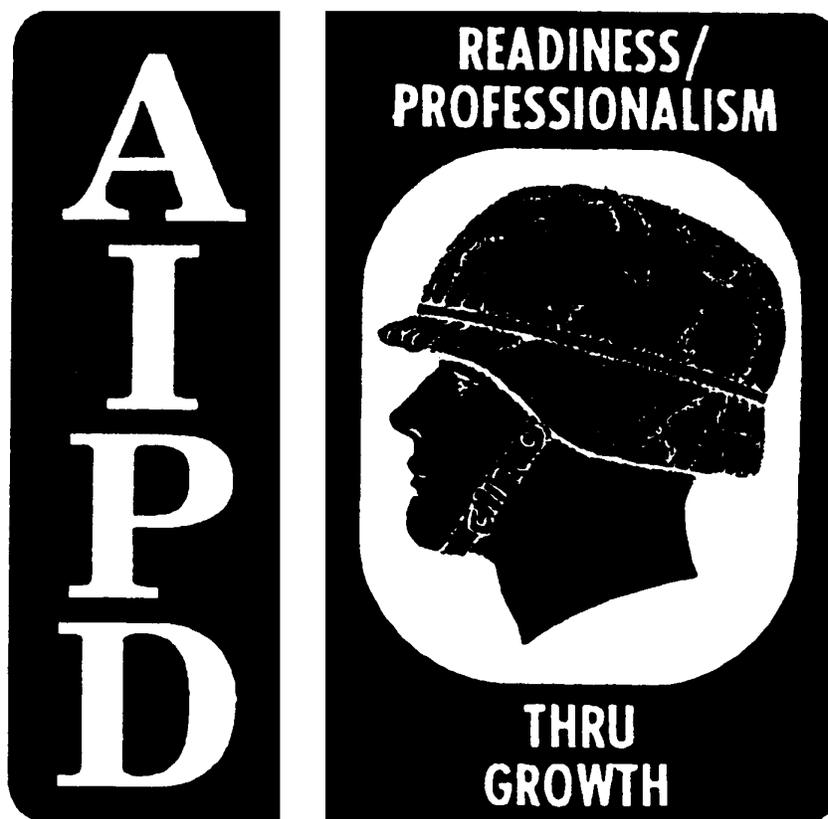

**DEVELOP A BATTALION RELIGIOUS
PROGRAM AND PERFORM MINISTRY
WITH OTHER CHAPLAINS**



**THE ARMY INSTITUTE FOR PROFESSIONAL DEVELOPMENT
ARMY CORRESPONDENCE COURSE PROGRAM**

**DEVELOP A BATTALION RELIGIOUS PROGRAM
AND PERFORM MINISTRY WITH OTHER CHAPLAINS**

Subcourse Number CH0812

United States Army Chaplain Center & School
Fort Jackson, South Carolina 29207

5 Credit Hours

SUBCOURSE OVERVIEW

This subcourse is designed to teach you how to develop a battalion religious program and minister to other chaplains.

There are no prerequisites for this subcourse,

This subcourse reflects the doctrine which was current at the time it was prepared. In your own work situation, always refer to the latest publications.

The words "he", "him", "his", and "men", when used in this publication, represent both the masculine and feminine genders unless otherwise stated.

TERMINAL LEARNING OBJECTIVE

TASK: Identify the techniques used to develop a battalion religious program, and identify methods used to perform ministry with other chaplains.

CONDITIONS: Given the material for this subcourse and a training scenario, the student will complete the examination at the end of this subcourse.

STANDARD: The student will successfully answer a minimum of 70% of the questions on a multiple-choice based examination for Subcourse CH0812 by identifying the steps that are necessary to prepare a battalion religious program, and how to perform ministry with other chaplains.

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*****IMPORTANT NOTICE*****

THE PASSING SCORE FOR ALL ACCP MATERIAL IS NOW 70%

PLEASE DISREGARD ALL REFERENCES TO THE 75% REQUIREMENT.

LESSON ONE

DEVELOP A BATTALION RELIGIOUS PROGRAM, AND PREPARE A MILITARY BRIEFING

Soldier's Manual Task:

None

OVERVIEW

TASK DESCRIPTION:

In this lesson you will learn how to develop a battalion religious program and how to prepare and conduct a military briefing.

LEARNING OBJECTIVE:

TASK: Identify the techniques and procedures used to develop a military plan, a battalion religious program, and how to prepare and conduct a military briefing.

CONDITIONS: Given the subcourse material for this lesson and a training scenario, the student will complete the practice exercise to identify the techniques and procedures used to develop a plan, a religious program, and a military briefing.

STANDARD: The student will demonstrate comprehension and knowledge of the tasks by identifying the techniques and procedures used to develop a military plan, a battalion religious program and how to prepare and conduct a military briefing.

REFERENCES: The material in this lesson was derived from the following publications:

FM 101-5.

INTRODUCTION

In order for you to develop a plan for a battalion religious program, you must understand some of the doctrinal techniques and procedures of military planning. Planning is a continuous process in preparation for future assigned or assumed tasks.

Planning involves a detailed and systematic examination of all aspects of contemplated operations. Planning and preparing plans are essential parts of the military decision-making process. Planning makes future operations easier by permitting subsequent, rapid, and coordinated action by the staff and by other elements of the command.

Planning also keeps subordinate elements of the command informed of possible requirements and keeps the command in a better position to respond to rapidly changing situations. Adequate, practical planning is essential to the success of any military undertaking. Proper planning permits the detailed and systematic examination of all factors involved in an operation.

The larger the unit, the greater the need to foresee and plan for long-range future operations.

As a staff officer, you will continually plan for future operations. The extent of this planning varies with the level of command. Staffs at higher levels normally prepare for operations from one to several months ahead. Staffs at lower levels are concerned primarily with short-range planning. In planning, you consider those features of the operation that are in your area of interest. You must investigate the effects of these features on unit operations and on the plans of other staff sections. Normally, you prepare the plans that are in your area of staff responsibility.

PART A - IDENTIFY THE TECHNIQUES USED TO DEVELOP A PLAN

1. Characteristics of Plans.

A plan is a method or a scheme for a military action. It is a proposal to carry out a command decision or project. As part of the planning process, a plan represents the command's preparation in a specific area to meet a particular event. A plan may be written or oral. Although plans are based on specific conditions or assumptions, they are not static. Plans are changed, refined, and updated as a result of continuing estimates and studies.

The essential elements of a plan are a definite course of action and a method for execution.

A good plan--

- Provides for **accomplishing the mission**, which is the objective of all planning.
- Is based on **facts and valid assumptions**. All pertinent data has been considered for its accuracy, and assumptions have been reduced to a minimum.
- Provides for the use of **existing resources**. These include resources organic to the organization and those available from higher headquarters.
- Provides for the **necessary organization**. It clearly establishes relationships and fixes responsibilities.
- Provides for **personnel, materiel, and other arrangements** for the full period of the contemplated operation.
- Provides for **decentralization**. It delegates authority to the maximum extent consistent with the necessary control.
- Provides for **direct contact** permitting coordination during execution between all levels.
- Is **simple**. It reduces all essential elements to their simplest form and eliminates those elements not essential to successful action. A good plan also eliminates all possibilities for misunderstanding.
- Is **flexible**. It leaves room for adjustments because of operating conditions and, where necessary, stipulates alternate courses of action.
- Provides for **control**. Adequate means exist, or have been provided for, to carry out the plan according to the commander's intent.
- Is **coordinated**. All elements fit together, control measures are complete and understandable, and mutual support requirements are identified and provided for.

The outline plan is a preliminary plan that sets forth the important features or principles of a course of action before the initiation of detailed planning. You may use the outline to:

1. Provide information to higher headquarters;
2. Seek approval and allocation of means, when necessary;
3. Obtain opinions and recommendations of subordinate commanders;
4. Assist a commander in arriving at a decision;
5. Initiate and make planning easier at lower levels.

The word "outline" is used to indicate the degree of completeness rather than the level of command to which it applies. Although outline plans generally are written at higher levels, they may be useful at any level.

2. Planning Sequence.

The planning sequence is a series of nine steps representing a logical progression of command and staff actions required to develop plans. At higher staff levels (for example, corps), planning may be a formal process with separate and distinct steps. At lower levels, the process is usually a continuous, largely mental process. The planning sequence is shown in Figure 1-1 and is discussed in the following subparagraphs:

- **Forecast Requirements.** Forecasting is the analysis and evaluation of facts and trends to determine probable requirements and is the **first** step in the planning sequence. Its purpose is to predict what may occur. Higher headquarters may use command forecasts to begin the planning sequence. Subordinate commanders also may use these forecasts to begin their own studies and estimates. When planning and preparation begin early, the overall command reaction time is reduced.

| <u>Step</u> | <u>Task</u> |
|-------------|---|
| 1. | Forecast to determine probable requirements |
| 2. | Study probable requirements and establish priority of further preparation |
| 3. | Study implications of requirements to formulate an assumed mission |
| 4. | Analyze mission to determine tasks |
| 5. | Establish guidance |
| 6. | Prepare planning studies |
| 7. | Select course(s) of action |
| 8. | Prepare complete plans |
| 9. | Conduct rehearsals |

Figure 1-1. Planning Sequence.

However, as actions are projected further into the future, fewer facts are available, more assumptions must be made, and the probability of forecast requirements occurring exactly as predicted diminishes greatly. Assumptions are an essential part of forecasting and are used throughout the planning sequence.

In the absence of facts, assumptions state conditions that must exist if a specific plan is to be put into effect. Different assumptions are used to develop alternate plans for various anticipated requirements.

A subordinate planner treats a higher commander's assumptions as facts bearing on the problem. When additional information becomes available, forecasts are modified to conform to the new situation. These changes necessitate corresponding changes in plans being developed or revisions to those plans already completed. All staff sections must be informed promptly of any changes so that planning and preparation will be coordinated throughout the command.

