are key agents in the delivery of postvention.

110 Sexual Assault Prevention and Response

RMTs help Sailors grow in their faith, and help them develop strength of character to behave morally and honorably. Chaplains train and educate to support moral and ethical decision-making. Chaplains empower Sailors to be proactive, positive bystanders in order to prevent sexual assault and other immoral behavior. Chaplains can deliver General Military Training on Sexual Assault Prevention and Response (SAPR). Chaplains can advise Sailors on issues related to SAPR, including the nature of restricted and unrestricted reporting, and are prepared to offer counseling and support. Often, a person's response to crisis draws from and is strengthened by religious belief and practices. As part of the provision capability, Chaplains offer faith-specific religious rites, sacraments, and ordinances which help individuals deal with the consequences of sexual assault. As part of their caring capability, Chaplains and RPs help Sailors and families get the religious ministry they need by identifying resources, arranging command support and logistics, and making spaces available.

Prepared to Respond

Chaplains and RPs must already be familiar with DON procedures for handling such cases before being contacted by a victim of sexual assault. Reporting decisions made at the outset cannot, in some circumstances, be undone. The Chaplain is authorized to offer information and advice within the guidelines expressed in policy and in the reporting options described therein. The RMT should have the list of local Sexual Assault Response Coordinators (SARCs) and Victim Advocates, along with their contact information. The Chaplain can assist the victim in making contact. Most importantly after determining that the victim is safe, the Chaplain listens, encourages, and supports the victim immediately and throughout the process. If the counselee is in immediate danger, he should call 911. Steps when a Chaplain delivers support to a sexual assault victim: 1) make sure the victim is safe. If not, encourage them to call 911; 2) encourage them to preserve the evidence; 3) comfort them and help them contact a Victim Advocate or SARC. The Chaplain encourages the victim to speak to a SARC or Victim Advocate BEFORE the victim speaks to anyone else, as important reporting decisions must be made. Once the victim is safe, the victim is encouraged to make every effort to preserve the evidence. The Chaplain can advise them not to wash, shower, change their clothes, or eat or drink anything. For more information, additional contact details and answers to questions, the Chaplain can assist the victim to visit MilitaryOneSource.com or call 1-800-342-9647 (24/7). Counselors are available at all times to provide telephone crisis counseling and to link the victim with a Victim Advocate and with a counselor in the local area. Chaplains and RPs can assist victims in going to the Sexual Assault Prevention and Response Office site at <http://www.sapr.mil/> and clicking on "I Have Been Sexually Assaulted or someone I know has. What are my options?" A sexual assault victim may choose to report the assault and have full access to all support services (unrestricted reporting option), or may choose not to report the crime and have access to all services except the investigative and protective services of the command (restricted reporting option). RMTs are familiar with these options and their implications. The Victim Advocate will explain these options as well as the rights of victims under the law. Victims should be advised that while military medical facilities are aware of the two reporting options, some civilian medical facilities are not, and may automatically report to law enforcement officials.

111 DOMESTIC VIOLENCE

Chaplains lead and are affiliated with faith communities which can serve as a network for support in domestic difficulties. As part of the provide capability, Chaplains teach religious disciplines which equip Sailors to relate to their loved ones with respect. Generally, Chaplains encourage behaviors which lead to stable, mutually supportive relationships. As part of the care capability, RMTs deliver programs to enhance couples communication, a key to domestic tranquility and resiliency. Chaplains offer counseling to assist couples in developing healthy, positive ways of relating to each other, and work through challenges. Chaplains articulate moral and ethical decision-making models which prohibit violence as a problem-solving technique. RMTs work with individuals to develop healthy spiritual lives and facilitate positive problem-solving methods. RMTs are trained to recognize signs of domestic violence. Domestic violence may be considered violent or controlling behavior directed by a person toward a current or past intimate partner, or other person in the domestic environment (elders, children). Intimate partners can be any two people who are dating or living together, married, separated, or divorced. Domestic violence is also referred to as battering or partner violence. The abuse can be physical, emotional, and/or sexual, and may occur occasionally or often. Domestic violence may be a pattern of behavior in which the abuser is trying to gain and maintain power and control over the victim. Although abusers come from all walks of life, they tend to have some characteristics in common, such as: being possessive and jealous of any other relationships their partner has; wanting to exert control to keep their partner from leaving; being verbally and/or physically hurtful; blaming others for their problems; being moody and explosive (e.g. quickly moving between abusive and loving). The first priority when counseling victims of domestic violence is to ensure the safety of those affected by the abusive behavior.

RMT Role

If someone perceives danger to themselves or their children, the Chaplain immediately directs them to call 911. The Chaplain emphasizes that domestic violence is not the victim's fault, and no one ever has the right to abuse another person. Human beings have a right to be safe. Help is available. The victim makes the report. The Chaplain stands by to support that decision-making process and the resulting actions. At a minimum, the victim should know that in the Chaplain he has a trusted agent to turn to who will listen, care, and advise. The decision to see the couple together should be taken with extreme care, as it could be perceived as an insistence on the part of the Chaplain that the victim must stay in the relationship. The Chaplain must balance the intention to help preserve relationships and encourage them to healthy status against the potential for further violence, erring on the side of protecting the victim from further violence. In addition to advising the victim, the Chaplain is prepared to advise the commander on the complexities involved in dealing with such issues.

Signs and Stages of Abuse

The RMT is prepared to respond when approached by a victim of domestic violence and is attentive to the signs and patterns of such a situation. Over time, domestic violence usually occurs more frequently and worsens. It often follows a three-stage cycle:

Stage 1—Stress intensifies. The abuser may criticize and threaten the victim.

Stage 2—The abuser becomes physically violent and/or emotionally abusive.

Stage 3—The abuser apologizes, promises to change, and may seem very loving.

Although the apologies and apparent acts of love may offer hope that things will change, the cycle of violence almost always starts again. It does not end until the abuser seeks help and makes a concerted effort to change or the victim leaves. The Chaplain is aware of these patterns and assists the victim in facing the situation honestly. RMTs can assist Sailors in recognizing the signs of abuse in a shipmate.

Asking these questions can reveal whether there is cause for concern that a shipmate may be experiencing abuse: 1. Does the victim appear anxious, depressed, withdrawn, and reluctant to talk? 2. Does the victim's partner criticize that person in front of you, making remarks that make you feel uncomfortable when you're around the two of them? 3. Do you see or hear about repeated bruises, broken bones, or other injuries that reportedly result from "accidents?" 4. Does the partner try to control the victim's every move, make the person account for time, and accuse the person of having affairs? 5. Is the victim often late or absent from work, or quit a job altogether, or does the person leave social engagements early because the partner is waiting for the person? This is not an exhaustive list and Chaplains and RPs seek opportunities to increase their level of knowledge on domestic violence.

Planning for Safety

If someone is in an abusive relationship, it is important for them to have a safety plan. Such a plan can be helpful whether they are trying to stay in or leave the relationship. The Chaplain or a domestic violence counselor can help develop a plan tailored to specific needs. Planning for safety is a process in which collaboration with other helping professionals can be helpful.

112 SUBSTANCE ABUSE

As with other crisis responses, Chaplains are challenged to provide confidential support while encouraging the Sailor to seek additional help. Safety is an important consideration: that of the Sailor, those around him, and those who are seeking to assist. Substance abuse is often chronic, and subject to response by the command. The Chaplain is available as a source of confidential advice. The Chaplain may be called upon when a substance abuse crisis occurs. The Chaplain in such circumstances should already be familiar with Navy policy, in order to help prepare the Sailor for what lies ahead. The Chaplain interacts with the crew on a regular basis. As a frequent consultant with the front line leadership, the Chaplain can help them identify the signs of substance abuse. In interactions with Sailors one-on-one, the Chaplain is on the look-out for those signs.

Signs of Substance Abuse

- a decline in quality of work or productivity
- taking eight hours to do work that used to take two hours
- returning late from lunch or breaks
- accidents on or off duty
- problems with co-workers
- increased irritability
- taking an excessive number of sick days
- frequently borrowing money

The Navy maintains a zero tolerance for illicit drug use and Sailors using illicit drugs are typically separated. The commander is responsible for supporting medical assessment, stabilization and possibly treatment prior to and during the separation process. Additional support from helping agencies may be essential during the often lengthy period of investigation and legal or administrative proceedings. The Chaplain may be called in during an acute episode, and should be knowledgeable about Navy policy and programs. It is important for RMTs to cultivate relationships with front line leaders and program managers so that they understand the support role the Chaplain and RP can play. That role can include counseling, advice, and spiritual guidance which support the individual in the search for meaning, self-discipline, fortitude, and endurance. It can include the Chaplain speaking authoritatively to affirm the value of the individual, and encourage connection to helping organizations and/or persons who can help. SECNAVINST 5300.28D, *Military Substance Abuse Prevention and Control* addresses the policies and procedures relating to the DON Substance Abuse Prevention and Control Program. It pertains to all active duty Navy personnel, Marines, and Reserve Component personnel. OPNAVINST 5350.4D, *Alcohol Drug Abuse Prevention and Control* sets forth the Navy policy on alcohol and drug abuse, prevention, and control. The Navy Leader's Guide for Managing Sailors in Distress is an excellent resource for "tone of the force" issues.

113 OPERATIONAL STRESS

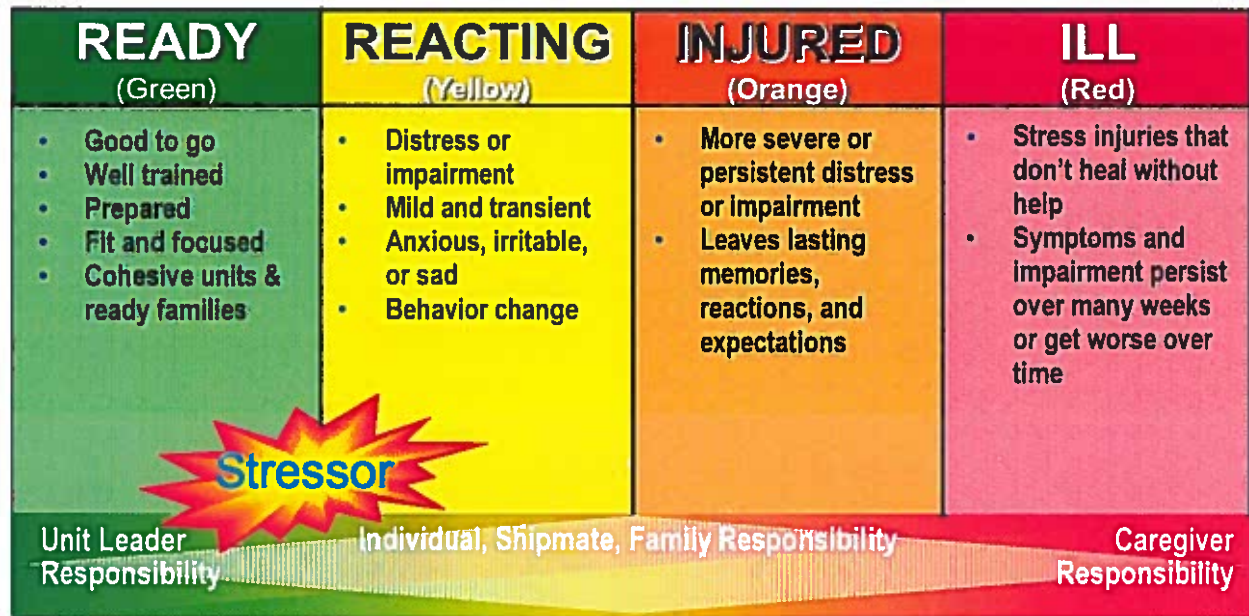
NTTP 1-15M

The Navy Leader's Guide for Managing Sailors in Distress

<http://www.med.navy.mil/sites/nmcphc/health-promotion/psychological-emotional-wellbeing/Pages/navy-leaders-guide-for-managing-sailors-in-distress.aspx>

Stress Continuum Model

The foundation of COSC/OSC is the Stress Continuum Model which provides Sailors, leaders, and family members a visual tool for assessing stress responses and practical steps to take to mitigate stress injuries.



There are five core leader functions related to stress exposure that conserve service members who are temporarily not mission ready; Strengthen, Mitigate, Identify, Treat, and Reintegrate.

Strengthen. Create confidence/ forewarn; Inoculate to extreme stress; Foster unit cohesion

Mitigate. Remove unnecessary stressors; Ensure adequate sleep and rest; After-Action Reviews (AARs)

Identify. Know crew stress load; Recognize reactions, injuries, illnesses

Treat. Rest and Restoration (24-72 hours); Caregiver Occupational Stress Training Teams; Chaplain; Medical

Reintegrate. Keep with unit if at all possible; Expect return to full duty; Don't allow retribution or harassment; Continuously assess fitness; Communicate with treating professionals (both ways)

Intense or prolonged combat or operational stress can lead to various forms of injury: traumatic, grief, moral, or fatigue. A traumatic injury may be caused by an experience of death provoking terror, horror, or helplessness. A grief injury may be due to the loss of cherished people, things, or parts of oneself. A moral injury may occur due to behaviors or the witnessing of behaviors that violate moral values. A fatigue injury may be due to the accumulation of stress from all sources over time without sufficient rest and recovery. Everyone is vulnerable, and it impossible to predict who will be injured. But some people do have higher risk factors – primarily previous unresolved trauma.



Cover	<ul style="list-style-type: none"> • Potential for harm to self and others • Safety Plan • Need for voluntary versus involuntary mental health assessment
Calm	<ul style="list-style-type: none"> • Ability to self-regulate distress • Ability to choose and use positive calming strategies • Risk of functional impairment during missions or duties
Connect	<ul style="list-style-type: none"> • Ability to connect with peers • Peer ability to connect with member • Quality of mentoring relationships • Quality of unit identity
Competence	<ul style="list-style-type: none"> • Skills and resources to manage stressors • Problem-solving skills • Availability and quality of resources
Confidence	<ul style="list-style-type: none"> • Belief in ability to cope • Balance of future expectations • Belief in ability to contribute to the mission

Potential Core Leader Actions that build resilience:

Strengthen: Effective and realistic pre-deployment training, enforce rest and restoration periods, shift and sleep hygiene, teach staff how to use COSFA to provide psychological support to the patients and each other, keep crew informed of changing deployment timeline, call attention to issues and outcomes that are associated with compassion satisfaction.

Identify: Know high risk work areas, monitor long-stay patient and staff attachments, staff should know stress continuum and stress injury warning signs, watch for rumors that produce extremes of hope or pessimism, watch for compassion fatigue with triage teams.

Mitigate: Use regular after action reviews, team leaders to discuss five C's after every shift, leaders to expect verbal reports about unit and work centers to address the C's, command expectation of shipmate

care and breaking the code of silence, morale and recreation strategies, identify respite rotations (tasks that contribute to the mission but decrease or change exposure).

Treat: Identify command resources to address stress injured staff, team leaders are expected to pull a staff member off line for short reset breaks, use leader led after action reviews following high stress or critical events; consider team level rest and reset.

Reintegrate: Be prepared to shift team members and support those who had diminished capacity and are ready to work back into a full pace.

Chaplains and RPs are concerned with the whole person. In helping Sailors grow in their faith, Chaplains offer religious guidance, instruction, and support which strengthens the individual to cope with the challenges of life. RMTs also offer non-faith specific care and advice to encourage Sailors in living according to the Navy core values and building strong character. RMTs offer a safe place where Sailors can discuss their problems and seek constructive solutions before a problem becomes a crisis. Chaplains teach coping skills which help Sailors manage their lives in such a way as to avoid becoming overcome by stress. At some point in every life, stress becomes an emergency. Sailors know that the Chaplain is someone to whom they can turn in an emergency. RMTs offer knowledgeable, caring response. As with all emergent personal issues, the Chaplain seeks to determine if the Sailor is a danger to self or others. If so, appropriate action is taken to safeguard the Sailor and minimize the danger to everyone involved. The command and/or police can be brought in as appropriate within the constraints of confidentiality. Post-Traumatic Stress Disorder (PTSD) is a medical diagnosis common for people who have been victims of domestic violence and/or sexual assault, or who have been in combat. When responding to a crisis, the Chaplain is careful not to assume a diagnosis or use terminology which could stigmatize or frighten the individual. The fear of stigma is a significant barrier to Sailors who should seek help. At the same time, the Chaplain should be familiar with symptoms and appropriate responses. A Sailor need not have deployed to a combat zone to be experiencing operational stress responses. In a situation in which stress is at issue, the Chaplain actively listens to the Sailor with a calm demeanor, providing a quiet and safe environment in which the Sailor can re-establish his mental equilibrium. The Chaplain will seek to empower the Sailor to take control of his life, seek proper assistance, and remain connected to all sources of support, to include family, friends, clergy, community, and command. When advising commands, Chaplains are sensitive to the tendency to suspect malingering. Chaplains advise commanders to seek medical support in order to ensure proper diagnosis and treatment where appropriate. As part of the ongoing dialogue with the commander, the Chaplain discusses environmental issues which contribute to stress, and advises on mitigation strategies.

114 INFORMATION AND REFERRAL

Chaplains should not forsake those in need. If they do not have the necessary expertise, or believe they are unsuited to assist a particular individual, they should see to it that the individual gets help from other resources. They accomplish this process while communicating their caring concern for the individual, and without presuming to pass judgment on them. In some cases, they may disagree with the moral, religious or behavioral choices being made by the person requesting assistance. They should not allow that to prevent them from assisting the one in need.

A great virtue of Chaplaincy is the commitment to treating everyone with respect, regardless of belief or non-belief. While the Chaplain may not agree with the individual's way of seeing things, the Chaplain should always affirm the humanity of the person coming for help, seek common ground and ways to offer guidance, and see to it that the individual has recourse to other helping resources, while conducting himself or herself in a properly professional and respectful manner.

Referral by an RMT should not be impersonal, cold, and perfunctory. It should be caring, attentive, and robust. Effective referral involves a wide range of information and knowledge about other helping agencies: their locations, how to get in touch with them, and the kind of help they provide. It involves ongoing efforts to establish and cultivate relationships with the helping agents themselves, so that a personal introduction is possible.

RMTs have ongoing dialogue with local helping agencies, clergy, and civic organizations, as well as Navy helping agencies to ensure their awareness of available resources and the accuracy of their referral information. Such relationships can be decisive in determining the level of support Navy families receive, either on base or out in town. Working together, RMTs in a particular region can identify and share regional, denominational or national resources with the rest of the team. Shared information includes local information on where to acquire food, shelter, clothing, child care, medical assistance, financial assistance and counsel, faith/worship, and community services. Partnership also occurs within the military life lines. Command Master Chiefs and Chaplains have common cause in advocating for enlisted personnel. The command ombudsman has a natural ally in the Chaplain as one who can help with understanding the chain of command and the issues facing personnel. The medical officer and the Chaplain work together to enhance the overall readiness of personnel in terms of mind, body, and spirit. The check in process for newly arriving Chaplains and RPs can be designed to contribute to the development of relationships with important potential partners.

As a confidential source, trusted agent, objective third party, or simply as the first contact at a time of need, the RMT is a rich resource for a wide range of information for Sailors and family members. Not simply a source of information, the Chaplain is recognized by Sailors and families as an advocate for those seeking information and/or help, wisely identifying the nature of the issues involved, and knowledgeably advising as to the best sources of assistance. Giving appropriate information and referral is a golden opportunity to deliver meaningful, life-changing ministry. Inherent in the delivery of responsive care to the professional standard of naval Chaplaincy is the understanding of when it is appropriate to refer those in need to other professional helping agents.

Nexus for Help

Before a crisis develops, the Chaplain offers advice on the best sources of help in establishing positive problem-solving patterns. For family crises about which a Chaplain might be called, once the safety of those involved has been established, the Chaplain delivers caring support, information, and referral services. Because of the complexity of some family situations, the Chaplain does more than just provide

phone numbers of other helping agencies. As an expert facilitator of the helping process, the Chaplain helps the Sailor and family navigate the system, finding the type of help most appropriate for their situation. Sailors and families may be hesitant to reach out for help, for fear of official involvement. The Chaplain is knowledgeable enough about the nature and availability of the various programs and benefits available to accurately reassure and advise Sailors and families in need.

Referral Resource

Accessible information which can be provided to those in need is an essential service of the RMT. Every effort is made to ensure that the information is up-to-date, comprehensive and accurate. A compiled area resource factsheet should include contact information for important local helping agencies, as well as a brief description of the services provided, after-hours availability, prerequisites for service, and any other pertinent information. In addition, a thorough listing of local religious communities and the services they provide should be available. The process of compiling and keeping current such data will foster the kind of cooperative relationships and synergies which multiply the effectiveness of care given from all sources.

Quality Standard

It should be understood that referral is a service offered in the context of the Chaplain Corps' "advise" capability that touches upon the other three CHC capabilities. Therefore it is grounded in respect for human dignity and the innate value of each human person, bounded by the Chaplains' responsibilities to the CHC, the Navy, their ROs, and those they serve. Referral is not the last step of service. Follow-up is an integral part of the process.

Partnerships and Collaboration

RMTs approach other care giving agencies as potential partners both within and outside the command (for example, within the command: CMC, Medical Officer, SARC, Suicide Prevention Officer, Ombudsman; outside the command: other RMTs, Fleet and Family Support Center counselors, local professionals such as doctors, clergy, counselors, Red Cross, Navy and Marine Corps Relief Society, local ROs). The synergies which are possible when helping agents work together are worth the effort of bridging differences in approach, institutional barriers, or fear of competition. On a practical level, partnering involves personal effort to develop relationships with other care givers as the basis for future referrals, as well as requests and offers of professional assistance. Once this foundation has been laid, RMTs can then make more effective referrals, bringing the best and most appropriate helping asset to bear for Sailors and their families. In the course of his duties, a Chaplain may interact with individuals belonging to commands to which other Chaplains are organically assigned, or which are covered by a specifically assigned Chaplain from a higher echelon (e.g. Air Wing, DESRON). This often happens as a result of responses to requests for service when serving as the duty Chaplain, but can occur under other circumstances as well. In such cases it is essential that the Chaplain attempt to contact that Chaplain in order to provide the information necessary for effective follow-up. Cooperation in planning the appropriate follow-up is one of the ways in which RMTs collaboratively care for all Sailors and their families. RMTs seek out opportunities to partner with other helping agents. RMTs are prepared to make referrals when the Sailor's needs span other areas of expertise. While maintaining the extent of confidentiality agreed to with the counselee, Chaplains and medical professionals can seek synergies on behalf of the Sailor in need. When a referral or collaborative effort is needed, the counselee must agree to waive confidentiality for the purposes identified. If the Chaplain is not confident of his ability to guide the Sailor wisely, he can draw on an extensive understanding of the entire landscape of helping agents to refer the Sailor to the best possible help. Referral is not the last step in service. Follow-up is an integral part of the process of collaboration.

COMNAVSURFPACINST 1730.3
COMNAVSURFLANTINST 1730.3
7 Feb 17

Referral is a key element of how RMTs help those in need. As SECNAVINST 1730.7D states in the definition of PNC, and SECNAVINST 5351.1, enclosure (1), Professional Standards for PNC elaborates, Chaplains must understand the processes and structures of the organizations and institutions served. They must do so in order to properly advise those in need as to the resources available to them, and how best to navigate the system in which they are working. Part of referral is follow up. Follow up also applies to those situations in which the RMT delivers the care.

115 DECKPLATE MINISTRY

Deck-plate ministry is based on the unique position of the Chaplain in the military system. The Chaplain is a staff officer trained in the complexities of Navy life: command structures, personnel procedures, and deployment cycles to name but a few. The Chaplain is also a representative of a RO which has sent Chaplain to support those who serve the nation. As such, the Chaplain is perceived as someone who cares, is approachable, and will advise and advocate on behalf of the Sailor as a person valued for himself. Deck plate ministry includes RMT frequent and regular participation in the daily life of the command, to include visitation to, and presence in, workspaces, at training evolutions, field exercises, and other such command functions. It also includes visitations to barracks, hospitals, confinement facilities, residences, etc. Deck-plate ministry is more than just walking around. It is a way of describing the essential activity of establishing and cultivating relationships which will form the basis for effective preventive actions now and relevant responsive actions in the future. This may sound simple and straightforward, but it is not. Before setting out to walk the spaces, RMTs should intentionally be prepared to listen, to convey approachability, to be attentive, to be sufficiently adroit as to connect with the people they meet. Some people have such talents naturally. For others, the development of such skills requires study, preparation, and practice. While presence in the spaces may not always be conducive to deep and meaningful conversation, the way the RMT behaves at the time of the visit can go a long way in encouraging those with whom they interact to seek out the RMT in time of need for further and deeper discussion.

When walking the spaces, the RMT should be prepared to offer something relevant in conversation. Though commiseration can be a useful starting point, merely sharing in the common complaints of Sailors is not enough. The RMT can exert a powerful influence on the command climate based on how it interacts with Sailors while conducting deckplate ministry. In some cases, it is a matter of accurately describing the systems which are already in place to receive and respond to Sailor grievances. In others, it is a matter of encouraging Sailors not to be afraid of using those systems. Sometimes it requires facilitative action on the part of the RMT to ensure that the command is aware of perceptions on the deckplates. Even in the unusual circumstances where Sailors have no complaints, the RMT should be prepared to set a tone, sound a theme, or reinforce a message which builds enthusiasm and esprit. Telling a sea story or communicating an anecdote are ways in which to spark thought or conversation about values, morals, and ethics, and how they do or do not intersect with behavior. But the stories should be relevant.

116 LIFE SKILLS

RMTs deliver assistance to the command in development and delivery of training and programs designed to address the unique stressors of military service by strengthening core values, developing character, morals, personal responsibility, community solidarity, cross-cultural awareness, coping skills, and grief processing for individuals and groups. Many younger people may require additional social skills training. The social media interactions they learned growing up in a media-saturated environment may be very different from face to face interactions. They may need encouragement and help in developing skills related to emotional expression, communication skills, anger management, etc.

Developing a Training Brief

- Identify need/requirement
- Identify resources
- Determine Learning Objectives
 - Terminal (what you want them to be able to do)
 - Enabling (develops skills toward Terminal Objectives)
- Create content
 - Starting with brainstorming affirms resident experience and engages participants, but also allows you to assess need level
 - High content topics require engaging and creative techniques
 - Re-engage with techniques like “seem right to you?”
- Verify accomplishment of objectives
- Ask for reviews
 - What was helpful, unnecessary, missing?

117 DEPLOYMENT SUPPORT

Deployment support takes place across a time continuum, with emphasis on the reality that the experience of deployment has effects across the spectrum of the life of the command, the Sailor and the family.

Pre-Deployment

The RMT should be a key force in the effort to prepare the crew and families for deployment. This may start with logistics, but includes much more. The RMT should reach out to energize a broad spectrum of resources and seek creative and effective ways to make them available to Sailors and families. A goal of pre-deployment preparation is to create a network of support for those at home, so that those deploying can focus on working safely. That network includes family, friends, FRGs, Ombudsmen, FOCUS, COMPASS, Fleet and Family Support Centers, Child Care Centers, Medical Treatment Facilities, and the full range of agencies, organizations, and ad hoc groups which can help during the deployment. Creativity is called for in the choice of venue, the method of distributing information, and the ways to incentivize participation. Working with the CO, XO, and CMC, as well as the unit organizations (Chief's Mess, FCPOA, CSADD, etc.) the RMT can have a galvanizing effect on the entire unit so that the people are as prepared as possible for the deployment (and return). The Chaplain brings to the subject a wealth of knowledge about human nature and the dynamics of being separated from family, friends, and loved ones. Familiarity with the personal and family circumstances of individual Sailors, and personal experience of the rigors to be experienced on deployment, give Chaplains and RPs the necessary insight to advise the Sailor, family, and chain of command. Chaplains help the chain of command determine the best course when deciding who should deploy and who should not. The Chaplain helps the chain of command anticipate possible personnel challenges while underway.

During Deployment

During deployment the Chaplain monitors the overall wellbeing of the crew. The RMT is involved in the delivery of Red Cross messages. The RMT maintains continuous dialogue with the Chief's Mess, Division Officers, and Department Heads regarding their personnel. The Chaplain is a participant in the councils of the command (staff meetings, departmental meetings, etc.). The RMT is on the move throughout the ship conversing with Sailors at their work stations. The Chaplain is positioned to offer meaningful insights into the morale of the crew and the impact of operations and command policies.

Mid-Deployment

Before deployment, the RMT should begin planning mid-deployment initiatives to help the crew cope with the second half of the deployment. In conjunction with the command team, leadership organizations, and other groups on board, the RMT can contribute significantly by encouraging evaluation of crew morale and discussions of ways in which it can be supported. Crew creativity should be encouraged and recognized. Good natured competitions, steel beach picnics, VTCs to home, and other initiatives should be considered. The RMT can take the lead in spurring such discussions.

Return, Reunion, Reintegration

Preparation for return, reunion, and reintegration is a critical aspect of deployment support provided by Chaplains. There is a considerable body of knowledge about how Sailors and their families react to the experiences of separation and reunion. Patterns of behavior have been studied and materials prepared so that Sailors and their families are not caught unaware when the emotions associated with deployment manifest in their lives. Chaplains, with the credibility of having experienced the deployment, can

communicate in such a way as to find attentive audiences as they share the insights gained over the years by the Navy while relating them to the actual experiences of the deployment. Thus the abstract becomes real for those being briefed. Preparation for return can be an opportunity to partner with Fleet and Family Support Center teams which may join the ship en route. Whether or not a team is coming, the RMT should be deeply involved in preparing the crew for return. The RMT knows the crew, and can offer the most germane advice to them individually and in groups. Planning for return and reunion should begin before the deployment begins. The RMT should not wait until the deployment is almost over because people may be too tired to do their best work.

Post-Deployment

The weeks and months following a deployment normally bring new challenges to Sailors and their families. Return, reunion and reintegration concerns do not end after the post-deployment stand-down. As in all its interactions with Sailors and their families, the RMT's continued presence following deployment should be considered essential to the reintegration process. The Chaplains' credibility as people who have experienced deployment themselves makes Chaplains approachable by Sailors when they are subject to emotional trials in the post-deployment period. Along with their experiences, Chaplains can draw on their training to deliver timely and relevant advice and assistance to Sailors and families. This includes advice, comfort and/or referral delivered individually and/or to groups.

118 CORE VALUES

As religious ministry professionals, Chaplains are uniquely educated and trained to offer assistance to the command in the development and delivery of training and education specifically designed to familiarize and strengthen commitment to Navy Core Values. Having delivered the initial training to Sailors in boot camp, Chaplains represent the continuity of the Navy commitment to Core Values as they continue to reinforce that training throughout the Sailor's career. They serve as advisors to the Sailors who seek to deepen their understanding of how Core Values can guide their lives and make them better Sailors, citizens, and human beings. RMTs can partner with leadership as well as other helping agents to develop initiatives to continually reinforce Core Values.

119 CHAPLAIN CORPS PROGRAMS

The CHC has developed and is developing programs addressing tone-of-the-force issues. RMTs should be prepared to deliver or facilitate for these programs at their commands. Per OPNAVINST 1730.1E, Chaplains are attentive to the whole person. Whole, healthy, balanced individuals may respond to crisis or change with a minimal loss of perspective. They may remain who they are, and even learn and grow from stress. A bi-product of wholeness is resilience.

“About Face”

Known as “About Face” and sometimes conducted in association with BEARINGS, this is a program aimed at reducing recidivism among Sailors who have faced disciplinary action. Many Sailors who are brought to Captain's Mast have the potential to become productive members of the command with successful careers in the Navy. Though restrictions, reduction in grade, and traditional forms of extra duty are useful disciplinary tools in turning a Sailor around, mentorship at this critical juncture is paramount to rehabilitate a Sailor. About Face is an alternate or additional form of Extra Duty with this intended goal. Only those Sailors who have a future in the Navy and demonstrate a potential for change are assigned to the program. About Face is a course of instruction that is targeted at Sailor transformation in the areas of their sense of self-worth, core values, and decision making-processes. It is recommended for Sailors who appear at Captain's Mast.

