

SUPPORT RELIGIOUS EDUCATION ACTIVITIES

Subcourse CH1315
Edition A

4 Credit Hours

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US Army Chaplain Center and School
Fort Jackson, SC 29207-7035

Subcourse Overview

This subcourse is part of the Chaplain Assistant Initial Sustainment Training Course. It is a guide for chaplain assistants who are an integral part of the Unit Ministry Team (UMT) and expected to be familiar with basic administrative functions and activities necessary to support religious education.

TASKS: The chaplain assistant will demonstrate the ability to: (1) maintain rosters and attendance information to support a religious education program; (2) handle purchase order requests for all sorts of religious education materials and supplies including, but not limited to, books, equipment, and audiovisuals; (3) set up classrooms and/or meeting rooms conducive to learning for religious education. The chaplain assistant is also expected to become familiar with various types of religious education activities and the duties of the DRE (Direction of Religious Education).

CONDITION: Given general information on religious education, such as supply ordering and an overview of activities that support a religious education program. Also given is an overview of the work of the DRE.

STANDARD: The chaplain assistant will complete a 10-item subcourse examination based on subcourse materials with 70 percent accuracy.

NOTICES

The US Army Chaplain Center and School produces Army Correspondence Course Program Subcourses as a team effort

to provide the field with the highest quality of training material for Active Duty and Reserve Components chaplains and chaplain assistants.

Much of the material in this subcourse is based on AR 165-1.

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LESSON 1

Overview of Religious Education and the Work of the DRE

What is Religious Education? For starters, it is not just a Sunday School Program. Religious education includes many areas and the Sunday School program is just one aspect of religious education.

Education is integral to the life of all denominations and religious organizations. For example, early in the Third Century a catechumenal¹ system of instruction was used to educate Christians as they were prepared for

Christian baptism.

¹Catechumenal comes from the word catechism--an historic term used to speak of the church's educative enlightenment and training in the context of the Christian faith.

According to C. B. Eavey in his History of Christian Education, religious education involves changes in human beings making for the right relationship with God - right thinking about Him, and right conduct before Him. Eavey explained that it involves whatever is necessary to "the perfection of our nature - knowledge of the mind, beauty for the feelings, moral goodness for the will, and efficiency for living."

As with many faith groups, Christianity began as a little known, rather obscure movement. It was one of many in the Roman world. Jesus was eventually put to death by the Roman government which was determined to restrict and contain the Christian movement. But Christians were even more determined to evangelize and to educate to the point that by the Fourth Century, it was the official religion of the Roman Empire. Other faith groups also have rich history, tenets, and tradition on which their religious education is based.

Today religious education encompasses many aspects and is centered around many religious needs and interests. Obviously, just as religious education is essential to the Christian faith, it is also important to the Islamic, Jewish, Buddhist, and other persuasions. Inside the Army, according to the Soldier's Manual, the religious education program includes but is not limited to the following:

- a. Religious schools and classes
- b. Individual instruction
- c. Classes in marriage and family life enrichment
- d. Religious and cultural interest groups
- e. Choral groups
- f. Leadership development programs
- g. Religious dance, drama and films
- h. Youth and adult program and activities
- i. Volunteer worker recruitment and training.

Local commanders may employ an education specialist to

serve as Director of Religious Education (DRE) on the staff of the military chaplain, within the authorized work force and funding allocations. The DRE is normally a qualified civilian with a degree in religious education who is employed by the commander and functions under the supervision of the Senior Staff Chaplain. The DRE would be primarily responsible for the support outlined above.

Directors of Religious Education

Directors of Religious Education are usually employed to support the Installation Command Master Religious Program.

FACTS.

1. AR 165-1, specifies employment conditions, qualifications, and duties of Directors of Religious Education.

2. DA Pam 570-551, C11, Section XVI, page 2-389 specifies the recognized requirement for the establishment of DRE positions. One DRE position is recognized for a minimum of 4000 population served and two DRE positions recognized for 20,000 population served.

3. In addition to the duties outlined in AR 165-1, the DRE should be able to assist the Installation in the following areas:

--As senior civilian religious educator, advises the Installation in the area of religious education and program resources. In this capacity, develop and promote local policies, procedures and program objectives, and budget requirements for all faith groups.

--Serve as a resource person to TOE and TDA chaplains in development of unit ministries to include moral leadership programs and utilization of audio-visual resources in a variety of settings.

--Maintain and operate the Religious Education Resource Center including organization of materials and securing additional needed resources.

--Evaluate the installation religious volunteer program and supervise the enlistment, assignment, training, and evaluation of the same.

--Be available to assist in the development of specialized training courses for Chaplain Professional Development.

Moreover, the relationship between the chaplain assistant and the DRE is a special one and should be based on open lines of communication and mutual cooperation.