- **Examine Requirements.** Examining probable requirements and establishing priority of further preparation is the **second** step in the planning sequence. This involves an analysis of forecast requirements and assumptions to determine the probability of their occurring, so that priorities can be established for further planning and preparation. At this stage, a planning program begins to emerge.
- **Study Implications.** Studying the implications and the interrelationships of the probable requirements to formulate an assumed mission, or missions, is the **third** step in the planning sequence. As a mission becomes apparent, the planning sequence parallels the commander and staff actions of the decision-making process.
- **Analyze Mission.** Analyzing the mission to determine the specific tasks to be performed, their complexity, and their relative importance is the **fourth** step in the planning sequence. At this point, the planning tasks and the phasing of planning tasks begin to emerge.
- **Establish Guidance.** Establishing guidance for specific tasks is the **fifth** step in the planning sequence. Planning guidance keeps all planners moving in the same direction at the same time. It makes concurrent planning easier by providing the foundation for planning studies.

Guidance may be:

- An oral planning directive on specific tactics
- Key factors from the analysis of assigned or assumed missions, courses of action
- Forecasts, or procedures from the commander
- Policy statements by the commander

- Directives and orders from higher headquarters, including the mission, means available, limiting considerations, and special instructions
 - Standing operating procedures (SOPs)
- **Prepare Studies.** Preparing planning studies is the **sixth** step in the planning sequence. Planning studies determine the key factors in an undertaking and explore these factors in detail. Types of planning studies most frequently used in this step are estimates and staff studies. These estimates and studies (started as a result of general planning and carried forward continuously) can be adapted quickly to specific situations. These planning studies assist in formulating courses of action and in assessing the feasibility of courses of action being considered, to include ethical implications.
 - **Select Courses of Action.** Selecting courses of action is the **seventh** step in the planning sequence. An outline plan is prepared for each retained course of action. These outline plans are based on previously completed planning studies. Because preparation for all reasonable contingencies is the aim of the planning sequence, consideration of courses of action involves more than elimination of all but one course of action. Several feasible courses of action may be retained so that the command is prepared for all likely contingencies. In a specific operation, however, each plan is built on a single course of action. Additional courses of action may be retained to use as alternate plans. These are normally attached as annexes to the basic plan.
 - **Prepare Plans.** Preparing complete plans is the **eighth** step in the planning sequence. The outline plan provides a framework from which all details necessary to build a complete plan may be added. These details may come from the original estimates and studies of the problem or from new studies developed as the planning progresses.
 - **Conduct Rehearsals.** Conducting rehearsals is the **ninth** and last step in the planning sequence. This step may or may not be taken, depending on the command level, the time, and the facilities available. Conducting rehearsals when time, resources, and security permit is a good practice and allows for timely cancellation, revision, or refinement of plans.

A plan that is developed in the planning sequence above is not necessarily implemented on completion. As new information becomes available or as events occur, the plan is reviewed and revised accordingly. This action continues until the plan is implemented or until no requirement exists for the plan.

3. Organization and Planning Methods.

There are four fundamental methods of organizing the staff for planning:

- **Use the existing organization without change.** This first method applies to normal operation of the unit and generally is preferable to the other methods. Each staff member contributes to the overall plan, but remains in his/her normal assignment and location. Planners coordinate with staff officers in other sections or levels of command by exchanging visits and correspondence.
- **Create a permanent planning section or subsection.** In this second method, a specially created agency does all the long-range planning for the organization. This leaves the other agencies free to concentrate their efforts on short-range plans and current operations. This method is useful when current operations are intense and operations personnel have little time for planning. It also is useful when current and future operations are not closely connected. Additional personnel usually are necessary to staff these planning sections and subsections. Extra facilities also may be necessary for complete separation of the planning and operational staffs.
- **Create a temporary planning committee.** This third method, which is the ad hoc committee method, is often created to resolve specific problems or to devise a specific plan of action. Since staffing of ad hoc committees diverts personnel from their normal duties, these committees should be used only to prevent a staff from becoming overextended or when a special planning action is required.
- **Use a combination of the above methods.** The fourth method, for example, is the assembly of a planning section to work on planning tasks of common interest. When the tasks are completed, the planners return to their own sections to prepare their assigned portions of the overall plan using the existing organization.

Two methods are commonly used to determine the actions, resources, sequences, and procedures that must be employed to accomplish an assigned mission. One method is to work backward beginning with the time specified to achieve the objective. This technique develops the personnel, time, money, and other essentials needed to accomplish the mission. The relative time sequence and organizational placement will emerge from this technique. As the visualization continues, the need for specific tasks, conditions, or assumptions and their relative placement becomes apparent. Another method is to begin with the current position and plan through each intermediate step to the final objective. The important thing is to choose a starting point and then proceed to a logical conclusion.

4. Planning Program.

A planning program is a schedule for performing a series of planning tasks in a particular order. It is a valuable aid in coordinating all matters essential to the planning process. An analysis of the work to be performed during planning establishes the specific planning tasks that must be completed and the sequence for their completion. A checklist or schedule,

based on this analysis, should be developed early in the planning sequence to facilitate the solution of problems in logical progression. This checklist simplifies periodic progress reviews and coordination.

Phasing of planning tasks ensures the completion of specific tasks in logical sequence. For example, if you are planning a mission involving other units, phasing facilitates coordination of concurrent planning.

The tasks should be analyzed before they are phased. When phases are established, they should allow sufficient time for each level of command to complete its assigned tasks and should provide for timely distribution of information to subordinate units. However, some overlapping of phasing is inevitable, because planning proceeds concurrently.

Frequently, a task in one phase of the planning sequence begins before some tasks in a preceding phase are completed. For instance, a partially completed plan may be prepared in the preliminary phase before the formal directive has been received. Generally, phasing is as follows:

- **Preliminary phase.** This phase is based on logical assumptions concerning future operations or on knowledge of the tentative plans of higher headquarters that is available before receipt of the formal directive.
- **Initial phase.** After the directive is received, plans are initiated based on limited information and planning guidance. This phase includes preparation of staff and commander's tentative estimates and plans.
- **Preparation phase.** Draft plans are prepared based on more complete information, firm planning guidance, and detailed estimates resulting in the commander's decision and concept of operation.
- **Approval phase.** The commander reviews, refines, and approves the plan.
- **Publication phase.** The approved plan is published.

- **Execution phase.** The publishing headquarters provides assistance to the lower levels in completing their plans and in conducting their rehearsals. Instructions to execute the plan are disseminated usually by fragmentary orders, in paragraph 3, coordinating instructions of the operation plan (OPLAN), or a letter of instruction (LOI).

4. **Summary.**

This concludes the discussions on the techniques and procedures used to develop a plan. We discussed the characteristics of a plan, the nine steps of the planning sequence, the four fundamental methods of organizing the staff for planning, and developing a planning program. We will now show you how to apply some of these techniques.

PART B - DEVELOP A BATTALION RELIGIOUS PROGRAM

1. **General.**

The mission of chaplains and chaplain assistants in combat and peacetime is to perform and provide for the comprehensive religious support to soldiers, their family members, and other authorized personnel.

Teamwork is necessary for chaplains and chaplain assistants to achieve their comprehensive religious support mission, and to provide for the free exercise of religion. In order to fulfill their support functions, chaplains and chaplain assistants are assigned to unit ministry teams (UMTs), which include, as a minimum, one chaplain and one chaplain assistant.

- The chaplain is the religious leader of the assigned unit.
- The chaplain assistant is specially trained to assist the chaplain in furnishing comprehensive religious support.

Comprehensive religious support includes those pastoral acts, rites, ceremonies, sacraments, ordinances, worship and educational opportunities, and pastoral counseling and visits performed or provided for by the UMT. Comprehensive religious support also includes battle fatigue interventions, moral and ethical counsel, social concerns, and advice to the command.

2. **Commanders' Religious Support Responsibilities.**

The battalion religious program is the commanders' program. You, as the unit chaplain, aided by the chaplain assistant, design, implement and execute the commander's program.

Commanders are responsible for the well being of the people in their commands. As stated, the religious programs implemented in units are the commanders' plans. A commander provides the necessary training and support to ensure that the religious, spiritual, and moral requirements of all soldiers, family members, and other authorized personnel are addressed.

3. Functions of the Religious Support Mission.

The three functions of the religious support mission are as follows:

- **Nurture the living.**
- **Care for the wounded.**
- **Honor the dead.**

Nurture the Living. UMTs extend the nourishing care of religious faith throughout the unit as they accompany soldiers on the battlefield, bringing hope in the midst of hardship and privation. The UMT's presence, representing the continuing care of religious communities, as well as the concern of the American people, supports soldiers in their time of need.

Care for the Wounded. In units experiencing the stress of combat, the chaplain's solid faith and religious hope may be a major factor in sustaining soldiers through period of great trauma. The UMT's religious support to wounded soldiers contributes to the total well being of the soldiers and may be essential to their quick return to health. Prayers, readings, rites, ceremonies, and sacraments provided to wounded or dying soldiers are important to their total well-being.

Honor the Dead. Our nation has always revered those who have died on the battlefield. The way in which we honor the dead through funerals, memorial services, and ceremonies, reflects the emphasis our Constitution places on the worth and value of the individual. As chaplains participate in these services and ceremonies, they play an important role in the Army's tribute to soldiers who have honorably served our nation.

4. Phases of Religious Program Development.

The four phases of religious program development are shown in Figure 1-2. You will use the Management by Objectives for Results (MBOR) process as the primary technique to develop the battalion religious program. These phases along with the planning techniques which were discussed in Part A are the basic tools you will use to develop a battalion religious program. However, you must remember that the religious program is the commander's program.

The phases of development is a continuous process whose phases must all be completed to ensure a viable program. Although each phase is important, the exact order of their completion must remain flexible. In accomplishing this planning, only you can determine the best order of completion. Circumstances unique to each actual situation will determine the exact order each phase is completed.