Soundings

Developed from the Total Force Fitness model and Building Resilience Principles, “Soundings” incorporates the five factors of psychological fitness (Awareness, Beliefs and Appraisals, Coping, Decision Making, Engagement) associated with human performance and resilience. The goal of the program is to engage participants in an interactive and educational process to identify and integrate internal resources necessary to meet the demands of Navy life on military members and their families. “Soundings” has separate course material for Junior Sailors, Leaders, Supervisors, and Family members. “Soundings” is a course in resiliency development designed to help Sailors build skills and abilities through introspection and peer interaction. Rather than taking a didactic approach, “Soundings” employs an inductive approach through the use of exercises that guide the participants toward self-discovery. Sailors who participate in “Soundings” will develop situational awareness and self-awareness. They will develop skills for better social interaction and adaptability, become more self-confident, proactive, resourceful and engaged. They will develop skills for building physical, mental, emotional and spiritual resilience. They will become more balanced, energized, connected, and principled. “Soundings” employs twelve resilience-building exercises that are based on research that has been done in resilience development. Each exercise includes ten minutes of individual work, followed by approximately five minutes of discussion in groups of two or three, and then concludes in a large group discussion led by the presenter with targeted questions to help deepen the resilience development process. Program materials are available at the CHC site on NKO.

CREDO

Chaplains Religious Enrichment Development Operation (CREDO) is a program sponsored by the Chief of Chaplains. CREDO offers transformational retreat-based programs and non-retreat events designed to assist Sailors and their families in developing the spiritual resources and resiliency necessary to excel in the military environment. Since 1971, CREDO has offered spiritual, personal, and relational growth

opportunities profoundly enhancing the lives and service of participants. CREDO provides commanders with a key resource by which to care for and strengthen their Sailors and families.

Program Focus

The CREDO programs and personnel are operationally focused, family supportive, and flexible in the provision of ministry. CREDO programs are designed to: 1) maximize operational impact, 2) offer standardized retreat and training programs, and 3) clarify appropriate relationships for all Sailors. CREDO retreats enhance the Navy Core values of honor, courage, and commitment by developing Sailors and families who are trained in ethics, morally grounded, supportive of their families, spiritually ready, and sustained in their religious freedom and mission capability.

Retreat Content

Family retreats address the special challenges faced by military families: separation, frequent relocation, disconnection from extended family and traditional networks of support. Personal growth retreats seek to strengthen the wholeness of individuals by empowering them to seek a greater depth of understanding of themselves, their peers, and their environment. Each individual is challenged to recognize healthy, balanced and resilient behaviors in themselves and others. CREDO offers marriage retreats which strengthen marital relationships by teaching participants skills for improving communications and handling conflict constructively. The results of these core programs are more resilient, balanced, and healthy Sailors and families. CREDO offers retreats at no cost to the participants. The program pays for accommodations in locations such as hotels and retreat centers which are conducive to relaxation and comfort, so that participants can focus their attention and efforts on personal growth, marital, and family enrichment.

120 COMREL

Community Relations Projects in the United States

COMRELS fall under the purview of the Public Affairs Officer. When directed by the commander, RMTs can identify and coordinate opportunities within the civilian community for the expression of the crew's beneficence. The running of COMRELS should not be done at the expense of other vital CRP tasks. The Chief of Chaplains of the Navy is Flagship sponsor for Project Good Neighbor, and the RP rating is the only Navy enlisted rating which has occupational standards for recruiting, training, and supervising volunteers. In the United States COMREL can be part of Project Good Neighbor or other Flagship programs found in OPNAVINST 5350.6C. Project Good Neighbor is a year-round, humanitarian outreach program to provide aid and restore hope for homeless, hungry, homebound, ailing, and elderly community members. Navy COMRELS ashore in the US and US territories are the responsibility of Navy regional commanders. Operational commands may execute such projects in a region, under the oversight of the regional COMREL coordinator. Commands choosing to initiate a community service outreach partnership or project with a local school, youth support group, or other community service organization should inform the appropriate regional and local area/base coordinators.

Community Relations Projects Outside the Continental United States

Gaining fleets regard relationships with local communities and nation partners as integral to their Theater Security Cooperation Plan, and expect participation from subordinate and transiting units accordingly. Deploying RMTs are made aware of fleet requirements during integrated training. Chaplains should contact the Fleet Chaplains directly upon in-chop or utilize electronic sources to find out the latest information on the availability of these Sailor-to-community engagements. COMRELS are often covered in supplemental guidance provided by the fleets, usually available on the fleet's CAS site. Most fleets require after action reports on such activities. In some cases, the Chaplain may be called upon to serve as project officer, conduct planning, provide coordination, and serve as liaison to the local authorities with whom the crew will interact. RMT personnel should be familiar with the content of applicable TSCPs, and be in communication with cognizant component Chaplains, in advance of deployment.

121 PROGRAM ADMINISTRATION

Reporting Aboard/Turnover/In Calls

Every member of the RMT is responsible for ongoing preparation of a turnover file. This file should be regularly updated. Turnover provides an opportunity for the detaching member to describe and share perspective on the existing CRP and on the command as a whole. This further enables the incoming member to gain insights from the experience of the outgoing personnel so as to avoid pitfalls and plan improvements. The outgoing member describes all CRP elements as well as collateral duties in detail to the incoming. Chaplains prepare a turnover file for their relief. That file can begin to take shape from the beginning of an assignment. The turnover file should be given to the new Chaplain when he/she reports. The relieving Chaplain should have an opportunity to study the turnover file and then review it with the detaching Chaplain. If there is property for which the incoming Chaplain will be responsible, all such property should be physically sighted and property-custody cards signed indicating formal transfer of responsibility for it. A letter of relief should be executed as part of the turnover, or at a minimum a formal handoff of responsibility before the Commanding Officer or Executive Officer. Calls on Fleet, Force, and installation Chaplains should be arranged at the earliest convenience. Close cooperation and coordination with these Chaplains improves the quality of the CRP. The installation Chaplain provides information on worship and special ministries provided by the base/station chapel. Since base/station Chaplains are often contacted by family members, a close working relationship with the RMTs ashore is advisable.

Planning



- Mission Analysis
 - Ship's mission
 - RNA
- Courses of Action (COA)
 - What can/will we do?
- Plans & Development
 - Programs
 - Budget
- Execution
 - Lessons Learned

Planning is a process which begins with a clear understanding of the mission. A unit's CRP is designed to accomplish the mission of religious ministry as stated in policy and described in doctrine. The execution of specific tasks associated with the CHC capabilities will fulfill the RM requirements. The RMT's approach must be intentional. These tasks will not be accomplished without sufficient planning, marshalling of resources, and energetic follow-through. The unit has planning processes and SOPs with which the RMT must be familiar, so that CRP resource needs can be planned for, and CRP events properly supported. Commanders and staffs do not like surprises. The RMT must do the necessary work prior to events to make them successful. Proper planning is essential. Just like the Navy Planning Process, Planned Ministry Objectives should start with Mission Analysis. What is the ship's mission, where will it go, and during what parts of the year? But it also includes an assessment of the religious needs of the Sailors who make up the crew. Who are they? What faith groups are represented? What other morale, ethical, and care needs do they have? And again like the Navy Planning Process, that leads

you to developing Courses of Action. What kinds of programs might the CRP need? What significant holidays for the represented faith groups will the CRP account for? Such questions lead to planning the programs and budgeting for their accomplishment. Then always after executing plans, collection of lessons learned will feed the next mission analysis.

Budgets/Programs

As part of the support for CRPs, commands develop programs and strategies to facilitate individual and group religious expression and promote an environment of understanding and respect for the varieties of individual and group religious expression. Annually, RMTs should present their plans and budgets to the chain of command for funding allocation. On most ships the RMT is not required to present a budget because they are considered under NAVADMIN DEPT/EXEC DEPT. RMT needs may end up not being communicated. Presenting a plan and a budget help to support the case for the purchase of necessary consumables and/or seasonal supplies (e.g. missals, ashes, palms, candles, etc.). Integral parts of the programming function include, but are not limited to: the allocation of command fiscal resources and spaces, appropriate employment of RMT personnel, the prioritization of requirements, and the assessment of risk to the command and individuals when the command can only partially meet the identified religious ministry requirements. Programming includes preparation of written plans for accommodation of religious practices and special holy day observances, scheduling, procurement of consumable supplies, identification of outside Chaplain support, and related support activities. Programming also includes the various reporting requirements generated by Forces and Fleets.

Triage Process

RMTs assigned to Fleet platforms should have an SOP for processing/triage/referrals to which they demonstrably adhere. The process which is in place should accomplish evaluation, stabilization, and referral of walk-ins and others requesting services to determine needs, while safeguarding confidentiality. A Sailor in need approaches the RMT with a purpose. The RMT's first response should be to discern what that purpose might be, in a friendly and welcoming manner. The purpose could be to seek religious guidance. It could be to discover what resources are available to assist with a problem at hand. It could be for advice about life. Whatever the particular circumstances, the interaction with someone who comes for help should begin with welcome, and an identification of what that person expects from the RMT. This first step helps to determine what kind of assistance the RMT should offer. If the counselee has a religious need, and the Chaplain and counselee are of the same religion, then the appropriate faith-specific service can be provided. If the counselee has a religious need and the Chaplain is not of the same faith, then the RMT can facilitate so that the counselee gets the support they need. It is important to know what if any faith group affiliation the counselee holds. CRPs should have a system for triage, a way of making an initial evaluation of the individuals coming in for service. At a minimum, that triage should determine how they would characterize their reason for coming in and what if any faith group affiliation they have.

Equipping/Equipment

Identification, procurement, and maintenance of facilities and equipment needed to support the CRP is an essential element of facilitation. Religious ministry gear is included in the equipage lists of each class of ships to which RMTs are assigned. Ships usually get these items at commissioning but wear and tear and broken/old items do not get replaced. RMTs need to add those needs to their budget and presentations to their chains of command for funding. In addition to that gear, every deploying unit (whether or not it has an RMT embarked) carries a religious ministry mount-out box that includes consumable materials necessary to the meeting of religious needs when a Chaplain comes aboard. In this way, visiting Chaplains of a variety of ROs can be facilitated.

CRP Responsiveness

Every CRP should have mechanisms in place to collect user feedback from those who use CRP services or participate in CRP-sponsored activities. Comment cards and other customer feedback tools should be used to allow the crew to communicate emerging needs, comment on existing programs, and help the CRP be more responsive. Command check-in and check-out procedures are expected to include opportunities for Sailors to comment on their religious needs coming in, and how well they were met going out. In between, feedback should be sought out energetically, so that crew needs are met in a timely fashion. Reference (a) provides a Command Religious Program Satisfaction Measure.

Manning

Proper manning is the result of long term efforts at higher echelons, supported by clear and timely communication from the deckplates. RMTs should ensure that their ISIC and the TYCOM are aware of any changes or issues related to manning, and work with the ISIC and TYCOM to fill gapped billets. Some CRPs have associated Reserve Component (RC) billets. Others interact with the RC when planning for integration of RC Chaplains and RPs into the CRP. In order to facilitate such interactions, Active Component (AC) RMTs maintain communications with appropriate RC personnel. (See section 4.17.17 of NWP1-05 for further discussion of RC/AC issues.)

Ecclesiastical Visitors

Unit RMTs often provide assistance to the command in hosting special visitors. RMTs have particular responsibilities when officials representing the nation's ROs visit. Protocols for such visits are defined generally in policy describing protocols for dignitaries and with more detail in ship's regulations.

Watches

RMTs support a variety of watch bills. RMT personnel understand watch bill development, coordination, and oversight, as well as the standard for service associated with each watch. RPs are available to stand watches like any other member of the crew, and should be part of a duty section. All RPs should qualify for all watches according to their paygrade in order to be competitive. Particular consideration should be given to RP1 and RPC watch-standing which may affect their ability to compete in ship ranking boards. Problems in this area should be discussed with the Executive Officer. Chaplains only stand watch as Chaplains.

Red Cross Messages

Different SOPs for processing Red Cross messages exist at different units. The RMT must be thoroughly familiar with the SOP for its unit, and play an important role in ensuring that all those involved receive the appropriate support. If the SOP calls for the Chaplain to deliver the message, then the Chaplain and RP must be properly prepared. Whether or not the Chaplain delivers the news, he/she should follow up with the one delivering it, and the one receiving it in order to assess and support as indicated.

Things for the Person delivering the Message to Know:

A Chaplain is available to assist the one delivering the message and the one who receives the message. Navy and Marine Corps Relief Society (NMCRS) can assist in emergency leave and other situations. As a leader delivering bad news, it is important to be compassionate in speech, attitude and bearing. The Sailor will be apprehensive and fearful from the moment they suspect what is happening. The leader delivering the news may also have strong emotions, or may be nervous. A calm voice and a caring demeanor will help both the Sailor and the leader get through this experience. People deal with grief in different ways, and leaders should be prepared for that.

A leader might use these steps to contextualize the delivery of bad news:

- State why you're seeing them. "We have received a Red Cross message from your home, family, wife, friend, etc., state the name of the sender."
- Characterize the news and confirm the relationship. "I'm sorry to say there is serious news about your father/mother/brother/sister/fiancée/friend STATE THE NAME."
- Broadly tell what happened. "He was in a car accident." "She has had a stroke."
- Finally, tell them the bottom line, or the present condition, in a clear and unambiguous way. "She has died." "He is in intensive care in critical condition."

The leader should use the names as indicated in order to confirm delivery of the message to the correct Sailor. Make sure the Sailor is seated, that communications resources are available (aboard ship this means an off-ship phone line, and that the leader knows the code; the leader may have to dial for the Sailor), and that tissues are available. A Sailor may feel sick. Have someone available to accompany the Sailor to the head if needed. Do not leave the Sailor alone immediately after giving him or her serious news. If the Sailor has a good friend in the department, it would be useful to have that person available. Having more than one member of the chain of command present can communicate the chain's concern.

Example dialogue

- Airman Smith, please have a seat.
- We've received a Red Cross message from your mom, Mrs. Jane Smith, in New York.
- Unfortunately, it's not good news.
- It is about your father, Mr. Bill Smith.
- He was involved in an automobile accident yesterday.
- He was very seriously injured and I'm sorry to report, he died as a result of his injuries.

Reactions

There will of course be shock. Remember that each person is unique. It is reasonable to expect Sailors may respond to the news differently. Sometimes people express anger or denial. Often tears and mournful wails will punctuate the notification. Sometimes a person will jump up and leave the room. Sometimes, there will seem to be no reaction at all. One can be assured that some kind of reaction is happening.

What to do

The leader should remain patient and composed. Do not invalidate their grief by giving unrealistic assurances. Do not attempt to stop an emotional outburst. In such situations, simply allow the Sailor to express whatever they need to express without any interference, unless it begins to appear that someone might get hurt. Stay with the Sailor. When the initial emotional wave passes, explain to the Sailor what can be done in response to the news (call home, if appropriate request emergency leave). Remind them they are not alone in this crisis; that the work center and the chain of command care about the Sailor. The leader can process his or her emotions and reactions afterwards. As long as the leader is with the Sailor, he or she represents the command, and should maintain a professional demeanor.

Follow Up

A message must be transmitted confirming receipt and delivery of the AMCROSS message, along with any additional action to be taken. After a few days, check with the Sailor in private conversation. See how he/she is managing the grief. Encourage them to express their thoughts. Offer them information and

advice to help them deal with the grieving process. Check with the friends and co-workers of the Sailor. Recognize that people process grief differently. The Chaplains are available to support the grieving process through individual counseling. They may also teach a life skills course on dealing with grief. Other resources are also available.

AMCROSS Notification Dos and Don'ts

Do

- Be completely familiar with the contents of the message before meeting with the Sailor.
- Be familiar with command emergency leave policy before notification.
- Keep your description of circumstances brief and accurate.
- Be prepared for a wide range of reactions, some of which will be very strong.
- Make a phone line available to the Sailor to call home or wherever he/she needs to call.
- Express sympathy for the Sailor's situation or loss.
- Where emergency leave is likely to be granted, advise the Sailor of plane ticket loan assistance available from NMCRS.
- Generate a message acknowledging receipt and delivery of the AMCROSS

Do Not

- Do not delay delivery of the message.
- Do not make the notification abruptly without preparing the Sailor for it.
- Do not leave the Sailor alone after notification.
- Do not tell the Sailor we (the command) will take care of everything. You might say "we will help you get through this" but the Sailor must understand operational limitations.
- Do not promise emergency leave. That is a command decision.
- Do not be defensive if the Sailor blames the Navy; just listen and continue to offer support.
- Do not allow your experiences of bereavement to overshadow your job at hand.
- Do not assume they will feel the same way you did when you lost someone.
- Do not notify the Sailor of the message contents by handing it to him/her to read.
- Do not discuss the contents of the message with others except in the course of taking appropriate action. Respect Sailors' privacy as much as possible.
- Do not make assumptions about circumstances or relationships.
- Do not assume the Sailor has the same religious views as you.

Classified Materials/PII

SECNAV M-5510.36 Information Security Program

Guidelines for handling, control and security requirements for classified material and personally identifiable information (PII) are found in SECNAV M-5239.1, and are the subject of annual training for anyone with access to government information systems. Communications on a classified network may be required depending on the nature of the mission. Deployment preparation should include information on the protocols for such communications.

Record Keeping and Monthly Reports to TYCOM

All RMTs are expected to maintain proper records of religious ministry services delivered. Forces develop and implement reporting regimes. Fleets have reporting requirements associated with ministry characteristics in their areas of operations. Commander, Task Force TWENTY and Commander, THIRD Fleet (C3F) have pre/post deployment briefing requirements. Prior to deploying, RMTs are responsible for establishing routines and protocols which fulfill Force and Fleet requirements. Such regimes will

inform the production of after action reports, lessons learned, and pass down material for those who follow. OPNAVINST 1730.1E requires RMTs to adhere to professional requirements such as record keeping.

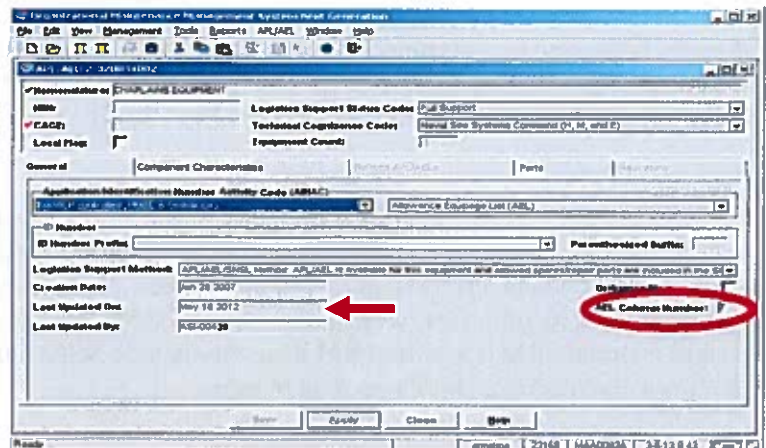
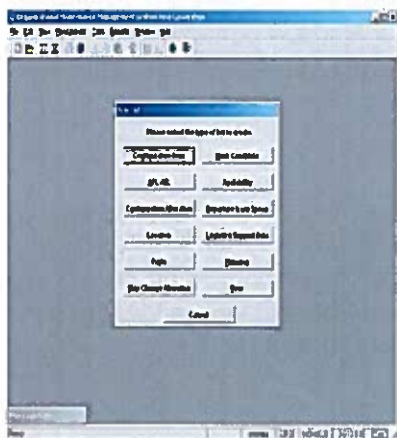
Effective process improvement presupposes standard procedures. Standards provide the basis for evaluation of readiness and deployment preparation. Meaningful standards are inseparable from a reporting mechanism. Accountability is only enforceable if procedures include measures of performance. Force commanders, advised by their Chaplains, provide such standards and measures through Force instructions. OPNAVINST 1730.1E requires RMTs to behave with proper professional judgment, which includes the adherence to standards.

COSAL

OPNAVINST 4790.4 Ships' Maintenance and Material Management (3-M) Manual

The Coordinated Shipboard Allowance List (COSAL) is a technical document to the extent that equipment, component, part nomenclatures, operating characteristics, and technical manuals are described in allowance parts lists (APLs) or allowance equipage lists (AELs). This supply document lists the items required to achieve maximum, self-supporting capabilities for an extended period of time. The COSAL provides the ship with basic guidance for determining items that should be stocked by supply or held in the custody of other departments. That is why changes are incorporated promptly and properly upon receipt. Corrective action is to be taken when determined that any part of the COSAL is inaccurate and incomplete. The COSAL will specify the range and depth of all equipment validated to be on board your ship or station. This information is maintained for every activity and ship in the weapons system file (WSF).

- Tells the ship what it is supposed to have
- PRECOM Ships are pushed these items
- Changes = funding
- APL = Allowance Parts List which generally uses Maintenance or Repair money
- AEL = Allowance Equipage List which generally uses Consumable money
- This is how we manage the configuration of our ships. Every ship is initially outfitted with the items on the APL and AEL.
- Anytime a change is made that adds items the ship is given the new items at no cost to the ship or the ship is specifically funded to procure the items.
- The bottom line is this is how the Navy keeps track of who has what.
- We care about the AEL. Our items are considered Equipage.



OMMS-NG (Organizational Maintenance Management System Next Generation) is the software platform used to manage both our COSAL and the general maintenance on the ship.

Access to OMMS-NG is usually through the Maintenance Officer. The AEL can be checked against the RNA to make sure stocks are consistent with needs.

RM AEL is 3-320034002. The quantities for specific ships are determined by the column number. Ways to check the AEL in OMMS-NG:

1. Click File then "New List"
2. Select "APL/AEL"
3. Type in the AEL which should be 2-320034002
4. This will pull up the information the ship has on your AEL. Specific tabs to look at are "General" and "Parts"

To print out the list with quantities

1. Click Report then select "COSAL"
2. Select "COSAL Part II, Section C"
3. Select "Matches" and type in 2-320034002
4. Click "Submit" You will get a couple of dialogue boxes you can click OK
5. Select "Report" and then "View reports"
6. Internet Explorer will open up to give you access to your reports. Click "COSAL" which will be one of your options in the upper left hand corner. You will then see a link to your report. Click you report and the AEL should appear and you can print from there.

The 3MO or the Work Center Sup should be able to help navigate this system.

Supply System

Naval Supply Procedures NAVSUP P-485

Many items which a CRP uses are assigned a National Stock Number (NSN). This allows the RMT to use the standard supply system to purchase them. The Supply Department of the ship is familiar with ordering items by NSN. Being able to reference the AEL provides valid justification and allows the RMT to speak "Suppo's language." With respect to OPTAR (literally "Operating Target" but refers to money apportioned to the command for operations), the RMT can engage the Supply Officer to determine what has been apportioned or is available for the CRP. Participating in the process of developing the budget gives the RMT the opportunity to advocate for a separate line item for the CRP. It is important to use any money which has been so apportioned wisely, in anticipation of future needs. It is also important to be ready to spend any found funds (end of quarter or end of fiscal year) wisely, by having done the research on items that will be needed, and being ready with NSNs or other pertinent information. Such opportunities often come unexpectedly, and with very narrow timeframes.

R-Supply is the Supply System used by the ship. Any item that has a Stock Number (NSN) will be ordered using the NSN and this system. The Repair Parts Petty Officer (RPPO) is usually responsible for placing the order, which must then be approved by Supply.

DLA

The Defense Logistics Agency (DLA) is the Department of Defense's largest logistics combat support agency, providing worldwide logistics support in both peacetime and wartime to the military services as well as several civilian agencies and foreign countries. DLA is responsible for managing material requirements for all of the services. They establish stock levels and partnerships with vendors to provide the right material. RMTs can find RM items (to include NSNs) listed at the following web site:
<http://www.dla.mil/Chaplain/Pages/default.aspx>.

Open Purchase

The ship will have the ability to purchase small items (under \$3,000) by open purchase. This method is necessary for items which do not exist in the supply system (not carried by DLA or the Navy). Items costing more than \$3,000 are sent via Supply to a contracting officer off the ship who will process the order.

CRP materials are usually not considered to be routine items, so one can expect longer deliver times. As a general rule, 4 to 6 weeks should be anticipated. On deployment, one should not expect to receive items in a timely fashion, as they are sent in the lowest priority status. Items needed during deployment should be ordered early enough to arrive before getting underway for deployment. Prior planning is essential.

Supply is the “gatekeeper” for getting items. Ordering through R-Supply, the key is following up. The process can be slowed down if the right information is not given or if the item is not approved by the Supply Officer (or their rep) to order it. The RMT should make sure the requisition has “made it off the ship,” in other words that Supply has completed the order. Because RM items tend to be low priority, they can sometimes slip through the cracks.

Open purchase has safeguards and restrictions. There will be requirements to offer at least three choices of sources for procuring the item. Some RM items may legitimately have only one source. In such cases, the RMT must provide a “sole source justification.”

Seasonal items require sufficient lead time. Engage with Supply to solidify understanding of the requirements of the ordering process, and make sure to follow their requirements. The following provides recommended lead times for ordering seasonal items.

Seasonal/Holy Day Item	Start Ordering	Notes
Advent	6 months out	
Ash Wednesday	2 months out	
Ecumenical Calendars	6 months out	Vendor makes a <u>limited amount</u> each year. Once the supply of calendars is exhausted, no more orders will be filled.
Palm Sunday	6 months out	
Passover	6 months out	
Ramadan	3 months out	

**COMNAVSURFPAC/COMNAVSURFLANTINST 1300.1
 COMMAND READINESS ASSESSMENT VISIT (CRAV)**

The following are questions asked during CRAVs:

- Can command provide inventory of religious supplies to support foreign personnel embarked on U.S. Navy vessels?
- Can command provide inventory of ecclesiastical gear and status?
- Does inventory meet 85% minimum standard of good repair?
- Can command show when the AEL was last updated?

- Can command provide hardcopy of Command Religious Program budget listed within command's OPTAR?

Wine as Part of the CRP

COCINST 1730.3, Management of Alcohol in Command Religious Programs

Many religious organization use alcohol as part of their required religious practices, and such use is authorized in CRPs. The reference establishes procedures to ensure proper supervision, storage, accountability, management, and auditing of alcohol within CRPs. Chaplains and RPs are the responsible parties. Storage, accountability, management, record keeping, and audit procedures are delineated in the instruction.

CRP Advertising

Great programs will not help those they are designed to help unless people know about them. Advertising and publicity are thus important aspects of the CRP. Because it is the commander's program, such things should be conducted with taste, dignity, and common sense. In the case of public worship, advertising for CRP events must communicate accurately and fully the nature of the event.

Naval Messages

While the ease of sending e-mails has removed the necessity for some naval messages, there are still a range of issues that are handled through naval message. Some examples are: BAS tasking and completion messages, in-chop messages, various mandated reports, and messages of interest to numerous commands. The administrative department can offer assistance in the process for drafting and sending naval messages. Preparation for deployment should include identification of required messages.

122 LEADING RELIGIOUS PROGRAM SPECIALISTS

NAVPERS 18068F, *Manual of Navy Enlisted Manpower and Personnel Classifications and Occupations Standards, Chapter 68*

Since 1848 Chaplains have recognized the need for dedicated professional support. During World War II, the Navy, Marine Corps and Coast Guard established ratings to provide religious support for the duration of the war. From the end of World War II personnel of the Yeoman rating were sometimes designated as the Chaplain's clerk (YN-2525). Unqualified personnel were often assigned to the Chaplain's office as a temporary solution to manning problems. In 1979, after 131 years, Chief of Navy Chaplains, Rear Admiral John J. O'Connor, was able to justify permanent enlisted religious ministry support professionals to serve alongside as "partners in ministry of religion." Today, RPs manage and execute the CRP which accommodates the diverse religious ministry requirements of Navy and Marine Corps personnel and their families. To accomplish this mission, RPs support the provision of religious ministry; facilitate the free exercise of religion for all naval service personnel; and support the delivery of care as part of the RMT. In their command role, RPs advise leadership on morale, ethical decision-making, cross cultural awareness, and conflict resolution; and in expeditionary and combat environments, RPs provide force protection expertise for RMTs.

Religious Ministry Managers

RPs focus on delivering the Chaplain Corps' four core capabilities from a programmatic and procedural perspective. They assist in the management and execution of the CRP, and are the primary assistants in the management of other RMT personnel, such as lay leaders, volunteers, contract religious ministry professionals, and CRP employees. RPs are uniquely trained and qualified Sailors assigned, along with Chaplains, to support the delivery of religious ministry. As enlisted and non-ordained members of the RMT, the RPs' responsibilities focus on religious ministry support—including facilitation, provision, care, advisement support, RMT force protection, logistics, program management, and administration. Chaplains leverage the particular gifts and talents that individual RPs bring, thereby multiplying the strength of the team. Through utilization of the particular skill sets and talents each individual RP brings to the RMT, Chaplains have a greater ability to multiply the strength of the team. RPs organizationally report to the Chaplain and receive enlisted leadership and direction from Navy senior enlisted staff members. The RP Occupational Standards can be found in the Manual of Navy Enlisted Manpower and Personnel Classifications and Occupations Standards (NAVPERS 18068F) Chapter 68.

Combatant Role

In accordance with SECNAVINST 1730.7D and MCO 1730.6D, Navy Chaplains are forbidden to carry weapons. As combatants, RPs provide force protection expertise for religious ministry teams in expeditionary and combat environments. RPs are combatants with the role of providing force protection and physical security for the RMT. It is recommended that RPs receive training in provision of physical security.

Tactical Support

RPs assigned to ships and squadrons assist Chaplains in delivering religious ministry to personnel both ashore and afloat. This includes:

- Setting up for worship services
- Conducting a unit religious needs assessment
- Assisting in the identification, certification, and management of Lay Leaders
- Managing CRP volunteers

- Scheduling use of facilities, training events, meetings, and counseling sessions
- Managing the Learning Multimedia Resource Centers
- Managing the daily operation of the Chaplain's office
- Administering the Religious Offering Fund
- Coordinating community relations projects
- Providing referral services to service members and their families
- Developing CRP annexes for inclusion in Operational Plans

Responsibilities for Oversight

OPNAVINST 3120.32C, *Standard Organization Regulations of the United States Navy* Section 361 identifies the required duties of a Division Officer, including the maintenance of a division notebook to include the Navy Goal Card and containing personal data, training data, a space and equipment responsibility log, the watch and battle stations to be manned, and other useful data for the orientation of relieving officer and for ready reference. This information enables annual enlisted performance evaluations for personnel of the division. The Chaplain, as work center supervisor, is responsible for assessing professional performance and writing the evaluation for RPs.

Training, Evaluation, and Advancement

RPs shall participate in all command General Military Training opportunities. In addition, RPs should be afforded the opportunity to attend area RP professional training. Chaplains should make sure that RPs are working on Navy Resident Training Course, NAVEDTRA 14227B, RP Personnel Qualification System, and bibliography of studies that are needed to prepare them for advancement to the next higher grade. Requirements for advancement are found in the Advancement Manual for Enlisted Personnel (BUPERSINST 1430.16F). The RP's Guide to PNC provides valuable information as to what Chaplains should expect from their RP at various pay grades. This guide is available from the Chaplain Corps Community in Navy Knowledge Online and on milbook: <https://www.milsuite.mil/book/docs/DOC-58206>. The Enlisted Performance Evaluation Report permits commanding officers to assess the performance of all assigned personnel. The Enlisted Evaluation is used to determine eligibility for reenlistment and is used by selection boards for advancement. Evaluate fairly; consult with senior Chaplains so that the evaluation is consistent with those written on other RPs. Information on evaluations can be found in BUPERSINST 1610.10D. Be sure that evaluations are submitted promptly. Senior RPs are responsible for leading, mentoring and supervising junior personnel and developing procedures for implementing the CRP. The Senior RP is the expert on Navy policies and procedures. Chaplains working with junior RPs should ensure that they are advised by a senior RP, and that the junior RP receives appropriate rate guidance. MILPERSMAN 1440-010, *Change in Rating*, outlines the basic entry requirements for personnel seeking lateral conversion to RP. RPs exist in the Navy to support the meeting of religious needs. Navy policy has established standards for religious ministry support based on their functional areas of ministry support and accommodation, care, command advisement, expeditionary ministry support, finance and accounting, and shipboard library/multi-media resource center administration. PNC recognizes and emphasizes the importance of dedicated enlisted support through the RP rating. Like Chaplains, RPs share the experience of military service, not just wearing the uniform, but living side-by-side with other service members, thereby earning credibility in the eyes of their shipmates. This is important when those shipmates need help from someone they can trust, someone who understands their situation, and someone on whose discretion they can count.