Some chaplain assistants work directly with the Director of Religious Education. The DRE can provide the chaplain assistant with training and with materials for unit level religious needs. It is usually the DRE who maintains the religious library where the chaplain, parishioners, and chaplain assistants can check out audiovisual materials, music, records, and religious reading materials.

The other duties of the DRE are listed below:

- a. They have the responsibility of providing religious curriculum for the installation.
- b. They provide technical support to the installation-wide religious education program.
- c. They recruit teachers and workers for the Religious Education program.
- d. They may run special programs such as: young soldier retreats, youth programs, and programs for handicapped persons.
- e. Generally the DRE is responsible for the installation Sunday School program, CCD and Vacation Bible School.
- f. On some installations there is a DRE for Protestants and one for Catholic faith groups.

Much of what the chaplain assistant does to assist the chaplain in the support of religious education activities is administrative and very basic. The essential thing is for the chaplain assistant to take the initiative to do those routine things that need to be done. It's all very

basic, but also very essential to a successful religious education. The chaplain assistant, like the chaplain, must know a little bit about a lot of things.

For instance, at skill level one, the chaplain assistant must keep attendance records and rosters of those soldiers and family members who participate in religious education. The chaplain assistant should also keep a record of all the religious education work and activities initiated by the Unit Ministry Team (UMT).

Ordering supplies, books, materials, and audio-visual aids is another very basic but also very important aspect of the chaplain assistant's job. Knowing how to get these things done quickly will greatly facilitate the religious education program. When forms and purchase order requests are not filled out properly and submitted through the appropriate channels, the religious education program bogs down for lack of needed materials.

The Protestant Armed Forces Resources Guide Catalog and order forms and the counterpart Catholic Curriculum and Resource Guide Catalog and order forms should be requested from the local PBO (Property Book Officer) and used to acquire religious education material. The DRE usually takes care of this, but chaplain assistants should know how to handle this too and should become familiar with both catalogs.

There are many administrative duties connected with the process of religious education and a lot of the duties may be considered small, but all are important to the program. It's the chaplain assistant's job to be a facilitator in the religious education process. This subcourse addresses some of the crucial aspects of the chaplain assistant's work in the support of religious education activities.

LESSON 2

PLANNING AHEAD:

THE IMPORTANCE OF BASIC RECORD KEEPING

AND ACTIVITY PLANNING

A successful and effective religious education program requires a great deal of thought, planning, organization, record keeping, and funding. Much of the responsibility given to the chaplain assistant will depend on her (or his) educational background, ingenuity, and initiative.

Usually it is the chaplain assistant who handles basic record keeping as part of other administrative duties. The chaplain assistant also orders supplies, flowers, or whatever else is needed. For instance, a roster of the names and addresses of all the children enrolled in a Vacation Bible School should be kept as well as one for Sunday School and any other religious education activities. The roster should be alphabetized for easy reference and may take the following form:

HENDERSON, Carol (DOB: 2-2-72)

2341 Huntington Place

Fort Anywhere, Germany

Parent's names: SGT John and Alice Doe

Rotation Date:

Special interests of family:

Whatever the UMT does in the area of religious education activities (retreats, workshops, lectures, camping trips, dinners, vacation bible school, etc.) should be documented in a ledger or a notebook complete with the date, nature of the activity, theme or mission of the activity, and the number of those participating in or attending the activity. To keep this information is important for several reasons:

1. It leaves an Audit trail for the next UMT.
2. It provides an account and justification of the actual work and activities of the UMT.
3. It establishes a pool of participant names and activities from which may be drawn volunteers, resource people, etc., for other religious education activities.

The chaplain assistant should be aware that certain

information regarding those who participate in religious education activities is considered private to those individuals and the dissemination of such information is forbidden by the Privacy Act: 10 U.S. Code, Section 301Z. The Act provides that a basic record of registration for routine uses is justified, especially when not providing such information would hinder the service an agency can provide to or for the individual.

The chaplain assistant should avoid asking questions about the ages or birth dates of the adults who participate in religious education programs. It should be made clear to participants that the basic information collected on rosters, registration forms, etc., is simply a means of record keeping which helps:

1. to facilitate acquaintance among those enrolled in various programs.
2. to track enrollment figures so as to justify supplies, facilities, and other materials.
3. in the compilation of a religious education mailing list for the purpose of information sharing.

Please note the sample registration form and parish involvement census form that begin on the next page. These are to be used only as a guide. The UMT may wish to devise its own form.

In addition, it's a good idea to ask people if they have objection to having their names, addresses, etc., disseminated in roster form. You may have participants in various religious education programs to sign a form which says expressly that they have no objection. Some people are sensitive about having their telephone numbers, etc., circulated to people with whom they are not familiar. The UMT should respect their wishes in this regard.