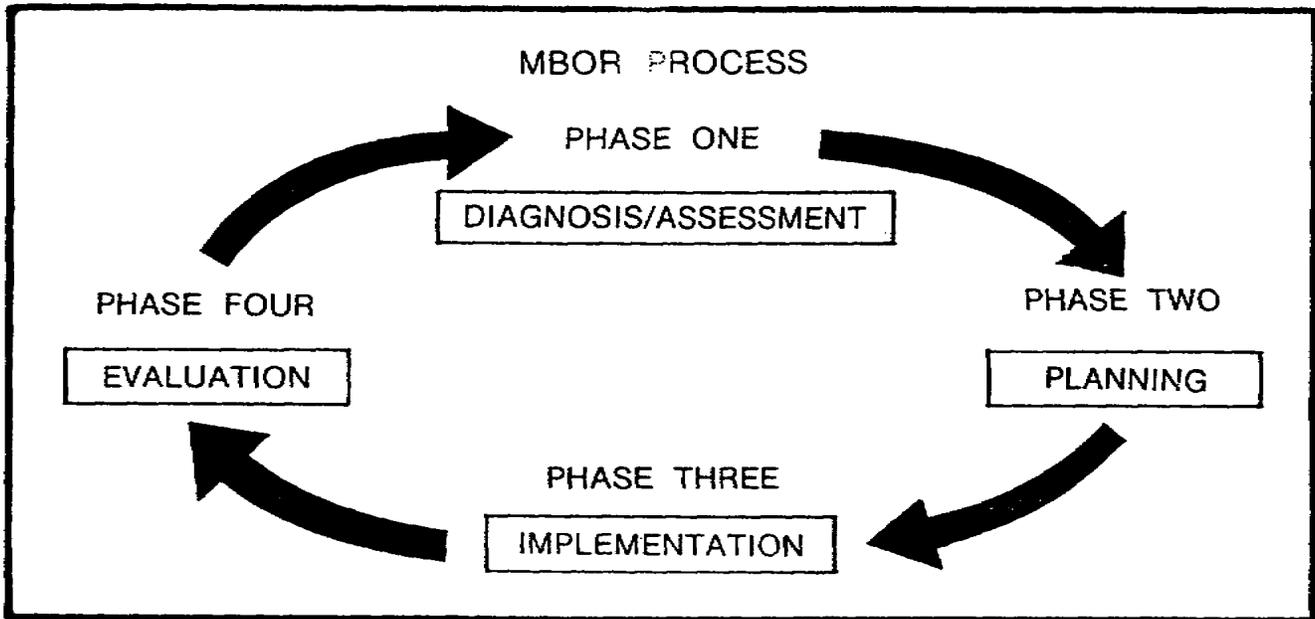


Figure 1-2. The Four Phases of the MBOR Process.

In accomplishing your planning, you must remain flexible and ready to act quickly if the situation changes. You must fully understand your commander's instructions and be able to adapt to situations that change rapidly. This four stage process will not give you a ready made solution, but rather will give you a structured process in which to evaluate a situation and arrive at a workable solution.

The process described below will require time to complete. If time were unlimited, you could accomplish each phase in great detail, and have a perfect program. However, few situations seldom allow the luxury of unlimited time. As time is reduced, you must increasingly depend upon your experience/training, previous reports, SOPs, and assistance from members of the UMT. Regardless of time, cover all the phases even if only in abbreviated form to be sure you have considered all the facts.

5. Phase One: Diagnosis/Assessment.

The diagnosis and assessment phase of the MBOR process, is when you determine organizational needs and constraints. You determine the needs of the unit and any factors in the unit that would limit ministry (for example, special training requirements or a lack of logistical or facility support). There are many sources of information which you can use to conduct the needs assessment. Some are:

- **The chain of command.**
 - **Commanding officer.**
 - **Battalion staff.**
 - **Noncommissioned officers.**
- **Other chaplains and chaplain assistants.**

- **Visiting the soldiers.**
 - **Work areas.**
 - **Troop formations.**
 - **Dining facilities.**
 - **Field training exercises.**
 - **Hospitals.**
 - **Confinement facility.**
 - **Other public and recreational areas.**
- **Information from service agencies.**
 - **Red Cross.**
 - **Army Community Service (ACS).**
 - **Army Emergency Relief (AER).**
 - **Family Life Center.**
 - **Staff Judge Advocate (SJA).**
 - **Mental Health agencies.**
- **Use surveys or questionnaires.**
- **Obtain information during counseling sessions.**
- **Use information from the unit personnel roster.**

If you use the unit personnel roster as your primary source, contact the battalion S1 for a computer printout showing the ethnic, cultural, and distinct faith group makeup of the unit. Then analyze the printout data to determine the makeup of the unit and respective needs. You may also obtain other unit personnel information from the first sergeant and unit commander on any other needs.

In a field or combat environment, this type of coordination may be even more current and easily obtained than the data you can get from the S1. From this data, you can plan services and programs that are geared to meeting the needs of the unit personnel.

Your area coverage plan should identify chaplains or denominational service leaders (DSLs) that may be able to provide any distinct faith group services needed. Figure 1-3 shows the type information you may be able to obtain from a review of the unit personnel roster.

| <u>FAITH GROUP</u> | <u>NUMBER</u> |
|----------------------------------|---------------|
| Roman Catholic | 121 |
| Southern Baptist | 91 |
| Methodist | 47 |
| Lutheran Church (Missouri Synod) | 22 |
| Other Lutheran | 9 |
| Assembly of God | 23 |
| Presbyterian | 18 |
| Church of Christ | 16 |
| Disciples of Christ | 10 |
| Episcopal | 18 |
| Jewish | 11 |
| Other Baptist | 3 |
| Christian Methodist Episcopal | 3 |
| Nazarene | 3 |
| Latter Day Saints (Mormon) | 15 |
| Muslim | 7 |
| Seventh-Day Adventist | 7 |
| Orthodox | 14 |
| United Pentecostal | 5 |
| AME | 2 |
| World Community of Islam | 7 |
| Nichiren Shoshu | 3 |
| Reformed Church | 9 |
| No Preference or Unknown | 103 |

Figure 1-3. Religious Preferences.

You may also consider using surveys or questionnaires as a means of gathering information for the diagnosis/assessment phase. This method will allow you to collect data on specific issues such as the following:

- **Religious issues unique to unit location.**
- **Potential problem among religious groups in the unit.**
- **Potential racial, ethnic or cultural problems that are not religious in nature.**
- **Worship requirements including facilities and equipment.**

If, for example, you are concerned about places to worship for members of various distinct faith groups, you may survey local churches as shown in Figure 1-4.

| FAITH GROUP | NUMBER |
|-------------------------------|---------------|
| Roman Catholic | 2 |
| Southern Baptist | 1 |
| Methodist | 0 |
| Lutheran (Missouri Synod) | 1 |
| Other Lutheran | 0 |
| Church of Christ | 1 |
| Disciples of Christ | 0 |
| Episcopal | 0 |
| Jewish | 1 |
| Christian Methodist Episcopal | 0 |
| Latter Day Saints (Mormon) | 1 |
| Nazarene | 0 |
| Muslim | 0 |
| Seventh Day Adventist | 0 |
| Orthodox | 0 |
| United Pentecostal | 1 |
| AME | 1 |
| World Community of Islam | 1 |
| Reformed Church | 1 |
| Assembly of God | 1 |

Figure 1-4 Places of Worship in the Local Community

6. Phase Two: Planning.

The planning phase of the MBOR process, is when you will plan programs and objectives to meet the needs determined in the diagnosis and assessment phase. The planning phase will provide you with the general format and method for developing the religious program. Major elements of the program that will be developed during this phase are:

- **The Mission Statement.** The mission statement is a concise statement that describes the purpose of the program. The mission statement should be:
 - **Expressed in terms of output.** (What is the product of the program?)
 - **Stated in terms of priorities.** (What is the most important function of the program?)
 - **Stated in terms that show the program's overall benefit to the organization.** (How does the religious program contribute to the overall health of the unit?)
 - **Stated in terms that show the religious program's contribution to the overall mission of the unit.** (How does the religious program support the overall success of the unit in accomplishing its mission?)
- **The Goals and Key Areas of Concern.** The Department of the Army Chief of Chaplains publishes the major goals and priorities. Your religious program should list its key areas of concern under the appropriate goal. You should also use major command and local command guidance in conjunction with this step.
- **The Specific Objectives of the Program.** You develop the objectives you plan to accomplish in support of the Chief of Chaplains' goals and the unit's mission. Each objective (program) should list the following:
 - **What is to be done** (use an accomplishment verb to describe this; for example, "Hold a monthly prayer breakfast for the unit.").
 - **The specific end result** (the final outcome of what is done),
 - **The designated time frame** (when the objective will be completed), and
 - **The estimated cost** of the objective in terms of both dollars and work hours.

- **The Standards of Measurement.** Your program should be defined in terms that can be measured to determine the overall success or failure of the program. There should be some measure that can be stated and used to determine if the objective of the program was accomplished.

During this phase when you are establishing goals and objectives, remember that a good goal should be:

- **Demanding and realistic.**
- **Clear.**
- **Measurable.**

A goal should employ needs assessments from a variety of sources, must be flexible, and must take into account available resources and constraints. Your religious program will be influenced by the resources available and the constraints upon the resources.

Developing a battalion religious program will depend on the following:

- **Personnel.**
- **Time.**
- **Money.**
- **Equipment and facilities.**
- **Supplies.**

Depending upon the kind of program, these resources will be needed to a greater or lesser extent. It can be said that if the resource is not available, it becomes a constraint.

Goals must be constantly re-evaluated. Your goals should be high enough to make the program stretch. However, a goal not accomplished is not necessarily failure. It means re-evaluation is needed.