123 SHIP RESPONSIBILITIES

There are certain requirements of every crewmember which, while not necessarily relevant directly to religious ministries, are addressed in this training to emphasize that RMTs are not exempt.

3M Program

NAVSEAINST 4790.8C (3-M Manual)

RMTs should participate in the crew's efforts to maintain the ship. Planned Maintenance System (PMS) participation builds credibility and connectedness for the RMT with the crew. The spaces assigned to the RMT must be maintained satisfactorily lest the team fall into ill repute.

Material Condition of Readiness

NWP 3-20.31 Material Conditions

In order to use compartmentalization to its fullest advantage and to provide maximum preparedness, all the doors, hatches scuttles access valve and fittings of damage control valves are classified and manned. Navy vessels maintain different material conditions according to whether contact with an enemy is improbable or imminent. Each condition represents a different degree of tightness. To avoid confusion and frequent changes in regards to damage control fittings, settings are referred to by an old phonetic alphabet.

1. Reason for classification of Fitting:

- a. Maintain the maximum degree of water tight integrity consisting of working requirements and health and comfort of the crew.
- b. Maintain the maximum degree of readiness for battle station consistent with the demands of tactical situation.
- c. Minimize the amount of time it takes to put the ship in a battle condition without jeopardizing the operational ability of the ship and the comfort of the crew.

2. Definition of Material Condition:

- a. Condition X-RAY – Enemy improbable – Color Black.
 - 1) Setting provided the least amount of protection and in use only in well-protected harbors.
 - 2) When condition X - Ray is set, all X – Ray fittings are closed except when actually in use.
 - 3) Classification X – Ray is assigned to storeroom, tanks, voids, airtight fittings, fire main valve, etc.
 - 4) Maintained by the division responsible for the cleaning and maintenance of the space in which classified fittings are located.

- b. Condition YOKE – Enemy is probable – Color Black.
 - 1) Next higher degree of watertight integrity.
 - 2) Used in unprotected ports during wartime cruising and entering port or leaving during peacetime.
 - 3) When condition YOKE is set, all X – Ray and YOKE fittings are closed except when in use for the operation of the ship.
 - 4) Classification is assigned to workshop, airport, lens, pump-room, and fire main segregation valves.
 - 5) Set daily from sunset or at the end of the working day until sunrise.
 - 6) This condition is set and maintained by the division responsible for the cleaning and maintenance of the space in which such classified fittings are found.

- c. Condition ZEBRA – Enemy is imminent - Color Red.
- 1) Provide for the maximum degree of watertight integrity.
 - 2) Used in battle condition, emergency, when entering or leaving port during wartime.
- 3) When condition ZEBRA is set, all X – Ray, YOKE, and ZEBRA fittings are closed. 4) Classification ZEBRA is assigned to fittings that would normally be opened at all times, except during battle condition and emergencies.

CLASSIFICATION OF FITTINGS MAT COND	X – RAY	YOKE	ZEBRA
X-RAY	Closed	Opened	Opened
YOKE	Closed	Closed	Opened
ZEBRA	Closed	Closed	Closed

Zone Inspections

The RMT should be part of the ship’s material condition efforts through participation in zone inspections. Learning about and participating in these inspections increases the RMT’s credibility with the crew. It also helps the RMT keep it’s spaces ship-shape. SURFPAC articulated the importance of zone inspections in the following message, Warfighter Serial 2:

RTTUZYUW RHMFIUU0287 0552315-UUUU--RULYSUU.
 ZNR UUUUU
 R 192315Z FEB 15 ZYB
 FM COMNAVSURFOR SAN DIEGO CA
 TO ALNAVSURFOR
 INFO CNO WASHINGTON DC
 COMPACFLT PEARL HARBOR HI
 COMUSFLTFORCOM NORFOLK VA
 COMNAVSURFOR SAN DIEGO CA
 COMNAVSURFPAC SAN DIEGO CA
 COMTHIRDFLT
 COMFIFTHFLT
 COMSEVENTHFLT
 COMSIXTHFLT
 COMFOURTHFLT
 COMNAVSURFLANT NORFOLK VA
 SWOSCOLCOM NEWPORT RI
 COMAFLOATRAGRUPAC SAN DIEGO CA
 COMAFLOATRAGRU ATLANTIC NORFOLK VA
 BT
 UNCLAS
 MSGID/GENADMIN/COMNAVSURFOR SAN DIEGO CA/0287/FEB//
 SUBJ/COMNAVSURFOR WARFIGHTING SERIAL TWO: ZONE INSPECTION GUIDANCE//
 REF/A/MSGID:DOC/COMNAVSURFORINST 3120.1/YMD:20020802//
 AMPN/COMNAVSURFOR ZONE INSPECTION INSTRUCTION.//
 POC/BRUGGER, JERRY/MR./UNIT: CNSP N43DA/-/EMAIL:
 JERRY.BRUGGER@NAVY.MIL/619-556-6341//
 POC/HOOK/MR./UNIT: CNSP N43/-/EMAIL: JONATHAN.HOOK@NAVY.MIL//

GENTEXT/REMARKS/

1. This message reasserts the importance I attach to the zone inspection program and its contribution to warfighting readiness, describes the minimum elements necessary for an effective program, and offers a few best practices.
2. Warfighting is our number one priority; and material readiness is essential to warfighting readiness. No shipboard program is more critical to material readiness than the zone inspection program. In his recent report to the CNO, the president of the Board of Inspection and Survey (INSURV) stated "the primary reason ships do poorly on their Material Inspections (MI) is lack of PMS accomplishment, with ineffective zone inspection programs a contributing factor." The empirical evidence is clear: ships with good zone inspection programs are more materially fit to fight.
3. There are essentially three basic types of zone inspections done on every ship. The first is the informal zone inspection done every day by all khaki onboard our ships when they do their daily space inspections. Every accessible space should be visited daily for a quick look for proper cleanliness, stowage and safety/material issues. The XO's daily inspection of messing and berthing is also a targeted zone inspection aimed at maintaining the crew's habitability standards. Finally, formal zone inspections should be performed each week no matter the ship's employment. They should be done at sea and in port, in and out of the shipyard.
4. Elements of an effective zone inspection program. At a minimum, a successful zone inspection program must include: ownership, rigor, and follow through.
 - a. Ownership. You must have a complete listing of all of the spaces in your command. Each of your spaces must have an owner. The worst space on any ship is the unassigned space (next worst is the community space). Pride in ownership is key. It is not enough to simply assign a space to a department/division. Someone, by name, must own the space. When I walk onboard your ships I expect to see a space responsibility placard (NAVSEA 1995/27 (2-96) s/n 0118-1f-020-3200) affixed to the bulkhead of each and every space, filled out with the name of someone currently on board.
 - b. Rigor. Per reference (a), spaces must be visited quarterly at a minimum. In order to visit each space quarterly, zone inspections must be performed weekly. A thorough zone inspection need not take a long time-an hour or hour and a half per week is usually sufficient. Short, hard-hitting, and focused zone inspections are preferred. The Commanding Officer, Executive Officer, and Command Master Chief shall participate as inspectors every week. Department heads ensure the spaces to be inspected are prepared weekly, and daily space walk-throughs are conducted by the division officer and chief petty officer, paying close attention to safety, damage control, material condition, preservation and cleanliness. The walk-thrus must focus on identifying leaks, grounds, out-of-specification readings, inoperative indications and alarms in cut-out. They also present an opportunity to determine the effectiveness of shipboard safety programs such gage calibration, heat stress, and tag-outs. Employing senior, experienced personnel as inspectors ensures spaces are thoroughly assessed and demonstrates to the crew the program's importance. The inspection should be performed in accordance with reference (a) enclosure (2), the zone inspection material check list.
 - c. Follow through. Simply identifying discrepancies is insufficient. Once identified, discrepancies must be corrected, either by ship's force or with intermediate or depot level support. If previously identified discrepancies have not been either corrected or documented properly in the intervening weeks and months between zone inspections, then the program is by definition ineffective. Spaces shall

COMNAVSURFPACINST 1730.3
COMNAVSURFLANTINST 1730.3
7 Feb 17

automatically be deemed unsatisfactory for safety violations, signs of severe exfoliation or rust build up, or gear adrift (for its potential as a fire hazard). Any major safety concern that results in a space grade of unsatisfactory shall be corrected the same day. Major safety discrepancies that cannot be corrected the same day shall be reported to the Commanding Officer and documented in the CSMP. Upon completion of the zone inspection, zone inspection discrepancy lists (ZIDLs) shall be turned in to the 3MC who will distribute them to the cognizant department head for action. Discrepancies that cannot be addressed within five working days must be documented in the CSMP. Additionally, safety and damage control discrepancies shall be entered into departmental Eight o'clock reports.

5. Best practices. The following are some best practices from effective programs:

a. Triad involvement. CO, XO and CMC involvement in the zone inspection program is key. From the INSURV annual report: "ships that do poorly on material inspections are those where the zone inspection process is not carried out by the ship's senior leaders (Commanding Officers, Executive Officers, Command Master Chiefs, and department heads), but rather is delegated to their subordinates. Ships with a robust zone inspection process that involves the CO, XO and CMC typically do the best."

b. Training and mentoring. Each senior inspector should have a junior understudy in tow to learn how to properly inspect a space. Developing an eye for identifying what's wrong with a space is not difficult, but experience helps.

c. Electrical safety and lighting. Pay particular attention to electrical safety and lighting. Electrical discrepancies are a chief cause of personnel injury. Every inspector should have a working knowledge of NSTM 300 requirements. Spaces with inoperative lights typically have other, more serious, discrepancies. A well-lit ship is indicative of a ship with an effective zone inspection program.

d. Space ownership. Chief Petty Officers should not be assigned as space POICs. They are in a supervisory role and are therefore responsible for all of a division's spaces. Instead, assign larger, more complex spaces (e.g., engine rooms, CIC, berthing compartments) to a senior petty officer and smaller, less complex spaces (e.g., fan rooms, cleaning gear lockers) to junior petty officers or seamen/firemen.

e. Wow space. In addition to grading spaces as either SAT or UNSAT, some ships have added "wow" to their grading rubric. A wow space is one that has no discrepancies. The Sailor who receives a wow is then publicly recognized at all hands call.

f. March Passageway Madness. Some ships host each year a March madness tourney for shipboard spaces that coincides with the rounds of the NCAA basketball tourney. The winner receives a healthy prize from MWR.

6. Warfighting first-period. The correlation between ships that have effective zone inspection programs and ships that are materially fit to fight is incontrovertible. Tactics are useless if your gear does not work when you need it to. All COs, XOs and CMCs are directed to review and critique your current zone inspection programs. Be honest with yourselves; examine both what works and what does not and share your best practices with each other. We must do better in this area. Zone inspections are critical to self-assessment and identifying material deficiencies that impact overall material readiness.

7. Warfighting first, last, and always! Vice Admiral Rowden sends.// Bt #0287

General Quarters Bill

This ship's document indicates the assigned location of the crew during General Quarters (GQ). The RMT should ensure that what is indicated in the document represents the appropriate assignment of religious ministry personnel, so that the RMT can conduct ministry. The RMT should participate as the crew conducts drills to practice response to various emergency contingencies. This includes mass casualty, man overboard, medical emergency, man down, and other drills. The RMT should be familiar with its role in each contingency, and how it can best deliver RM in each situation. Only by practicing beforehand can the RMT be ready when the emergency happens.

Collateral Duties

While not manned, trained, or equipped to execute them, Chaplains are sometimes ordered to fulfill responsibilities outside the CRP. The man-hours and resources consumed by such tasks are accounted for in order to advise the commander as to their impact on religious ministry to the crew and families. Limitations on collateral duties are laid out in OPNAVINST 1730.1E, and related regulations. While Tiger cruises are assigned to various responsible officers across the fleet, Chaplains should be prepared to advise commanders as to the impact of such responsibilities on religious ministry. Should commanders determine that the RMT will offer assistance in hosting guests for Tiger cruises or providing other coordination and support, the impact on religious ministry delivery should be a subject on which the Chaplain offers advice to the commander. The RMT may be called upon to deliver the Command Diversity Program. Religion is defined by the DON as an aspect of diversity. Chaplains offer their expertise in support of command efforts to promote diversity. This can involve a spectrum of effort ranging from advice on planning to leadership of events at the commander's discretion.

124 PROFESSIONAL UPKEEP

Each Chaplain is responsible for preparation of reports; attendance and/or participation in classes, conferences, and meetings; religious actions; and other actions in support of endorser requirements. Maintenance of ecclesiastical endorsement is the Chaplain's responsibility, overseen by the supervisory Chaplain and supported by the commander. Chaplaincy professionalism is supported by attendance at Professional Development Training for Chaplains and other continuing education, as well as participation in CHC Communities of Interest. RP professionalism is supported by continuing training and education.

125 MINISTRY ACROSS COMMAND LINES

Cooperative ministry which transcends command lines can deliver responsive services to all those either not directly supported by an RMT, or whose RMT has deployed. Thus Sailors and families have a Chaplain to turn to at all times. This cooperative approach to ministry is the same approach used when deploying to a fleet Area of Operations (AO) or a Combatant Area of Responsibility (AOR) or as part of a Joint Task Force (JTF). No one ship or station will have the necessary resources to meet every religious need. Cooperation across command lines can significantly enhance the breadth of service which can be delivered by managing scarce resources effectively. Accommodation and other services are enhanced by the cooperative approach. RMTs should always be on the look-out for opportunities to enhance the level of support enjoyed by all. Ships without Chaplains rely on visiting Chaplains for divine services and other ministry. Chaplain's call is a visit by a Chaplain to such a unit. It should be properly planned for and publicized to take maximum benefit from the visit.

Disaggregated Operations

Due to operational requirements, units which deploy as part of a strike group or ready group may spend extended periods away from the rest of the group. In addition to delivering a robust CRP, RMTs look for opportunities to cross-deck Chaplains from other faith groups. Researching the availability of such opportunities, as well as the availability of additional resources in the ports where the vessel will call, are of even greater emphasis for a unit operating away from the Group. In order to enhance their lay leader programs, commanders without embarked RMTs must have plans in place for seeking religious ministry support from the cognizant Numbered Fleets or any co-located ships during the deployment. They should also be advised regarding the availability of support at the ports they will visit. These are two avenues by which religious needs can be met and Chaplain call arranged.

126 COMBAT MARITIME SUPPORT

Basic Phase	Integrated Phase	Sustainment Phase	Maintenance Phase
Unit Level Training	Strike Group Level Training (Carrier Strike Group or Amphibious Ready Group) Advanced Phase training for Independent Deployers	Pre-deployment, Deployment, Post-deployment	Material Readiness, Major and Depot-Level Repair, Yard Time

1. **MAINTENANCE PHASE:** Begins the OFRP cycle and is the preferred period for major shipyard or depot level repairs, upgrades, and modernization
2. **BASIC PHASE:** Focuses on ensuring unit level training proficiency, team training capability on board and ashore, unit level exercises in port and at sea, unit inspections, assessments, and certifications
3. **INTEGRATED PHASE:** The goal of integrated phase training is to synthesize unit/staff actions into coordinated group operations in a challenging, multi-warfare operational environment
4. **SUSTAINMENT PHASE:** Begins upon completion of the integrated phase, continues throughout the post deployment period and ends with the commencement of the subsequent maintenance phase. Sustainment consists of a variety of training evolutions designed to sustain warfighting readiness as a group, multi-unit or unit until and following employment

BASIC PHASE

Unit ministry in the Forces consists of the tasks enumerated in OPNAVINST 1730.1E and Fleet and Force 1730 instructions, and described in Chapter 2 of NWP 1-05, associated with the capabilities (provide, facilitate, care, advise) as well as those tasks associated with fleet ministry listed in reference (a). Unit ministry is mostly concerned with those tasks. In the basic phase the RMT is trained to accomplish the tasks, and is evaluated on its ability to proceed to the integrated phase.

- Unit-Level Training – Force Chaplain responsible for RMT training.
- Focused on training, evaluation, and certification of shipboard aspects “within the lifelines” of the ship.
- Completion of the *SURFACE FORCES RELIGIOUS MINISTRY AFLOAT TRAINING CERTIFICATION (JQR)* is the RMT requirement for the Basic Phase.
- For more information concerning RMT requirements during the Basic Phase, see NWP 1-05 (4.2).
- **RMT Role: ADVISE the CO to develop the CRP for Deployment.**
- Expect several short underway periods for training
- Conduct Religious Needs Assessment (RNA) Survey
- Identify and train Lay Leaders according to identified needs from RNA
- Use this time to build up and/or order religious materials onboard
- Challenges: high op-tempo and pressure to accomplish all training and certifications of Basic Phase

INTEGRATED/ADVANCED PHASE

- Group level training – C3F/Training fleet Chaplain responsible for RMT training.
- Focused on synthesizing individual units and staffs into aggregated, coordinated groups (or combined-arms forces).
- Outside the “lifelines” of the ship.
- TYCOM (SURFLANT/SURFPAC) has ADCON.
- Numbered Fleet has OPCON.
- For more information concerning RMT requirements during the integrated phase, see NWP 1-05 (4.10).
- Expect longer underways, joint exercises lasting up to six weeks
- Give lay leaders opportunity to exercise their role while underway
- Practice cooperative ministry—supporting the CSG or ARG Chaplain, interacting with USN/USMC RM assets, holy-helo visits, etc.
- Fine-tune CRP, set goals for deployment (in accordance with CO’s guidance)
- Challenges: integrating with group
- **RMT role: training and focus on cooperative ministry outside the ship and with the strike or ready groups and any ships they may be in proximity with during deployment.**

SUSTAINMENT PHASE

- Pre-deployment, deployment, and post deployment periods following integrated phase.
- Training focused on sustaining war fighting readiness at the unit and multi-unit levels.
- TYCOM (SURFLANT/SURFPAC) has ADCON.
- Numbered Fleet has OPCON. Usually chop from one fleet to another (e.g., COMSIXTHFLT or COMSEVENTHFLT to COMFIFTHFLT, then reverse)
- RMT role: support the ongoing mission/family/spiritual readiness of assigned units & personnel; support unit CO, Group, and theater commander intent (*e.g., theater security cooperation—COMREL; cross-deck ministry*)
- Support/cooperate with CSG/ARG and fleetwide ministry plans, needs and requests (*each RMT is a theater asset and may be employed for unique skills*)
- Offer marriage enrichment and single Sailor support programming
- Work with command to plan and execute the following briefs
 - Emotional cycle of deployment (Sailors and families)
 - Pre-deployment
 - Return and reunion
 - Post-deployment
- Challenges: pay attention to self-care

MAINTENANCE PHASE

- Focus is to establish a material foundation that will support basic phase training, subsequent operations, and maintenance and modernization. Sailors attend long schools, recapitalize the ship.
- Will usually include time in the yards.
- RMT role: may be even higher stress than deployment. More conflict in the home because of high expectations for homeport time, both in solidifying relationships, but also time at home, yet crews may be required to spend long hours getting the ship ready.
- Inventory religious materials onboard
- Get CO’s guidance for development of CRP
- Challenges: morale of crew, long hours, high turnover, location of yards, Sailors often TAD for school/training

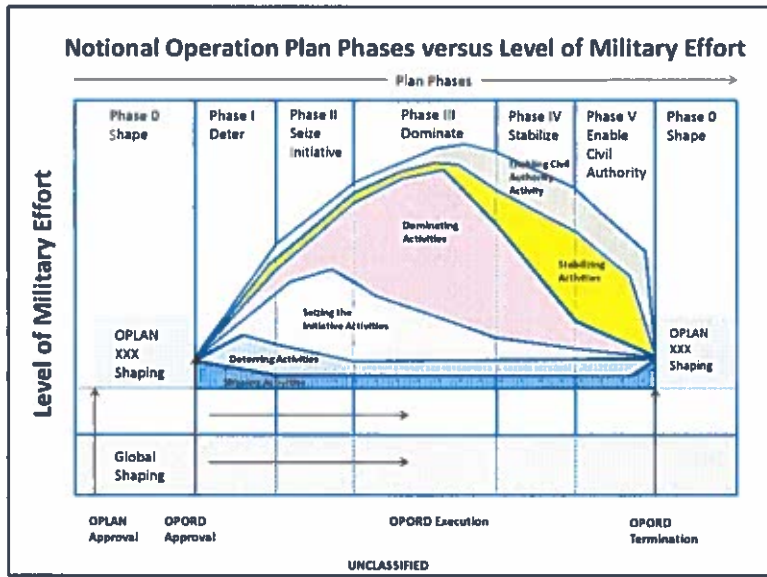
Training and Certification Responsibilities

During the Basic Phase, commanders, advised by a Chaplain, develop their CRPs for deployment. In preparation for deployment, Force RMTs conduct training for all subordinate RMTs to the standards established by the Force commander for religious ministry in the units of the Force. That standard defines tactical religious ministry in the Force and is spelled out in Force regulations and instructions. The Force Chaplain’s Office certifies RMTs that have demonstrated mastery of job qualification requirements developed from this instruction.

Commands without Embarked RMTs

Commands without RMTs embarked for deployment are still required to have a CRP which is evaluated as to the responsiveness and effectiveness of religious accommodation efforts. Inspection involves evaluation of the effectiveness of the religious needs assessment, the steps taken to meet the identified needs through the training and certification of lay leaders, plans for bringing Chaplains aboard during deployment, and familiarity with procedures and development of SOPs for making requests of the cognizant Numbered Fleet and co-located ships with RMTs embarked for additional support, especially around major holidays. Lay leaders should be trained to track and provide the required participation reports to the appropriate higher authorities.

Combat Ministry



Combat Ministry requires following:

- Contextualization
- Spiritual authenticity
- Operational Planning for all the tasks associated with the CHC capabilities (FPCA) in the context of combat (GQ, mass casualty, man overboard, MOP levels, etc.)
- Relevant Execution accounting for the Situation, Mission, Execution, Admin & Logistics
 Command & Control
- RMT Support Models need evaluation
- RMT Readiness must be constant
- Combat Ministry looks different from normal Religious Ministry Support
 Priorities affected/changed by situation

Ministry appropriate to intensity
 Ministry relevant to environment



While the unit seeks to contribute to Shaping, Deterring, Seizing the Initiative, Dominating, etc, the Command Religious Program also goes through phases when the unit becomes involved in combat operations. There is preparation in anticipation of conflict. As the intensity progresses the focus of ministry shifts and may narrow. The focus during the battle is ministry to the wounded and dying, as well as the caregivers. After combat, stabilization occurs with a focus of movement back toward Planned Ministry Objectives. Advisement to the chain of command can occur throughout.

MARITIME COMBAT CARE RESPONSE MODEL



127 FLEETS, FORCES, COMPONENTS, AND COCOMS

Pacific Fleet and United States Fleet Forces Chaplains

These Chaplains are responsible for the execution of religious ministry in the fleet. They assist their commanders in determining overall Fleet religious ministry requirements. They develop, promulgate and implement religious ministry policy for the Fleet. They directly supervise the Force Chaplains of the Forces under their commander's cognizance. They conduct quality assist visits to commands for the purpose of evaluating the effectiveness of CRPs. They visit, advise, and counsel commanders and officers in charge about religious programs and practices. They provide oversight for the certification and execution of religious ministry in the fleet. They are the principal advisers to the Chief of Chaplains on Fleet ministry. They advise him as to the assignment of Chaplains to units under their commander's cognizance, in particular to the Forces, Numbered and training fleets.

Operational and Administrative Control

JP 1, Doctrine for the Armed Forces of the United States, defines four types of command relationships: combatant command (command authority) (COCOM), operational control (OPCON), tactical control (TACON), and support. The specific command relationship (COCOM, OPCON, TACON, and support) will define the level of authority a commander has over assigned or attached forces. Joint doctrine also defines three other types of authority outside those command authorities mentioned above: administrative control (ADCON), coordinating authority, and direct liaison authorized (DIRLAUTH). For a detailed discussion see NWP 3-32.

OPCON is inherent in COCOM and is the command authority over assigned or attached forces. OPCON is the authority of a commander to perform those functions over subordinate forces involving organizing and employing commands and forces, assigning tasks, designating objectives, and giving authoritative direction necessary to accomplish the mission. When a vessel or group in-chops to a Numbered Fleet, the Numbered Fleet assumes OPCON.

ADCON is the direction or exercise of authority over subordinate or other organizations with respect to administration and support, including organization of service forces, control of resources and equipment, personnel management, unit logistics, individual and unit training, readiness, mobilization, demobilization, discipline, and other matters not included in the operational missions of the subordinate or other organizations. This is the authority necessary to fulfill Military Department statutory responsibilities for administration and support. Generally, regardless of the Fleet into which a vessel or group has in-chopped, ADCON remains with the Force(s) to which the vessel(s) belong. Support is a command authority with four categories: general, mutual, direct, and close. A support relationship is established by a superior commander between subordinate commanders when one organization should aid, protect, complement, or sustain another force. Support may be exercised by commanders at any echelon at or below the level of CCDR. The designation of a support relationship is important as it conveys priorities to commanders and staffs planning or executing joint operations. The support command relationship is a flexible arrangement. The establishing authority is responsible for ensuring that the supported and supporting commanders understand the degree of authority granted the supported commander. An establishing directive is normally issued to specify the purpose of the support relationship, the desired results, and the action to be taken. The supported commander should ensure that the supporting commander understands the assistance required. The supporting commander provides the assistance needed, subject to the supporting commander's existing capabilities and other assigned tasks. When the supporting commander cannot fulfill the needs of the supported commander, the establishing authority is notified by either the supported or supporting commander. The establishing authority is

responsible for determining a solution. Because RMTs frequently work in supporting/supported situations, it is important for them to understand the authorities upon which those relationships are based, and to realize that support is directed by higher authority.

Numbered Fleets



The FOURTH, FIFTH, SIXTH, and SEVENTH Fleet Chaplains coordinate religious ministries in their commander's Areas of Operations (AO). When the THIRD Fleet commander serves as a component, the THIRD Fleet Chaplain reflects that role in his duties as well. While standards for religious ministry at the unit level are established by the Force commanders of which the units are a part, cooperative religious ministry among units, CSGs, ARGs, and other formations is coordinated by the fleets. Due to the often disaggregated nature of operations, cooperation and support across task forces and between Group and unit RMTs is essential. Through various electronic means, component Chaplains publish information on procedures for the conduct of ministry while in the AO. Fragmentary orders describe procedures for reporting and other aspects of religious ministry coordination. RMTs become familiar with that material through the basic and integrated training processes. The religious ministry appendix to an annex of the operations order of the fleet contains important information on the organization of religious ministry delivery in the AOR (See appendix I for a generic OPORD template). This material includes descriptions for specific contingencies and how they are handled. Collaboration at Sea sites established by the fleets include information valuable to the delivery of religious ministry while in the AO. Numbered Fleet Chaplains consult and coordinate with their associated Combined Task Force commander to determine religious ministry training and certification for forward deployed naval forces in their AO. They ensure that identified religious ministry requirements are included as inputs to the Fleet's Annual Training Requirements message.

COMFIFTHFLT/NAVCENT

The Sailors, Marines and civilians assigned to Commander, U.S. Naval Forces Central Command (COMUSNAVCENT), an Echelon II command, and Commander, U.S. FIFTH Fleet (COMFIFTHFLT), an Echelon III command, support all naval operations in the U.S. Central Command area of responsibility. Since the Gulf War, COMUSNAVCENT/ COMFIFTHFLT has fulfilled the roles of both a naval component command and the fleet command. C5F conducts maritime operations in USCENTCOM AOR: partnership-strength-presence; struggle vs violent extremists. Community engagement events are primarily cultural events, time with students, sporting events.

COMSIXTHFLT

Conducts maritime ops which promote peace, regional cooperation/stability, flow of trade. COMREL: humanitarian and civic assistance focus.

COMSEVENTHFLT

In addition to tasks set forth in SECNAV, OPNAV, TYCOM and command directives, these tasks are specific to COMSEVENTHFLT.

Unit Chaplains:

Provide accurate & timely reports as required (references below are to C7F OPOD 201).

- In/out-chop, change in availability
- Appendix 2 to Annex E, Religious Ministry Support
 - COMSERV
 - Encl 13 to Tab A to Appendix 16 to Annex C, Fleet Security Cooperation Reporting Procedures
 - Appendix 2 to Annex E, Religious Ministry Support
 - Appendix 1 to Annex F, Community Relations Activities and Funding
 - Burials at Sea
 - Tab A to Appendix 2 to Annex E, Information and Guidance Concerning Burial at Sea
 - Identify, train, and appoint lay leaders to facilitate the religious needs of combat forces that cannot be met by the assigned Chaplain.

Under the direction of their Commanding Officer and in coordination with the U.S. Embassy ... conduct community relations projects.

Cooperative Ministry

Commanders of units with Chaplains, as practical, make their Chaplains available to provide religious ministry to other units in vicinity to ensure all deployed personnel have access to Chaplain services. Commanders of units without Chaplains, as practical, request religious services from units in the vicinity with embarked Chaplains. Commands obtain counseling and support services of RMTs, especially for deployed personnel serving in times of crisis, combat, or other acutely stressful situations. Whenever possible, Chaplains are made available to minister to human casualties and to assist units sustaining human casualties, especially when loss of life has occurred. Component Chaplains coordinate such efforts. OPNAVINST 1730.1E requires, and contains examples of, cooperative ministry.

Meeting Religious Requirements

MILPERSMAN Article 1320-314

DON policy is to accommodate religious requirements even though such accommodation cannot be guaranteed at all times. Particular consideration is given to personnel who desire to observe significant holy days of their faith. MILPERSMAN 1731 pertains. Joint policy is that the services' manning, personnel, training, and equipping authorities (in the Navy, the Forces) normally retain responsibility for unit religious ministry standards. Supporting emergent requirements, such as a short-notice surge or the unplanned absence of a Jewish, Catholic, Muslim, or Orthodox Christian Chaplain during their respective special holy days, may require coordination with the Numbered Fleet. If support is not available from the Numbered Fleet, the Force requests support from USFF or CPF. Forces set the standards for service, identify, plan for, and fund projected holy day Chaplain support for deploying units. Numbered Fleet Chaplains provide coordination for the most effective use of scarce religious ministry resources in the AOR per OPNAVINST 1730.1E. Numbered Fleets, when requested, identify projected holy day Chaplain support shortfalls for deploying CSGs or ARGs based on Force standards of service, and either identify locally available resources to share, or request support from CPF or USFF. USFF and CPF coordinate with the cognizant Numbered Fleet for reception and movement. Ad hoc attempts to arrange seasonal faith-specific or other Chaplain support yield inconsistent results. Such inconsistency reduces the effectiveness of planning and the efficiency of execution, and may give the appearance of inequity.

Per MILPERSMAN Article 1320-314, TEMADD is defined as travel (one journey) away from the permanent duty station to one or more places and return as normally directed in the TEMADD orders. TEMADD is an appropriate mechanism for processing seasonal faith-specific and other temporary Chaplain support requests. It ensures proper command visibility and creates an official record of the steps taken to meet the need. Commands seeking seasonal faith-specific or other temporary Chaplain support shall submit a TEMADD Assist Request via naval message in the format used in their Force with the appropriate security classification markings. The request shall be sent to the TYCOM (via the ISIC as appropriate). If the TYCOM cannot meet the request it will forward the request to PACFLT or USFF RMTs for assistance.