It may be necessary, for instance, to include the name and address of a family on a roster, but exclude their phone number if it is non-published.

Depending on the ingenuity, initiative, and educational background of the chaplain assistant, she or he may be called upon to help religious education volunteer

managers to get volunteers organized. In some instances, the chaplain assistant may have the responsibility of helping to recruit, organize, and train volunteers. Essential to all these tasks is record keeping. The chaplain assistant must find a way to keep records of what is accomplished in the area of religious education and at the same time should keep a file or roster of participants involved in the program.

ACTIVITY PLANNING

It should be said once more that the level and nature of the responsibility given to the chaplain assistant will depend on that individual's skill, ingenuity, educational background, and all around good common sense.

Basic to most religious education activities are eight considerations which must always be checked and double-checked. These considerations should be adjusted to fit the changing enrollment and circumstances of the religious education activity planned. The eight areas listed here should always be discussed with the chaplain and others involved in the religious education program before an activity takes place. This list is not all-inclusive. You can easily think of other areas for the checklist and you may wish to devise a standard checklist for all religious education activities or a separate checklist for those activities that involve trips away from the installation.

CHECK LIST

1. Is there an adequate number of chairs and/or tables for those signed up for the activity, plus a few extras? How should they be set up? Semi-circle? Horseshoe fashion? What method of setting up the room best facilitates the activity planned?
2. Is there adequate lighting in the room? Do any bulbs need to be replaced? Where are the light control switches? Which switch controls which light?
3. What is the room temperature? If there is cold weather, has the heat been turned up in time to allow the room to be comfortable by meeting time? Is there adequate ventilation?

4. Is the room clean and are there adequate trash receptacles? Where are the broom, mop, and cleaning compound? Is the floor clean? Be prepared to mop the floor, clean up a spill or stop a leak.
5. Are refreshments to be served? Will you consider something for non-coffee drinkers? What about also serving tea or juice before a morning or afternoon meeting?
6. Be sure the room is unlocked (open) and that you have the key or access to the room at least thirty minutes before the planned activity. The room should be open for early arrivers.
7. What else can you think of? Have you consulted with the individual conducting the meeting? Does that person have a special request?
8. Are printed programs necessary for distribution to participants? Do participants know what to expect? Is there a schedule?

Of course, when there are activities planned such as a camping trip or retreat, the preparation becomes even more complex. The point is to think and plan for the activity - whatever it is. Try to have emergency back-up transportation, if you are helping to plan a trip away from the installation. Make sure the vehicle's tires, oil, gas, etc. have been checked. If you're transporting children, make sure they have all brought in signed parental consent forms. Obviously, there should be an adequate number of chaperones. File copies of these away prominently marked before you leave.

So much of activity planning requires using good common sense. Everything cannot be covered in a subcourse and the chaplain may not remember to tell you everything or to remind you of what needs to be done. It's your responsibility to think, to have initiative, and to be ready to do a lot of routine jobs as needed in the business of planning successful religious education activities.

Religious education activities are very essential to a successful religious education program. Below is a list of some of the types of activities that may be planned by the UMT and/or the DRE (Director of Religious Education).

1. Religious schools and classes.
2. Classes in marriage and family enrichment. How to have more effective marriages.
3. Religious and cultural interest groups.
4. Choral groups (choirs, ensembles, etc.)
5. Leadership development programs.
6. Youth and adult programs and activities.
7. Volunteer worker recruitment and training.
8. Teacher training course.

Implementing the religious education activities above requires considerable administrative, organizational and practical work. The examples below give the gist of what a chaplain assistant might be called upon to do or to locate in support of different types of religious education activities. Each example offers only some of the areas that need the attention of the chaplain assistant. Be prepared to offer other essentials in each example.

Example #1 SPC SMITH has just been tasked to assist in supporting the choral group of the Fort Opportunity Post Chapel. To sing at a local church, the group will need the following items at a minimum. Can you think of other items or tasks to be done?

- Microphones (4)
- Music stands
- Amplifiers (2)
- Transportation for equipment and passengers

EXAMPLE #2 Chaplain Jones is sponsoring a Marriage Enrichment class within one month. He will need the chapel opened at 1300 hours on the day of the class. He will need refreshments set out for a group of 20 couples, a portable microphone, easel board with clean pad, 4 magic markers, and an overhead projector. What else do think might be

needed?

EXAMPLE #3 Chaplain Smith, is giving a class on Parish Development for chaplains. As chaplain assistant you have been asked to help her get ready for the class. Below are some of the items she will probably need. Can you think of others?

- Easel boards with pads (4)
- Tables with 32 chairs
- Coffee and cookies for 35 people
- Access to building 685 during the hours of the class.