7. Phase Three: Implementation.

The implementation phase is when you actually perform the work to accomplish the objectives outlined in the program. As a staff officer, you will be responsible for implementing the command's religious program.

Once the program is implemented you must supervise to ensure that the job is getting done. The staff assists the commander by ensuring that subordinates carry out the commander's decision.

Staff supervision relieves the commander of much detail, keeps the staff informed of the situation, and provides the staff with the information needed to revise estimates and to provide progress reports to the commander as plans and orders are implemented. It is the duty of the staff to ensure that decisions reach the intended recipients, that decisions are understood,

and that decisions are executed as intended by the commander.

The staff also must ensure that recommendations for modifications and elaborations are initiated when circumstances demand. Supervision is accomplished through the analysis of reports, messages, and staff visits.

8. Phase Four: Evaluation.

The evaluation phase is when you judge the success or failure of the program in objective accomplishment. Just as a soldier's performance can be checked against the performance measures listed in the evaluation guide of each task summary, you need some means to evaluate the battalion's religious program.

The method you can use is an after action review (AAR). For example, after you have completed a special event in the religious program, you should conduct an AAR of that event and prepare an after-action report.

You begin by conducting an AAR after a significant event or program to attempt to describe the actions that were taken to prepare and conduct the event. The AAR is an interactive, group-oriented method of critiquing an event.

You should discuss the event with all the people that participated in preparing for and conducting the program. During this discussion, someone should take notes on what is said, and these notes should be used to prepare the written report of the AAR. The AAR examines:

- **What happened?**
- **Why it happened?**
- **Why the actions taken were correct or incorrect?**

You should use the AAR to assess a program and provide feedback to subordinates on how a program progressed from the planning stage through the actual accomplishment of the program.

When you lead an AAR, ensure that you:

- **First restate the activity's main goal or objective.**
- **Avoid giving a personal critique or lecture.**
- **Guide the discussion by asking leading questions.**
- **Allow every person a chance to describe, in their own terms, what happened during the entire activity. They can discuss how things happened, why things happened, and how things could have been done better.**

Another more formal and detailed method is to conduct a review and analysis. The review and analysis can be used in conjunction with after action reviews.

"Review and analysis" is a term used to describe the process of evaluating how effectively an organization is accomplishing its mission and achieving its goals and objectives. In order to perform a review and analysis, it is necessary to identify, collect, summarize, and evaluate data which focuses on the efficient and effective use of the resources required and used to achieve the goals and objectives.

The evaluation method used to perform a review and analysis is known as "deviation analysis." Deviation analysis compares the actual data of an activity with what was programmed for that activity. Any difference in these two types of data is explained as a deviation.

Deviations are usually expressed in two ways:

- **Amount (dollar or volume) deviations.**
- **Percent deviations.**

These two terms are explained as follows:

- **Amount deviations** are simply how much different the actual amounts are from the programmed (budgeted or projected) amounts, in terms of either dollars or volume.
- **Percent deviations** show how far off the actual amounts are in relation to the programmed amounts, in terms of a percentage (%).

You can prepare the review and analysis using charts and tables when appropriate. More importantly, follow the local command guidance to ensure you are providing the information your commander requires.

9. Summary.

This concludes the discussions on developing a battalion religious program. We discussed your responsibilities as well as the commander's in providing comprehensive religious support to all soldiers. We also discussed the four phases, (diagnosis/assessment, planning, implementation, and evaluation), of program development. We will now cover how you prepare and conduct a military briefing in order to present information to your commander.

PART C - IDENTIFY HOW TO CONDUCT A MILITARY BRIEFING

1. Purpose and Types of Briefings.

Briefings are a means of presenting information to commanders, staffs, or other designated audiences. The techniques employed are determined by the purpose of the briefing, the desired response, and the role of the briefer.

There are four types of military briefings:

- **Information.**
- **Decision.**
- **Mission.**
- **Staff.**

- **Information.** The information briefing is intended to inform the listener and to gain the person's understanding. The briefing does not include conclusions, recommendations, or require decisions. The briefing deals primarily with facts.

You, as the briefer, state that the purpose of the briefing is to provide information and that no decision is required. You provide a brief introduction to define the subject and to orient the listener and then present the information.

Examples of an information briefing are information of high priority requiring immediate attention; information of a complex nature, such as complicated plans, systems, statistics, or charts, requiring detailed explanation; and controversial information requiring elaboration and explanation.

- **Decision.** The decision briefing is intended to obtain an answer or a decision. It is the presentation of a staff officer's recommended solution resulting from analysis or study of a problem or problem area.

Decision briefings vary as to formality and detail depending on the level of command and the decision maker's knowledge of the subject (the problem or problem area). In situations where the person receiving the briefing has prior knowledge of the problem and some information relating to it, the briefing normally will be limited to a statement of the problem, essential background information, and a recommended solution.

However, you must be prepared to present assumptions, facts, alternative solutions, reason(s) for choosing the recommended solution, and the coordination involved. If the person who is being briefed is unfamiliar with the problem and/or the facts surrounding it, then a more detailed briefing will be necessary. In this case, you should include any assumptions used in analyzing the problem, facts bearing on the problem, a discussion of the alternatives, conclusions, and the coordination involved.

At the outset of the briefing, you must state that you are seeking a decision. At the conclusion of the briefing, if you do not receive a decision, ask for it. You should be certain that you understand the decision thoroughly.

If you are uncertain, ask for clarification. In this regard, a precisely worded recommendation that may be used as a decision statement, once approved by the commander, assists in eliminating

possible ambiguities. Following the briefing, if the chief of staff (executive officer) is not present, you inform the secretary of the general staff (SGS) or other appropriate officer of the commander's decision.

- **Mission.** The mission briefing is used under operational conditions to provide information, to give specific instructions, or to instill an appreciation of a mission. It is usually presented by a single briefing officer, who may be the commander, an assistant, a staff officer, or a special representative, depending on the nature of the mission or the level of the headquarters.

In an operational situation or when the mission of a critical nature, it may become necessary to provide individuals or smaller units with more data than plans and orders provide. This may be done by means of the mission briefing. The mission briefing reinforces orders, provides more detailed requirements and instructions for individuals, and provides an explanation of the significance of their individual role.

- **Staff.** The staff briefing is intended to secure a coordinated or unified effort. This may involve the exchange of information, the announcement of decisions within a command, the issuance of directives, or the presentation of guidance.

The staff briefing may include characteristics of the information briefing, the decision briefing, and the mission briefing. Attendance at staff briefings varies with the size of the headquarters, the type of operation being conducted, and the personal desires of the commander.

Generally, the commander, deputies or assistants, chief of staff (executive officer), and coordinating and special staff officers attend. Representatives from major subordinate commands may be present.

The chief of staff (executive officer) usually presides over the staff briefing. One of them will call on staff representatives to present matters that interest those present or that require coordinated staff action. Each staff officer is prepared to brief a specific area of responsibility.

In garrison, staff briefings are often held on a regularly scheduled basis. In combat, staff briefings are held when required by the situation. The presentation of staff estimates culminating in a commander's decision to adopt a specific course of action is a form of staff briefing. In this type of briefing, staff officers involved follow the general pattern prescribed for the staff estimate being presented.

2. Briefing Assignment.

A briefing assignment has four steps. These steps are:

- **Analyzing the situation.**
- **Constructing the briefing.**
- **Delivering the briefing.**
- **Follow-up.**

Step One: Analyzing the situation.

Analyzing the situation includes analyzing the audience and the occasion, by determining:

- **Who is to be briefed and why?**
- **How much knowledge of the subject does the audience have?**
- **What is expected of the briefer?**

Before briefing an individual the first time, you should inquire as to the particular official's desires. You must understand the purpose of the briefing.

Are you to present facts or to make a recommendation? The purpose determines the nature of the briefing. The time allocated for a briefing will dictate the style, physical facilities, and the preparatory effort needed.

The availability of physical facilities, visual aids, and draftspersons are considerations. You prepare a detailed presentation plan and coordinate with your assistants, if used. The preparatory effort is carefully scheduled.

You should formulate a "briefing outline" similar to that in Figure 1-5. You make an initial estimate of the deadlines for each task. You schedule facilities for practice and request critiques.

Step Two: Constructing the Briefing.

The construction of the briefing will vary with the type and purpose of the briefing. The analysis provides the basis for this determination. The following are the major steps in preparing a briefing:

- **Collect material.**
- **Know the subject thoroughly.**
- **Isolate the key points.**
- **Arrange the key points in logical order.**
- **Provide supporting data to substantiate validity of key points.**
- **Select visual aids.**
- **Establish the wording.**
- **Rehearse before a knowledgeable person who can critique the briefing.**

1. ANALYSIS OF THE SITUATION

a. Audience.

(1) How many are there?

(2) Nature.

(a) Who composes the audience? Single or multiservice? Civilians? Foreign nationals?

(b) Who are the ranking members?

(c) What are their official positions?

(d) Where are they assigned?

(e) How much professional knowledge of the subject do they have?

(f) Are they generalists or specialists?

(g) What are their interests?

(h) Personal preferences?

(i) What is the anticipated reaction?

b. Purpose and Type.

(1) Information briefing (to inform)?

(2) Decision briefing (to obtain decision)?

(3) Mission briefing (to review important details)?

(4) Staff briefing (to exchange information)?

c. Subject.

(1) What is the specific subject?

(2) What is the desired coverage?

(3) How much time will be allocated?

d. Physical Facilities.

(1) Where will the briefing be presented?

(2) What arrangements will be required?

(3) What are the visual aid facilities?

(4) What are the deficiencies?

(5) What actions are needed to overcome deficiencies?

2. SCHEDULE OF PREPARATORY EFFORT

a. Complete analysis of the situation.

b. Prepare preliminary outline.

c. Determine requirements for training aids, assistants, and recorders.

d. Edit and/or redraft.

e. Schedule rehearsals (facilities, critiques).

f. Arrange for final review by responsible authority.