Forces Responsibilities

Force or TYCOM Chaplains advise, assist, and support the Force commander in manning, training, and equipping the units of the Force for religious ministry. Force commanders maintain administrative control over Force units throughout the OFRP. Operational control passes to the Numbered Fleets as the units in-chop. For detailed discussion of the various types of control see NWP 3-32 Maritime Operations at the Operational Level of War and NWP 3-56 Composite Warfare Doctrine. They develop for Force commander signature Force regulations which establish the procedures for identifying Force religious requirements, designate religious ministry standards for platforms, lay out training plans, and establish the certification regime. Force Chaplains advise the Force commander on the unique aspects of ministry in the Force, as well as the nature of religious ministry generally, communicating CHC community performance expectations for RMT personnel. They identify the array of programs from which the commander may choose in order to establish a standard for ministry in the Force. Force Chaplains develop and execute reporting regimes which encourage accountability and provide meaningful metrics to the commander. Force RMTs plan and execute inspection regimes to confirm the training and provide the certification of constituent units, in alignment with Force, DON and CHC standards. They assist unit commanders in developing the CRP. They evaluate each unit commander's religious program for certification by the Force commander (whether or not there is an embarked Chaplain or RMT). Consistent with the Force commander's administrative control, Force Chaplains supervise unit religious ministry throughout the OFRP, to include deployment. Force Chaplains interact with unit commanders to communicate CHC expectations and Force religious requirements. They collaborate with Training Fleet, Numbered Fleet, and Fleet Chaplains in the alignment of basic and integrated phase training, Fleet religious ministry standards, and certification processes.

Leadership and Mentoring

Force Chaplains establish the routines for leading and mentoring subordinate RMTs. Force RMTs train and certify force units for unit level religious requirements, and supervise delivery of ministry in all units through the maintenance, basic, and sustainment phases of the OFRP. They evaluate RMT unit level knowledge, skill, and attitudes, training on unit level facilitation, provision, care, and advisement. They train to, and then evaluate unit level policy and plans to determine that they meet religious requirements. They advise on the appropriateness of collateral duties and how much time is spent on them. They supervise delivery of ministry at the tactical level, meet with commanders to evaluate and certify for basic phase requirements, and report results appropriately to the Force commander. In the process, Force Chaplains identify manning issues and work with Force and CHC sources for solutions. Through the exercise of their leadership, supervision and mentoring responsibilities, Force Chaplains help to identify and develop future Force religious ministry leaders. They do this through intrusive, active, thorough leadership and supervision which communicates standards, trains to the standards, and holds subordinates accountable to those standards.

Surface Forces

RMTs aboard the ships of the Surface Force are principally involved in carrying out the religious ministry tasks enumerated in OPNAVINST 1730.1E, reference (a), and COMNAVSURFPAC/COMNAVSURFLANTINST 1730 series instructions and described in Chapter 2 of NWP 1-05. During the basic phase, surface ship commanders develop their CRPs with the assistance of Chaplains either assigned to the ship, squadron, or ministry center, or designated by the Force. Of particular importance is assessment of religious needs and training and certification of appropriate lay leaders to facilitate accommodation of religious needs during deployment. This process is facilitated by the DESRON RMT, an assigned ministry center Chaplain, or higher echelon Chaplain who may or may not ride the ship at some point. In addition to lay leaders, the commander, advised by a Chaplain, develops plans to utilize available Chaplains in the forward operating area as they become available, to include making support requests to the Group RMT or through the cognizant Numbered Fleet RMT to other units in proximity which have RMTs embarked. Particular attention is paid to scheduling such support on the occasions of major religious holidays. Larger ships' companies with RMTs consisting of multiple Chaplains or with multiple RMTs embarked should look for opportunities to support such needs.

DESRON Ministry

Underway time is critical to building relationships with Sailors on a destroyer, to include the Wardroom and Chiefs' Mess. Time spent 'deckplating' underway in mess decks, smokepits, work centers, and various evolutions allows Sailors to know and trust their Chaplain.

Once the foundation is laid, Sailors more likely to discuss issues or contact Chaplain for an appointment. This allows an opportunity to address concerns before some issues become unmanageable and Sailor's performance declines.

A challenge for the DESRON Chaplain is to maintain relationships with the crews of multiple ships. He or she should strive to get underway with each ship at least once a quarter and make bi-monthly pierside visits. Schedule and fiscal constraints are sometimes obstacles to this goal.

DESRON Ministry Underway Goals When not Deploying with the Ship

Ship Cycle	Time at Sea	Value	Common Issues
Basic Phase	2-3 Short Underways	Begin to build relationships with Sailors Lay leader training	Stress of Basic Phase Certifications
Deployment	First 2-3 weeks of deployment (Depart at first port)	Build on foundation of Basic Phase; get to 'real' issues quicker -Support classes (SafeTalk, Stress, Relationships) -Support for Burials at Sea	Stress and Anxiety of Deployment; Relationships
Deployment	Mid-Deployment (2-3 week visit)	Sailors already know and are comfortable with the Chaplain and talk about real concerns	Stress, Relationships, Deployment 'tiredness'
Deployment	Return to Home Port (1-2 week visit)	Assist with Return/Reunion Classes Maintain relationship for post-deployment issues	Anxiety of Return, Relationships, Stress
Sustainment	1-2 short underways	Continue Relationships	Stress, Relationships

Ministry Centers

The Ministry Center assists commanders in determining the shape of the CRP by assisting in the administration and analysis of needs assessments. Organized directly under the Force, the ministry center executes Force religious ministry standards, to include training and assignment of Chaplains. The Force Commander sets the standard for each platform. The ministry center then manages the available man hours to achieve the standard.

Independent Deployers

Some vessels are assigned to conduct operations independent of strike groups or ready groups. For such independent deployers, RMTs are trained in the basic phase according to the established standards, then receive additional training in the advanced phase, during which time training may also address mission-specific religious ministry issues. The deployment certification is normally accomplished in conjunction with a Fleet exercise. The question of whether or not a Chaplain will deploy aboard the ship becomes even more important. If one does not, then a careful religious needs assessment, and the training and certification of appropriate lay leaders and familiarity with procedures for seeking Group and Fleet religious ministry support become crucial. RMTs aboard independent deployers deliver robust CRPs which fill as many religious needs as possible given the limited resources available.

Forward Deployed Naval Forces

FDFNF ships do not execute the usual OFRP cycle. To maintain the necessary training flexibility, mission area certifications will not expire when the ship enters an extended maintenance period. Instead, mission area certification is set at a 24 month periodicity. Mission areas may be recertified at any point within that 24 month periodicity. Ships, ISICs and Afloat Training Group sequence the prescribed training, assessments, and evaluations with the ship's operational and maintenance schedules in order to maintain certification periodicity.

Amphibious Ships

Amphibious ships offer a different kind of ministry, in that, in addition to ministry which is delivered to the crew of the ships of the group, it extends to embarked Marines, and involves operations in support of the entire ARG. Large amphibious ships have RMTs assigned as ship's company. Aboard an amphibious assault ship multi-purpose (LHD) or amphibious assault ship (general purpose), management of spaces, chapel use, operation of the Library Multimedia Resource Center, and referrals of those in need of counseling are coordinated by the senior Chaplain, supported by the embarked RMT personnel, in order to maximize the effectiveness of the CRP. While embarked, the RMTs assigned to Marine Corps units support the ARG CRP. The CRP is one program, covering all personnel in the ARG and MEU. Some ministry activities are executed differently by RMTs serving with Marines compared to the procedures followed by RMTs assigned to Navy commanders. One example is AMCROSS messages. Coordination is necessary in order to ensure that Marine and Navy procedures are followed where they apply. The Library Multimedia Resource Center is managed and operated by the ARG RMT. MEU RMTs support the operation of the Library Multimedia Resource Center through RP, TAD, and volunteer man-hours to support usage by all those aboard. The senior ARG and MEU RPs normally collaborate to develop the Library Multimedia Resource Center work schedule.

128 MINISTRY IN OPERATIONAL CONTINGENCIES

The unified strategy of the U.S. maritime forces identifies humanitarian assistance and disaster response (HA/DR) as a core capability. Navy forces support this strategy through the execution of humanitarian and civic assistance (HCA), humanitarian assistance (HA), foreign humanitarian assistance (FHA), defense support to civil authorities (DSCA), and foreign disaster relief. HCA missions are conducted in support of U.S. Government (USG) strategic goals as well as developmental assistance efforts. Disaster response operations provide immediate aid to save lives, alleviate the suffering of disaster affected populations, and prevent significant property damage when the magnitude of the disaster exceeds the impacted sovereign states' response resources and humanitarian community response capabilities. HA and FHA programs seek to relieve or reduce human suffering, disease, hunger, or privation and can be concurrent with either HCA missions or disaster response operations. RMTs participate in planning and exercises such as COMRELS and military-to-military events in preparation for these activities in order to build the necessary knowledge base, understand the mission, communicate logistical and other CRP requirements, and establish cooperative relationships necessary for proper support of those engaged in the mission. NWP 3-57.3 *Humanitarian and Civic Assistance* describes foreign humanitarian assistance. NWP 3-57.2 *Civil Support* describes assistance provided in the U.S. JP 1-05 *Religious Affairs in the Joint Environment* describes religious ministry in a joint environment. JP 3-29 *Foreign Humanitarian Assistance* describes FHA in a joint environment.

Humanitarian and civic assistance

The goal for use of U.S. military forces conducting humanitarian and civic assistance is to conduct indirect assistance, finding and filling the gaps in capability of the international humanitarian community. Direct support is not the preferred method, as it can give the appearance of contradicting international agreements on humanitarian work and generate mistrust in the humanitarian community. Thus Chaplain interaction with the populace of the affected state should be limited. In HCA operations, most RMTs should focus on their primary function which is to provide for and facilitate to meet religious needs, care for the morale and welfare of all authorized personnel, and offer advice on religious ministry. One aspect of advice to the commander may involve the host nation (HN) religious landscape. Rarely, on a temporary basis, Chaplains may be directed by their commander to offer comfort to the distressed or honors to the dead among the HN population. Such service should be balanced against existing requirements, so that additional forces can be requested, lest the needs of Sailors delivering the HCA not be met.

Strategic Religious Ministry

During steady state operations, at the strategic level commanders may include Chaplains in their support of Theater Campaign Plans and Maritime Security Cooperation Plans by employing Military-to-Military activities and subject matter exchanges that target two strategic objectives: (1) Strengthening existing alliances and partnerships while building new partnerships; (2) Assisting in efforts promoting and enhancing regional security. Chaplains produce the appropriate operations order annexes. Senior Chaplains on Combatant Commander staffs ensure that religious advisement and liaison activities are linked with Theater Strategic Objectives and define appropriate supporting lines of activity together with accompanying measurable goals. Additionally, these Chaplains may attain a unity of effort by providing strategic level guidance for accomplishing specific theater lines of activity to the service Components and assigned JTF RMTs. Strategic religious advisement and liaison peacetime activities typically emphasize human rights, development of Chaplaincies, quality of life issues, religious multi-faith dialogue, advice on religious extremism through knowledge exchanges and training, and by assisting with understanding the security environment and reducing the conditions that lead to war. Engagements with religious

leaders may take place at the senior supervisory Chaplain level, subject to considerations of noncombatant status, experience and training, and appropriate use.

Tactical Actions

At the tactical level, in the event that the scope of the HCA evolution is limited or primarily humanitarian assistance rather than disaster response, and thus allows for COMRELS, such activities are coordinated with the cognizant naval component commander (through the component Chaplain and PAO) and nested in the TSCP. Per FOURTH, FIFTH, SIXTH, and SEVENTH Fleet guidance, any COMRELS, foreign military-to-military opportunities, or religious leader engagements must be nested in the applicable TSCP and coordinated with the JTF commander or component commander through the appropriate Chaplain. Such activities must adhere to the guidelines and boundaries set in SECNAVINST 1730.10 *Chaplain Advisement and Liaison*. Such activities should also be integrated into the commander's communications plan. If the commander determines that temporary, emergency services are to be delivered at the tactical level to host nation populations or multinational partner personnel, they will normally be coordinated with the Task Force, JTF or naval component Chaplain through the military chain of command with the country team or appropriate U.S. government lead agencies (Department of State, USAID, OFDA, etc.) and/or international coordinating authorities. Any liaison between Chaplains and nongovernmental organizations (NGOs), Private Voluntary Organizations, or other US government agencies should be coordinated through the established interagency facilitators. RMT activities must be coordinated in order to ensure safety and sound use of resources. Use of facilities and supplies are subject to command approval. Senior supervisory Chaplains oversee the proper integration of subordinate RMTs into the larger command effort.

Disaster Response Operations

U.S. forces provide immediate aid to save lives, alleviate the suffering of disaster affected populations, and prevent significant property damage when the magnitude of a disaster exceeds the impacted sovereign states' and international humanitarian community's response capabilities. Disaster response seeks to relieve or reduce human suffering, disease, hunger, or privation. During disaster response missions, RMTs have been crucial to support for Sailors, particularly those exposed to human suffering. More recently there have been initiatives to leverage Chaplains as subject matter experts on religion and culture to engage with overseas religious leaders and religion-based organizations. Religious affairs as set forth in JP 1-05 *Religious Affairs in the Joint Environment* is identified as both religious support and religious advisement. SECNAVINST 1730.10 *Chaplain Advisement and Liaison* sets the boundaries and defines the terms of religious advisement and liaison for Navy personnel. Most RMTs focus on their the primary responsibility to support the religious requirements of the personnel in their units. Religious advisement and liaison requirements which, depending on the particular circumstances, may be associated with a disaster response mission, vary at the different levels of war and are discussed below.

Manning

Disaster response is an operational tasking. Depending on the nature, setting, and scope of a particular disaster response mission, the Task Force or JTF Commander may identify requirements for RMTs beyond meeting the religious ministry requirements of personnel in their units. Examples in a disaster response scenario include emergency service to affected state persons, such as honoring the dead or offering comfort to the living. If the response is a multi-national effort, there may be requests for RMTs to offer ministry to other assisting nation personnel. Planning in support of such tasking includes generation of requests for forces to augment RMTs delivering extensive services beyond unit personnel.

Supervision

The Senior Chaplain on the Task Force staff should (1) ensure that the religious ministry activities are consistent with the operational plan; (2) maintain awareness of the commander's strategic communications integration plan and how religious ministry efforts are to be integrated therein, (3) ensure that contingency planning considerations take into account legal, regulatory, cultural and religious issues, (4) identify any emergent requirements unique to the situation, (5) initiate requests for forces as necessary to meet emergent requirements, (6) coordinate cooperative religious ministry across command lines and advise the commander on fragmentary orders directing religious ministry across command lines (7) closely coordinate with the Operations staff during all phases of religious ministry planning, and (8) obtain and collate reports from all RMTs. The senior Chaplains coordinate with the other staff sections to ensure sufficient religious ministry assets are available to support combat forces, medical services, as well as civilian detainees, prisoners of war, and others whom he may be directed to support.

Tactical Actions

The goal for use of U.S. military forces conducting disaster response is to conduct indirect assistance, finding and filling the gaps in capability of the international humanitarian community. Direct support is not the preferred method, as it can give the appearance of contradicting international agreements on humanitarian work and generate mistrust in the humanitarian community. Thus Chaplain interaction with the populace of the affected state will be limited. Services delivered by commander direction at the tactical level to affected civilian populations or multinational assisting nation personnel will normally be of a temporary nature, and coordinated with the Task Force, JTF or naval component Chaplain through the military chain of command with the country team or appropriate U.S. government lead agencies (Department of State, USAID, etc.) and/or international coordinating authorities. RMTs may support Civil Military Operations Centers (CMOCs) or Humanitarian Assistance Coordination Centers where established. Any liaison between Chaplains and NGOs, Private Voluntary Organizations, or other US government agencies should be coordinated through the established interagency facilitators.

Command and Control

While there are sometimes unique religious advisement and liaison requirements associated with a particular disaster response mission, religious ministry at the tactical level is mainly focused on religious ministry to U.S. military and authorized personnel to the standards set by the service's manning, training, and equipping authorities. NWP 3-32 (paragraph 4.1.1) describes command and control and unit integrity issues. Of particular note, it is Navy doctrine that Navy commanders retain those responsibilities that support the Secretary of the Navy's execution of U.S. Code Title 10 responsibilities.

Navy Chaplains are primarily focused on serving the needs of the personnel of their units who are conducting disaster response. In rare, temporary circumstances, Chaplains may be directed by their commanders to provide ministry to the local population of the affected nation or to personnel of other nations assisting in the mission. The provision of religious ministry by Navy Chaplains to civilians may only occur when local resources are unavailable. It will be a temporary arrangement terminating as soon as local clergy, ministers, or other providers are once again available. Under no circumstances should Navy Chaplains act to meet local needs without command permission.

Emergency Management/Defense Support of Civil Authorities

In the event that naval forces are called upon to provide support to U.S. civilian authorities, religious ministry efforts continue to remain primarily aimed at military personnel. Legal constraints prohibit Navy Chaplains from delivering robust, ongoing ministry to civilians, though military civilians and non-appropriated fund personnel are eligible for service. Should the commander determine that emergency ministry is to be delivered to civilians, it should be within the boundaries established by the four-pronged test described in JP 1-05 (see Figure 4.1). Emergency ministry should not prevent the continuing support

for Sailors who are delivering assistance to the civilian authorities. Each Navy region has its own SOP for mass casualty response, and RMT involvement in that plan should be spelled out during the plan's development. While that involvement may be different based on regional requirements, manning, and other variables, some general principles are worth noting. Coordination is essential. It can be counterproductive or even dangerous for RMTs to respond haphazardly without advising higher authorities or communicating with regional contingency management authorities. That said, RMTs should be prepared and ready to assist under proper guidance by bringing the full range of services to bear as required by the situation, and articulated by contingency managers. RMTs should make every effort to understand their role in contingencies, and adhere scrupulously to designated reporting and coordination regimes.

The Four Pronged Test

The "four pronged test" found in JP 1-05 should be applied when attempting to determine who is authorized service. RMTs normally do not provide religious ministry to persons unaffiliated with the U.S. Armed Services absent explicit tasking from proper authority. However, incidental support may be provided to persons not affiliated with the U.S. Armed Services during the execution of an authorized mission when the following criteria are met (known as "the four-pronged test").

"The Four-pronged Test"

- (1) Support must be requested.** The support must be individually and personally requested in an emergency situation, whereby the need is immediate, unusual, and unplanned.
- (2) The need must be acute.** Acute needs are those which are of short duration, prone to rapid deterioration, and in need of urgent and immediate care. The necessary provision of "last rites" is the clearest, but not the only example of such needs.
- (3) The need must be real and imminent.** The requested support must be incapable of being reasonably rendered by members of the clergy unaffiliated with the Armed Forces. Time, distance, and the state of communications may require such a determination to be made on the spot, by the Chaplain, based on the information available at the time.
- (4) The support must be actually incidental.** Such support incurs no incremental monetary cost and does not significantly detract from the primary role of the RMT.

Operational Level Responsibilities

In the steady state, senior Chaplains advise commanders on the needs of personnel and the capabilities of RMTs. As part of their supervisory responsibilities, Chaplains at the regional level participate in regional planning, plan for religious ministry considerations, establish and coordinate training plans so that regional and tenant training evolutions include religious ministry elements. Steady state assignment of assets should anticipate emergency response force lay-down. Emergency response plans should include suggested force lay-down for a variety of possible contingencies. Senior Chaplains aboard installations participate in Installation Emergency Management Working Groups per DODI 6055.17. In accordance with the same instruction, the military Chaplaincies and training commands are responsible for arranging training of new Chaplains on mass casualty response and planning. Senior Chaplains verify the efficacy of that training in their local certification programs. It is imperative that planning include liaison with other helping agencies (both civilian and military) so that roles, boundaries, capabilities, and responsibilities are clearly understood. Lack of thorough planning and robust dialogue can lead to inappropriate action on the part of well-meaning, but misguided, volunteers and other care givers. Communications patterns are established to facilitate mustering and the collection of information from RMTs in the region. As part of that process, RMTs are prepared to report on pre-determined issues designated by regional leadership, to include the status of RMTs and the affected population. Each religious ministry task identified as germane to the particular contingency response by the commander has

its associated metrics, reporting mechanisms, and supervisory processes. At the operational level, Chaplains advise commanders in the development of religious ministry plans in support of the operation. This includes preparation of Chaplain Activities Annexes of the commander's OPLAN/OPORDs. The Chaplain identifies religious ministry requirements, including: personnel staffing and augmentation requirements; facilities, equipment, transportation, and communication requirements, and advises the commander accordingly. The Chaplain coordinates the use of religious ministry assets to provide comprehensive religious support, to include coordinating religious ministry with subordinate command Chaplains and coordinating appropriate training for RMTs. He or she delivers religious ministry to the staff. The Chaplain advises as to when religious ministry information is required and how soon can it be obtained. Internal points of coordination include the strategic communications working group, the knowledge and information working group, and other boards, bureaus, centers, cells, elements, groups, offices, and/or teams as they pertain to planning and operations. External points of coordination include other governmental agencies, NGOs, and subordinate RMTs.

Regional Operations Center and Maritime Operations Center

Operational ministry is coordinated between the Regional Operations Center (ROC) and Maritime Operations Center (MOC). The MOC and ROC Chaplains carry out a robust, continuous, detailed dialogue regarding coordination. The existence of MOUs delineating responsibility for routine emergency response through cooperative religious ministry, as well as SOPs for transition in the event of a major emergency, are essential to effective coordination and advisement of commanders. The ROC Chaplain will focus on reporting concerning ministry to families and personnel ashore. The MOC Chaplain will focus on ministry to assigned personnel.

Immediate Crisis Response

In the event of a crisis, using methods and protocols identified by the Forces and Regions or the identified executive agent, individual Chaplains and RPs will report their status. Information is collected by all RMTs regarding the status of the personnel of their commands and the needs of the affected population. Senior Chaplains use the reporting system to develop a meaningful picture of the situation for delivery to the commander. They update their existing periodic briefing regarding available capabilities (facilitation/provision of religious services, care for the morale and welfare, and religious expertise) and present an assessment of the applicability of the various tasks to the current contingency. As subject matter experts, senior Chaplains assist the commander in determining the focus of religious ministry in response to the contingency.

Supervising Delivery of Services

Supervisory Chaplains recommend to commanders the assignment of RMTs based on the identified needs organized according to the commander's priorities, availability of manpower, the expertise of available personnel, and other pertinent factors. Supervision of service delivery includes tracking of needs and costs, management of reports, ongoing advisement of the commander and chain of command, and analysis for process improvement.

Authorized Users

Generally, the primary role of RMTs in emergency response is to support those delivering the response, specifically, authorized military personnel. Military Chaplains are generally prohibited from providing religious ministry to the civilian population other than in specific emergency situations and through requests under provision of defense support to civil authorities. RMTs normally do not provide religious ministry to persons unaffiliated with the Military Services absent explicit tasking from proper authority. However, incidental support may be provided to persons not affiliated with the Military Services during

the execution of an authorized mission when the specific criteria are met see the “four-pronged test” above and Religious Affairs in the Joint Environment (JP 1-05).

Tactical Responses

It is imperative that each RMT understands its role in the overall response plan and its reporting responsibilities, having trained, practiced, and been certified in emergency response by cognizant supervisory Chaplains. The anticipated menu of religious ministry tasks available to the commander are enumerated in OPNAVINST 1730.1E and organized under the capabilities identified in SECNAVINST 1730.7D. Care for morale and welfare in an emergency focuses on ministry to the sick and injured based on the shared experience of service, organizational and positional trust, and confidentiality. It includes crisis and grief counseling. An important aspect of RMT activity in such circumstances is ministry of presence which conveys calm and confidence. Chaplains may be called upon to honor the dead through general respect and non-faith-specific memorial observances. The RMT is a source of accurate and authoritative information, and referral to other helping agents. Each RMT must be prepared to offer an assessment of its own religious ministry capacity under the circumstances. In addition, the RMT should be ready to offer an assessment of the morale and welfare of the affected population for the commander. Chaplains make recommendations to the commander for prioritization of religious ministry tasks and assignment of the RMT. As response continues, each RMT should be able to identify additional training needs and other any factors which can assist in the improvement of emergency response ministry and process management.

Meeting Religious Needs

The meeting of religious needs in an emergency involves most of the same procedures used under normal circumstances, though in a more time-constrained and resource-challenged environment. Some form of religious needs assessment is accomplished in order to understand the needs. Local accommodation assets are identified in order for the commander to make an informed decision as to the need for assistance. Organization of worship opportunities based on the assessed needs is a critical action, not just for accommodation, but to deliver meaningful support. Chaplains are called upon to honor the dead through faith-specific sacraments, rites, ordinances and memorial services, and provide faith-specific ministry to the sick and injured through sacraments, rites, ordinances, and prayer.

Authorities

Planning authorities are found in OPNAVINST 3440.16 series. Standing OPORDs contain the authorities for operationalizing regional assets. Additional information on responsive religious ministry can be found in NTTP 1-05.2 *Cooperative Religious Ministry*.

At-Sea Contingencies: Enemy Prisoners of War and other Detainees

Enemy Prisoners of War (EPWs) and detained persons are allowed freedom of religious observance, including possession of religious objects and attendance at worship services of respective faith groups within the place of internment or detention, where it does not endanger life or pose an unreasonable threat to security arrangements. Religious ministry to EPW is usually restricted to facilitation as defined in SECNAVINST 1730.7D and does not include direct provision, which is a role reserved for retained personnel, except on a temporary basis. Religious ministry for detainees is usually limited to facilitation. If, with the approval of the commander, Chaplains are ordered to provide services, EPWs and detainees receiving those services are afforded the same Chaplain confidentiality as authorized users under DON policy (SECNAVINST 1730.9). Commanders should be advised of that extension of protection prior to determining that provision will occur. Ministry for EPWs and detainees is primarily the responsibility of retained persons. In the event that there are no retained persons, lay leadership or civilian clergy are other

options for such ministries, though such courses of action would involve significant security considerations.

Refugees and Internally Displaced Persons

Religious ministry to civilians, evacuees, or internally displaced persons is not the primary mission of the RMTs and will usually not occur, because units are not resourced for that purpose. If authorized by the commander, it will be limited to the short-term during the operation when local resources are not available and will end when responsibility for the internally displaced persons passes to the U.S. Department of State or as soon as local service is available. Should DoD retain responsibility for displaced persons for a time sufficient in the mind of the commander to require dedicated religious ministry assets, standard Request For Forces procedures should be followed to obtain RMTs for that purpose. The commander is not obligated to meet the religious needs of refugees or internally displaced persons. If the commander determines to do so for humanitarian reasons, the Chaplain can assist in the facilitation effort. The commander should weigh carefully the decision to use the Chaplain to directly provide religious ministry to these populations. In so doing, the commander is conveying upon them the protections enjoyed by such recipients under Navy policy, to include confidentiality and advocacy. The commander must be advised by either his own Chaplain or the supervisory Chaplain as to the ramifications of such a decision. Any attempt to seek advantage in terms of information or intelligence cannot involve the Chaplains. The Chaplain's non-combatant status would be violated by such use.

Civilian Internees

Civilian internees are afforded religious ministry based on their particular status, whether as host nation citizens, displaced persons, or migrants, and depending on the particular circumstances of the contingency. Generally, to the extent that it is delivered by Navy Chaplains, religious ministry to civilian internees will consist of facilitation rather than direct provision. CRPs of commands likely to encounter such populations plan to have available the appropriate items with which to support their religious needs, should the commander decide to do so. Awareness of the mission and the religious characteristics of the region to be visited will inform the planning process and position the CRP to respond effectively to these contingencies. Prior planning for possible responses and exercising those plans during the work up cycle best prepare RMTs to handle such scenarios.

Coalition and Allied Forces

Per OPNAVINST 1730.1E, uniformed Chaplains of the Military Departments are the only Chaplains authorized to deliver religious ministry in CRPs. Chaplains from foreign militaries may deliver religious ministry in CRPs only when invited by the commander. Commanders shall seek approval from the Chief of Chaplains to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Commanders are not required to seek approval for invitations in emergency situations. Of primary concern when working with Allied or Coalition forces is to determine the proper extent of possible cooperative action on a case-by-case basis. Various Allied and Coalition partners have greatly divergent understandings of Chaplaincy. Combatant status, political roles, and understandings of pluralism may all differ greatly. To assume congruity is extremely unwise and can lead to great embarrassment and misunderstanding. Commander-to-commander requests for the provision of faith-specific religious services are acceptable with the following caveats. Truthful and accurate advertising of the nature of the event is essential. Tasking for religious ministry across command lines by Chaplains is not permitted without commander coordination. Points of deviation in policy, doctrine, and procedures must be taken into account. All such arrangements are temporary. For additional information, see JP 1-05.

129 ADVISEMENT AND LIAISON

Commanders require subject matter expertise on religion and its impact on the command. That impact can be seen internally and externally to the command. The impact of religion can manifest in terms of the CRP as well as the command's varied operations. It can involve the requirements of specific religions, the condition of morale, and the relationship with the community at large. In response to these requirements, the Navy has identified the capability of advisement.

The Chaplain delivers advice to individuals at all levels of the chain of command regarding moral, ethical, spiritual, interpersonal, and other matters. Though ethics were once defined by the DON as a matter of compliance, morality is a subject which has both a community and a personal aspect. Social, cultural, and religious influences play a part. In working to nurture a healthy command climate, commanders and other leaders are confronted by an almost infinite spectrum of individual moral perspectives. The Chaplain can advise individuals on how to reconcile their personal convictions with the values of the service which, in turn, equips the Chaplain to advise the commander on how to best harmonize the various moral perspectives within the command. By virtue of religious credentials, commission, and experience, the Chaplain offers advice on a wide range of matters to the commander and the chain of command, as well as to Sailors and their families. It is in the nature of the RMT's activities that Chaplains interact with many individuals. The RMT also interacts with other helping professionals available within and outside the military system. Those interactions give the Chaplain a unique perspective that is valuable to the commander and the chain of command. All those interactions take place according to coordinating directions from the commander, requiring another level of coordination and advice. The DON has identified this complex set of advisement and liaison interrelationships.

Chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels. Chaplains serve as principal advisors to commanders for all matters regarding the CRP within the command, to include matters of morale, morals, ethics, spiritual well-being, and emerging religious requirements. Under DOD Directive 1304.19, Chaplains serve as an advisor to commanders on the impact of religion on military operations, within the boundaries of their non-combatant status (SECNAVINST 1730.7D, p 6).

The traditional advisement role of the Chaplain has become more complex in the last decade. As a result, the DON has published additional policy guidance in SECNAVINST 1730.10, *Chaplain Advisement and Liaison*. This instruction presents a theoretical framework and delineates three categories of advice and liaison, as well as their associated responsibilities and limitations.

Advisement and Liaison. Consistent with SECNAVINST 1730.7D, the Chaplain advises the command in three distinct ways. The Chaplain strengthens the chain of command and assists in the development of leadership by providing advice to leaders at all levels (essential advice). The Chaplain serves as the principal advisor to the commander for all matters regarding the CRP (executive advice). The Chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations (external advice). The nature of each type of advice drives concomitant liaison work.

This differentiation into three categories accomplishes three important results: 1) it lays out for the commander the lanes in which he can expect expert advice on religion from the Chaplain; 2) it empowers the Chaplain to make important contributions to the commander's decision-making process; 3) it allows for the delineation of boundaries across which the Chaplain cannot go without jeopardizing his

noncombatant status. Tasks associated with the advisement capability are introduced in OPNAVINST 1730.1E.

Essential Advice

Essential advice is based on the Chaplain's unique combination of knowledge, skill, attitude, and authorities. It is delivered to individuals for their benefit. It includes advice on matters of right and wrong, moral and ethical decision-making, and relating to others (to include marriage, friendship, and being part of a crew). Depending on the needs of the individual seeking advice, essential advice can include faith-specific counseling, mentoring, and spiritual direction based on theologically derived truths. Advice to individuals is based on the trust gained by the shared experience of military service, characterized by confidentiality and mutual respect, and designed to develop and strengthen core values and personal responsibility in people whether or not they profess a particular faith background. Essential advice is an integral part of what the commander is looking for when asking the Chaplain to take care of his or her people.

Chaplains explain confidentiality protections to those whom they advise individually during the initial meeting, and remind them of those protections whenever relevant. Chaplains advise under their authority as Chaplains. Other credentials do not replace the authorities so established. Other certifications, licenses, or other authorities may inform a Chaplain's delivery of religious ministry, but the standard for accountability is that established in the relevant OPNAV, Fleet, and Force instructions and described in this publication.