FUNDING

Most religious education activities require funding. Your involvement with the funding process will increase with your rank and also with your ability to get the job done. Sooner or later, all chaplain assistants are required to fill out purchase requests, to know the difference between appropriated and nonappropriated funding, and to follow-up on purchase requests to be sure that essential items are obtained in ample time to support whatever religious education activity has been planned.

All funds used by the US Army are either appropriated--that is set aside by Congress for specific purposes, or nonappropriated--money obtained from a source other than Congressional appropriation.

Chapel Tithe and Offerings Funds are authorized and managed as Category VIII, Nonappropriated Funds Instrumentalities (NAFI). DA Pam 165-18 is the specific regulation governing Chapel Tithe and Offerings Funds.

To become familiar with DA Pam 165-18 is essential for the chaplain assistant. Since nonappropriated funds support many chapel and chaplain activities, it is vital to know what is permitted and what is not as well as what sort of procedures, justifications and records are required by DA Pam 165-18. For your review, sample copies of two important funds forms are reprinted with this lesson: DA Form 1756-R

which is used as a receiving record and DA Form 3953, necessary for an actual purchase request and commitment.

There are three types of Chapel Tithe and Offerings Funds:

- a. The Department of the Army Chapel Tithe and Offerings Fund.
- b. Major Army Command and Special Organization Chapel Tithe and Offerings Fund.
- c. Installation, Organization, and Unit Chapel Tithe and Offerings Fund.

Of the three, the Installation Organization and Unit Chapel Tithe and Offerings Fund is the most common. It is supervised by the commander and funded by free will chapel donations from the community. All three funds support recognized religious activities that can't be supported by appropriated funds. All three funds must be managed in accordance with DA PAM 165-18.

It is essential that chaplain assistants become familiar with the ever changing Army regulations which impact on religious education activities and the types of nonappropriated funds listed above. These regulations and appropriated and nonappropriated funding sources are the foundation for the religious education activities.

LESSON 3

Excerpts from AR 165-1

Of all the chaplain assistant's duties, one of the most important regarding religious education activities is to be aware. Know what's going on. Be in touch with what other groups, social and civic, are doing. Be careful not to plan important religious education activities such as retreats, camping trips, etc., at or near the same time as other key functions in your military community. Keep an active calendar. Think and communicate with the chaplain regarding religious education activities. Get lay input regarding all religious education activities.

The purpose of this lesson is to discuss the importance of lay input and other important information excerpted from Army Regulation AR 165-20, Chaplain

Activities in the U.S. Army. Even though AR 165-1 is directed to and written expressly for chaplains and commanders, as a member of the UMT, it's your responsibility to be aware of the responsibilities of the chaplain because these responsibilities involve you, directly and indirectly. You are part of the team that makes the work of the chaplaincy effective.

Pay special attention to AR 165-1, Chapter 4 of Section 4, Religious Duties. In this section you will see that the chaplain has a great variety of responsibilities beyond the actual worship service. Item g specifies clearly that the UMT contributes to the enrichment of marriage and family living while item five addresses the requirement to provide social activities with a religious orientation.

AR 165-1, Chapter 4, 26 May 2000

4-1. Definitions and functions

- a.* The UMT consists of at least one chaplain and one chaplain assistant (MOS 71M) assigned to a TDA or TOE unit.
- b.* The mission of the UMT is to support the religious, spiritual, moral and ethical needs of the U.S. Army.
- c.* In contingency operations, the UMT provides for the religious support of all Army and other authorized personnel in the Area of Operations (AO). Individual religious needs will be met subject to the availability of UMT assets, unit religious coverage requirements, and battlefield conditions.

4-2. Coordination of religious coverage

- a.* Commanders of units without chaplains will appoint a member of the unit to coordinate religious support with the Staff Chaplain of the next higher headquarters.
- b.* Commanders of units with chaplains will ensure that their chaplains are available for area and denominational coverage ministry (FM 16-1).

4-3. Professional status of chaplains

- a.* Army chaplains have a dual role as religious leaders and staff officers. Their duties are prescribed by law, DOD policy, Army regulations, religious requirements, and Army mission. In performing their duties, chaplains do not exercise command, but exercise staff supervision and functional direction of religious support personnel and activities (title 10, United States Code, section 3581).

b. The chaplain is a qualified and endorsed clergy person of a DOD recognized religious denomination or faith group.

c. Chaplains are noncombatants and will not bear arms.

d. The proper title for a chaplain is "chaplain" regardless of military rank or professional title. When addressed in writing, the chaplains rank will be indicated in parentheses (see AR 25-50, appendix C, and AR 600-20, subpara 1–6(c)).

e. Commanders will detail or assign chaplains only to duties related to their profession. Chaplains may perform unrelated duties in a temporary military emergency. Chaplains may volunteer to participate or cooperate in nonreligious functions that contribute to the welfare of the command. Commanders will not—

(1) Detail a chaplain as an exchange, athletic, recreation, drug or alcohol, graves registration, welfare, morale, dining facility, personal affairs, information, education, human relations, equal opportunity, next-of-kin notification, suicide prevention, or survivor assistance officer. However, in the event of the death of a chaplain, chaplain(s) will be appointed to assist Summary Court Officers in review of confidential records and personal effects when next-of-kin is present.