Figure 1-5. Briefing Outline.

3. CONSTRUCTING THE BRIEFING

a. Collect Material.

- (1) Research.**
- (2) Become familiar with subject.**
- (3) Collect authoritative opinions and facts.**

b. Prepare First Draft.

- (1) State problem (if necessary).**
- (2) Isolate key points (facts).**
- (3) Identify courses of action.**
- (4) Analyze and compare courses of action. State advantages and disadvantages.**
- (5) Determine conclusions and recommendations.**
- (6) Prepare draft outline.**
- (7) Include visual aids.**
- (8) Fill in appropriate material.**
- (9) Review with appropriate authority.**

c. Revise First Draft and Edit.

- (1) Make sure that facts are important and necessary.**
- (2) Include all necessary facts.**
- (3) Include answers to anticipated questions.**
- (4) Polish material.**

d. Plan Use of Visual Aids.

- (1) Check for simplicity—readability.**
- (2) Develop method for use.**

e. Practice.

- (1) Rehearse (with assistants and visual aids).**
- (2) Polish.**
- (3) Isolate key points.**
- (4) Commit outline to memory.**
- (5) Develop transitions.**
- (6) Use definitive words.**

4. FOLLOW-UP

a. Ensure understanding.

b. Record decision.

c. Inform proper authorities.

Figure 1-5 (Continued). Briefing Outline.

Step Three: Delivering the Briefing.

A successful briefing depends on how it is presented. A confident, relaxed, forceful delivery, clearly enunciated and obviously based on a full knowledge of the subject, helps convince the audience.

You should maintain a relaxed, but military bearing. Use natural gestures and movements, and avoid distracting mannerisms. Your delivery should be characterized by conciseness, objectivity, and accuracy. You must be aware of the following:

- The basic purpose is to present the subject as directed and to ensure that it is understood by the audience.
- Brevity precludes a lengthy introduction or summary.
- Logic must be used in arriving at conclusions and recommendations.
- Interruptions and questions may occur at any point. If and when these interruptions occur, you should answer each question before proceeding or indicate that the questions will be answered later in the briefing. At the same time, you should not permit questions to distract you from your planned briefing. If the question will be answered later in the briefing, you should make specific reference to the earlier question when you introduce the material. You must be prepared to support any part of your briefing. You must anticipate possible questions and be prepared to answer them.

Step Four: Follow-Up.

When the briefing is over, you must prepare a memorandum for record (MFR). The MFR should record the subject, date, time, place of the briefing, and the ranks, names, and positions of those present. The briefings substance is recorded in a concise form.

Recommendations and their approval, disapproval, or approval with modification are recorded as well as any instruction or directed action and who is to take action. When a decision was involved and there is doubt as to the intent of the decision maker, a draft of the MFR is submitted to the person who made the decision for correction before it is prepared in final form. The MFR is distributed to staff sections or agencies that must take action on the decisions or instructions contained in it or whose operations or plans may be influenced.

3. Summary.

This completes Lesson One. You should now be able to:

- Identify the techniques used to develop a plan,
- Know how to develop a battalion religious program,
- Know how to prepare and conduct a military briefing.

After reviewing all the material in this lesson, you should complete the practice exercise for Lesson One. Answer and feedback for the questions in the practice exercise will be provided to show you where further study is required.

LESSON ONE

PRACTICE EXERCISE

The following items will test your grasp of the material covered in this lesson. There is only one correct answer for each item. When you have completed the exercise, check your answers with the answer key that follows. If you answer any item incorrectly, study again that part of the lesson which contains the portion involved.

Situation: You are a battalion chaplain for the 1-19 Infantry. You are preparing to complete the plan for the battalion's religious program and brief the battalion commander.

1. When developing your plan, you are aware that a good plan
 - a. Provides for all unforeseen events.
 - b. Is based on valid facts and assumptions.
 - c. Provides for centralization.
 - d. Eliminates the need for coordination during execution.
2. You will use an outline plan to
 - a. Seek approval and allocation of means.
 - b. Disseminate the commander's decision to subordinate units.
 - c. Reduce the amount of planning required.
 - d. Modify existing plans.
3. When your unit is in a field or combat environment, information you need to assess the unit's religious needs can easily be obtained from
 - a. Other chaplains and chaplains assistants.
 - b. Service agencies such as the Red Cross.
 - c. First sergeants and unit commanders.
 - d. The brigade staff.
4. When establishing the specific objectives of your program, you must ensure that each objective contains the
 - a. Relationship between the major goals and the program's specific goal.
 - b. Who, what, when, and why of the objective.
 - c. Origin of the goal, e.g. Chief of Chaplains, local command, etc.
 - d. Final outcome of what is done.

5. You are preparing to conduct a review and analysis six months after the religious program has been implemented. A review and analysis
 - a. Focuses on the efficient and effective use of the resources required and used to achieve goals and objectives.
 - b. Is used when there is insufficient time to perform an after action review (AAR).
 - c. Is simple to complete, because charts and tables are not used.
 - d. Uses an evaluation method which is known as "regression analysis."

6. In preparing the first draft of your briefing for the battalion commander, you
 - a. Check your visual aids for simplicity and readability.
 - b. Commit the outline of your briefing to memory.
 - c. Anticipate questions the briefing may raise and devise answers to them.
 - d. Isolate key points and identify courses of action.

LESSON ONE

PRACTICE EXERCISE

ANSWER KEY AND FEEDBACK

| <u>Item</u> | <u>Correct Answer and Feedback</u> |
|-------------|---|
| 1. | <p>b. Is based on facts and valid assumptions.</p> <p>A good plan is based on facts and valid assumptions. All pertinent data has been considered for its accuracy, and assumptions have been reduced to a minimum.</p> |
| 2. | <p>a. Seek approval and allocation of means.</p> <p>The outline plan is a preliminary plan that sets forth the important features or principles of a course of action before the initiation of detailed planning. You may use the outline to provide information to higher headquarters; to seek approval and allocation of means, when necessary; to obtain opinions and recommendations of subordinate commanders; to assist a commander in arriving at a decision; and to initiate and make planning easier at lower levels.</p> |
| 3. | <p>c. First sergeants and unit commanders.</p> <p>In a field or combat environment, unit religious needs obtained from first sergeants or unit commanders may be even more current or easily obtained than the data you get from the S1.</p> |
| 4. | <p>d. Final outcome of what is done.</p> <p>Each objective (program) should list the specific end result (the final outcome of what is done).</p> |

5. a. Focuses on the efficient and effective use of the resources required and used to achieve goals and objectives.

"Review and analysis" is a term used to describe the process of evaluating how effectively an organization is accomplishing its mission and achieving its goals and objectives. In order to perform a review and analysis, it is necessary to identify, collect, summarize, and evaluate data which focuses on the efficient and effective use of the resources required and used to achieve the goals and objectives.

6. d. Isolate key points and identify courses of action.

When you prepare the first draft:

- (1) State problem (if necessary).
- (2) Isolate key points (facts).**
- (3) Identify courses of action.**
- (4) Analyze and compare courses of action. State advantages and disadvantages.
- (5) Determine conclusions and recommendations.
- (6) Prepare draft outline.
- (7) Include visual aids.
- (8) Fill in appropriate material.
- (9) Review with appropriate authority.

(Figure 1-5)

LESSON TWO

PERFORMING MINISTRY WITH OTHER CHAPLAINS

Soldier's Manual Task:

None

OVERVIEW

TASK DESCRIPTION:

In this lesson you will acquire skills in developing collegial relationships and support networks in order to provide pastoral care to other chaplains.

LEARNING OBJECTIVE:

TASK: Identify how to evaluate your own need to receive ministry from peers, examine the rationale for providing ministry to peers, and identify ways of providing ministry to other chaplains.

CONDITIONS: Given the subcourse material for this lesson and a training scenario, the student will complete the practice exercise by identifying how to evaluate your own need to receive ministry from your peers and how to minister to other chaplains.

STANDARD: The student will demonstrate comprehension and knowledge of the task by identifying how to evaluate your own need to receive ministry from peers, and how to provide ministry to other chaplains.

REFERENCES: The material in this lesson was derived from the following publications:

FM 1-05

INTRODUCTION

As a chaplain, you must acquire skills in developing teamwork and a spirit of cooperation and unity among chaplains of diverse faith groups. Such relationships are crucial for effective coordination of chaplain resources and religious coverage.

One objective of this lesson is to highlight the need for teamwork, cooperation and collegiality with other chaplains. The reasons for this is that chaplains need to provide quality religious coverage to soldiers and their family members who represent a wide range of distinct faith groups. At the same time, chaplains who represent various faith groups can provide resources and support to one another for religious programs.

Another objective is to cover one of the most important and overlooked areas of ministry: ministry to ourselves and to our professional peers. Why is this so important? Those in the "helping professions," especially clergy, are notorious for experiencing stress and burnout. Many of our theologies stress giving, caring, loving and nurturing of others in unconditional ways. Such caring is often converted to a style called "rescuing" which may keep us going from one spiritual or social emergency to another. As a result, we may care for others and at the same time fail to care for ourselves. Being an unconditional loving person and suffering servant can be commendable; but may also detract from long-range ministry, especially in an environment that is already filled with physical and emotional stress.

PART A - DEFINING TEAMWORK AND COLLEGIALITY

1. General.

The basic chaplain policy guidance states:

"All Chaplains provide unit, area and denominational coverage. They provide for the nurture and practice of religious beliefs, traditions and customs to strengthen the spiritual lives of soldiers and their families." And again, "They will provide encouragement and assistance to personnel of all faiths in building a community in which all religious beliefs are respected."

You represent one faith group but will minister to a unit composed of members of many faith groups. In order to do this, you need to be aware of and draw upon, the resources of other chaplains.