Rooms where scheduled individual advisement takes place, per OPNAVINST 1730.1E, shall have a door with a window. If not, the door should be kept open. Scheduled appointments for individual advisement occur only in an officially designated location such as a Chaplain's office, complete with safeguards. Where available, an RP is in physical proximity during scheduled meetings with individuals, close enough and situated to hear should anyone call out. Precautions are taken to maintain privacy while ensuring the dignity of both counselee and counselor. The Chaplain uses professional judgment at all times to maintain appropriate distance when delivering advice to an individual. Case notes are not required or encouraged. If Chaplains use personal notes in support of advisement, those notes should be kept securely (preferably protected by double lock) and destroyed when no longer needed per SECNAVINST 1730.9. Frequency and duration of advisement are at the discretion of the Chaplain and the individual based on the need, the nature of the identified issues, mission and training requirements, and supportability. Chaplains, acknowledging the limits of their knowledge, skills, and tools, are prepared to make the appropriate referrals when necessary.

Executive Advisement

The Chaplain is a student of the interpersonal dynamics of a command, and offers advice to the commander and the chain of command regarding those dynamics. The subject matter might begin with the CRP, but extends beyond it to include all issues which impact the life of the people who make up the command including tone-of-the-force matters, disciplinary matters, and hardship separations, to name but a few.

Commanders Empower Chaplains to Give Relevant Advice

Commanders empower Chaplains to strengthen the chain of command by ensuring that the Chaplains have full access to the chain of command. Access to the commander, the executive officer, the senior enlisted advisor, and leaders throughout the command is key to the Chaplain's effectiveness. In addition to providing access, the commander communicates to the command that the Chaplain's role as an advisor is valuable to the good order and discipline of the command. The commander does this through a number

of actions. The commander mentors the Chaplain so that the Chaplain has the requisite understanding of the command to tailor ministry efforts appropriately. The commander and the Chaplain collaborate on the development of the CRP. In scheduling and operational planning, the commander emphasizes the importance of CRP events.

Chaplains Support Commanders and the Chain of Command

The Chaplain supports the chain of command and the commander by offering honest assessments of command actions and decisions and their effects on the Sailors and their families. The Chaplain's perspective is useful, and sometimes vital, to the commander when making decisions that impact the crew and their families; for example in giving advice to ensure that decisions on humanitarian, moral, disciplinary, scheduling, and other important matters are made consistently and fairly. The Chaplain can help the commander weigh the moral and ethical implications of numerous decisions affecting the Sailors and their families. Such advisement can be an asset to leaders up and down the chain of command. Division officers, leading petty officers, and all leaders can use the Chaplain as a sounding board for personnel decisions.

Respectful and Honest Advice

Chaplains are not afraid to speak respectfully and truthfully, even at the risk of jeopardizing their relationship with the commander and the chain of command. It takes sound professional judgment to know when it is necessary to provide the commander with alternative advice that might be unpopular. As rare as these occasions might be the Chaplain must be prepared to offer frank and honest advice and do so within the bounds of military decorum. The Chaplain cannot act in such a way as to undermine the authority of the commander. If the concerns of the Chaplain are serious enough, and the matter under advisement is not addressed to the Chaplain's satisfaction, then the Chaplain has access to the senior supervisory Chaplain, who can offer advice and support in determining the proper course of action.

Deck Plate Point of View

The Chaplain is approachable in a way that is unique compared to the rest of the official command structure. As one who respects everyone's humanity and is enjoined to maintain confidentiality, the Chaplain may hear points of view unlikely to be expressed to other command representatives. In the execution of deckplate ministry, the Chaplain, as a keen observer of humanity, is able to gain insight into the workings of the various sections of the command, identifying sources of interpersonal cooperation and friction. The Chaplain can offer advice directly to the individuals involved as to how to overcome friction and establish more harmonious working relationships. Thus the command gains the benefit of advice given from this unique perspective.

Advice at Captain's Mast

In many cases, the Chaplain is present at Captain's Mast, the exercise of the commander's non-judicial punishment authority in the Navy. Commanders utilize the Chaplain as a source of advice regarding the disciplinary action to be taken (essential and executive advice). Often, the Chaplain can offer insight as to the context of the case, while never divulging confidential communications. More importantly, the administration of justice is a challenging and difficult responsibility for the commander, and the Chaplain can serve as a valuable sounding board. In a highly disciplined and cohesive organization which at the same time values diversity, the Chaplain can help advocate for Sailors from culturally or religiously diverse groups. The commander is best served when the Chaplain offers an honest but dispassionate assessment, especially with regard to those who are in trouble. When a team has determined that an individual is not a "team player," there can be a tendency to shun that individual. Lest Sailors be given up on too soon, the Chaplain can play the role of advocate.

Moral and Ethical Advisement

Regulatory authority for the Chaplain's role as moral and ethical advisor exists in DOD, DON, and OPNAV policy. Moral authority derives from each Chaplain's endorsement as a representative of one of the Nation's ROs and the calling to serve in a ministerial capacity. Advisement is in many instances a relational process. While many currents are in play, Chaplains are expected to navigate those currents to deliver essential advice to individuals and executive advice to the chain of command. That navigation is facilitated by: 1) thorough understanding of the institutional processes, regulations, and authorities; 2) established and well-cultivated relationships with shipmates and the chain of command; and 3) the moral courage to deliver sound advice. While circumstances may require that different procedures be followed, some guidelines for delivering professional advice:

- Initiate a dialogue with the person whose behavior is at issue
- Seek to solve the problem at the lowest possible level
- Be aware of the emotional components of the situation
- By regulations, personnel are responsible for discrete acts; do not be distracted or sidetracked by larger concerns
- Seek advice from other professionals
- A written record should exist to document official advice given to the chain of command regarding moral and ethical issues (emails, memos, etc.)

Advice on Command Events

In the case of changes of command, retirements, history/heritage events, and some memorial observances, consultation with the command with regard to their purpose, audience, and expectations is part of advisement. Chaplains help commanders determine the nature of the events to be supported.

Humanitarian Reassignment and Hardship Discharges

Circumstances may arise in the lives of naval personnel which may require application for a humanitarian reassignment. Information on humanitarian reassignment is found in MILPERSMAN 1300-500.

Information on hardship discharge is found in MILPERSMAN 1910-110. The Chaplain advises Sailors, families, and the chain of command as to the merits of such courses of action in individual cases. They help in the evaluation of circumstances and make recommendations to the command.

Conscientious Objection Applications

MILPERSMAN 1900-020 Convenience of the Government Separation Based on Conscientious Objection articulates Navy policy on the subject and describes the process by which claims are evaluated for action. The burden of proof for claims of conscientious objection lies with the applicant. The Chaplain's role is to assess the sincerity of beliefs and consistency of their use in life. Section 10 of the MILPERSMAN article states in part:

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 the rationale for the conclusion.... Both interviewing officers [the Chaplain and the psychologist] will provide their personal impressions of the applicant, such as demeanor and manner in which they answer questions. Consideration should be given to all background information and any outward manifestations, which tend to support or rebut the applicant's claim.

During the Chaplain's interaction with an applicant for conscientious objection status, the normal confidentiality between a Sailor and a Chaplain does not exist, per SECNAVINST 1730.9. The disclosure of this fact is the first step in any conscientious objector interview. The Chaplain must be familiar with the primary and relevant factors described thoroughly in MILPERSMAN 1900-020. It is important that the Chaplain understand that the role is not to evaluate the correctness of belief, but rather the integrity and consistency of the beliefs. It is not necessary that the belief conform to the Chaplain's

understanding of the official position of the applicant's RO or philosophical school of thought. Section 6.a.(6)(c) of MILPERSMAN 1900-020 is particularly significant in the Chaplain's evaluation, as it discusses the nuances involved in evaluating the relationship between the individual's beliefs and those of the organization with which he claims affinity. MILPERSMAN 1900-020 contains a list of relevant factors which the Chaplain should discuss with the applicant. It is appropriate to ask questions the answers to which will establish the sincerity of belief of the applicant. The Chaplain reviews the entire file in order to knowledgeably comment on the credibility of persons supporting the claim. The Chaplain is required to provide a report on the interview, identifying the points salient to the evaluation of the application. Sections 5 and 6 of MILPERSMAN 1900-020 apply.

Executive Advice at Higher Echelons

As described in OPNAVINST 1730.1E, at the strategic and operational levels, senior supervisory Chaplains advise commanders on the organization and delivery of religious ministry. They assist commanders in balancing the needs of the mission with the human needs of Sailors and families. They develop and administer the reporting regimes which provide the data necessary to offer meaningful advice to commanders at all echelons. They advise commanders as to best practices in religious ministry. They inform commanders as to community expectations and standards of conduct for religious ministry personnel. They articulate to commanders and chains of command the standards for religious ministry codified in policy and described in doctrine. They make the case to commanders regarding the meaning of Professional Naval Chaplaincy (PNC), the content of the RMT toolkit, and the proper shape of CRPs in their domains of expertise. It is at this level, within the stated limitations, that senior Chaplains with proper training and experience may be called upon to interact with local foreign religious leaders. They do so at the behest of the commander only, with careful regard for their noncombatant status, and having advised the commander as to the implications of their use in such an activity.

Liaison and Advisement

Chaplain liaison activities in support of essential advice are usually limited. Examples of such liaison include coordination with other helping agents on behalf of individuals. The bulk of the Chaplain's liaison activities take place in support of executive advisement. It is here that Chaplains coordinate the various programs available to the command, engage with helping agencies, support organizations, ROs and others in support of the CRP.

External Advisement

An aspect of the CHC advisement capability which has gained greater attention in the last decade is that of advice to the command with regard to the impact of religion in the operational area on military operations (external advice). This function is identified in DoD Directive 1304.19, *Appointment of Chaplains for the Military Services*. In it, Chaplains are identified "as the principal advisors to commanders for all issues regarding the impact of religion on military operations." The interaction of U.S. forces with cultures strongly influenced by religion has necessitated a greater degree of understanding on the part of commanders and all U.S. personnel with regard to cultural and religious diversity. Enhanced understanding of religion and culture, to include the sensitivities and perspectives of allies and adversaries, has become an operational necessity. Chaplains can offer a perspective "on the religious and humanitarian aspects of command operations" (SECNAVINST 1730.10, p 3). That said there are important limitations on external advice, especially where the laws of armed conflict are in effect. The DON was the first military service to articulate in policy the boundaries of this form of advisement, and its associated liaison activities. In situations where the laws of armed conflict apply, and pursuant to DON regulations, Chaplains may only be used to accomplish their religious support functions. The responsibilities and boundaries of commanders and Chaplains are clearly articulated in Navy

Regulation 1063 and SECNAVINST 1730.10, which acknowledge the command's need for external advisement and the need to preserve the Chaplain's noncombatant status.

Navy Regulation 1063. Detail of Persons Performing Medical or Religious Services. While assigned to a combat area during a period of armed conflict, members of Medical, Dental, Chaplain, Medical service, Nurse or Hospital Corps and Dental Technicians shall be detailed or permitted to perform only such duties as are related to medical, dental or religious service and the administration of medical, dental or religious units and establishments. This restriction is necessary to protect the noncombatant status of these personnel under the Geneva Conventions of August 12, 1949.

Religious Estimates: Resources

- CIA world fact book <https://www.cia.gov/library/publications/the-world-factbook/>
- Asia Pacific Center for Security Studies <http://www.apcss.org/>
- East West Center <http://www.eastwestcenter.org/publications/>
- National Bureau of Asia Research <http://www.nbr.org/Publications/>
- Army War College Strategic Studies Institute
<http://www.strategicstudiesinstitute.army.mil/pubs/year.cfm>
- World Bank Country & Regional Reports <http://www.worldbank.org/en/country>
- Naval War College <http://www.usnwc.edu/Publications.aspx>
- Combined Arm Research Library <http://usacac.army.mil/cac2/cgsc/carl/>
- Military Education Research Library Network <http://ndu.libguides.com/merln>

External Liaison: Foreign Religious Leader Engagement During Armed Conflict

Sending the Chaplain out to interact with the local populace during a time of armed conflict requires the commander to place those people under the spiritual care of the Chaplain he sends to engage them. As JP 1-05 states: "Commanders should be aware that authorizing Chaplains to minister to foreign nationals also allows the Chaplains to have confidential communications during the ministry." The commander should not leverage the Chaplain's religious leader status in such a way as to violate the Chaplain's noncombatant status, for example, in order to collect intelligence. The use to which a Chaplain's after action information is put impacts the Chaplain's noncombatant status. JP 1-05 identifies some parameters for Chaplain liaison in support of military engagement as follows:

- (a) Do not conduct Chaplain liaison unless directed by the commander and in concert with strategic intent.
- (b) Do not compromise noncombatant status.
- (c) Do not function as intelligence collector.
- (d) Do not engage in manipulation and/or deception operations.
- (e) Do not take the lead in formal negotiations for command outcomes.
- (f) Do not identify targets for combat operations.
- (g) Commanders should be aware that authorizing Chaplains to minister to foreign nationals may also allow the foreign national status under SECNAVINST 1730.9 with regard to confidential communications.
- (h) Chaplains should coordinate Chaplain liaison with other staff and nonstaff agencies of the command.

Given their noncombatant status, Chaplains do not participate in Military Information Support Operations or Information Operations (see JP 1-05).

130 LESSONS LEARNED

OPNAVINST 3500 series.

The Navy Lessons Learned Information System (NLLIS) is the Navy's process for the collection and dissemination of all significant Lessons Learned (LLs), summary reports, and port visit reports (PVRs) from maritime operations. It is part of the Joint Lessons Learned Information System (JLLIS). This feedback includes lessons that identify problem areas, issues, or requirements, and suggested corrections to those deficiencies. Lessons may contain pertinent information concerning doctrine, tactics, techniques, and procedures (TTP), and systems, or comment on general documents or processes. Lessons may address the creation, update, or cancellation of existing doctrine, policy, organization, training, education, equipment, or systems.

NLLIS provides information that applies directly to fleet operations including tactical or system deficiencies, system performance, and observations that others have found beneficial to conducting operations and exercises. The overall purpose of the system is to provide the Navy with an efficient means of identifying tactical and system deficiencies, tracking the resolution of these deficiencies, and propagating proven solutions to the fleet. Thus, a commander who encounters a problem during an operation can search the database to determine if it has happened in the past and how it was resolved.

The Navy Lessons Learned Database (NLLDB) contains over 80,000 lessons classified up to and including Secret. The database also allows storage of various items such as post deployment briefs (PDB), articles, reports, etc in its consolidated document repository (CDR).

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 at the details of the event. Submissions should reflect "value added" to existing policy, doctrine, TTP, organization, training, education, systems, or equipment. To qualify, a submission to the NLLDB must meet one or more of the following criteria:

1. Provide an innovative technique or procedure that successfully accomplishes the task.
2. Identify problem areas, issues or requirements, and, if known, recommend solutions.
3. Contribute new information on existing or experimental TTP, policy, or doctrine.
4. Provide information of interest in planning, execution, application, or employment of an organization, system, process, or procedure (e.g., theater operating directives, pre-deployment preparation requirements, scheduling considerations, procedure/system checklists, port visits, or canal transit preparation, etc.).

Note: Lessons that reveal shortcomings in existing doctrine or TTP are the most valuable to the fleet. Simply restating or paraphrasing existing doctrine, TTP, etc., does not qualify as appropriate and bona fide lessons learned.

How to Register

First time users must register prior to accessing the NLLIS. A Government-issued Common Access Card (CAC) is required for NIPRNET access.

1. NIPRNET: <https://www.jllis.mil/NAVY>
SECRET Internet Protocol Router Network: <http://www.jllis.smil.mil/NAVY>
2. Select the Register button.
3. Complete all required fields. When you are finished, click on the blue "Register" button.
4. Select the Login button.

How to Add an Observation

Observations are submitted from each NLLIS organizational page by selecting the "ADD OBSERVATION" tab on the main menu. Any user can add an observation to the NLLIS. Fill out all fields on the form as completely as possible when submitting an observation. The fields on the form include Topic/Issue Title, Observation, Discussion, Recommendation, Implications, Comments, Event Description, etc. Complete each tab, i.e., Header, Observation, Discussion, etc. To submit the lesson, select the "Save and Continue" button or "Save and Submit Another Observation" button."

How to Search

There are three ways to search the NLLIS:

1. Search Navy Observations and Recommendations (O&R). This feature is available from the NLLIS home-page and from each participating organization page, allowing the user to search all Navy O&R records.
2. Joint Search. The Joint search gives the user options to search Navy only or to include other services and joint commands equipped with JLLIS. This option uses the Autonomy IDOL search engine, equipped with advanced search technologies.
3. Search Port Visit Reports (PVRs). This feature is available from within the Fleet or Command you have selected and searches across organizations as selected. Go to Port Visit Reports and then to Search PVRs. Selecting the "Find" button to yield the filtered results, while the reset button returns unfiltered results. Be sure to select a Status, i.e., Draft, Active, Hold, etc. Select All for an all inclusive search.

How to get Fast Information Processing

Submit Request for Information (RFI). The "RFI > Submit RFI" feature, on the main menu, prompts the Navy Lessons Learned Team to expedite research, analyze, and bundling of the requested information within our database.

Community of Practice (COP). COP provides information and lessons to help assess events as they occur. A wealth of pertinent information on events can be reviewed such as Humanitarian Assistance and Disaster Relief, Theater Security Cooperation, Arctic Operations, Decommissioning, etc.

Consolidated Depository Library (CDR). The Consolidated Data Repository is the Electronic Library for non-structured data. (i.e. any file that is not an O&R or PVR or attached to an O&R or PVR). This allows the storage of Post Deployment Briefs (PDBs) and other large documents. Documents can be pulled and reviewed from this electronic library.

Daily Digest. The Daily Digest allows the user to subscribe to topics and receive email notifications. Define up to 10 topics of interest and receive automatic email notifications when new information regarding these topics becomes available.

NLLIS Feedback

Users can provide feedback to improve service to the Fleet. Select the “Contact Us > Feedback” tab on the main menu bar. Select the “Submit” button when finished filling out the feedback form.

Quick Start User Guide

Once logged on, just click on the quick start user’s guide for more detailed information on how to use NLLIS.

200 INDEPENDENT DEPLOYERS (ADVANCED PHASE)

Independent deployers do not have a typical integrated phase. Instead, they may join other independent deployers in an independent deployer certification exercise which could also be part of a large Fleet exercise. During this time they receive training concerning in-chop, AOR general knowledge, POCs in theaters, familiarization with secure communications, Collaboration At Sea Web sites, ministry with Coalition Forces, limitations of ministry with some partners, and COMREL guidance, from the Fleet Training Chaplain or C3F Chaplain. Of particular importance for independent deployers without RMTs aboard are the religious needs assessment and training of lay leaders. Also of great importance is preparation of plans for bringing Chaplains aboard to meet religious needs and hold Chaplain call during deployment, and familiarity with procedures and development of SOPs for making requests of the cognizant Numbered Fleet and co-located ships with RMTs embarked for additional support, especially around major holidays.

Fleet Trainers

The USFF Fleet training chaplain and C3F Fleet Chaplain are responsible for articulating in fleet regulations the religious ministry requirements unique to deploying naval formations and units engaged in independent steaming. The USFF Fleet Training Chaplain and the C3F Chaplain train and certify units for religious ministry requirements in the integrated or advanced phases of the OFRP, routing reports to USFF and CPF respectively. They train CVN and LHD senior Chaplains for their additional duties as Strike Group or ARG Chaplains. They evaluate training processes based on reports provided by CSG, ARG, and independent deployer Chaplains.

Training Topics

Advanced training addresses the possible scenarios and rapidly developing contingencies to which religious ministry might be called to respond throughout the AORs in which they will operate while deployed. Anti-piracy actions, non-combatant evacuation, humanitarian and civic assistance, disaster response, and other such mission sets are analyzed to determine how the RMT will alter the delivery of ministry to address unique aspects of these situations. RMTs are trained to discern the levels of ministry to which various categories of individuals are entitled (for example, suspected pirates, other types of detainees, affected country nationals, etc.). The Fleet Training Chaplain and C3F Chaplain evaluate RMTs for group level knowledge, skill, and attitudes on group level requirements such as: group level policy and plans, coordination of resources and assets to meet religious requirements, methods for contacting Fleet RMTs, required reports and procedures while in the various AORs. Fleet Training Chaplain and C3F RMT monitor ministry until out-chop.

High Numbered Fleets

The FOURTH, FIFTH, SIXTH, and SEVENTH Fleet Chaplains coordinate religious ministry in their commander's Area of Operations (AO). When the THIRD Fleet commander serves as a component, the THIRD Fleet Chaplain reflects that role in his duties as well. While standards for religious ministry at the unit level are established by the Force commanders of which the units are a part, cooperative religious ministry among units, CSGs, ARGs, independent deployers is coordinated by the fleets. Due to the often disaggregated nature of operations, cooperation and support across task forces and between Group and unit RMTs is essential. Through various electronic means, component Chaplains publish information on procedures for the conduct of ministry while in the AO. Fragmentary orders describe procedures for reporting and other aspects of religious ministry coordination. RMTs become familiar with that material through the basic and integrated or advanced training processes. The religious ministry appendix to an annex of the operations order of the fleet contains important information on the organization of religious

ministry delivery in the AOR. This material includes descriptions for specific contingencies and how they are handled. Collaboration at Sea sites established by the fleets include information valuable to the delivery of religious ministry while in the AO. Independently deploying ships' RMTs should be familiar with all the material available on the Fleet's CAS site. Numbered Fleet Chaplains consult and coordinate with their associated Combined Task Force commander to determine religious ministry training and certification for forward deployed naval forces in their AO. They ensure that identified religious ministry requirements are included as inputs to the Fleet's Annual Training Requirements message.

Cooperative Ministry

Commanders of units with Chaplains, as practical, make their Chaplains available to provide religious ministry to other units in vicinity to ensure all deployed personnel have access to Chaplain services. Commanders of units without Chaplains, as practical, request religious services from units in the vicinity with embarked Chaplains. Commands obtain counseling and support services of RMTs, especially for deployed personnel serving in times of crisis, combat, or other acutely stressful situations. Whenever possible, Chaplains are made available to minister to human casualties and to assist units sustaining human casualties, especially when loss of life has occurred. Component Chaplains coordinate such efforts. OPNAVINST 1730.1E requires, and contains examples of, cooperative ministry.

Meeting Seasonal Religious Requirements

DON policy is to accommodate religious requirements even though such accommodation cannot be guaranteed at all times. Particular consideration is given to personnel who desire to observe significant holy days of their faith. MILPERSMAN 1731 pertains. Joint policy is that the services' manning, personnel, training, and equipping authorities (in the Navy, the Forces) normally retain responsibility for unit religious ministry standards. Supporting emergent requirements, such as a short-notice surge or the unplanned absence of a Jewish, Catholic, Muslim, or Orthodox Christian Chaplain during their respective special holy days, may require coordination with the Numbered Fleet. If support is not available from the Numbered Fleet, the Force requests support from USFF or CPF. Forces set the standards for service, identify, plan for, and fund projected holy day Chaplain support for deploying units. Numbered Fleet Chaplains provide coordination for the most effective use of scarce religious ministry resources in the AOR per OPNAVINST 1730.1E. Numbered Fleets, when requested, identify projected holy day Chaplain support shortfalls for deploying CSGs or ARGs based on Force standards of service, and either identify locally available resources to share, or request support from CPF or USFF. USFF and CPF coordinate with the cognizant Numbered Fleet for reception and movement. Ad hoc attempts to arrange seasonal faith-specific or other Chaplain support yield inconsistent results. Such inconsistency reduces the effectiveness of planning and the efficiency of execution, and may give the appearance of inequity. Per MILPERSMAN Article 1320-314, TEMADD is defined as travel (one journey) away from the permanent duty station to one or more places and return as normally directed in the TEMADD orders. TEMADD is an appropriate mechanism for processing seasonal faith-specific and other temporary Chaplain support requests. It ensures proper command visibility and creates an official record of the steps taken to meet the need. Commands seeking seasonal faith-specific or other temporary Chaplain support shall submit a TEMADD Assist Request via naval message in the format used in their Force with the appropriate security classification markings. The request shall be sent to the TYCOM (via the ISIC as appropriate). If the TYCOM cannot meet the request it will forward the request to PACFLT or USFF RMTs for assistance.

Reports

In addition to after action reports for COMRELS, component Chaplains require after action reports for cross-deck ministry activities. They normally provide standard formats for such reports. If Forces require ministry reports, the components often request to be copied on them. Finally, component

Chaplains expect after action reports from units as they out-chop. Such reports are coordinated through the CSG or ARG Chaplains. The Navy Lessons Learned System follows a specific protocol, described above.

Coalition and Allied Forces

Per OPNAVINST 1730.1E, uniformed Chaplains of the Military Departments are the only Chaplains authorized to deliver religious ministry in CRPs. Chaplains from foreign militaries may deliver religious ministry in CRPs only when invited by the commander. Commanders shall seek approval from the Chief of Chaplains to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Commanders are not required to seek approval for invitations in emergency situations. Of primary concern when working with Allied or Coalition forces is to determine the proper extent of possible cooperative action on a case-by-case basis. Various Allied and Coalition partners have greatly divergent understandings of Chaplaincy. Combatant status, political roles, and understandings of pluralism may all differ greatly. To assume congruity is extremely unwise and can lead to great embarrassment and misunderstanding. Commander-to-commander requests for the provision of faith-specific religious services are acceptable with the following caveats. Truthful and accurate advertising of the nature of the event is essential. Tasking for religious ministry across command lines by Chaplains is not permitted without commander coordination. Points of deviation in policy, doctrine, and procedures must be taken into account. All such arrangements are temporary. For additional information, see JP 1-05 *Religious Affairs in the Joint Environment*.

300 EXERCISES

Exercises are delivered by the training RMT.

400 SUPERVISION/COORDINATION: ARG, ESG, SAG, CSG

When an ARG is constituted, the senior chaplain on the LHD has additional duty as the ARG chaplain. In that capacity, he coordinates ministry throughout the ARG. At the direction of the Commander, Amphibious Task Force (CATF), after consultation of the Commander Landing Force (CLF), such coordination involves both Navy and Marine Corps religious ministry assets. While onboard, the relationship between the ARG Chaplain and the command chaplain for the embarked Marine unit mirrors the supported-supporting relationship that exists between the CATF and the CLF. That is, the Command Element Chaplain for the embarked Marine Expeditionary Brigade (MEB) and/or Marine Expeditionary Unit (MEU) is in a supporting role for shipboard religious programs while embarked. Similarly the ARG Chaplain is in a supporting role for MAGTF operational ministry ashore. The collaborative, supported-supporting relationship establishes clear priorities in operational ministry afloat and ashore. The embarked Marine unit (hereafter MEU) chaplain and the ARG chaplain support one another in an atmosphere of mutual collaboration and collegiality. In this supported-supporting relationship, it is understood that the ARG and MEU chaplains will coordinate their activities with their respective commanders who retain ultimate supervisory responsibility for their chaplain. Chaplains balance their efforts to deliver quality ministry to the personnel of their own command while enhancing the CRP of the ARG and MEU through cooperative ministry.

Religious Needs Assessment

Early coordination during the OFRP is important in order to establish the patterns for constructive interaction which facilitate quality ministry. When directed by the CATF after consultation with the CLF, the religious needs of ARG and MEU personnel should be viewed as a whole, in order to determine the best utilization of personnel and other ministry resources. Perhaps the most important decision facing the CATF and CLF with regard to ministry is the placement of RMTs among the ships of the ARG. The religious needs of all ARG and MEU personnel are considered, particularly in light of anticipated unit employment. The ARG and MEU Chaplains advise their commanders appropriately in order to avoid parochial conflict and maximize the effective delivery of religious ministry throughout the ARG and MEU. Close collaboration between the ARG and MEU Chaplains is the keystone of successful ministry while Marines are embarked. Disaggregated operations make the decision as to placement of the RMTs all the more significant. If one of the ships of the ARG will not have regular access to ministry without an embarked RMT, that factor should weigh heavily in the allocation of RMTs to the ships of the ARG.

Memorandum of Understanding

Prior to embarkation, the CLF and the CATF commanders sign a Memorandum of Understanding (MOU) which defines the specifics of religious ministry collaboration between the ARG and MEU RMTs. It reflects the specific circumstances faced by the ARG and MEU on a given deployment. The ARG and MEU command Chaplains advise their commanders on the content of the MOU in order to anticipate possible points of friction and maximize the effectiveness of the CRP. Such issues as responsibility for spaces and tasks, placement of RMTs, Sunday activities of Chaplains, in-port and underway watch bill participation, manning of the Library Multimedia Resource Center, coordination of COMREs, use of scarce religious ministry personnel assets (to include cross-decking), protocols for handling service member counseling requests from all units, and promotion of the CRP are discussed in the MOU. Another issue on which the CLF and CATF are advised is the occurrence of major religious observances while on deployment, whether or not to request faith-specific assistance, and plans for how to use scarce religious ministry resources accordingly.

Worship and Command Religious Program Events

The CRP of the ARG and MEU is most effective when viewed as a whole. While each Chaplain is responsible to their commander for the implementation of the commander's program, at sea MEU RMTs normally support the shipboard CRP. However, this supported-supporting relationship in no way prevents an RMT from providing religious ministry events to meet their unit's specific needs. This is done in coordination with the ARG and MEU Chaplains. For worship services, the ship Chaplains are supported by the MEU Chaplains. For scripture studies and religion classes, based on faith group, the Chaplains mutually support one another. The RPs mutually support the worship schedule and other CRP events on a rotational basis. The CATF, advised by the ARG Chaplain, has final approval for all CRP events which occur aboard the ships of the ARG. The ARG Chaplain, in coordination with the MEU Chaplain, manages the CRP, to include scheduling and resource management. Tasking of RPs and other CRP personnel must be approved by their cognizant command Chaplain in advance.

Chapel Spaces

The ARG RMT is responsible for chapel spaces. The chapel's primary purpose is to provide space for religious ministry events. All requests for use of the space are coordinated through the ARG RPs. MEU personnel seeking use of the chapel space make the request through the MEU RMT. The MEU RMT then coordinates with the ARG RMT.

Evening Prayer

The ship's Chaplain usually coordinates evening prayer on behalf of the ship's commander. When a Chaplain who is not part of the ship's company is aboard, the ship's commander may invite him to participate. Such participation is a privilege, not a right.

Community Relations Projects

The driving factor in COMREL coordination is the SOP established by the Component Commander, as communicated by his Chaplain, regarding the nesting of COMRELS in the TSCP. For purposes of accountability, COMRELS are coordinated by the ARG Chaplain, based on Force standards and on the guidance from the commander of the Fleet in whose AOR the COMREL is taking place. The ARG Chaplain is responsible for the scheduling, coordination, and subsequent reporting on COMRELS executed by personnel in any way associated with the ARG, including MEU personnel. All transportation, food, and equipment requirements are coordinated by the ARG RMT. Volunteer participation is tracked by the ARG RMT, supported by the MEU RMTs. Volunteer opportunities are managed so that they are equitably divided between Sailors and Marines. The after action report is routed to the appropriate Numbered Fleet Chaplains via the ARG and MEU Chaplains.

United Through Reading

United Through Reading is sometimes assigned to RMTs as a collateral duty. When so assigned, it is managed by each RMT for its respective personnel (ARG RMT for the Sailors of the ARG and MEU RMT for the Marines and Sailors of the MEU). The senior ARG and MEU RPs normally coordinate the use of resources and space via posted weekly schedules.

Reports

Reporting requirements are generated by the various Numbered Fleets. Unit RMTs contribute to the reports provided by the ARG and MEU Chaplains to the Numbered Fleet Chaplains as requested and in a timely fashion. Weekly reports are routed through the ARG Chaplain. All correspondence of an official nature between RMTs of the ARG and MEU courtesy copy both the ARG and MEU Chaplains. After action reports for COMRELS are routed through the ARG Chaplain, with a courtesy copy to the MEU Chaplain. When RMTs participate in exercises or operations, the after action reports are routed to the

appropriate senior Chaplain with a courtesy copy to the other senior Chaplain. Reports to the cognizant Numbered Fleet Chaplain and the ARG commander are routed through the ARG Chaplain with a courtesy copy to the MEU Chaplain. Reports to the CLF and the MEF Chaplain are routed through the MEU Chaplain with a courtesy copy to the ARG Chaplain. The report routing described here only applies to Marine RMTs while they are embarked. Lessons Learned follow specific procedures delineated in appendix H of NWPI-05. The ARG Chaplain coordinates preparation of a brief evaluating religious ministry efforts during the deployment, as well as the usefulness of pre-deployment training, to a template provided by the Fleet or C3F Training Chaplains.