(2) Assign a chaplain as military judge, trial counsel, defense counsel, investigating officer, member of a courtmartial, or member or adviser to investigative boards of officers. Chaplains may be required, however, to conduct inquiries into chaplain-related activities or incidents.

(3) Require a chaplain to serve in a capacity in which he or she may later be called upon to reveal privileged or sensitive information incident to such service.

4–4. Religious responsibilities

a. Chaplains are required by law to hold religious services for members of the command to which they are assigned, when practicable (10, USC, 3547). Chaplains provide for religious support, pastoral care, and the moral and ethical well-being of the command.

b. Each chaplain will minister to the personnel of the unit and facilitate the "free-exercise" rights of all personnel, regardless of religious affiliation of either the chaplain or the unit member.

c. Assignment orders will note recurring coverage responsibilities of chaplains beyond their assigned duties.

d. When conducting religious services, a chaplain will wear the military uniform, vestments, or other appropriate attire established by church law or denominational practice; (chaplains scarf, stole, or tallit may be worn with the uniform) (see AR 670–1).

e. Chaplains are authorized to conduct rites, sacraments, and services as required by their respective denomination. Chaplains will not be required to take part in worship when such participation is at variance with the tenets of their faith.

f. Upon command orders, chaplains will conduct or assist in arranging for burial services at the interring of members of the military service, retired military personnel, and other personnel as authorized by Army regulations, DOD policy, and applicable law.

g. Chaplains may perform marriage ceremonies for authorized DOD personnel upon request IAW the laws of the state or county where the marriage is to take place, and if the requirements of the officiating chaplains denomination.

and local standing operating procedures (SOP) are met. Chaplains may perform marriage ceremonies for DOD military personnel overseas only if the persons desiring to marry have complied with all applicable civil law requirements of the host nation, with the requirements of Army regulations and with any military command directives.

h. Military and patriotic ceremonies may require a chaplain to provide an invocation, reading, prayer, or benediction. Such occasions are not considered to be religious services. Chaplains will not be required to offer a prayer, if doing so would be in variance with the tenets or practices of their faith group.

i. Chaplains will not accept fees for performing ministrations, sacraments, pastoral and family counseling, and ordinances, which are part of their official military duty. Accepting gifts is subject to guidance of DODD 5500.7-R.

j. Chaplains will provide religious support for confined personnel and Army personnel in foreign or civilian confinement facilities (see AR 190-9 and AR 190-47).

k. The chaplain is a teacher of religion and provides religious instruction. The chaplain is responsible to the commander for the religious education program. The staff chaplain will integrate the religious education efforts of subordinate chaplains in the CMRP.

l. Chaplains will contribute to the spiritual well-being of soldiers and families of the command by:

(1) Developing a pastoral relationship with members of the command by:

(a) Taking part in command activities.

(b) Conducting programs for the moral, spiritual, and social development of soldiers and their families.

(c) Visiting soldiers during duty and off-duty hours.

(d) Calling on families in their homes, as appropriate.

- (2) Being available to all individuals, families, and the command for pastoral activities and spiritual assistance.
- (3) Contributing to the enrichment of marriage and family living by assisting in resolving family difficulties.
- (4) Providing pastoral counseling in CFLC and through family life ministry.
- (5) Participating in family advocacy, health promotion, and exceptional family member programs.
- (6) Supporting sick and injured soldiers and their families through hospital and home visitations, pastoral counseling, religious ministrations, and other spiritual aid and assistance.
- (7) Contributing to the rehabilitation of persons in confinement through worship services and pastoral activities, and by cooperating with other members of the staff and interested boards and committees.

m. Privileged communications.

- (1) A privileged communication is defined as any communication to a chaplain or chaplain assistant given as a formal act of religion or as a matter of conscience. It is communication that is made in confidence to a chaplain acting as a spiritual advisor or to a chaplain assistant aiding a spiritual advisor. Also, it is not intended to be disclosed to third persons other than those to whom disclosure furthers the purpose of the communication, or to those reasonably necessary for the transmission of the communication.
- (2) The privilege against disclosure belongs to the declarant, to his or her guardian or conservator, or to his or her personal representative if the person is deceased. The privilege may also be claimed on behalf of the person by the chaplain or the chaplain assistant who received the communication. The chaplain and chaplain assistant will not divulge privileged communication without the written consent of the person(s) authorized to claim the privilege. If a military judge or other presiding official determines that no privilege exists, a chaplain or chaplain assistant may have a legal obligation to testify. Failure to comply with the ruling of the court may result in disciplinary action under the Uniform Code of Military Justice (UCMJ) or adverse administrative action.
- (3) Situations may arise where disclosure of communications by chaplains and chaplain assistants is not provided for by the rules of evidence or by statute, or is not clear from current court decisions. In cases of this kind, chaplains and chaplain assistants are advised to seek legal counsel from the Staff Judge Advocate or policy guidance from DACHPPDT.