Although this lesson will cover teamwork and collegiality among chaplains, keep in mind the chaplain assistant. Chaplain Branch doctrine stresses the UMT concept. Your enlisted assistant is an essential member of the team. The chaplain assistant has some unique skills and may lead or assist with parts of the unit's religious program.

2. Understanding Teamwork and Collegiality.

What do we mean by teamwork and collegiality among chaplains? One way to understand it is to contrast what it is not. It is not the "Lone Ranger" mentality. When you get to your unit, you might be tempted to isolate yourself from other chaplains. How does this happen? The most prevalent ways are outlined below:

Geography. You may be in an office in your unit area, separated by distance from the chapel, other units and other chaplains.

Supervision. You may, contrary to what we teach, receive little or no supervision. This can especially be true if you are assigned to a separate battalion.

Command Influence. Some commanders foster the idea that "you are my chaplain." This might feel good. However, it could stifle teamwork with other UMTs.

Insecurity. One's psychological make-up may stand in the way. If I am insecure about my job, I may be less likely to let my insecurity show by not asking questions or overcompensate by trying to do it all myself.

Culturalization. "The American Way" may have taught us a strong sense of individualism developed as the nation settled the western frontier.

Competition. Reinforced by sports or the drive to get the highest grade point average in college or seminary.

Civilian Church Experience. The "lone ranger" idea may have been carried over from experience in the civilian parish where "building a flock" can be highly competitive and where Ministerial Alliances may have been no more than monthly luncheon groups.

What then does one do to overcome the Lone Ranger Syndrome? Several key words come to mind: initiative, intentionality, and inclusiveness.

If you are geographically separated from other UMTs or experience little contact from your chaplain supervisor, initiate contact with other UMTs yourself. Be intentional about fostering teamwork. Be inclusive and open when it comes to using others as resources.

Now let's look at our working definition of teamwork and collegiality.

Collegiality. This is shared authority and responsibility among colleagues--collective responsibility shared by each involved.

Teamwork. Means shared work--"Cooperative efforts by a group working together as a team." (i.e. chaplains, chaplain assistant and chapel staff.)

Teamwork and collegiality are the "outcomes" of what we want in the chaplaincy in order to provide the best possible ministry to soldiers and their families who represent a variety of faiths. This means being resources to one another. How do we get to this "outcome?" One way to get there is through building relationships.

3. Building Relationships for Ministry.

Chances are you will be a unit chaplain. It has already been suggested how the Lone Ranger Syndrome can be counterproductive to serving the varied religious needs of those in your unit. It becomes critical, therefore, that you build relationships with other chaplains and UMTs.

Building relationship with someone of a different faith group, cultural background, rank, etc., is not always easy. But it is nonetheless important! Certain situational factors may take place that make relationships difficult due to personalities, leadership style, personal expectations and the like.

The "human factor", as it is called, may place you in relationships that make collegiality relatively hard or easy, depending on the human foibles the other person (and/or perhaps you) are experiencing. The examples below indicate just some of what you or the other person may be experiencing:

- **Extremely Capable.** The Army has some of the most gifted and capable ministers, priests and rabbis to be found. They are persons with obvious gifts and abilities who have grown personally and professionally through the years. They are open to people and new ideas.
- **Hurting Chaplains.** There are chaplains who have experienced great loss in their lives. All the forms of loss that affect civilian pastors affect military clergy as well. You will need to be sensitive and caring in your response to them.
- **Defensive Chaplains.** There will be chaplains who will be threatened by your creativity and skills. You will need to find an appropriate relational response to their defensiveness.
- **Bitter Chaplains.** These chaplains have often watched the best assignments go elsewhere. Perhaps they have been unfairly managed or rated. A clue to detecting their bitterness is to observe the behavior of their spouses. Spouses, who are not a part of the system, and are therefore less restricted by fear, will sometimes be more open with their feelings. In a word, spouses will mirror the feelings of the chaplains.

The human factor may also be reflected in the various "types" of chaplain supervisors you will encounter. For example:

- **The Discipler.** The following are characteristics of the "discipler":
 - They see their major role to be that of "helper" to the subordinate chaplain.
 - They introduce you into the organization.
 - They make every effort to make you feel welcome.
 - They clue you into the hidden agendas of the unit.
 - They introduce you to the people who can help you and resource you.
 - They have no need to make themselves look good by seeing you flounder.

- **The Star.** The following are characteristics of the "star":
 - They are interested in advancing their careers. They will spend an inordinate amount of time fulfilling these desires.
 - They see you as a resource to get ahead. Therefore, you will seldom receive credit for the good things you do.
 - Generally speaking, they are not very approachable--they have other agendas on their mind.
 - Often, they will treat you as a stranger around important people. For example, at chaplain training conferences they will only converse with their peers or those above them in rank.
 - They are usually planning their next assignment. If one is overly concerned about the future, it's difficult to give enough time and attention to the present.

- **The Abdicator.** The following are characteristics of the "abdicator":
 - They do their own thing--they are the classic "Lone Rangers."
 - They are not interested in team ministry. They may give lip-service to the concept of team, but that is as far as they will go.
 - Their posture says "don't bother me."
 - They are not interested in teaching, helping or discipling subordinates. These chaplains were probably great battalion chaplains, but have not made the transition to the supervisory role.
 - Often, late in their careers, they will become "ROAD" (retired on active duty), just hanging on for their 20-year retirement.

- **The Controller.** The following are characteristics of the "controller":
 - They have to know and control everything. This is not to suggest that you not keep your supervisor informed. Rather, this is the leadership type that squelches creativity and initiative by too much control.
 - They are so restrictive that it is difficult at times to do your job. Some supervisors exercise control by monitoring the flow of communications. For example, if the supervisor knows something about your relationship to your commander that you do not know, then that information can be used by the person to exercise control over you.
 - If you exercise initiative and creativity greater than what is "allowed" (or desired) by the supervisor, you may invoke the person's anger or rage.

What has just been described sounds bleak! However, in reality, there are such people as have just been described. Thankfully, the disciplers among us far outnumber the others described. The system has a way of weeding out the negative leaders. And at the very least, there are many ways that you can find to take care of yourself and to be cared for when caught under the thumb of a negative leader.

Mentioning the unhealthy supervisors allows you to recognize them; but also enables you to avoid having some of those symptoms in your own life and ministry. One day you will be a supervisor of other chaplains. Remember the title of this lesson is doing **MINISTRY WITH OTHER CHAPLAINS**. Relationships are important. Remember that your style of relating, leading and supervising can enhance or detract from the goal of providing ministry to those of a variety of faiths.

4. Rank Structure and Teamwork/Collegiality.

Another reality you must face and work through for the sake of teamwork/collegiality is the rank structure in which you work. Generally, your supervisor will be a major. There are times when your supervisor may be a captain or a lieutenant colonel. If a captain, it is probably the person's first attempt at supervision. This can manifest itself in several ways:

- **Very competent and effective.**
- **Motivated, but unsure due to lack of experience.**
- **Laboring with control and power issues.**

If a major or above, the supervisor may manifest any of the supervisor "styles" which were discussed earlier. A key to working with other chaplains of higher rank usually lies within you. Somehow you have to work through the power and authority issues and come to a healthy balance with these issues for collegiality to work.

5. Guidelines for Effective Team Ministry in the Chaplaincy.

The following suggestions and guidelines will enable you to be an effective team member in the chaplaincy:

- **Know and accept your responsibility.** By both regulation and doctrine chaplains are mandated, as members of a multifaith/multi-denominational framework, to act responsibly as a team member.
- **Develop and expand your knowledge, through study and dialogue,** of such items as:
 - The basic principles and practices of other faith groups.
 - The basic principles and practices of team member chaplains. How can you plug into a resource you do not know exists?
 - The needs of those to whom the chaplain is ministering. Develop a strategy for discovering the multifaith needs of those in your unit.
- **Realize the importance of your attitude.**
 - Recognize the diversity within the American religious life.
 - Recognize the uniqueness of the diversity within the military.
 - Recognize your own value system and the potential for value conflict with others' systems and how you might resolve such conflict.
- **Appreciate what others have to offer.** The chaplain:
 - Needs to respect the individual soldier and the person's beliefs without making value judgments.
 - Must recognize what other chaplains can do in ministering to individuals. What can others do that you cannot do because of training, time, doctrinal restraints, etc.?
 - Develops the art of tolerance. This does not mean an acceptance into your own belief/value system of something that you are personally against. Rather, it is recognizing that each person is entitled to his/her own beliefs and accepting that person as a person without necessarily accepting the other's beliefs as one's own. Thus cooperation without compromise is possible. This requires honesty with oneself and others.
- **Apply effective communication skills.** Perhaps there is no other place where communication can more readily break down than when there are great differences in religious beliefs and values (except maybe with politics).

- **Communicating:**

**effectively
openly**

**clearly
carefully**

**concisely
respectfully**

• **Apply the art of coordination.**

- Sharing resources.
- Utilizing expertise.
- Forming plans.
- Using correct procedures.

6. Ministry with Other Chaplains Problem Scenarios.

The six problem scenarios which are provided below will give you the opportunity to examine some real life situations and consider how you would handle the situations. After you have read the scenarios, refer to the guidelines for effective team ministry, the principles of collegiality and teamwork, and decide what strategy you would use to respond to the situations.

• **SCENARIO NUMBER ONE:**

You are the battalion chaplain for the 1-15 Infantry Battalion of the 2d Brigade. Your battalion commander, LTC John Jones, wants you to plan a marriage enrichment retreat for soldiers and spouses of the battalion. Being possessive of your time and energy, he wants the retreat to be solely a function of the 1-15 Infantry.

Your brigade chaplain, on the other hand, is trying to build a team among the four chaplains of the brigade. He is interested in having all battalion chaplains participate in planning, implementing and inviting all soldiers and spouses to attend.

Consider the dilemma in which you find yourself. Consider possible solutions which will satisfy the needs of all parties concerned. Devise a solution that strengthens team ministry. How do issues such as, command influence, competition, teamwork, collegiality, coordination and communications enter into this situation?