Force and Fleet Supervision

Active and continuous leadership by the Surface Force Chaplain includes communicating to the RMTs and their commanders the standard for ministry, the training requirements, and the process for religious ministry certification of the command in the unit phase. The USFF Fleet Training Chaplain or THIRD Fleet RMT then work with the RMTs and commanders of the ships which will constitute the ARG, preparing them for successful integrated operations and ministry. Certification of the ARG for religious ministry takes place after successful completion of the fleet training regime by the combined RMT of the ARG.

Disaggregated Operations

Due to operational requirements, units which deploy as part of a strike group or ready group may spend extended periods away from the rest of the group. In addition to delivering a robust CRP, RMTs look for opportunities to cross-deck Chaplains from other faith groups. Researching the availability of such opportunities, as well as the availability of additional resources in the ports where the vessel will call, are of even greater emphasis for a unit operating away from the Group. In order to enhance their lay leader programs, commanders without embarked RMTs must have plans in place for seeking religious ministry support from the cognizant Numbered Fleets or any co-located ships during the deployment. They should also be advised regarding the availability of support at the ports they will visit. These are two avenues by which religious needs can be met and a Chaplain's call arranged.

APPENDIX A COMMAND RELIGIOUS NEEDS ASSESSMENT

Command Religious Needs Assessment

Send

Instructions: Please carefully read and answer the assessment questions below. Upon completion press the "Send" button to return your results to the Chaplain's office. *Note:* your answers will be kept in the strictest confidence.

Purpose: Department of the Navy policy states that commanding officers shall provide command religious programs (CRPs) in support of the religious needs for members of the naval service, eligible family members, and other authorized personnel. This Needs Assessment will assist in the maintenance of this command's Religious Program. Thank you for your cooperation.

Last Name:		
First Name:		
Cell:		
Email:		
Department:		Division:
PRD:		EAOS:

My Interests

<input type="checkbox"/> Community volunteer activities	<input type="checkbox"/> Lay leader training for my faith group
<input type="checkbox"/> Marriage enrichment retreats	<input type="checkbox"/> Volunteer to help local schools
<input type="checkbox"/> Personal growth retreats	<input type="checkbox"/> Inspirational email
<input type="checkbox"/> Marriage preparation counseling	<input type="checkbox"/> Involvement in chapel service music
<input type="checkbox"/> Obtain Chaplain counseling	<input type="checkbox"/> After hours activities (faith group related)
<input type="checkbox"/> Parenting classes	<input type="checkbox"/> Chapel activities for children

My Needs

<input type="checkbox"/> Copy of my scriptures
<input type="checkbox"/> Spiritual counseling
<input type="checkbox"/> Stress counseling
<input type="checkbox"/> Marital counseling
<input type="checkbox"/> My faith requires special diet
<input type="checkbox"/> Special worship days
<input type="checkbox"/> I request prayer

Other interests or question(s):

My Information

<input type="checkbox"/> I am married
<input type="checkbox"/> I have children (#: _____)
<input type="checkbox"/> Spiritually active before Navy
<input type="checkbox"/> Spiritually active now
<input type="checkbox"/> I have served as an IA

My Faith Group:

<input type="checkbox"/> African Methodist Episcopal	<input type="checkbox"/> Bible Fellowship	<input type="checkbox"/> Evangel. Presbyterian	<input type="checkbox"/> Pentecostal Holiness
<input type="checkbox"/> African Methodist Epis. Zion	<input type="checkbox"/> Buddhist	<input type="checkbox"/> Foursquare Gospel	<input type="checkbox"/> Presbyterian (U.S.A.)
<input type="checkbox"/> Alliance of Baptists	<input type="checkbox"/> Christian/Missionary Alliance	<input type="checkbox"/> Greek Orthodox	<input type="checkbox"/> Presbyterian Ch. America
<input type="checkbox"/> Apostolic Faith	<input type="checkbox"/> Christian Ch. Disciples of Chr.	<input type="checkbox"/> Islam	<input type="checkbox"/> Reform Judaism
<input type="checkbox"/> Armenian Evangelical	<input type="checkbox"/> Christian Methodist Episcopal	<input type="checkbox"/> Jewish	<input type="checkbox"/> Reformed Ch. in America
<input type="checkbox"/> Association of Full Gospel	<input type="checkbox"/> Church of Christ	<input type="checkbox"/> Anglican	<input type="checkbox"/> Religious Soc. of Friends
<input type="checkbox"/> Assembly of God	<input type="checkbox"/> Church of God	<input type="checkbox"/> Lutheran	<input type="checkbox"/> Roman Catholic
<input type="checkbox"/> American Baptist	<input type="checkbox"/> Church of God in Christ	<input type="checkbox"/> Lutheran Missouri Synod	<input type="checkbox"/> Russian Orthodox
<input type="checkbox"/> Anglican Catholic	<input type="checkbox"/> Church of the Brethren	<input type="checkbox"/> Methodist	<input type="checkbox"/> Seventh Day Adventists
<input type="checkbox"/> Anglican (Episcopalian)	<input type="checkbox"/> Congregational Christian	<input type="checkbox"/> Nat. Assoc. Cong. Christian	<input type="checkbox"/> Southern Baptist
<input type="checkbox"/> Apostolic Church of God	<input type="checkbox"/> Congregational Methodist	<input type="checkbox"/> National Baptist, U.S.A.	<input type="checkbox"/> Latter-Day Saints
<input type="checkbox"/> Armenian Evangelical Union	<input type="checkbox"/> Conserv. Cong. Christian Conf.	<input type="checkbox"/> Nazarene	<input type="checkbox"/> Spirit-filled Churches
<input type="checkbox"/> Assoc. Reformed Presbyterian	<input type="checkbox"/> Coop. Baptist Fellowship	<input type="checkbox"/> Non-Denominational	<input type="checkbox"/> Unitarian-Universalist
<input type="checkbox"/> Assoc. of Full Gospel	<input type="checkbox"/> Cumberland Presb.	<input type="checkbox"/> None	<input type="checkbox"/> United Church of Christ
<input type="checkbox"/> Baptist	<input type="checkbox"/> Episcopalian	<input type="checkbox"/> North American Baptist	<input type="checkbox"/> United Methodist
<input type="checkbox"/> Baptist General Conference	<input type="checkbox"/> Evangelical Covenant	<input type="checkbox"/> Open Bible Standard	<i>Other:</i>
	<input type="checkbox"/> Evangelical Lutheran	<input type="checkbox"/> Pentecostal Ch. of God	<input type="checkbox"/> _____

APPENDIX B BURIAL AT SEA 5060

Canc: Apr 19
ESLNOTE 5060
Ser CO/

USS EVERSAIL NOTICE 5060

From: Commanding Officer, USS EVERSAIL

Subj: BURIAL-AT-SEA CEREMONY ON 21 AUGUST 2019

Ref: (a) U.S. Navy Regulations, 1990, Chapter 12
(b) NAVPERS 15555D
(c) NAVMEDCOMINST 5360.1

Encl: (1) Deck Plan for Ceremony
(2) Order of Ceremony for Burial-at-Sea
(3) IMC Announcements for Burial-at-Sea
(4) Burial-at-Sea List of Participants

1. **Purpose.** To provide procedures and assign responsibilities for conducting a burial-at-sea ceremony per references (a) through (c).

2. **Discussion.** USS EVERSAIL will commit to the sea the cremains of **Rate, Full Name, service, Retired and/or Veteran**, and **Rate, Full Name, service, Retired and/or Veteran** at **TIME DAY, DAY MONTH YEAR**. A rehearsal for the ceremony will be held at **TIME DAY, DAY MONTH YEAR**. The rehearsal and ceremony will be staged at Elevator Four per enclosures (1) through (4).

3. **Action**

a. **Executive Officer (XO)**

(1) Officiate as coordinator for the military portion of the burial. Advise the Commanding Officer (CO) of all necessary arrangements for the ceremony.

(2) Appoint a command representative in the absence of the CO.

b. **Command Chaplain**

(1) Ensure the following documents accompany the cremains per reference (b).

(a) Signed and properly witnessed request and authorization for disposition of the cremains from the primary next-of-kin (PNOK).

(b) Certificate of cremation.

Subj: BURIAL-AT-SEA CEREMONY ON 21 AUGUST 2019

(c) A certified copy of the civil death certificate. If the death resulted from a communicable cause or contagious disease approval is required from the state board of health.

- (2) Appoint a Chaplain to serve as officiate for the ceremony.
- (3) Verify that cremains received belong to the said member.
- (4) Provide for the rendering of "Taps" and other ceremonial music.
- (5) Provide a stand for the cremains rigged for the ceremony.
- (6) With the XO, direct ceremony rehearsal.
- (7) Notify any relatives who are aboard.

(8) Prepare appropriate letters of notification and condolence with enclosures per reference (a) and deliver to the Administrative Officer (AO).

(9) Per reference (b) within 10 days after the committal, initiate a message providing the date and time of burial and indicating that the details, chart, shell casings, flag and photographs will be forwarded to the primary next of kin by certified mail.

c. Combat Systems Officer. Provide a public address system with two microphones and the same operator for both the rehearsal and burial ceremony to ensure continuity (one microphone for the podium and one to amplify ceremonial music).

d. Assistant Navigation Officer

(1) Act as Officer in Charge (OIC) for the burial-at-sea ceremony. The OIC shall perform military functions at this ceremony.

- (2) Ensure decorum and order are maintained about the ceremonial area.

e. Operations Officer (OPSO)

- (1) Set appropriate Emission Control (EMCON) condition to eliminate electronic interference.

(2) Place the burial-at-sea rehearsal at **TIME DAY, DAY MONTH YEAR**, and the ceremony at **TIME DAY, DAY MONTH YEAR** st on the operational schedule. The ceremony will be approximately 60 minutes.

f. Public Affairs Officer (PAO)

(1) Provide the same photographer(s) and videographer(s) for the rehearsal and ceremony to ensure continuity and full preparedness.

Subj: BURLIAL-AT-SEA CEREMONY ON 21 AUGUST 2019

(2) Produce appropriate photographs and video recordings of the ceremony to be presented to the primary next of kin and retained for historical record.

(3) After the burial is complete, prepare official documents, and photo in appropriate matting and frame for delivery to primary next of kin.

g. Air Officer

(1) Ensure Elevator Four is prepared and in the down position with proper safety precautions in place approximately one hour prior to rehearsal and ceremony.

(2) Ensure the 3MC/5MC and all other public address systems are not utilized in the Hangar Bay or on the flight deck except for emergencies during the ceremony.

(3) Secure all tow tractors and similar equipment during the ceremony.

(4) Ensure Aft Divisional door is closed for noise/wind control.

(5) Ensure Deck Edge Door Three is closed as required for noise/wind.

h. Navigator

(1) Maneuver the ship to ensure Elevator Four is leeward during the ceremony, with the wind coming off the bow.

(2) Raise the church pennant and ensure the ship's Ensign is at half-mast from **TIME DAY, DAY MONTH YEAR** until completion of the ceremony.

(3) Provide navigational charts indicating location of the ship at the time of committal to be forwarded to the primary next of kin.

(4) Ensure all 1MC announcements are passed as outlined in enclosure (3).

(5) Upon last note of "Taps", close up colors and resume course and speed.

(6) Mark ship position at the time of interment for chart.

i. Command Master Chief. Act as escort for the CO or command representative.

j. Weapons Officer. Provide a seven-person rifle team and a rifle team leader.

k. Supply Officer. Secure all forklifts and similar equipment in hangar bay during the ceremony. Ensure that any flags ordered for the occasion arrive in a timely fashion

l. Engineering Officer. Secure noise producing equipment in vicinity of Elevator four.

Subj: BURIAL-AT-SEA CEREMONY ON 21 AUGUST 2019

m. Security Officer. Provide a detail to transport the two boxes of cremains (weighing approx. 40 lbs each) from the Chaplain's office to Elevator four and security detail for BAS.

n. Deck Department. Ensure that podium, ceremonial flags, and stand are marshaled for delivery to Elevator 4.

o. Ship's Secretary. Upon receipt from the AO, forward letter signed by the CO, photographs, chart, flag and video to the next of kin via certified mail.

p. Medical Administration Officer. Serve as committal officer.

q. All Departments. Provide personnel as outlined in enclosure (4).

4. Uniform

a. E-7 and above: **Summer White**

b. E-6 and below: **Service Dress White**

5. Cancellation. This notice is cancelled upon completion of the event.

6. Records Management. Records created as a result of this instruction, regardless of media and format, must be managed per Secretary of the Navy Manual 5210.1 of January 2012.

A. SMITH
By direction

Distribution:
Electronic only

COMNAVSURFPACINST 1730.3
COMNAVSURFLANTINST 1730.3
7 Feb 17

INTRODUCTION TO COUNSELING

**An Introduction to
Counseling**

**For Chaplains and
Counseling Coaches**

**Commander
Naval Surface Force Pacific
Commander
Naval Surface Force Atlantic**



**First Edition
December 2016**

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REFERENCES

SECNAVINST 1730.7D Religious Ministry within the Department of the Navy

SECNAVINST 1730.9 Confidential Communications to Chaplains

SECNAVINST 1730.10 Chaplin Advisement and Liaison

SECNAVINST 5351.1 Professional Naval Chaplaincy

OPNAVINST 1730.1E Religious Ministry in the Navy

COMUSFLTFORCOM/COMPACFLTINST 1730.1 Religious Ministry in the Fleet

COMUSFLTFORCOM/COMPACFLTINST 5351.1 Standards and Protocols for Leadership,
Supervision, and Mentoring of Members of RMTs

NWP 1-05 Religious Ministry in the Fleet

NTTP 1-05.2 Cooperative Religious Ministry

“The Art of Naval Chaplaincy” Chief of Navy Chaplains letter April 2015

PREFACE

Sailors form the foundation of the Navy's readiness (OPNAVINST 1739.1E). Thus, warfighting readiness is contingent upon warfighter readiness. Warfighters are people. They live in a network of relationships and personally experience the ups and downs of life in the military, coping and thriving to the best of their abilities. Religious ministry helps our people learn how to cope and thrive effectively by focusing on and valuing the whole person. One of the ways it does so is through Chaplain counseling.

Counseling as conducted by Chaplains starts with profound respect for the human person. It strives to help the person in need achieve meaningful results. While individual Chaplains' temperaments may lead them toward particular approaches, the goal of counseling is to help counselees cope more effectively with Navy life and whatever is troubling or challenging them.

This introductory guide shares ways in which Chaplain counselors and the Religious Program Specialists who manage command religious programs can properly prepare, stay focused on results, and avoid the pitfalls of counseling. It is reflective of Chaplains' experiences as well as the insights of a Navy Medical Service Corps officer who is a licensed clinical social worker. Chapter One discusses the basis of counseling in policy and naval Chaplaincy. Chapter Two describes proper preparation based on the Fleet Professional Naval Chaplaincy Code of Practice and the approach of Navy doctrine (NTTP 1-05.2 Cooperative Religious Ministry). Chapter Three addresses counseling topics, tactics, and techniques. Chapter Four discusses obstacles and pitfalls. Chapter Five describes how coaching can enhance counseling effectiveness.

SECNAVINST 5351.1 Enclosure 1, Professional Standards for PNC, states that all persons serving under the auspices of Professional Naval Chaplaincy abide by DON regulations and expectations governing professional and personal conduct. That includes abiding by policies governing fraternization, confidentiality, and the maintenance of professional boundaries generally. In support of that requirement, this guide also encourages the use of a counseling coach, and discusses what that might entail.

It is hoped that as members of the professional community which delivers religious ministry, Chaplains will use this guide to improve the quality of counseling and essential advice they deliver, and that supervisors and peers will use this guide to help those they coach become better counselors.

CHAPTER 1. THE CONTEXT OF CHAPLAIN COUNSELING

SECNAVINST 1730.7D, Section 1, states that Chaplains are “advocates of spiritual, moral, and ethical maturity and resiliency,” and “essential to the DON’s effort to assist service members, their families, and other authorized personnel in coping with military life.”

One of the ways Chaplains deliver that assistance is through what is commonly referred to as counseling. Chaplains have the opportunity to counsel because they are present with Sailors in the midst of their Navy experience. Sailors turn to Chaplains because of this shared experience and all that goes along with it. Sailors trust Chaplains to maintain confidence and to have insights into the ways in which Sailors can cope and thrive in a challenging profession. Whether the topic is adjustment, stress, anger, relationships, professional concerns, grievances, suicide, sexual assault, domestic violence, or substance abuse, Chaplains should be prepared to offer sound advice and counsel, together with accurate and useful information, to those in need.

1.1 Chaplain Counseling and Professional Naval Chaplaincy

Though implicit in the work of Chaplains for generations, Professional Naval Chaplaincy (PNC) is defined explicitly for the first time in SECNAVINST 1730.7D:

The field of endeavor in which Navy Chaplains deliver to the Sea services and authorized recipients religious ministry characterized by cooperation, tolerance, mutual respect and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. PNC includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for Chaplains by the DON and those found in civilian religious professional life. Implicit in PNC is the expectation that Chaplains will not compromise the standards of their RO.

SECNAVINST 5351.1 uses the terms and phrases of this definition to present the professional standards for PNC. The instruction begins by applying the terms cooperation, tolerance, mutual respect, and respect for diversity. It goes on to elaborate the meaning of each of the remaining phrases of the definition and how they represent the standard for PNC. Counseling is conducted according to PNC standards.

CHAPTER 2. GETTING STARTED

As with all other actions carried out by Religious Ministry Teams (RMTs) as part of the Command Religious Program (CRP), counseling begins with planning, and planning starts with policy and doctrine. The Fleet Professional Naval Chaplaincy Code of Practice (COMUSFLTFORCOM/COMPACFLTINST 5351.1 Enclosure 2) describes the behaviors which are inherent in PNC. They should also serve as the foundation of Chaplain counseling. The Code is further elaborated in NTTP 1-05.2 COOPERATIVE RELIGIOUS MINISTRY, which begins with a list of qualities that a duty Chaplain should cultivate in him or herself. This can be a great place to start in challenging oneself as to the state of one's counseling skills and their development. It can also be a framework for coaching those who have the significant responsibility of delivering counseling to valued personnel.

2.1 That for which We Stand

"Realize that as a Chaplain, he/she represents the CHC, the Navy, and the nation with one side of the collar, and God with the other, in responding to the person/s in need." (NTTP 1-05.2)

Whatever Sailors believe or do not believe, they tend to view RMTs as representatives of something greater than the individuals who themselves make up the RMT. This perception places a significant responsibility on the RMT to behave in a way which reinforces Sailors' confidence and meets or exceeds their expectations.

Each Chaplain has a pastoral identity which was formed before commissioning as a Navy Chaplain. That identity tends to inform the Chaplain's approach to the challenges of this work. But that should not be all that informs the approach. It should also be shaped by federal law, DOD and DON policies, regulations, and doctrine. The thoughtful navigation of these influences is a necessary part of the work of Chaplaincy, and a process which can be accomplished by a Chaplain who is clear in his or her own identity, understands the nature of the pluralistic environment in which Chaplains serve, and can listen carefully and encourage articulately when discussing counseling issues.

2.2 Preparation

"Do the preparatory work necessary to be knowledgeable and able to deliver useful service that adheres to the processes and procedures delineated in policy." (NTTP 1-05.2)

An important element of being prepared to do the work of counseling is familiarity with the policies which guide counseling, particularly SECNAVINST 5351.1 and COMUSFLTFORCOM/COMPACFLTINST 5351.1 and their enclosures. In addition, Chaplains and Religious Program Specialists (RPs) should be familiar with policy which can have a significant bearing on the actions which may be discussed in counseling, such as MILPERSMAN articles and other policy on emergency leave, victim protection, humanitarian transfer, and hardship discharge. Thorough knowledge of policies regarding tone and health of force issues is also essential.

Part of being a professional is the motivation to improve one's effectiveness and advance one's skills. As with the art of Chaplaincy generally, continued study of counseling is highly recommended. The Veterans' Administration, the Clinical Pastoral Education community, and the Chaplain Corps Communities of Interest are all sources which can be of use to Chaplains as they work to be more effective counselors. On-line courses, books on various forms of counseling, and colleagues can also be good resources. No Chaplain should remain satisfied with his or her current level of knowledge about

counseling. Such an attitude would not reflect faithful stewardship of one's gifts. Chaplains should remain informed about emerging issues in the population they are serving. The Navy is a dynamic environment: the ebb and flow of promotion opportunities, transfers, and generation of new processes and procedures are but a few examples. Change is a source of stress, and can lead to personal crises. Chaplains should be aware of what is happening that could influence their people and lead them to seek assistance. Certainly, religious ministry preventive programs can only remain relevant if RMTs are attuned to what is happening around them.

2.2.1 Understanding Tone and Health of the Force

"Be prepared to provide emergent response and support across the range of possible crises." (NTTP 1-05.2)

While individual circumstances are unique, the broad categories of problems which people face are often predictable. In fact, the Navy goes to great lengths to monitor those broad categories of problems. Tone of the force and health of the force issues are familiar points of focus for the institution as a whole. RMTs often have specific responsibilities in prevention and response efforts, identified in policy and described in doctrine. These responsibilities are institutional requirements of a technical nature, specifically spelled out in policy. To be prepared to deliver responsive ministry focused on tone or health of the force issues, RMTs should have complete familiarity with the procedures involved for each issue. Whether dealing with sexual assault, suicide, domestic violence, substance abuse, or any other challenge, each member of the RMT should know his or her role, the roles of teammates, other helping agents (legal, medical, Fleet and Family Support Centers, school counselors, etc.), and the various representatives of the command. RMTs should be familiar with such requirements, and be prepared to deliver appropriate ministry, be it counsel, encouragement, information or referral. Part of proper preparation is being knowledgeable about the policies in question. Coaches can contribute to proper preparation by reviewing and discussing policies, doctrine, SOPs, business rules, resources, and principles. The moment of crisis is not the time to be doing the research.

2.2.2 Response and Prevention

It should go without saying that response and prevention go hand-in-hand. RMTs should be highly attentive to counseling trends, and develop preventive ministry which addresses causal factors. Building wholeness in those served is a continuous process of responding to crisis, identifying causes, and using counseling, coaching, training, and education to equip people to avoid crisis and better cope with life. Preventive ministry on tone and health of the force issues is most effective when delivered skillfully. Simply reading the slides or talking points of a brief is not good enough. RMTs should be familiar enough with the material to deliver it comfortably and compellingly. This almost always requires thorough preparation and practice. Feedback and coaching from peers can be very useful as RMTs hone their craft.

2.3 Confidential Communications to Chaplains

“Understand the responsibilities and limitations placed upon Chaplains by confidentiality generally, and particularly relating to the recording of information and the referral process.” (NTTP 1-05.2)

Every Chaplain should understand confidentiality fully and completely. An important task of peer support and coaching is to thoroughly explore that understanding with the Chaplain being coached. This can involve discussing various scenarios that test not just understanding, but commitment to the concept.

It is crucial for all Chaplains to realize the ramifications of a failure to adhere to the policy. In a very real sense, any time a Chaplain fails to keep a confidence, the entire Navy suffers, because some Sailors, commanders, and other leaders lose confidence in all Chaplains. This unfortunate tendency to generalize puts the reputation of all Chaplains at risk when one Chaplain fails to keep a confidence. It is not only a matter of the individual Chaplain’s conscience. It is also a matter of the effectiveness of all Chaplains. The very purpose and usefulness of Chaplaincy is put in jeopardy when Chaplains fail to manage their counseling activities properly.

Specific permission is necessary when seeking to refer someone to another helping agent. This is another opportunity for the Chaplain to communicate concern for the counselee. Even if the Chaplain does not believe that he or she can help, he or she should be ready, willing, and able to find someone who can. Because not all helping agents are equal, it is important for the counselee to know that he or she can return to the Chaplain for further guidance and referral. The Chaplain should not appear to be ‘washing his hands’ of the counselee when making a referral and the RMT should go to great lengths to ensure that such an impression is not given. Referral and follow up will be discussed later, but it is important to note here how vital they are to communicating care, especially in the event that the Chaplain will not be the primary care-giver.

RMTs should also understand how confidentiality applies to RPs. Per SECNAVINST 1730.9, RPs may become aware of confidential communications in the course of their support duties. In that event, RPs are obligated to keep that information confidential and immediately refer the matter to the Chaplain.

2.4 Credibility and Courageous Concern

“Be prepared to respond energetically to all requests for help, delivering face-to-face service as often as possible within the limits of safety and reason.” (NTTP 1-05.2)

The shared experience of service is an important basis of the Chaplain’s credibility with the crew. Even when Chaplains are not part of the same crew, they have the knowledge, experience, vocabulary, and self-assurance to show that they have indeed ‘been there and done that.’ More importantly, they can communicate empathy for the circumstances in which counselees find themselves. Apathy is not an appropriate response to a Sailor’s need. Neither is fear an appropriate response. Fear may manifest itself in a headlong rush to that with which the Chaplain is most familiar. It is critical to remember for whom the counseling is being done. It is not the Chaplain whose needs are being served. It is the counselee’s. The problems at hand belong to the individual presenting them, not to the Chaplain. The Chaplain’s emotional reaction should not dominate the counseling interaction. Coaching can help Chaplains recognize when they are allowing their emotions to overtake their proper counseling objectivity.

2.4.1 Triage

A Sailor in need approaches the RMT with a purpose. The RMT's first response should be to discern what that purpose might be, in a friendly and welcoming manner. This screening is the first opportunity to communicate a message of caring. It is also the time to begin to assess whether or not the person is a danger to themselves or others. If that assessment generates concern, rigorous work should be done to stay with the person and encourage them to access resources for help. Conditions can be identified in the triage process which can guide the efforts to assist the person in need. The individual's purpose could be to seek religious guidance. It could be to discover what resources are available to assist with a problem at hand. It could be for advice about life. Whatever the particular circumstances, the interaction with someone who comes for help should begin with welcome, and an identification of what that person

expects from the RMT. This first step helps to determine what kind of assistance the RMT should offer. If the counselee has a religious need, and the Chaplain and counselee are of the same religion, then the appropriate faith-specific service can be provided. If the counselee is of similar faith tradition, the Chaplain may provide faith-specific support to the degree it does not violate the tenants of the counselee's tradition or that of the Chaplain. If the counselee has a religious need and the Chaplain is not of the same faith, then the RMT can facilitate so that the counselee gets the support they need. It is important to know what if any faith group affiliation the counselee holds. CRPs should have a system for triage, a way of making an initial evaluation of the individuals coming in for service. At a minimum, that triage should determine how they would characterize their reason for coming in and what if any faith group affiliation they have.

2.4.2 Identifying a Counseling Path

It is up to the Chaplain to elicit further information which may be necessary in order to help the person in need. Once the faith affiliation and problem at hand have been identified, a logical follow on question might be how the person's faith has helped with such a problem in the past, or how their faith informs their approach to problems generally. If no faith is identified, the question still remains how they have dealt with such a problem in the past. This line of discussion can begin the process of reminding the counselee of what he or she knows, and the application of that knowledge to the problem.

2.5 The Human Face of Support

"Treat every counselee graciously, with the appropriate attention and concern.... Listen actively and attentively to the concerns expressed." (NTTP 1-05.2)

2.5.1 Active Listening

Most seminaries teach active listening as part of a counseling curriculum. If a Chaplain did not learn it at seminary, he or she has most certainly heard about it in dealing with the other helping agencies available to Sailors and families. Active listening is the beginning of a proper response to Sailors in need. It is too easy for a counselor to fall into the trap of thinking about what he or she is going to say next rather than listening carefully to what the counselee is saying in the moment. Particularly when adhering to a set script, or when mentally cueing up what he or she tells everyone who comes for counseling, a Chaplain can miss important details that a counselee is attempting to communicate, or that are evident to close observation and key to understanding what is really going on with the counselee. Many are reticent, even after coming to the RMT for help, to divulge the details of their situation. Active listening properly practiced draws out the needed information by establishing trust and encouraging disclosure.

2.5.2 Starting with What They Know... But May Have Forgotten

Most people do not come to the RMT without any personal resources. Everyone has experiences, memories, and feelings. Many have beliefs about a variety of different things. Most people have some form of coping mechanisms, whether they are conscious of them or not. Part of the counseling process can involve reminding people of their own capabilities, their own abilities which can allow them to effectively cope. Asking what they are doing or have done in the past with such problems can be part of the conversation. Too often people in crisis lose sight of their own ability to influence their situation. They become immobilized by stress, and thus unable to apply what they know and have used in the past. When the stressor is significant, or the number of stressors multiplies, such an emotional reaction is understandable.

2.5.3 Self-Assessment

Related to the lifting up of the counselee's own efficacy is the encouragement of honest self-assessment. Often, crisis reveals deeper underlying patterns of thought and emotion which are holding the person back from reaching full potential. Thus, crisis can be a time of opportunity. One objective of counseling can be to assist the individual in identifying ways in which the crisis can be beneficial. If there are elements in the situation upon which the individual can build to establish a better outlook, make more constructive decisions, more accurately discern friends from others, the Chaplain can help the counselee to identify those opportunities.

2.6 Making a Difference and Knowing One's Limits

"Understand that while many problems cannot be solved immediately, a proper foundation for mitigation can be built." (NTTP 1-05.2)

Chaplains deliver religious ministry, not therapy. They are not authorized to function as clinical practitioners. In their role as Chaplains they offer what might technically be considered subclinical counseling. It is focused on helping people to cope with the challenges of life: managing anger, dealing with stress, processing grief, getting along with co-workers, building fulfilling relationships. Some issues go beyond the scope of Chaplain counseling. Part of being an effective Chaplain counselor is the ability to recognize one's limitations, and to know to whom to refer those who need longer term, more in-depth care based on specific training and experience. Chaplains should monitor themselves and the counseling process to discern insipient safety concerns, lack of progress in counseling, or lack of knowledge in how to address a person's issues. In that way, a coach or other helping agent can be consulted, and the best referral resource identified. But counseling should be more than just fitting the square peg into the square hole. Chaplains should care about those with whom they serve, especially those whose problems surpass the Chaplain's qualifications. By communicating concern, expressing encouragement, bolstering confidence and providing useful information about resources, Chaplains can fulfill their role as the ultimate safety valve for the command, while fully living out their calling to serve.

2.7 Laying the Groundwork and Proper Follow-up

"Follow up with the Sailor, family, or command in order to ensure the best possible support." (NTTP 1-05.2)

Counselees do not exist in a vacuum. They are part of a work center, a command, and probably a network of family and friends. The Chaplain should be mindful of those connections and relationships which influence the counselee's view of the situation. The Chaplain should also do the necessary work to know, and to be known, by the people of the command, and by the people with whom the command interacts regularly. The positive impact of follow up is greatly enhanced when the Chaplain is a familiar

face. Trying to assist a work center in dealing with a personnel crisis is much easier when that is not the first time the Sailors in the work center have laid eyes on the Chaplain. Chaplains should not wait for crises to prepare themselves and those for whom they care to best cope with the challenges of life. Chaplains do not work in a vacuum either. They are part of an RMT. They are part of a command. They are also part of the larger team of Chaplains and RPs working together for the good of the people of the Department of the Navy. All these connections, all these relationships, require cultivation. A unit Chaplain may not immediately understand the larger picture. A goal of coaching can be to broaden the Chaplain's view of the work.

2.7.1 Deckplate Ministry

Perhaps the most important aspect of preventive ministry is what RM professionals have often referred to as deckplate ministry or ministry of presence. Deck-plate ministry is more than just walking around. It is a way of describing the essential activity of establishing and cultivating relationships which will form the basis for effective preventive actions now and relevant responsive actions in the future. This may sound simple and straight-forward, but it is not. Before setting out to walk the spaces, RMTs should intentionally be prepared to listen, to convey approachability, to be attentive, to be sufficiently adroit as to connect with the people they meet. Some people have such talents naturally. For others, the development of such skills requires study, preparation, and practice. While presence in the spaces may not always be conducive to deep and meaningful conversation, the way the RMT behaves at the time of the visit can go a long way in encouraging those with whom they interact to seek out the RMT in time of need for further and deeper discussion. When walking the spaces, the RMT should be prepared to offer something relevant in conversation. Though commiseration can be a useful starting point, merely sharing in the common complaints of Sailors is not enough. The RMT can exert a powerful influence on the command climate based on how it interacts with Sailors while conducting deckplate ministry. In some cases, it is a matter of accurately describing the systems which are already in place to receive and respond to Sailor grievances. In others, it is a matter of encouraging Sailors not to be afraid of using those systems. Sometimes it requires facilitative action on the part of the RMT to ensure that the command is aware of perceptions on the deckplates.