n. Sensitive information

(1) Sensitive information includes any nonprivileged communication to a chaplain, chaplain assistant, or other chaplain support personnel that involves personally sensitive information that would not be a proper subject for general dissemination. Examples of sensitive information are knowledge of a soldier's attendance at an Alcoholics Anonymous program, treatment by a psychiatrist, a prior arrest, or hospitalization for mental illness.

(2) Sensitive information normally should not be disclosed unless the declarant expressly permits disclosure.

4-5. Staff responsibilities

a. Chaplains are staff officers and have direct access to the commander. (see AR 10-5, para 2-36, Field Manual [FM 100-22](#), and [FM 101-5](#), para 2-3). Chaplains will advise the commander and staff on matters of religion, morals, and morale, to include—

(1) The religious needs of assigned personnel.

(2) The spiritual, ethical, and moral health of the command, to include the humanitarian aspects of command policies, leadership practices, and management systems.

(3) Plans and programs related to the moral and ethical quality of leadership, the care of people, religion, chaplain and chaplain assistant personnel matters and related funding issues within the command.

(4) Construction of religious facilities.

(5) Chaplain activities publicity.

b. Chaplains will coordinate, integrate, and supervise all chaplain activities, religious services, ministries or observances, and the use of facilities subject to the approval of the commander, to include—

(1) The use and maintenance of chapels and equipment, and the furnishing of chapels with authorized equipment (see AR 71-13 and Common Table of Allowances (CTA) 50-909).

(2) The establishment and operation of chaplain advisory councils and other staff and parish development programs.

(3) The management of ecclesiastical and administrative supplies to support the CMRP.

(4) The management of Chaplains' Funds as required in chapter 14.

(5) Planning, coordinating, and supervising the professional development and training of chaplains and chaplain assistants.

- (6) Actively participating in the CCH Recruitment Program as required in chapter 6.
- (7) Monitoring all recommended adjustments to TDA, TOE, and mobilization TDA (MOBTDA) for staff personnel.
- (8) Developing the UMT portion of the mobilization plans.
- (9) Planning, supervising, and participating in UMT training for contingency operations and deployments.
- (10) Establishing and maintaining liaison with staff chaplains of higher, equal, and subordinate headquarters.
- (11) Serving in the rating chain of other chaplains and chaplain assistants (see AR 623-105 and AR 623-205).

4-6. Chaplain requirements

a. Chaplains are authorized to communicate with other chaplains and with the CCH on professional, ethical, or related matters without recourse to command channels. Communications directed to the CCH will be sent through staff supervisory channels.

b. Permissive Temporary Duty (TDY) is authorized for chaplains to attend and participate in religious activities, conferences, seminars, or similar meetings to enhance their professionalism in service for the Army. Requests for permissive TDY will be IAW AR 1-211, AR 600-8-10, and CCH guidelines and policies. The supervisory chaplain must recommend approval or disapproval on all requests for permissive TDY. Permissive TDY will be restricted to 10

days per year unless a longer period is approved by the MACOM Staff Chaplain.

c. Unmarried chaplains and chaplains on an "all others" tour or dependent-restricted tour, regardless of grade, will be provided a private unaccompanied personnel housing (UPH) apartment consisting of a bedroom, bathroom, living room, and kitchen or kitchenette. If this UPH apartment is not available or is not adequate, the chaplain may compete for family housing. Temporary use of visiting officers quarters (VOQ) may be authorized under the provisions of AR 210-50. In overseas areas where administrative restrictions are placed on household goods weight allowances, unmarried chaplains or chaplains on an "all others" tour will be authorized the same weight allowance as an accompanied married officer of the same grade competing for comparable quarters. (See Joint Federal Travel Regulations (JTR), Vol I (U5315), and AR 55-71 for dislocation and transportation allowances.)

4-7. Chaplain assistants

a. Chaplain assistants, as members of the UMT, are assigned to battalion and higher level headquarters units to assist the chaplain with staff, religious, and training responsibilities. Chaplain assistants serve under the staff supervision of the chaplain. Chaplain assistants provide or supervise specified elements of the religious support mission in deployments, combat operations, training, and sustainment. Chaplain assistants are combatants and must bear arms and participate in firearms training, and possess the skills and qualifications prescribed in AR 611-201.

b. Privileged communication (see subpara 4–4m).

c. Sensitive information (see subpara 4–4n).

d. Chaplain assistants will be exempt from unit duty and details when performing their primary duty in support of the UMT mission.

e. Chaplain assistants will wear the Army uniform while on duty, IAW AR 670-1.

f. Chaplain assistants will not accept fees for performing any functions that are part of their official duties.

g. Chaplain assistants may serve as coordinators for volunteers serving religious programs.

h. Chaplain assistant NCOs, in addition to other military duties, will—

(1) Advise their chaplain and the command on all matters pertaining to chaplain assistants.