• **SCENARIO NUMBER TWO:**

You are a battalion chaplain in a four-battalion brigade in Europe. You plan a spiritual pilgrimage to Rome for your battalion to view the religious sites. Two weeks before the trip occurs you find that another chaplain in the brigade is also planning a unit trip to Rome during the same month. Both trips are having difficulty filling available spaces.

Identify the problems in this brigade chapel section. What are some possible solutions? What role does teamwork, coordination, and communication play? How can you be a change agent to build a more effective unit ministry team?

- **SCENARIO NUMBER THREE:**

You are a battalion chaplain in a three-battalion brigade. Your chaplain supervisor is a senior major who has been passed over for lieutenant colonel. It appears that he is just holding on to get his 20-year retirement.

Consequently, many things around the office and at the chapel are being left undone. People at the chapel seem uneasy with the lack of ministry effort. You, too, are troubled with the leadership void and lack of attention to detail. Decide how you would deal with a chaplain who may be characterized as "bitter" and an "abdicator." Identify the problem areas. What is your responsibility as a team member? How would you make the situation better?

- **SCENARIO NUMBER FOUR:**

Your battalion commander calls you into her office on Monday morning. She is visibly upset about the content of the sermon preached the day before in the Collective Protestant Service. The chaplain who preached the sermon is a chaplain peer in your brigade. You were equally uncomfortable with the tone and content of the sermon.

What is an appropriate response on your part? Do you let your commander know how you feel? Do you approach the chaplain who preached the sermon? Does your chaplain supervisor need to know about this situation? Decide how you would deal with this problem.

- **SCENARIO NUMBER FIVE:**

You are a battalion chaplain. You and the brigade chaplain share a Collective Protestant Service on post. The brigade chaplain is creative, gifted, and well equipped to do ministry. The two of you make an excellent ministry team. Consequently, the parish is growing and expanding at a phenomenal pace.

After a year of healthy team ministry, the brigade chaplain is moved to another assignment. Her replacement is not nearly as gifted. In fact, he is quite threatened by what you and the former brigade chaplain have built. He wants to make wholesale changes, and you know that the proposed changes will effectively "kill" the life of the parish and anger most of the parishioners.

What dynamics are at work in your relationship with the new brigade chaplain? What are you to do? How important is it for you to recognize that the new brigade chaplain may be insecure or defensive? Where do your loyalties lie? With the parish or the new brigade chaplain? What action should you take?

• **SCENARIO NUMBER SIX:**

Your brigade chaplain section is comprised of four chaplains. The brigade chaplain is a Protestant and the three battalions are represented by one Roman Catholic priest, one Rabbi, and one Protestant chaplain.

Each chaplain is well gifted, highly competent, and anxious to build an efficient chaplain team. However, inexperience seems to be the problem. The brigade chaplain is a junior major in his first supervisory role and seems unsure as to what steps to take. The three battalion chaplains are recent graduates of the Chaplain's Officers Basic Course (CHOBC) and are in the process of learning to do ministry in the Army.

What steps can you take to make your chaplain section a highly functional ministry team? What supervisor "styles" would the chaplain manifest? What are your responsibilities? Devise a plan of attack.

7. Summary.

In this part of the lesson you have seen how extremely important teamwork and collegiality are in working together as chaplains (and UMTs) to provide ministry to the varied distinct faith groups represented among our soldiers.

We focused on the building of relationships as a key factor to enhance team ministry. As an aside, you have seen how and why the building of relationships might be difficult but is nonetheless important. The discussion covered some guidelines for effective team ministry in the chaplaincy.

Basically, it is your responsibility to build relationships. Positive utilization of teamwork and ministry will be magnified and strengthened when knowledge, attitudes and skills work together to produce positive teamwork. The result is a greater ministry to a larger number of soldiers and family members. We will now move to ministering to other chaplains.

**PART B - MINISTRY TO OURSELVES BY DEALING
EFFECTIVELY WITH STRESS**

1. General.

This part will discuss the responsibilities you have to preserve your spiritual and personal well-being. Your doing so recognizes the fact that you cannot take care of others well if you do not take care of yourself. You learn the skills of taking care of other by first taking care of yourself.

Further, care of others is enhanced by, and may be in proportion to, your own physical, emotional and spiritual strength. A good analogy would be: our lives are like prisms. We pass on or influence the light we ourselves take in. As we are strong, we can pass that strength on to others. The Bible tells us (in Leviticus 19:18 and Mark 12:30) that we are to love our neighbors **AS OURSELVES**. . .we are not to neglect either!

2. Dealing Effectively with Stress.

You can encounter a variety of personal problems and issues to cause you problems in the ministry. However, this subcourse will focus on only one. The one that will be discussed is a common one among clergy and is one that can "sneak up" on you and cause you further difficulties if you are not careful to take care of yourself. This problem is **STRESS**. Stress is an often overused word.

Hans Seyle has defined stress as "the response the body makes to any demand on it." He distinguishes between **EUSTRESS** (good stress: joy, fulfillment, satisfaction) and **DISTRESS** (damaging stress). The question is not how to rid our life of stress; rather, how do you keep it at a manageable level?

A survey conducted by Seward Hiltner reports that clergy deal with stress better than any other professional group. Yet many clergy feel that many of the sacrifices they must make for their calling are unnecessary and that the demands made upon their families have little to do with furthering God's Kingdom. This "double bind" alone can lead to stress.

Outlined below are some of the areas that are known to create stress among the clergy:

- **Loneliness.** Often you may be placed on a pedestal or treated as different and other than human because of your calling.
- **Conflicts created by expectations.** You may be expected to do more than is "humanly" possible. This may also be applied to spouses for those who are married, but in different ways: (employment, church attendance and involvement).
- **Feelings of inadequacy.** Often you are called on to minister to some of the hardest situations imaginable, e.g. death and dying and may never see the long-term positive results of your ministry.
- **Intellectual and spiritual uneasiness.** Pastors are subject to so many demands from others that they begin to feel in need of a pastor themselves! This is often expressed as a gradual sense of losing the reality of faith.
- **Overextension.** The feeling of having too many commitments that vie for time and energy.
- **Lack of accomplishment.** How does one measure the impact of preaching? The effect of a call to a midnight crisis in the home of a parishioner? The results of a summer program in influencing a child's life? It is difficult to measure intangible benefits. This may lead to a sense of frustration in the mind of the pastor or chaplain since it is difficult to point to a concrete achievement as other professionals can.

There is one crucial ingredient for dealing successfully with stress: a strong sense of self worth, which results in a firm personal identity.

Each life can be seen as a unique point on one grid among many other points and other grids. You should strive to grow into and share all that only you can be in your singular lifetime; such a life as yours has never been before and will never be duplicated! Being your best self is the best service you can do for someone else.

It is too easy to become what commanders and other chaplains want you to be. Strive, instead, to remain true to yourself without neglecting your duties and responsibilities.

Those who find satisfaction in ministry:

- **Have clear boundaries around their own selfhood.**
- **Have such a firm grasp on their own self-identity that they may seem to be overconfident.**
- **Tend to "bite off more than they can chew", but it does not choke them!**
- **Are risk takers, particularly in their relationships with others. They risk telling the truth!**

Recently 5,000 persons from one distinct faith group (Lutheran) responded to a questionnaire entitled "What Contributes to/What Detracts from Effective (Christian) Ministry?" This survey contained 461 statements and was sent to pastors, professors and laypersons. The results were tabulated as follows:

- A firm personal faith evident in a pastor's life and ministry was determined to be the most important quality in a ministry.
- A second quality that was looked for in a pastor was that of being self-confident; someone who could instill confidence in others by reaching out to them, but not overwhelming them.

3. Personal Resources for Managing Stress.

The discussion will now cover some of the resources that are available in varying degrees to enable you to manage stress.

- **Chaplain's Spirituality.** The ministry is the only major profession that, without hesitation can discuss spirituality as a principle resource for dealing with stress and other problems.
- **Chaplain's Family or its Equivalent.** Even singles can develop a sense of family among their parish, unit and in other groups. The point is, you need networks of relationships to help you deal with stress. The family is ideal for this.
- **Discovering and Using One's Major Interests.** Many pastors believe that what interests them has little to do with the practice of ministry. But just the opposite is true. Whatever makes up your unique personality is what will make your style and ministry unique.

You must recognize the difference between abilities and interests, however, you may have a particular skill, but not have any interest or pleasure in using it. Or, you may have an interest in a field, but no talent in it. Ministries grow by using what you know and do best to reach and help others to grow.

Each pastor should conduct occasional self-evaluation by asking: "how much of my time and effort involve areas of my major interests?" If the answer is 65 percent or less, the pastor is experiencing too much boredom and is probably frustrated. When there is LESS interest, there is MORE stress.

4. Predictable Crises in a Pastor's Career.

James Glasse has suggested that throughout the development of a pastor's career, there will be three predictable crises:

- The **first** crisis will occur within the first three to five years. It occurs because the pastor has the shock of making the transition from being a full-time student to becoming a full-time parish minister. The questions arises "Is this the work I really want to do?" The pastor will probably resolve the crisis by the fifth year by examining the various options and making a basic decision.
- The **second** crisis is the "**point of no return.**" For the chaplain, this occurs between the eighth and tenth year. They may know how far they want to go; but may not have gotten to the point they had expected. They can decide to "live with it" or may decide to get out. Some will not make a clear decision and will choose to just hang on and vent their dissatisfactions through the "conform/complaint" syndrome.
- The **third** crisis discussed by Glasse is when retirement age approaches. Frequently, pastors are neither emotionally nor financially prepared for this transition.

In addition to the three times of increased stress that Glasse mentions, there is at least one more that the Army Chaplaincy (and the Army as a whole) experiences: being considered for and/or being non-select for promotion.