Even in the unusual circumstances where Sailors have no complaints, the RMT should be prepared to set a tone, sound a theme, or reinforce a message which builds enthusiasm and esprit. Telling a sea story or communicating an anecdote are ways in which to spark thought or conversation about values, morals, and ethics, and how they do or do not intersect with behavior. But the stories should be relevant.

RMTs can also ask questions which elicit responses from Sailors, such as "why did you join the service." This allows the Sailors to speak, giving voice to their concerns. It can also help in building camaraderie in the work center, as Sailors hear their co-workers share thought processes that they too have had. Fostering positive connections among the crew is part of the work of the RMT.

2.7.2 Coordination and Communication

"Coordinate and communicate with other Chaplains when services have been provided to personnel within their command.... Coordinate and communicate with the Chaplain chain when the situation warrants." (NTTP 1-05.2)

It might be said that all Chaplains and RPs are part of an RMT writ large: the RMT which consists of all Chaplains and RPs. In a very real sense, the entire PNC community is a religious ministry team and should behave as such. Part of appropriate community behavior is regular, meaningful, considerate communications. Appropriate community behavior involves discernment of who needs to know what, when. Courtesy, consideration, and attentiveness to detail are necessary elements of good community behavior. Chaplains should not be soloists or lone rangers. They should work together for the benefit of those served. Egos should be checked at the gangway. Peers should be willing to offer to, and receive from, one another, honest feedback and useful coaching.

2.8 Information and Referral

“Be prepared to accompany those in need to the help they require.... When referring someone to another helping agent, attempt to make personal contact and introduction, accomplishing the highest quality ‘hand-off’ possible.... Offer complete, accurate and useful information.” (NTTP 1-05.2)

Referral is a key element of how RMTs help those in need. As SECNAVINST 1730.7D states in the definition of PNC, and SECNAVINST 5351.1 Enclosure (1) Professional Standards for PNC elaborates, Chaplains must understand the processes and structures of the organizations and institutions served. They must do so in order to properly advise those in need as to the resources available to them, and how best to navigate the system in which they are working. Part of referral is follow up. Follow up also applies to those situations in which the RMT delivers the care. Chaplains should not forsake those in need. If they do not have the necessary expertise, or believe they are unsuited to assist a particular individual, they should see to it that the individual gets help from other resources. They accomplish this process while communicating their caring concern for the individual, and without presuming to pass judgment on them. In some cases, they may disagree with the moral, religious or behavioral choices being made by the person requesting assistance. They should not allow that to prevent them from assisting the one in need. A great virtue of Chaplaincy is the commitment to treating everyone with respect, regardless of belief or non-belief. While the Chaplain may not agree with the individual’s way of seeing things, the Chaplain should always affirm the humanity of the person coming for help, seek common ground and ways to offer guidance, and see to it that the individual has recourse to other helping resources, while conducting himself or herself in a properly professional and respectful manner.

Referral by an RMT should not be impersonal, cold, or perfunctory. It should be caring, attentive, and robust. Effective referral involves a wide range of information and knowledge about other helping agencies: their locations, how to get in touch with them, and the kind of help they provide. It involves ongoing efforts to establish and cultivate relationships with the helping agents themselves, so that a personal introduction is possible.

2.9 The Professional Community of Religious Ministry

“Do all of the above in a spirit of cooperation, dedication to service, and professionalism.” (NTTP 1-05.2)

2.9.1 Professionalism

“Professionalism” is sometimes a problematic term for religious leaders. It is important to note that whether or not one’s religious organization understands religious leadership to be a profession, the Navy expects a naval staff officer to be a professional. Being a profession means that the community formulates and articulates standards and enforces them through a recognizable, rational system of accountability. Being a professional means conducting oneself according to the standards established by the community of professionals of which one is a part. The Chaplain Corps is a professional community. It has articulated standards of conduct and enforces them. Chaplains and RPs are part of the professional naval Chaplaincy community. They should behave accordingly.

2.9.2 For the Benefit of the Counselee

Inherent in the role of Chaplain are concepts which drive the non-faith-specific content of counseling. Foremost is the concept that counseling is delivered for the benefit of the individual. This may seem obvious, but Chaplains should be mindful of the need to dive deeper on this topic. If a Chaplain becomes

emotionally compromised, or is insufficiently attentive to the needs of the counselee, the counseling activity can become self-serving. If a Chaplain does not approach counseling responsibilities professionally, or lacks maturity and self-discipline, counseling can become more about the Chaplain’s feelings and needs, and less about the needs of the counselee. SECNAVINST 1730.10 emphasizes the importance of focusing on the needs of the individual who comes to the Chaplain for help. The

Chaplain’s role should be that of service to the other rather than service to one’s self. To avoid this trap, Chaplains should be aware of their emotional state, and of their emotional reactions to counselees. A coaching relationship can serve as a warning system so that the counselor does not become co-dependent with the one who has come for help. Counselors should practice good mental hygiene, becoming aware of their own emotional baggage, prejudices and unfounded assumptions. This is hard work which benefits greatly from the guidance of a coach.

2.9.3 The Art of Counseling

In many respects, counseling may indeed be thought of as an art. The Chaplain’s temperament, life experience, theological understanding, and general disposition will influence the way he or she approaches each counselee. That said, there are certain characteristics of Chaplain counseling which are derived from the very nature of the role of Chaplain. Chaplains affirm the humanity of everyone with whom they deal, to include in times of war, the enemy. Chaplains value people, even and especially when people do not value themselves. Chaplains should not operate on their own program. Their activities are defined in DOD and DON policy and authoritatively described in joint and Navy doctrine. Chaplains have the benefit of graduate education. Chaplains are generally older than those they counsel, with more experience of life. It is expected that such experience has imbued them with some degree of wisdom about life in general. Perhaps most importantly, Chaplains should be willing to put themselves in the counselee’s boots. Because they feel empathy, Chaplains can communicate that they care. Because they value people, they can validate the humanity of the individual before them.

CHAPTER 3. COUNSELING TOPICS, TACTICS, AND TECHNIQUES

Each counselee is unique, and circumstances vary widely. Yet human existence also encompasses patterns and types. In practical terms, there are best practices and lessons learned exposure to which can empower counselors to become more effective, for the benefit of those who come to them for help. Chaplains and RPs should share and encourage one another in the use of best practices and lessons learned.

In most counseling, it is important to understand the situation of counselees: their perceptions, backgrounds, circumstances, limitations, and aspirations. It is also important to remain focused on the whole person, not just the problem. It is important to know what they think the problem is, but that is rarely the entire story. Chaplains can develop the questioning attitude, the sensitivity to nuances of speech and body language, the ability to identify the common evasions and patterns of resistance and fear, which often prevent an individual from overcoming personal and professional challenges.

3.1 Empowerment

Those who come to the RMT for help are often experiencing feelings of powerlessness. A goal of the Chaplain when counseling can be to help the counselee identify those aspects of the situation, and of their reaction to the situation, over which they do have power.

People have varying degrees of influence and control in their lives. Even those with quite a bit of control experience surprises, unanticipated changes, disappointments, unexpected health challenges, and even disasters. Whatever the specific circumstances, generally it can be said that human beings have the power to give meaning to the things which happen in their lives, through the responses they choose. They can give meaning by the lessons they choose to take from events. They can give meaning by the ways they choose to adapt in the face of new circumstances. They can give meaning by simply realizing that the uncontrolled events and forces that impinge on their lives do not define who they are, or what they choose to become.

3.2 Resisting Victimhood

Too often young Sailors feel powerless, victimized by those in authority or life in general. Such feelings may be understandable given some of the conditions of military life, but are often counterproductive to progress. It is important to help reframe the counselee's perception of victimization to a more internalized and helpful locus of control. Helping people focus on what they do control in life can reduce these feelings of victimization. Counseling can focus on illustrating how each person is sovereign over his or her inner life. Instead of feeling like a pinball bouncing from one crisis to another, the counselee can set short, medium, and long term goals and have a sense of progress in the direction in which he or she wishes to go. The monitoring of those goals can be the basis of follow up counseling which contracts for constructive thinking. A conversation about such goals, and their verbalization by the counselee, can go a long way toward restoring emotional equanimity. Rather than being a victim of circumstances or puppet of people the counselee does not respect, the counselee can decide to transition from emotional reaction toward rational response.

3.3 Moving from Emotional Reaction to Rational Response

Sometimes those in distress end up being their own worst enemy, reacting emotionally in a way which is detrimental to their future. Bringing the counselee to the realization of this pattern can be an important

step in helping him or her break out of the self-fulfilling prophecy. The ability to transition from emotional reaction to rational response is a skill the counselor can highlight. The counselor can help the counselee learn to recognize his or her inner landscape and identify the danger signals that indicate emotion is overcoming rationality. One danger signal can be a willingness to contemplate clearly self-destructive courses of action. Often counselees recognize the destructive behavior after the fact. They can be encouraged to apply that understanding proactively in future situations. Helping them clearly articulate it can assist them in internalizing the knowledge and making it part of their coping strategy.

3.4 Asserting Personal Freedom

Another tell-tale sign that one is behaving as one's own worst enemy is behavior that is reactive to provocation from individuals whom the counselee does not categorize as friends. One way to address this in such a way as to make a long term impression on the counselee is to ask them if they would voluntarily surrender their freedom to the person in question (often someone in positional authority for whom the counselee has little respect and has identified as a source of stress). Put in such stark terms, the counselee has the opportunity to realize how unwise it is to simply react emotionally.

Counselors who have worked with crime and trauma victims can appreciate the intense feelings of victimization they may feel at times. Such feelings can be truly paralyzing, and often long-standing. Much of what helps people in such circumstances is to normalize their reactions (these are normal reactions to abnormal events) but then to help them see the ineffectiveness of their maladaptive coping skills. Thus, it may be appropriate to focus on helping the counselee identify what reactions are helpful and how to replace ineffective reactions and coping strategies with more effective ones.

3.5 Dealing with 'Baggage'

Many of those who come to Chaplains for counsel have been impacted by malignant forces. Perhaps it was a dysfunctional home life. Perhaps there was an abusive adult in their childhood. They may have grown up in a harsh or emotionally austere environment. Others may have experienced traumas related to crime, mental illness, or irresponsible behavior on the part of care-givers. Some are bereft of unconditional love.

In such cases, the Chaplain can seek to affirm the worth of the individual. But the counselee must choose to believe in his or her own worth as a person. The Chaplain can encourage self-esteem by pointing to the positive aspects of the person. Praising good qualities while encouraging honest self-assessment, the Chaplain can help the counselee learn mental habits that can assist the individual in achieving and learning to maintain emotional equilibrium. The Chaplain can seek to help the counselee break out of the vicious cycle of self-recrimination which produces pervasive feelings of ineffectuality and helplessness and can lead to self-destructive behaviors. Beyond that, help can be given to build the necessary self-awareness to identify unproductive mental habits and replace them with patterns of thinking which support a more positive outlook and healthier living.

3.6 Self-worth

Counsees who have been abused, betrayed, or otherwise victimized can be encouraged to assert ownership their own self-esteem. Counsees are often surprised, and respond enthusiastically when it is pointed out to them that the last person they should want to have in charge of their inner life is the person who victimized them. By buying in to the inner narrative of low self-esteem, that is just what they are doing. Encouraging them to take charge of their own inner life is a track worth pursuing vigorously.

Squelching the voice of the victimizer in their heads is a way of energizing the process of developing positive self-esteem.

The counselor can validate the worthiness of the individual, setting up a counterpoint to the inner voice of self-loathing which is so often established or magnified by victimization. The counselor can help the counselee become conscious of that inner voice, and identify the specific negative content of it. Then, together they can develop a positive narrative to combat it. That positive narrative emphasizes the person's good qualities and future potential.

3.7 Dealing with 'Tunnel Vision'

People often lose sight of the many positive elements in their lives. Stress can cause a narrowing of viewpoint until all the counselee can see are the problems. Such narrowing cuts the counselee off from those resources one would normally use to work one's way through a troubling situation. It is important for a counselee to understand that such a narrowing of perspective is a natural and normal reaction to stress. Too often the individuals who come to a Chaplain for help have convinced themselves that there is something wrong with them rendering them unable to continue to serve in the Navy. Some may be so disturbed as to require help which is beyond the scope of the Chaplain's purview. Many, however, simply need encouragement and guidance in navigating the challenges of stress. So the Chaplain should be prepared to offer calming and encouraging advice which helps counsees re-engage their own coping skills, and teaches them new ones. Techniques can range from the simple expedient to the life-long habit. Examples of simple methods for coping include counting to ten when faced with provocation, and taking a deep breath and exhaling slowly when experiencing a strong emotional reaction.

3.8 Constructive Verbalizing

Putting words to one's emotions helps place a rational boundary around them. Verbalizing can smooth the transition from emotional reaction to rational response. Too often anger leads to self-defeating actions: intemperate or disrespectful remarks or emails, meanness which hurts or alienates, stubbornness which holds one back and weakens the team. Speaking with a trusted friend, shipmate, relative, or

counselor can facilitate the movement from emotional reaction to rational response. The counselor can encourage such safe verbalizing. If the counselee has no one they feel they can trust, journaling is another way of verbalizing, putting into words, the feelings they are having. When people put their feelings into words, they can begin to think about them and understand them better. They can decide how to respond to the situation at hand rather than simply react in a way which may be self-defeating.

3.9 Reframing the Problem

The Chaplain can seek to help the counselee articulate the problem which caused them to look for help. Then the Chaplain can seek to more fully understand the circumstances with which the counselee is struggling. This includes everything which is germane to the situation. Often, counsees find themselves trapped in a way of thinking (and, more often, feeling) about the situation which indicates no way ahead, no solution to the problem. Reframing is a technique for helping counsees redefine the meaning of what they are experiencing in a more adaptive and useful way. The ways of reframing are as varied as the situations in which counsees find themselves. But at the very least, any challenging situation can be reframed in a more positive light by considering the wisdom and strength which will result from surviving it. This is merely the baseline. Most situations can be interpreted in such a way as to help counsees identify positive elements, or at least discard irrational or non-factual aspects of their

perception of them. Reframing emphasizes realistic assessment, followed by the lifting up of positive meaning.

3.10 Worry

People tend to worry about things over which they have no control. This is a sort of emotional vicious cycle. Mental energy is wasted and the individual feels a sense of paralysis, an inability to escape the suffering in which they perceive themselves to be trapped. Such a feeling can lead to despair, a dangerous mental state. Often, it is useful for someone who is suffering from a circular pattern of worry to step back from what is happening. They can be encouraged to take that energy and apply it to doing what they can do. Eliciting a description of the counselee's inner emotional state, and engaging in a dialogue about expending energy on positive action rather than worry can be of value.

3.11 Goal Setting

A counselee's sense of being trapped, of being unable to move forward, can be challenged by the Chaplain. Encouraging the counselee to set short, medium, and long term goals, and reviewing them regularly, is one way of establishing a sense of forward momentum. Asking the counselee to review the reasons why he or she joined the Navy is one way to begin to explore possible goals. Concern for family or loved ones is often a source of stress. Goal setting is one way to remind the counselee that he or she can contribute significantly to the well-being of loved ones by coping with the challenges of Navy life more effectively. A discussion of goal-setting can also help the counselor assess for suicidal thoughts.

3.12 Visualization

Hopelessness is a complaint frequently associated with debilitating stress reactions and suicide-related behaviors. The Chaplain can continuously seek ways to remind the counselee to be hopeful. The counselor can seek to bring the counselee to the understanding that, in the final analysis, each person should take ownership of his or her own happiness. Hope is an essential element of the ability to feel

happiness. Counselees can be encouraged to cultivate the skill of looking past immediate difficulties in order to be able connect to a brighter future. One technique which a counselee can use to make that connection is visualization. The counselor can ask for detailed descriptions of scenarios in which the counselee imagines that he or she would be happy. When a person visualizes a peaceful, fulfilling scene in great detail (sights, sounds, smells, textures, surroundings, people, etc.), it is possible to enter the mindset of that imagined moment. In this way a person can, in a sense, borrow some joy from that bright future which is out there waiting to help him or her get through the challenging times currently at hand. Good memories can give substance to this technique. If the counselee had a particularly fulfilling memory, one that has the potential to be repeated in the future, then elements of that memory can be projected onto the future event, generating positive anticipation. Where stress narrows one's viewpoint, visualization can help one broaden it to include hope-generating thoughts. Visualization can be a useful technique for a counselor to use with the person in need.

3.13 Emotional Autonomy

Self-mastery and emotional autonomy are important elements of Navy life, and of adulthood generally. Yet for many young Sailors, and for some not so young, self-mastery is only applicable in the financial and professional arenas. They may not consider the importance of self-mastery in their emotional life. The application of rational thought to the inner life is seldom exercised. Messaging in popular culture often reinforces this tendency to ride the whirlwind of feelings wherever it may take one. Slogans like

“Just do it” and “Feed your thirst” emphasize the importance of sensation and impulse. Instant gratification is almost universally recognized as an unrealistic yet pervasive standard of expectation in the society at large. The combination of instant gratification and the emphasis on emotion can produce unhappy and frustrated people without the means to do anything about it. To break this vicious cycle, counselors can encourage those who come to them for help to differentiate between what they want and what they need. Inherent in adulthood, and most certainly inherent in military service, is the requirement that gratification be deferred when necessary. For adults, desire is one element in the decision-making process. An adult cannot merely react to impulse without consideration of consequences. To do so is to forestall progress and court disaster. This is not to say that emotions are bad and must be suppressed. But they are not the be-all and end-all of human existence. Often, Chaplains are called upon to communicate this to counsees in order to encourage growth and proper adjustment to Navy life. By recognizing the limits of feelings, many Sailors can get past the emotional impasses in which they often find themselves. Coaches, whether peers or supervisors, can introduce Chaplains to these patterns and encourage Chaplains to develop effective ways of communicating the need for rationality.

3.14 Stress

Life in the military is often stressful. Stress is the most frequent theme presented by those in need when they come to an RMT for help. RMTs should be prepared to respond effectively to those experiencing negative stress.

3.14.1 Leading Counselees throughout the Stress Continuum

Chaplains should be encouraged to think about counseling from the perspective of leadership as described in Navy doctrine about Combat and Operational Stress Control (COSC). To help counsees return from the yellow, orange, and red zones to the green zone of the stress continuum, Chaplains can use the conceptual framework summarized as Strengthen: training, social cohesion, leadership; Mitigate: conserving physical, mental/emotional, social, religious/spiritual resources; Identify: recognizing stress

zones; Treat: combating stigma, rendering first aid; Reintegrate: evaluation of fitness, reducing stigma.
The RMT has a role in each zone of the continuum.

3.14.1.1 The Green Zone: Ready

For those in the Green Zone, the RMT delivers training and education which strengthens and enhances coping skills before crises occur. RMTs connect Sailors and families to religious and other resources which contribute to wholeness. Chaplains deliver divine services and faith-specific training and education which strengthen religious and spiritual discipline and deepen resiliency resources. Chaplains offer advice and counsel to those who are not in crisis, helping them avoid pitfalls and preserve their personal and family readiness. RMTs visit work centers and exert a presence throughout the command, connecting with people so that if and when those people are in need, they know to whom they can turn for help. All this takes place in the green zone.

3.14.1.2 The Yellow Zone: Reacting

Often the first responders to those who are reacting (as well as to those who are experiencing stress injuries), RMTs are in a position to set the individual on a trajectory back to personal readiness. Life is full of challenges which can produce stress. Some stress is good. It motivates, it encourages improvement, it challenges and invigorates. An old adage states that anyone can take the helm when the seas are calm. The implication is that exceptional people step up when the seas are rough. Part of the

counseling process can involve encouraging individuals to perceive their stress in a productive way. This can involve a reframing of the crisis in terms which highlight positive aspects of the situation. It can involve encouraging the counselee to give a positive meaning to the events that have happened in the past and are continuing to shape their perceptions of the present and future. It often involves helping counselees to let go of the baggage of the past, of being defined by things which were done to them, choosing instead to define themselves by the values and goals they set for themselves. Along with counsel and advice, RMTs can lead those who are reacting to a better understanding of the resources which are available to help them cope and thrive. Those resources can be physical, mental, emotional, social, religious and/or spiritual. The RMT should have ready access to information about activities, services, and programs which are available to the counselee to bolster their reservoir of resilience.

3.14.1.3 The Orange Zone: Injured

RMT response to stress injury involves much of what is offered to those who are reacting. In addition, RMTs may use their extensive knowledge of the system of helping agents to ensure that those who are suffering from stress injuries are aware of the full range of support. Referral is discussed elsewhere in this introductory guide. Referral is not an automatic response to those who seem to be in the orange zone. In these situations it is very important that the Chaplain counselor be patient and attentive, listening for clues as to the basis of the crisis. Only then can the Chaplain know if referral is called for, and to whom the one in need should be referred. It may be that the experienced Chaplain counselor can lead the counselee back to a ready status through on-going counseling and application of the techniques described, as well as coordination with the chain of command, friends, and family of the one in need. A team approach to assisting the counselee can reinforce the counseling messages, and illustrate dramatically to the counselee the extent of those who care about his or her welfare. Any such coordination must be cleared with the counselee first, out of respect for confidentiality.

3.14.1.4 The Red Zone: Ill

For those perceived to be suffering from stress illness, the Chaplain should actively seek to lay the groundwork for bringing additional resources to bear on the crisis. The Chaplain counselor can do so by building trust, convincing the counselee of the Chaplain's commitment to advocacy, explaining the benefits of seeking additional help, and assisting the counselee in calming down enough to identify what is prudent. This approach is particularly applicable to suicidal or homicidal counselees. If such a person has come to the RMT, the chances are that on some level, he or she desires the help. Fear, mistrust, or other constraints may be holding him or her back from using other resources. In such cases, the Chaplain can encourage their desire for help. In such cases the counselee may be on the point of self-harm. The Chaplain can reaffirm the worthiness of life, acknowledge the pain it sometimes entails, and encourage the one in need to seek out all possible help for that pain. This would particularly include medical/psychological/psychiatric help. Being able to assure the counselee that the Chaplain trusts the doctor, psychologist, or other helping agent as a competent and responsible caregiver is an important element in bringing the one in need to the proper resources. Hearing the Chaplain say "I trust Doc Smith" can be decisive in convincing the counselee to seek appropriate support. An underlying goal can be to ensure that the one in need communicates his or her mindset to those who can notify authorities where necessary. As is stated in NTTP 1-05.2 and other doctrine applicable to suicidal and homicidal personnel, they should not be left alone. The RMT should stay with the one in need until others discover the nature of the crisis. If this requires the RMT to escort the counselee wherever he or she goes, then so be it. In the course of training the command on the services available through the CRP, it should be communicated that when one sees a Chaplain escorting someone around, it is advisable to inquire of the one being

escorted as to why that is happening. While escorting, the RMT can continue to encourage the individual to seek additional help and affirm the value of life.

3.14.2 Attacking the Stressors and Replenishing the Stores

According to Navy COSC doctrine, dealing with operational stress is a two pronged effort: attacking the stressors and replenishing the stores.

3.14.2.1 Attacking the Stressors

In addition to the techniques previously discussed, attacking the stressors often means breaking bad habits. Those bad habits could be internal and/or external. People have routines and patterns of life to ensure they are physically hygienic and presentable. They can also be encouraged to have internal routines for the maintenance of health and the establishment of constructive relationships. A key to good mental hygiene is a positive self-image based on honest self-assessment and a commitment to self-improvement. Often, alienation from peers and/or the chain of command is the result of a poor, under-developed, or misguided inner life. Counseling can seek to contribute to positive change within, which can have cascading positive effects in the entirety of the counselee's life.

3.14.2.2 Replenishing the Stores

Replenishing the stores involves revitalizing or establishing healthy habits. Sleep, diet, and exercise are part of that effort. As important are a positive outlook, meaningful connections with others, philanthropy, and an outlook which puts the needs of others ahead of one's own needs. Encouraging counselees to spend less time emotionally fixated on their own problems, and more time helping others can have a very positive affect on their outlook. Just noticing the other's point of view is an important first step. The lack

of empathy and an inability to appreciate the other's point of view may be indicative of issues requiring longer term assistance or treatment. Counseling can try to help in developing empathy, dialing down the egocentricity, and gaining a sense of the larger world. Unrealistic expectations can be a constant drain on emotional resources by leading to disappointment as reality does not meet those expectations. One method of replenishment is realistic goal setting for the short, medium, and long term. The counselee can be encouraged to keep track of progress and report back to the counselor. Reporting back can be an important part of the counseling effort, because it establishes accountability and emphasizes the counselee's role in addressing his or her own issues. If problems persist or worsen, a higher level of intervention and treatment may be in order.

3.14.2.2.1 Physical Training

Regular physical training (PT) is a requirement for military service. It is also an important element of any stress management strategy. The pattern plays out too often in which a Sailor becomes too busy at work, or gets too tired, and gradually the time set aside for PT falls out of the schedule. It is often useful for the Chaplain to remind the counselee that PT is part of healthy living and can serve to mitigate many of the toxic aspects of stress. Focusing attention on the physical well-being of the counselee can help him or her direct effort to something which will pay tangible dividends.

3.14.2.2.2 Sleep

One of the most influential writers on the experience of military service in war, who has contributed significantly to the military's understanding of post-traumatic stress, has written that the single most important element in the prevention of lingering traumatic reaction is sufficient sleep. Though ship-board routine often impinges dramatically on one's normal sleep cycle, it is nonetheless important for Chaplains to encourage those who come to them for help to get a healthy amount of restful sleep. Young Sailors often seek relief from the cares of life in games and other activities which are pursued at the expense of sleep. The Chaplain can encourage the counselee to get enough sleep, or at least to take the time allotted for sleep and use it wisely. Sleep problems that remain or worsen may also be an indication of a need for medical assistance to pursue possible physiological issues.

3.14.2.2.3 Diet

Junk food permeates modern culture. Too often Sailors fall into bad eating habits which negatively impact their health, both physically and emotionally. By encouraging the counselee to eat right, the Chaplain is not simply offering sound advice, but also affirming the value of the life of the counselee. Health does not occur by accident. Well-being begins with the basics, to include proper diet. Should lack of appetite be a longstanding concern, it may be indicative of serious conditions requiring referral to medical or psychiatric care.

3.15 Anger

Anger is one of many natural and normal human emotional reactions. It can be useful when it generates energy in support of constructive or corrective goals, but can also be toxic. It can be provoked in any number of ways. The perception of unfairness, injustice, insult, abandonment, failure, or a social slight may cause anger. It may serve to express other emotions, such as fear, frustration, or self-doubt. Under stress, people may be more likely to react with anger. Their anger may become more evident or

observable, affecting their professional and personal lives. Anger can also be an indication of inner conflict, or an inability to otherwise express complex feelings and thoughts.

3.15.1 Working in a Chain of Command

Personnel may come to the Chaplain because they perceive that they or someone with whom they have a relationship has a problem with anger. They may arrive at the Chaplain's hatch because their chain of command thinks they have an anger problem. They may not have an anger problem at all, but rather some form of personality conflict with someone in the work center. Often that someone may be an immediate supervisor. Some junior Sailors may be experiencing supervision for the first time in their lives. Certainly most junior Sailors on a ship are experiencing the prolonged truncation of their freedom of movement and expression to a greater extent than ever before in their lives. The sense of the loss of control over one's life can trigger an anger reaction. Educating the one in need about personality differences may help objectify their perceptions so they learn not to take situations so personally.

3.15.2 Other Sources of Anger

Separation from that which was known and familiar can cause anger. Separation from loved ones can trigger an anger reaction. Changes in routine and disappointed expectations are par for the course in the dynamic environment of the Navy. Given the challenges inherent in life in the Navy, at various points in their careers, Sailors tend to experience varying degrees of anger.

Counseling to address an anger issue can seek to shed light on the root causes of the emotion and teach techniques for limiting its effect on the individual's life. If the cause is an interpersonal conflict, the counselor can help the counselee explore the reasons for the conflict.

3.15.3 Against Puppet-hood

One way to emphasize the importance of thinking before one speaks (or hits the send button) is to ask the counselee whether they really want to put their future and their happiness in the hands of another person. Especially if that person is someone with whom they may be in conflict, the answer will probably be no. In fact, the person with whom they are having a conflict, whom they see as the cause of their anger, is probably the last person they would wish to have such power over them. Circumstances may trigger emotion. The challenge for the counselee is to bring thought to bear as well. The counselor might ask what is changed when there is an angry outburst. Is the irritating person going to change because of the angry outburst? Probably not. What if the counselee were to punch the irritating person in the nose? Would the irritating qualities of that person be changed? No. Momentary satisfaction for the angry person will then turn into more aggravation as he or she goes through the disciplinary process. Nothing of enduring value is gained, and much is lost. Helping the counselee think through the consequences of angry reaction can be an important step in setting a new pattern. Many young Sailors have yet to learn to consider the consequences of their actions in a logical way. Because the culture emphasizes emotions rather than rationality, it is important for young Sailors to understand that in the naval services, individuals are held accountable for their actions. Actions matter, and consequences can be significant and severe. While this may seem obvious to a thirty-five year old Chaplain or senior RP, it may not be so obvious to a nineteen year old whose life has been turned upside down since joining the Navy.

3.16 Relationships

The age groups most predominant in the Navy are strongly influenced by peers. Their social life is of great importance to their self-esteem, values, and coping mechanisms. The people with whom they choose to relate can strongly affect their approach to life. It is therefore important that they make wise choices. A Chaplain counselor can be a good source of advice on those choices. A recent report found that leaders and shipmates must exercise heightened vigilance when intimate relationships are ending or are in danger of ending (break-up, separation, divorce, death of loved one). Counselors should be vigilant to the possible danger of suicidal behavior associated with relationship status changes.

3.16.1 Choosing Friends Wisely

The discerning choice of companions, and the ability to identify worthy friends, is essential to a healthy social life. Yet many young Sailors have not enjoyed the opportunity to do so. Either because of isolation or neglect, they have not developed the skill to discern who has their best interests at heart and who does not. The counselor can provide advice on identifying relationships worth cultivating, as well as less worthy relationships. The old adage, "With whichever teacher you sit, those are the lessons you will learn" applies. The counselor can provide a dispassionate, third party point of view, helping the counselee think through the implications of the social choices at hand.

3.16.2 Dealing with Loneliness

Young Sailors are often lonely. That loneliness can make them vulnerable to predatory or manipulative peers and others, and overly sensitive to those in authority. The counselor can help the counselee seek positive, constructive connections through command, professional, social, religious and other networks. Coaches can encourage Chaplains to incorporate such approaches in the counseling interaction.

The interpersonal-psychological theory of suicidal behavior (T. E. Joiner, 2005) proposes that an individual will not die by suicide unless he or she has both the desire to die by suicide and the ability to

do so; when they: feel a sense of thwarted belongingness (relationship breakup, occupational transition, societal rejection over conduct); feel they are a burden on others (e.g., they'd be better off with me out of the picture, I can't provide for them properly, I just make everyone's lives worse); and acquired capability (exposure to suicide, access to firearms, previous suicide attempts, tolerance for pain, suicide rehearsal). Intense feelings surrounding loneliness should trigger heightened attentiveness from the counselor, and an assessment of danger to self or others.

Many younger people may require additional social skills training. The social media interactions they learned growing up in a media-saturated environment may be very different from face to face interactions. They may need encouragement and help in developing skills related to emotional expression, communication skills, anger management, etc.

One way Sailors may choose to deal with loneliness is through the use of alcohol or drugs. Substance use initiated to overcome social anxiety can too easily become abuse. A counselor can help the person in need to recognize potentially dangerous over-reliance on alcohol and teach or refer the person to develop basic socializing skills, build self-confidence, and achieve independence from alcohol reliance. The Navy's alcohol treatment system is well-developed. RMTs should be fully familiar with treatment options and resources.