(2) Recommend command-wide policy for the UMTs.

(3) Conduct UMT staff assistance visits and inspections of UMT activities, training, facilities, performance, and professional development.

(4) Provide staff guidance and training in leadership, acculturation, mobilization and contingency team building, basic human interaction, administration, personnel management, and nonappropriated chaplains funds management for the unit, installation, USARC MSC, STARC, or MACOM.

(5) Plan, resource, supervise, conduct, and evaluate staff training for chaplain assistants.

(6) Conduct training within units as required.

(7) Analyze and make recommendations for chaplain assistant assignments and utilization.

(8) Coordinate with other senior NCOs of the command to ensure that religious support is available to all soldiers.

(9) Review the enlisted (71M) portion of force structure documents (The Army Authorization Document System/ Personnel Management Authorization Document (TAADS/PMAD)).

(10) Assist soldiers in developing moral values and resolving conflicts.

Chapter 5

Religious Support Personnel

5-1. Purpose

The mission and ministry of the chaplaincy is supported, extended, and enhanced by other religious ministry personnel. These include Department of the Army civilians (DACs), DREs, civilian contractors (clergy, music directors, youth workers, etc.), distinctive faith group leaders, and volunteers. These personnel support the chaplaincy in various professional and technical ways in bringing quality ministry and spiritual support to soldiers and family members.

5-2. Directors of Religious Education

a. The Directors of Religious Education (DRE) function, as the chaplain's key resource person on religious education, is to assist the UMT by analyzing, developing, managing, and evaluating religious education programs that support the religious and spiritual development of the soldier and family members.

b. The Director, PPDT, will certify all candidates for DRE positions before employment and will maintain a register of qualified applicants. Local commanders will send request for approval of DREs through channels to the Office of Chief of Chaplains, ATTN: DACH-PPDT, 2511 Jefferson Davis Highway, Room 12500, Arlington, Virginia 22202-3907.

c. The local commander may employ an educational specialist (General Schedule-Civilian Employee) to serve as the DRE under the supervision of the chaplain.

d. DREs will not be employed in lieu of the authorization for a chaplain or chaplain assistant.

e. DREs will provide guidance and direction for program design, selection, teacher training, management of volunteers, and administration of the religious education program of all religious groups.

f. The DREs will not conduct worship services and will not assume supervisory responsibility for a worship service, unless an exception is approved by the CCH.

g. DRE candidates must have either of the following qualifications:

(1) A bachelor's degree from an accredited college or university, with a major or minor in religious education or a major in either education, theology, or religion, or

(2) A Master of Religious Education degree or its equivalent from an accredited graduate school.

h. DRE applicants must have two (2) years of practical experience as a DRE or assistant DRE, or have served in a comparable position for two (2) years.

5-3. Civilian contract clergy

a. The services of civilian clergy may be contracted on an exception to policy basis when the Army is unable to provide a military chaplain, DOD civilian, or volunteer to meet the religious needs of soldiers and their family members. Exceptions must be approved by the MACOM chaplain (see chapters 13 and 14).

b. The services of civilian clergy may be procured by means of a nonpersonal services (NPS) contract with a recognized religious organization.

c. Civilian contract clergy will not function as a military chaplain, wear a military uniform, or be assigned responsibilities as a staff officer. Their duties will be solely to provide specific and essential religious services to a distinctive faith group in the absence of a military chaplain according to the terms of the contract.

d. RC chaplains serving under contract as civilian clergy will not wear the military uniform nor be awarded retirement points for providing services under the contract.

e. Civilian contract clergy will only perform services IAW the contract statement of work.

f. Civilian contract clergy may receive offerings at services they conduct, with the funds being handled IAW chapter 14 of this regulation.

g. Civilian contract clergy must be fully ordained or accredited by a religious organization recognized by the AFCB before the start of the contract (DODD 5120.8).

h. Leaders for workshops, conferences, seminars, retreats, preaching missions, religious programs, musicians, and other resource personnel engaged on a one-time basis may be contracted with appropriated funds (APF). Contract rate will be determined locally.

i. Parish coordinators and/or parish visitors and youth workers are to be contracted as an exception to policy by means of a NPS contract with an individual or organization. Approval by the MACOM Staff Chaplain is required.

5-4. Contracting religious education personnel other than DREs

Contracting of religious education specialists other than DREs must be approved as an exception to policy by the

MACOM Staff Chaplain and meet the following criteria:

- a.* A religious program need must be demonstrated.
- b.* No active duty nor RC chaplain of any service is available to perform the function.
- c.* The contract must be temporary to meet a requirement beyond the current manning level.
- d.* The contract must be written and administered as a NPS contract in compliance with the Federal Acquisition Regulation (FAR), Part 37.
- e.* The individual will be paid only on per service basis according to the contract statement of work.

5-5. Distinctive faith group leaders

a. Distinctive faith group leaders may provide ministry on an exception to policy basis when military chaplains are

not available to meet the faith group coverage requirements of soldiers and their families.

b. Distinctive faith group leaders—

- (1) Are normally volunteers.
- (2) Do not function as military chaplains.
- (3) Must be sponsored and supervised by an assigned chaplain.
- (4) May receive offerings at services they conduct with the funds being handled IAW chapter 14 of this regulation.
- (5) Will receive no payment for their services, travel, or other expenses from APF (unless under contract). Military members will not be paid. However, if these leaders are nonmilitary full-time ordained clergy, they may be contracted. Pay rates will not exceed the contract prices for civilian clergy contracted with APF.

(6) Will not perform collective Protestant services.

c. Distinctive faith group leaders seeking to provide religious services in chapel or unit facilities must submit an application (to be resubmitted for approval upon change of sponsoring chaplain) to the local installation chaplain for approval. The prospective leader must—

(1) Be approved by a religious organization recognized by the AFCB or recognized as a tax-exempt religious organization by the Internal Revenue Service (IRS). In the latter case, the prospective distinctive faith group leader shall submit a letter of approval by an authorized leader of the distinctive faith group with a full description of the group. This will include its origin, the length of time it has existed, and the number of members of the parent faith group.

(2) Establish the need for the requested distinctive faith group service.

(3) Provide a list of those persons requesting the service.

(4) Provide an explanation of why the service cannot be conducted by a military chaplain.

(5) Provide reasons why the local chaplain-led services cannot meet the specific theological/denominational requirements of the group.

(6) Establish with the installation chaplain that the proposed distinctive faith group leader is qualified for the position.

d. Distinctive faith group leaders will not conduct services before approval by the MACOM/STARCOM/USARC MSC Staff Chaplain.

5–6. Volunteer workers

a. Military personnel, their families, and authorized civilian employees may serve as volunteer workers in religious activities. Volunteers from outside the military community must be approved by the command and will perform their

functions under the direction of the senior chaplain.

b. UMTs will provide training opportunities to help volunteers develop their religious knowledge, education, administrative, and other skills.

c. Volunteers in religious activities are not subject to classification by the Office of Personnel Management (OPM).

5–7. Infant watch-care

a. Religious education may be provided for children at chapel facilities. Parents are not required to be on site during religious education classes for children 18 months and older.

b. Infant watch-care is specifically designed as a short-term service for children under 18 months of age whose parent or guardian is participating in a chapel activity within the same facility or complex.

Before the chaplain plans an innovative service of worship or religious education activity, it is a good idea to get input from lay leaders. One easy way to accomplish this is by survey. As a chaplain's assistant, you can help with this process by devising a questionnaire such as the sample one on the next page. Obviously the questionnaire should be geared to what the UMT is trying to accomplish. Think about how you would devise your own questionnaire to help the UMT ascertain what it needs to know to plan new or improve existing religious education activities.

Make sure you follow-up- that is collect the questionnaires and let those participating in the survey know the survey results. What did most of the people surveyed say was #1 priority?

RELIGIOUS EDUCATION ACTIVITIES

The purpose of this questionnaire is to help the UMT (the chaplain and chaplain assistant) to think about and plan religious education activities that are most meaningful to you and your family. Please take a few minutes to fill out the questionnaire and feel free to make additional comments on the flip side of this sheet which gives us your insight.

1. Your Name

2. Your Address

3. Phone Number

4. Denomination

5. What does religious education mean to you? Circle the description below which best describes what comes to your mind when you think about religious education activities.

- | | |
|---|--|
| A. Sunday School | G. Pre-teen Rap Group |
| B. Bible Studies | H. Vacation Bible School |
| C. Marriage Retreats | I. Workshops or Seminars which help you to better understand other religions and denominations |
| D. Camping together in Christian Fellowship | J. Other _____ |
| E. Fellowship Dinner | |
| F. Teenage/Parent Workshops | |

6. Which of the above categories have you or family members participated in? _____ When and Where _____

7. Which of the above religious education areas would you like to see concentrated on here in the order of priority?

#1 Priority _____

#2 Priority _____

#3 Priority _____

8. Would you be willing to help as a volunteer with the development of the above areas? _____ If so, which?