3.17 Grief

Grief has many causes, and manifests in many forms. The discerning counselor should be on the lookout as to how a particular situation may be influenced by the counselee's sense of loss, whether it be due to bereavement, the loss of health, opportunity, relationship, or some other perceived loss. Those associated with people who have died by suicide, those who are victims of sexual assault or domestic violence, or

suffering from substance abuse, have the potential for grief reactions. The emotions associated with grief are well-documented. Counselors should read widely and discuss with peers and coaches in order to better understand the spectrum of emotions and how they might manifest in those experiencing grief. Counselors can seek to help the grieving to recognize their emotional reactions as normal, understandable, and amenable to reframing and the application of productive meanings.

3.17.1 Bereavement

One of the most solemn and important duties of an RMT is the processing of American Red Cross messages and other communications involving the notification of death. Ahead of time, the RMT should ensure that all leaders in the command have an understanding of the process. Insensitive or inept delivery of such serious news can traumatize the recipient and the one delivering the news. The RMT's role should include proper preparation of the chain of command, support for the leader delivering the message, and support of the individual receiving the news. That support can be expressed through counseling, facilitation of Navy Marine Corps Relief Society aid, and follow up. Operational circumstances may affect the command's response to the news. Chaplains should be prepared to address the ramifications. This introductory guide includes an appendix on notification.

The Chaplain should be prepared to help the bereaved process the emotions associated with grief, as well as the emotional response to the situation at hand. Honoring the memory of the dead, being inspired by that person's life, learning from the mistakes of the one who has died, all of these are possibilities, depending on the circumstances. Understanding the background, and assisting in the assignment of positive meanings can be a key to assisting the bereaved in growing through the grief experience. The question of leave may be of particular importance. If the operational situation is such that emergency leave cannot be granted, there could be emotional repercussions. If the Sailor decides not to take leave, he or she may later feel that the immediate chain of command should have insisted that he or she do so. If leave is granted and taken, the situation at home could have any number of impacts on the Sailor going forward upon return from leave. These are but a few of a myriad of possibilities. Follow up to determine the state of mind of the bereaved is often critical.

3.17.2 Grief over Professional Issues

Grief is commonly associated with bereavement. But that is not the only source of grief. Professional issues can generate profound grief reactions. Failure to promote, disciplinary actions resulting in loss of pay, rank, or future advancement opportunity, and competitive set backs are some examples of possible triggers of grief reactions. Coaches should encourage counselors to be attentive to the possible grief-related emotional responses in such situations, to include the full range of possibilities: anger, denial, bargaining, etc.

3.17.3 Grief Associated with Other Trauma

Victims of sexual assault, domestic violence, or other crimes may experience grief. This can be due to a sense of the loss of safety, security, and trust. This reaction can have a profound effect on the victim's willingness to trust, to enter into close relationships, or to remain connected in any way to the circumstances surrounding the violation. Counselors should be prepared to help victims recognize the grief reaction and its associated emotions. Recognition can be an important step toward developing a coping strategy.

4. OBSTACLES AND PITFALLS

4.1 Fraternalization

Chaplains are often people with a strong sense of empathy. Understanding someone emotionally is an important element in helping them find ways forward and solutions to their problems. It is also the case that the Navy is a hierarchical organization with a challenging and important mission. Good order and discipline are essential to the well-being of the organization and its ability to accomplish that mission. Fraternalization undermines good order and discipline and is forbidden by Navy Regulations and the Uniform Code of Military Justice. It is forbidden in the context of a counseling relationship by Navy and Fleet policies (see references).

A key action by which Chaplains can seek to avoid the pitfall of fraternalization is by having a counseling coach. The coach can help with accountability, provide beneficial advice, and can discern indications of impropriety or danger. To make the best use of the coaching relationship, coach and Chaplain should, in addition to hypotheticals, from time to time discuss actual cases. Without using names, or otherwise violating confidentiality, Chaplains can discuss approaches and techniques, how they apply to various circumstances, and the importance of maintaining professional boundaries.

SECNAVINST 5351.1 and COMUSFLTFORCOM/COMPACFLTINST 5351.1 clearly delineate the boundaries which must be maintained in the counseling relationship. That information should be reviewed regularly by all Chaplain counselors. Scenarios which might threaten those boundaries, and circumstances which might tempt one to cross those boundaries, should be discussed thoroughly with a coach.

4.2 Couselee Vulnerability

When people come to a Chaplain for help, they are usually suffering, or are otherwise emotionally compromised. They are vulnerable. In opening up and sharing their concerns, they make themselves more vulnerable. Their willingness to listen to, and take to heart, the advice and counsel of the Chaplain

makes them even more vulnerable. It is imperative that the Chaplain cherish the trust represented by the counselee's decision to come for help, share their problems, and seek guidance. Chaplains should cherish that trust by respecting the personhood of the one seeking help. They should respect their right to believe (or not believe) what they wish. They should respect counselees' freedom to do as they think best. They should not abuse the trust by seeing it as an opportunity to pass judgment. They should not abuse the trust by determining to project their own beliefs, agendas, perceptions, or feelings onto the one seeking help. In the course of counseling, the sharing of beliefs and other thoughts is a natural and normal development. But that sharing should occur after the clearly articulated consent of the vulnerable party (the one seeking help). Presenting one's own theology, or the beliefs of one's religious organization, when invited and requested to do so by the counselee is a wonderful opportunity. Approaching the sharing of faith carefully, so as not to exploit the vulnerability of the counselee or the position of authority of the Chaplain, contributes to having such opportunities in the future.

4.3 Dehumanization

Counselors who are busy run the risk of losing the important strong sense of the humanity of those who come to them for help. This section reviews circumstances which may negatively impact the counselor's ability to approach each counselee in the proper caring spirit.

4.3.1 Compassion Fatigue

Compassion fatigue is a phenomenon which is amenable to coaching. The review of counseling approaches, sharing of perceptions and reactions, and discussion of counseling content (anonymously so as to avoid the violation of confidentiality) tend to reveal any latent compassion fatigue. Just like a counselee, when the Chaplain puts into words the feelings elicited by a counseling session, he or she has the opportunity to think about their significance. Listening to the advice he or she gives, counselors should maintain healthy habits in support of self-care. The coach can help with that process.

4.3.2 Jumping to Conclusions

Another manifestation of dehumanization is the creeping assumption that this one's problem is the same as the last ten. In high volume counseling, or in the response to an event which has affected a large number of people, it is easy to fall into the trap of anticipating the nature of the problem prematurely. When the counselee starts to describe the problem, the counselor mentally jumps to conclusions regarding the nature of the issue. He or she then assumes to know the solution. All this happens without really listening to the one in need. Though there are recognizable patterns, it is very easy to miss critically important details if the counselor jumps too quickly to conclusions. Though it may be convenient for the counselor, such a jump does not serve the needs of the counselee. In the coaching relationship, light can be shed on such unproductive trends. It does not take much to remind a Chaplain that he or she is dealing with unique individuals.

4.4 Focusing on the Problem rather than the Person

Most Chaplains are problem-solvers. One of the reasons they serve is because they believe they have a calling to help. It is natural, then, that they should tend to focus on whatever problem has brought the counselee to them for help. But such a focus can sometimes be misleading. It can prevent the counseling process from getting to the heart of the matter and discovering the true causes of the trouble. Lasting

change in the direction of coping and thriving is usually derived from counseling that addresses not just the problem area, but the whole person. Taking the time to learn the counselee's history, studying the facial expressions, body posture, and gestures, and listening with intent concentration, can reveal insights which can be decisive in gaining the confidence of the counselee and providing the most meaningful advice.

4.5 Making the Session about the Counselor's life, issues, or feelings

Everyone has some emotional baggage which they bring to their work. Some counselors come to the work with heavy emotional baggage. It is important to know one's limitations, vulnerabilities, and strong predispositions. These can distract from truly listening to the counselee. If something the counselee says resonates deeply, it can trigger emotions and thoughts which have meaning to the counselor, but are not relevant to the one in need. The purpose of counseling is not to make the counselor feel better, but to help the counselee cope with life more effectively. This may seem self-evident, but without constant vigilance and good coaching, the focus of effort can shift from the counselee to the counselor.

4.5.1 Disciplined Counseling

Chaplains usually want to help. Being useful is a strong motivator. But it can distract the counselor from the proper focus on the counselee. Instead of intently listening, the counselor can be distracted by thinking about what he or she is going to say next. In a rush to help, the Chaplain can fail to take the necessary time to listen carefully and patiently, as the story unwinds. Many Chaplains like to talk. Sitting attentively in near silence is an exercise in self-control which takes determined effort. Some Chaplains are strongly opinionated. Forgoing the opportunity to interrupt with a pithy comment requires self-control. Patience and attentiveness can lay the groundwork for rapport, establish the authentic concern of the counselor, and make the counselee more amenable to advice.

4.5.2 Bridging the Gulf

The problem presented may not lie within the Chaplain's comfort zone. The behavior discussed may lie well beyond the Chaplain's understanding of what is proper, moral, and right. But counseling should not be about the Chaplain's comfort. Nor should it be about the Chaplain's sense of propriety, morality, or ethics. Counseling should be about the counselee. The Chaplain should seek to help the counselee cope more effectively with life. The Chaplain may believe that drastic changes in beliefs, behaviors, and attitudes are necessary in order for the counselee to deal with his or her problems. But the counseling session should not start from there. It should start from where the counselee is in his or her beliefs, behaviors, and attitudes. A wise man once said that one must meet the people where they are. Chaplain counselors should not be constrained by their own attitudes to the detriment of those they are there to help. If there is no ground upon which they can meet, if the gulf between outlook and attitudes is simply too great to bridge, then the Chaplain should seek to establish enough rapport to guide the one in need to someone who might be better suited to help.

4.6 Becoming Stale or Arrogant

Over the course of time, counselors can fall into the pitfall of assuming that they have heard it all, or that they have the answers for every problem. Such assumptions can cause counselors to become stale. They can also cause them to fail to prepare properly: reviewing the intake form, maintaining contacts with other helping professionals, maintaining current knowledge of regulations, policies, and resources. Coaching can be a great way to stay fresh, discussing trends, new insights, and emerging problem sets.

Perhaps the mirror image of staleness is an over-reliance on cleverness. Counseling should not be about making a clever point with a counselee. The counselor should not be out to satisfy himself or herself by proving something to the counselee or tricking the counselee into thinking or doing things a particular way. Counseling is not brainwashing. It should be about helping a person discover the understanding and resources to cope better. The counselor should be working continuously to expand his or her knowledge and skills. Wit may be useful, but is usually not enough.

4.7 Lack of Confidence or Fear of Vulnerability

If the counselor lacks confidence or fears becoming vulnerable, this can undermine the counseling effort. Feeling this way, a counselor may avoid making a commitment to counsees, instead sending them elsewhere for care without making sufficient effort to help. Another avoidance behavior is for the Chaplain to jump immediately to a religious answer, without listening and seeking insight into what the counselee believes. The coaching process can help build the counselor's confidence and courage.

4.8 Timewarp

A counselor cannot assume that a nineteen year old can process emotions and think like someone with greater maturity. This does not mean that the counselor should behave in a condescending manner. Rather, it requires a more direct and clear statement of advice which accounts for differences in life experience, maturity and wisdom. Another moral is that support for leaders can sometimes involve offering advice which challenges basic assumptions.

5. COACHING CHAPLAIN COUNSELORS

5.1 The Coaching Approach

Coaching is one of the activities enumerated by SECNAVINST 1730.7D in the description of the care capability. Coaching can also be viewed as an aspect of leadership, and integral to cooperation among Chaplains as defined in SECNAVINST 5351.1. Coaching can be an example of Chaplains working together to meet the needs of all authorized persons. SECNAVINST 5351.1 goes on to describe the responsibilities inherent in positions of leadership and authority in the Navy, and how Chaplains and RPs share those responsibilities. Leadership, supervision, mentoring, and coaching are part of those responsibilities. In Enclosure (3), the instruction describes the PNC professional expectation that Chaplains and RPs will use the full range of their abilities and authority to care for those they serve. The development of those abilities and the understanding of that authority are goals of coaching. A reasonable goal of coaching on the topic of counseling is to teach, train, encourage, correct (where necessary) and reinforce each Chaplain's commitment to the standards of PNC. This chapter describes how Chaplains can coach subordinates and peers who deliver counseling and advice.

5.2 The Coaching Context

Fleet RM personnel are led, supervised, and mentored according to Navy and Fleet policy. Leadership, to include supervision, mentoring, and coaching, occurs throughout the Optimized Fleet Response Plan (OFRP) and at all echelons. Every RMT has an immediate superior RMT from which it should receive appropriate guidance. That guidance can be further clarified by considering the following as three aspects of leadership:

Supervision: to supervise is to use rank and/or positional authority to communicate official standards. This occurs through training, inspections, and professional counseling as described in COMUSFLTFORCOM/COMPACFLTINST 5351.1.

Mentoring: mentoring refers to the time spent in support of the professional development of the individual, to include, for RM personnel, negotiating the intricacies of the CHC and the Navy.
Coaching: coaching involves advice and encouragement that is based less on authority and more on experience and wisdom. It is more individualized and flexible than supervision in that respect, but less individualized than mentoring in that it draws on more than the mentor's experience. Coaching draws on the community's sense of shared history, culture, and understanding of what it means to be a worker in the field of religious ministry. Coaching involves the teaching of principles as well as the application of standards. It can be delivered by supervisors and/or peers.

Coaching is something that can be done in conjunction with leadership, supervision, and mentoring. It is also a distinctive activity which can be done with co-workers and peers, and can contribute significantly to the quality of religious ministry delivered as well as the health of the community which delivers it.

Coaching is a dialogue, as is counseling. Both require excellent listening skills, astute discernment, empathy, and a love of humanity with all its highs and lows.

Every Chaplain conducting counseling should seek a counseling coach. A prospective coach should be a more experienced Chaplain whom they respect and trust. Experienced Chaplains should be prepared and willing to serve as counseling coaches. This requires a degree of thoughtfulness and intentionality with regard to counseling principles and techniques, and a thorough knowledge of standards. Policy establishes the standards. Doctrine describes them authoritatively (see the quotes in Chapter 2). This introductory guide is a resource in regard to principles and techniques.

5.3 Fleet Standards for Coaching Counselors

Enclosure 1 of COMUSFLTFORCOM/COMPACFLTINST 5351.1 establishes the Fleet minimum standards for the delivery of support to individuals through advisement and counseling. Each of the following topics is listed there, and is amenable to coaching.

5.3.1 Good Order and Discipline

The minimum standards for advice and counsel are established to preserve good order and discipline, and are a subset of the professional standards of PNC. Coaches help Chaplains fully and completely understand those standards.

5.3.2 COUNSELEE SAFETY

According to the Fleet standard, RMTs are required to be attentive at all times to the vulnerability of those who come for help, honoring physical, emotional and religious boundaries, and establishing a safe counseling environment. Associated with this responsibility is the need to assess for physical and psychological safety. Is the counselee a danger to himself, herself, or others? Such assessment goes on throughout the interaction and beyond, as the Chaplain guards confidentiality and advocates for the counselee. Coaches encourage Chaplains to maintain constant vigilance with regard to the safety of those counseled.

5.3.3 Authorities

Coaches should ensure that Chaplains understand under what authorities counseling is conducted. Chaplains are authorized to advise and counsel Navy personnel under the authority conveyed to them by

the Navy in their role as Chaplains. The knowledge gained by Chaplains in their work to earn other credentials, such as certifications or licenses, may inform a Chaplain's delivery of religious ministry, but the standard for accountability is that established by the Navy for Chaplain activities. In counseling, Chaplains are not authorized to use techniques which require external certification (for example, hypnotism, or Rorschach tests). There is a procedure for resolving perceived conflicts of interest, described in COMUSFLTFORCOM/COMPACFLTINST 5351.1.

5.3.4 Professional Behavior

Coaches model and encourage professional behavior. Implicit in the principles of counseling and explicit in the standards for counseling delineated in policy is the requirement to maintain clear boundaries in the area of self-disclosure, intimacy, and sexuality. Given the power inherent in the counseling relationship, Chaplains and RPs must be on guard against sexual misconduct, sexual harassment, or sexual assault in relationships with those served. Coaches help maintain that vigilance.

There are practical considerations which support the principles and policy concerning boundaries, which should be regularly reviewed with a coach. Rooms where scheduled counseling takes place are required to have a window per OPNAVINST 1730.1E. Whenever possible, an RP should be in close proximity when counseling occurs. Chaplains should beware of physical contact with counsees. Per policy, touching of any kind should be limited to hand-shakes or the equivalent.

5.3.5 Frequency and Duration

Frequency and duration of counseling sessions are normally at the discretion of the Chaplain and counselee. But it should be remembered, and coaches should reinforce, that the type of counseling done by Chaplains is by its nature not long-term. While circumstances will drive the number of counseling sessions which are necessary, results-oriented counseling should probably not last longer than a deployment, or take place more than once or twice a week. If there is a need for longer term counseling, the Chaplain should learn to recognize that need and make the appropriate referral. Coaches can help Chaplains develop a sense for the effectiveness of ongoing counseling. Referral is an important aspect of counseling, to be conducted according to the professional standard established in policy and described in doctrine.

5.3.6 Record Keeping

Coaches can help Chaplains establish efficient and effective processes for managing counseling. A coach's review of the RMT's procedures can be a healthy and productive exercise. Any note-taking in support of counseling, such as intake forms or case notes, must be kept secure and destroyed when no longer needed, in compliance with SECNAVINST 1730.9.

5.4 Art in the Service of Life

The art of Chaplaincy encompasses the art of counseling and the art of coaching. All three are undergirded by the principles embodied in the ethos of PNC and the standards articulated in RM policy and doctrine. Dedicated Chaplains and RPs can have a profoundly positive impact on the individuals and the organization they serve. To do so, they should be committed to the development of their knowledge and skills, and to execution of the religious ministry mission with energy and insight. Learning from one another, making use of all available resources, and holding each other to the highest standard of

professionalism, Chaplains and RPs can continue to serve the people of the Department of the Navy with honor, courage and commitment.

APPENDIX A: Checklist of Healthy Counseling Habits

1. Have ready access to supportive information (instructions, SOPs, resource contacts)
2. Have a triage system in place which allows your RP to effectively support the effort.
3. Take time to study the intake form.
4. Focus on the counselee as a person, not just the problem.
5. Note the uniqueness of the counselee.

6. Take time to listen, really.
7. Don't jump to conclusions.
8. Without violating confidentiality, where pertinent consult:
 - a. Your RP
 - b. The counselee's friends, peers, co-workers, supervisors
 - c. Other helping agents
9. Help counselees connect to all their resources, internal and external.
10. Give the counselee a self-help assignment, and a follow-up appointment to report progress.
11. Make some notes for counselor follow up.
12. Take a break between counseling sessions.
13. Have a moment of prayer.
14. Have a counseling coach.
15. Maintain healthy routines of self-care

APPENDIX B: Coping Card

This pocket guide in support of coping and thriving can be distributed by the RMT. It can be reproduced on the back of business cards. It can be reproduced on the back of a list of helping agencies and their contact information. It can serve as a reminder to the Chaplain conducting counseling of how important it is to validate the humanity of the counselee. It can also serve as a reminder of common pitfalls of personal problem solving.

KEYS TO COPING

You are a VALUABLE, worthwhile person
YOU are the boss of your own head and heart

You have the power to set your personal goals
You have the ability to achieve your goals
Do not be your own worst enemy
Do not simply react emotionally
Do not let others run your inner life
Do not let others' meanness touch your heart
You can only do what you CAN do
You cannot fix everything
Do what you CAN do
DO NOT WORRY about what you cannot do
Do not let worry stop you from doing what you CAN DO
Do have a broad perspective on things
Do have friends and stay connected to them
Do respect others
Do put the needs of others ahead of your needs
Do take a deep breath when angry
Do count to 10, or, if necessary, 100
THINK before you speak
THINK before you act
Do count the cost of speaking and acting out
Do talk to someone BEFORE you lose it
You aren't perfect; work on your deficiencies
You ARE the only one of you in the whole universe
RESPECT YOURSELF
VISUALIZE SUCCESS in all its details
BORROW SOME JOY from your bright future for today
TAKE PRIDE in what you are doing
BE PROUD of yourself

APPENDIX C: AMCROSS Notification

Things for the Person delivering the Message to Know:

A Chaplain is available to assist the one delivering the message and the one who receives the message. Navy Marine Corps Relief Society can assist in emergency leave and other situations. As a leader delivering bad news, it is important to be compassionate in speech, attitude and bearing. The Sailor will be apprehensive and fearful from the moment they suspect what is happening. The leader delivering the news may also have strong emotions, or may be nervous. A calm voice and a caring demeanor will help both the Sailor and the leader get through this experience. People deal with grief in different ways, and leaders should be prepared for that. Experience shows it best if a notification of death or injury is

revealed in increments. Giving the truth in pieces to the Sailor is preferable to hitting him/her with it all at once.

Some increments a leader might use:

- **State why you're seeing them.** "We have received a Red Cross message from your home, family, wife, friend, etc., state the name of the sender."
- **Characterize the news and confirm the relationship.** "I'm sorry to say there is serious news about your father/mother/brother/sister/fiancée/friend STATE THE NAME."
- **Broadly tell what happened.** "He was in a car accident." "She has had a stroke."
- **Finally, tell them the bottom line, or the present condition, in a clear and unambiguous way.** "She has died." "He is in intensive care in critical condition."

The leader should use the names as indicated in order to confirm delivery of the message to the correct Sailor. Make sure the Sailor is seated, that communications resources are available (aboard ship this means an off-ship phone line, and that the leader knows the code; the leader may have to dial for the Sailor), and that tissues are available. A Sailor may feel sick. Have someone available to accompany the Sailor to the head if needed. Do not leave the Sailor alone immediately after giving him or her serious news. If the Sailor has a good friend in the department, it would be useful to have that person available. Having more than one member of the chain of command present can communicate the chain's concern.

Example dialogue

- Airman Smith, please have a seat.
- We've received a Red Cross message from your mom, Mrs. Jane Smith, in New York.
- Unfortunately, it's not good news.
- It is about your father, Mr. Bill Smith.
- He was involved in an automobile accident yesterday.
- He was very seriously injured and I'm sorry to report, he died as a result of his injuries.

Reactions

There will of course be shock. Remember that each person is unique. It is reasonable to expect Sailors may respond to the news differently. Sometimes people express anger or denial. Often tears and mournful wails will punctuate the notification. Sometimes a person will jump up and leave the room. Sometimes, there will seem to be no reaction at all. One can be assured that some kind of reaction is happening.

What to do

The leader should remain patient and composed. Do not invalidate their grief by giving unrealistic assurances. Do not attempt to stop an emotional outburst. In such situations, simply allow the Sailor to

express whatever they need to express without any interference, unless it begins to appear that someone might get hurt. Stay with the Sailor. When the initial emotional wave passes, explain to the Sailor what can be done in response to the news (call home, if appropriate request emergency leave). Remind them they are not alone in this crisis; that the work center and the chain of command care about the Sailor. The leader can process his or her emotions and reactions afterwards. As long as the leader is with the Sailor, he or she represents the Command, and should maintain a professional demeanor.

Follow Up

A message must be transmitted confirming receipt and delivery of the AMCROSS message, along with any additional action to be taken. After a few days, check with the Sailor in private conversation. See how he/she is managing the grief. Encourage them to express their thoughts. Offer them information and advice to help them deal with the grieving process. Check with the friends and co-workers of the Sailor. Recognize that people process grief differently. The Chaplains are available to support the grieving process through individual counseling. They may also teach a life skills course on dealing with grief. Other resources are also available.

AMCROSS Notification Dos and Don'ts

Do

- Be completely familiar with the contents of the message before meeting with the Sailor.
- Be familiar with command emergency leave policy before notification.
- Keep your description of circumstances brief and accurate.
- Be prepared for a wide range of reactions, some of which will be very strong.
- Make a phone line available to the Sailor to call home or wherever he/she needs to call.
- Express sympathy for the Sailor's situation or loss.
- Where emergency leave is likely to be granted, advise the Sailor of plane ticket loan assistance available from Navy Relief.
- Generate a message acknowledging receipt and delivery of the AMCROSS

Do Not

- Do not delay delivery of the message.
- Do not make the notification abruptly without preparing the Sailor for it.
- Do not leave the Sailor alone after notification.
- Do not tell the Sailor we (the command) will take care of everything. You might say "we will help you get through this" but the Sailor must understand operational limitations.
- Do not promise emergency leave. That is a command decision.
- Do not be defensive if the Sailor blames the Navy; just listen and continue to offer support.
- Do not allow your experiences of bereavement to overshadow your job at hand.
- Do not assume they will feel the same way you did when you lost someone.
- Do not notify the Sailor of the message contents by handing it to him/her to read.
- Do not discuss the contents of the message with others except in the course of taking appropriate action. Respect Sailors' privacy as much as possible.
- Do not make assumptions about circumstances or relationships.
- Do not assume the Sailor has the same religious views as you.

APPENDIX D: Online Resources for Continuing Study

- The Defense Center of Excellent has a myriad of resources, to include brochures, assessment tools, workshops, and literature on a wide variety of related topics: <http://afterdeployment.dcoe.mil/>

- The Naval Center for Combat & Operational Stress Control has developed extensive Navy and Marine Corps tools, videos, and other supporting materials:
<http://www.med.navy.mil/sites/nmcsd/nccosc/Pages/welcome.aspx>
- Navy Personnel Command's well-populated resource page can be found at: www.suicide.navy.mil
- The official blog of the Navy Operational Stress Control Program is: <https://navstress.wordpress.com>
- The Center for Deployment Psychology site contains resources for helping professionals focused on military personnel: <http://deploymentpsych.org>
- The Navy Marine Corps Public Health Center has extensive links and resources:
<http://www.med.navy.mil/sites/nmcphc/Pages/Home.aspx>
- This NMCPHC site specifically focuses on resources to reduce stress, improve relaxation skills and optimize performance:
http://www.nmcphc.med.navy.mil/healthy_living/relaxrelax-jgj/information.html
- The Navy Leader's Guide for Managing Sailors in Distress helps leaders recognize distress related behaviors, provide support to Sailors within the unit, and collaborate with Navy helping agencies to meet the needs of distressed individuals (the Navy Leader's Guide app is now available for download on iTunes and Google Play and can also be accessed from both the Navy and Marine Corps Public Health Center and T2 websites):
<http://www.med.navy.mil/sites/nmcphc/Documents/LGuide/index.aspx>

APPENDIX E: The Stress Continuum

The Stress Continuum

ready

reacting

injured

ill

The Stress Continuum

The Stress Continuum is a model that identifies how you and your Sailors are reacting under stressful situations.

It is based on scientific research and identifies the entire spectrum of stress responses and outcomes in Sailors. Its four stages - called zones - are color coded:

- **Green Zone is the good-to-go zone.** Not stress free, but coping with stress in a healthy way.
- **Yellow Zone is the stress reaction zone.** Includes common irritations, annoyances and worries that are usually mild and reversible and require little, if any, intervention. If not managed, though, the stressors can add up and lead to more serious problems.
- **Orange Zone is the stress injury zone.** More severe and persistent stress that can include loss of function, nightmares, feelings of guilt or shame, and panic or rage attacks. Much less common than stress reactions in the Yellow Zone, these injuries typically are caused by life threats, loss (such as the death of a buddy or a relationship breakup), inner conflicts and continued wear-and-tear.
- **Red Zone is the stress illness zone.** It includes clinical medical disorders that *can only be diagnosed by health professionals*. Stress illnesses are stress injuries that persist, get worse, or get better and then get worse. These illnesses include:
 - post-traumatic stress
 - major depression
 - certain anxiety disorders
 - alcohol or drug dependence.

APPENDIX F: Columbia Suicide Severity Rating Scale

SUICIDE IDEATION DEFINITIONS AND PROMPTS	Past month	
Ask questions that are bolded and <u>underlined</u> .	YES	NO
Ask Questions 1 and 2		
1) Wish to be Dead: Person endorses thoughts about a wish to be dead or not alive anymore, or wish to fall asleep and not wake up. <u><i>Have you wished you were dead or wished you could go to sleep and not wake up?</i></u>		
2) Suicidal Thoughts: General non-specific thoughts of wanting to end one's life/commit suicide, " <i>I've thought about killing myself</i> " without general thoughts of ways to kill oneself/associated methods, intent, or plan. <u><i>Have you actually had any thoughts of killing yourself?</i></u>		
If YES to 2, ask questions 3, 4, 5, and 6. If NO to 2, go directly to question 6.		
3) Suicidal Thoughts with Method (without Specific Plan or Intent to Act): Person endorses thoughts of suicide and has thought of a least one method during the assessment period. This is different than a specific plan with time, place or method details worked out. " <i>I thought about taking an overdose but I never made a specific plan as to when where or how I would actually do it....and I would never go through with it.</i> " <u><i>Have you been thinking about how you might kill yourself?</i></u>		
4) Suicidal Intent (without Specific Plan): Active suicidal thoughts of killing oneself and patient reports having <u>some intent to act on such thoughts</u> , as opposed to " <i>I have the thoughts but I definitely will not do anything about them.</i> " <u><i>Have you had these thoughts and had some intention of acting on them?</i></u>		
5) Suicide Intent with Specific Plan: Thoughts of killing oneself with details of plan fully or partially worked out and person has some intent to carry it out. <u><i>Have you started to work out or worked out the details of how to kill yourself? Do you intend to carry out this plan?</i></u>		
6) Suicide Behavior Question: <u><i>Have you ever done anything, started to do anything, or prepared to do anything to end your life?</i></u> Examples: Collected pills, obtained a gun, gave away valuables, wrote a will or suicide note, took out pills but didn't swallow any, held a gun but changed your mind or it was grabbed from your hand, went to the roof but didn't jump; or actually took pills, tried to shoot yourself, cut yourself, tried to hang yourself, etc. <u><i>If YES, ask: How long ago did you do any of these?</i></u> <input type="checkbox"/> Over a year ago? <input type="checkbox"/> Between three months and a year ago? <input type="checkbox"/> Within the last three months?		

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APPENDIX G: Thoughts on Advocating for Sailors

1. Our Sailors come into the military often with very little life experience. The majority have never held a full-time paying job until they joined. Their perception of what is fair or unfair is deeply rooted in their cultural and social experience as a child and teenager. The values learned in American society often do not match the higher standards expected within the military culture.

Sailors may come to the Chaplain with legitimate cases of unfair treatment. They genuinely need someone with confidentiality and the ability to intercede at multiple levels of the command structure to help gain resolution.

Others persons may, out of immaturity, think that all firm and disciplined leadership is too harsh. Even if it is completely appropriate under the circumstances. They present themselves as the "underdogs" and victims, when they are actually just being expected to pull their weight and shoulder responsibility more than they've ever previously experienced.

Then there are those who actually got themselves in trouble and remain in the unpleasant spotlight as an underperformer or troublemaker and who do need to be carefully monitored... at least for a while. That carries a heavy weight on the individual. The weight of their own actions feels "unfair". These are ones who often come to the Chaplain looking for someone to "save them" from their "oppressors".

2. All three types require advocacy skills from the Chaplain. A good Chaplain must learn to differentiate between these three, then take action which is best able to help both the Sailor and the command.

**The institution needs Chaplains who can identify genuinely unfair treatment by leaders, supervisors, and peers. Chaplains who can insert themselves and interrupt such mistreatment with a goal of also helping the leader understand the negative impact of their actions and learn appropriate ways of completing their assigned tasks while being responsible for the well-being of their subordinates.

**The institution needs Chaplains who can guide and mentor Sailors toward responsible behavior even when it is difficult and unpleasant. Much of this depends on the Chaplain's ability to help the individual see their circumstances from a different perspective, then teach effective skills to build endurance.

**The institution needs Chaplains who can perceive those who are manipulating them for personal advantage. Chaplains who can hold an unswerving standard of the Navy's values and expect all to respect and uphold that standard.

3. The greatest challenge, then, is for Chaplains to carefully weigh what they see and hear, and balance their response between support of the command and the needs of the individual. Failure to do this well and accurately can result in the Chaplain being discredited and discarded.