5. Summary.

In this part, we looked at reasons for, and ways of taking care of yourself. This, in a sense, becomes a prerequisite for taking care of others. We discussed a rationale and some skills needed for providing ministry to each other when needed.

The chaplaincy, perhaps more than any other arena of ministry, offers, or at least should offer you opportunities for growth and counsel. You are your best resource!

We will now discuss how to develop a network of pastoral support in order to provide ministry to others chaplains.

PART C - MINISTRY TO OTHERS BY DEVELOPING A NETWORK OF PASTORAL SUPPORT

1. General.

This part of the lesson will serve as the transition from taking care of yourself, so that you can be better equipped to minister to other chaplains, to looking at some specific ways to provide ministry to other chaplains. The focus will be on developing a network of pastoral support.

2. Developing a Network of Pastoral Support.

As you begin to examine pastoring to your peers, you immediately run into some basic assumptions. They are:

First: Nearly all pastors have a theology which compels them to reach out with God's love to those who are struggling. This perspective of realistic hope is often missing in the behavioral sciences. The pastor is, by definition, someone who tends to and cares for those to whom he/she is responsible. . .like a shepherd caring for a flock. The pastoring of peers, therefore, comes from a pastoral heart that expresses pastoral concern by words and actions.

Second: All other pastors are my brothers and sisters. Some may worship differently, or may have a different theology. Yet, they are no less than my equals, fellow professionals, and my extended family.

This is a good place to say that the entire UMT, including your enlisted assistant(s), can be thought of as part of this family. What is being said about ministry to other chaplains can also be applied to your chaplain assistant(s).

You readily claim spiritual kinship to your parishioners; you should be no less certain of your family ties with your peers. Your peers are among your greatest resources.

Third: There is a symbiotic relationship among all people as God's children. The actions of one affect all others. The suffering of one is shared by all. Shame brought about by one is, whether it is realized or not, applied to the entire unit ministry team.

Fourth: This symbiotic relationship works positively as well as negatively; when one has joy or success, all benefit. Enviousness toward your peers is done away with when you realize that their gain is for the ultimate gain for the whole chaplaincy.

If the pastor is strengthened, so also are the flock and your fellow pastors. As seen earlier, the best service you can do for others is to be your best self; and, by being their best selves, your peers are doing their best for you.

Fifth: You cannot be all things to all people; you cannot help everyone. Each person is one of a kind.

Each pastor has a unique perspective; each life has its own special ministry. The chaplain who becomes upset when a friend goes to someone else for pastoral support is forgetting that "If all were an eye, where would the hearing be?"

There are special gifts given to each pastor and, especially in a multiple staff, it is natural that some people will feel closer to another pastor.

Sixth: Similarly, you cannot be sensitive to everyone! If you were, you would cancel the special perspective of each ministry. Because of your background, there are some needs that will escape you. This is not an excuse for not becoming more sensitive, but is the reality of being human.

You must be aware of your limits and if you cannot be of particular help, guide the other to a place or person where he or she can receive the appropriate ministry. This is another reason why personal and professional contact with peers is essential.

Seventh: Remember that your job is to enhance the lives of others. . .not to live their lives for them! You have seen that there are some problems that reach beyond the depth of your experience and knowledge. Likewise, there is a limit to how much you can do for anyone else. While you may feel less guilty yourself by taking on responsibilities that are not yours, you are simultaneously robbing the person you sought to serve of the very strength and lessons those responsibilities teach them. That does not support them; it weakens them. Get others to take responsibility for helping themselves.

3. Detractions from Taking Responsibility.

Some people seeking your counsel (or whom you seek out) are experiencing feelings of helplessness. They seek your help because they falsely believe or feel they can't help themselves. To demand that they act in a certain way, or to do it for them, is to perpetuate their error.

Some of the best solutions you can offer are support, hope and assisting those you counsel to see the options available to them. You see that there are always options, some better than others in different times and circumstances.

But the responsibility for exercising those options is theirs. The pastor can then say to the person being supported: "Here are the options we have examined 'together'. . .now what do you choose to do? You have seen options you were not aware of before. It's up to you to make the choice". Your goal is to empower them to take responsibility and support them in the choices they make, not to make choices for them.

4. Summary.

This concludes the discussions on developing a network of pastoral support. We discussed seven basic assumptions that you will encounter when ministering to peers, and the reasons some people fail to take responsibility for their own situations. We will now discuss peer pastoring tips.

PART D - PEER PASTORING TIPS

1. General.

Pastoring your peers is sometimes difficult, as you have seen by all it involves. But it is not something foreign to you. It is part of your nature and your ministry. It is like exercising a muscle you have but do not often use. Yet the more you use it, the more natural it becomes.

2. Peer Pastoring Tips.

Chaplains, like members of the command and their families, need persons who can provide personal and spiritual counsel. The most available source of such personal and spiritual assistance are other chaplains and colleagues in the ministry. Ministry to chaplains of diverse faith groups is a unique challenge and continuing requirement in the chaplaincy. The following general guidelines are provided to assist you in providing personal and spiritual guidance to your peers:

- **Work on INFORMALLY showing SINCERE interest in your peers.** Sometimes just a phone call or an invitation to lunch can be all that is needed to encourage someone. No dogma needed. No crisis required. Establish rapport NOW by just showing that you are available if ever the need arises.
- **Be available.** Do not just say it. Being a pastor and Army Chaplain tends to cut us off from long-term relationships due to factors such as moving, assignment to units and rank. Extra care must be developed to promote relationships.
- **Do not be an elitist.** There is a tendency to do so. One study showed that pastors relate more frequently to the wealthier members of their congregations. In the Army this may be projected as spending more time with commanders and superiors. This can create a "clique" mentality. Do not neglect Private Johnny Tentpeg or Corporal Snuffy Smith.

The following is a good analogy. The Brigade Surgeon carries out the Commander's medical program just as the Chaplain carries out the Commander's religious program. However, the Brigade surgeon spends most of his/her time with soldiers meeting their physical needs, and not with the commander providing for the commander's medical needs.

Both the chaplain and the surgeon may spend time ministering to the commander, but the time that they spend with the commander is a relatively small portion of their time.

- **Do not be exclusive.** People usually enjoy being with those they feel comfortable around. Therefore, you must be sensitive to the danger of drawing boundaries around yourself that keep others away. You must always strive to be approachable, even to those with whom you are not very comfortable. Remember the people who neither need nor want your ministry today, may need your ministry tomorrow.
- **Protect confidentiality.** Confidentiality or privileged communication and the burden of trust it involves, is probably the heaviest load that a pastor carries. Yet it is just for that reason that you need to share that load with your fellow pastors, and they with you. To do that, you must be willing to trust each other fully.

Pastors are not going to share themselves if they feel that are going to be the topic of conversation at the next conference. A broken confidence is a broken trust. There is no quicker way to lose

credibility than to break confidences and trust. The reason the Army gave you a SECRET clearance in the first place was that it thought that you could be trusted with sensitive information.

- **Be proactive.** Take the initiative now to create an atmosphere of trust and cooperation. Those who say "it's none of my business" do not enhance collegiality. It is not only your business, it is your duty. You strive to do this with your congregation. Why not also strive to do this with your peers?

Do not be like the Priest and the Levite in the Parable of the Good Samaritan, who passed by the injured man because they thought that his plight was none of their business. Be like the Good Samaritan.

- **Be timely in your responsiveness.** Timing can be critical. Delays on the part of a pastor or chaplain may result in scars that may never be healed when the problem may have been resolved through timely intervention. Procrastination can be disastrous. "A stitch in time saves nine."

For example: why wait until a peer receives a career-ending officer efficiency report (OER) before warning him or her of the consequences of problem causing behavior or attitudes? That person's career may have been salvaged by the insights, experiences and concern that only you could have provided.

- **Be patient.** Patience is required in pastoring your peers. Your peers, like you, are only human and have the same needs and make the same responses to life problems. They may be resentful of your offered help. Nevertheless, continue to offer patient caring.
- **Be selfless and unconditional in your ministering.** After all of your patient and proactive investment in helping a peer, you may experience no reward or "thank you" for your effort. Be willing, as with ministry to non-peers, to offer ministry with no expectation of rewards. Your efforts are their own record.

3. Ministry to Other Chaplains Problem Scenarios.

The six problem scenarios will give you the opportunity to apply some of the principles you have learned to real life situations. Read the scenarios, then refer to the guidelines for performing ministry to other chaplains, and decide what plan of attack you would use to deal with the situation.

- **Scenario Number One:**

You are a battalion chaplain in a three-battalion brigade. Your brigade chaplain is trying to build a unit ministry team. While you are undergoing a routine physical, you are confronted with some troubling information. Your physician tells you that she is worried about the emotional and mental stability of Chaplain Jones, another battalion chaplain and peer in your brigade.

You have not wanted to acknowledge the concern of the physician, but

Chaplain Jones has been demonstrating some rather unusual behavior. He has frequently been moody, showing irritation and anger with assistants, counsels, and chaplain peers. Normal tasks seem difficult for him to accomplish. He seems to be tired most of the time.

How important is it for you to be proactive and timely in your response. How should you deal with the issue of confidentiality with your physician and the chaplain? What steps can you take to offer pastoral support to Chaplain Jones?

- **Scenario Number Two:**

Your brigade chaplain doubles as the Catholic priest for your post. He is an adequate and capable brigade chaplain. However, problems are beginning to surface in his role as the Catholic priest. Parishioners find him to be insensitive, dictatorial, and unresponsive to their needs.

The situation comes to a head for you one Monday morning when two Catholic families from your battalion visit your office. They are visibly upset and angry about the behavior of the priest during last Sunday's Mass.

A small child was slightly disruptive during the worship service. Rather than ignoring the incident, the priest stopped the service and exploded...rebuking the parents for the behavior of the child. According to the two families from your battalion, this is just the latest in hurtful behavior on the part of the priest.

Identify the relationship dynamics in this situation. How would you respond to the problems that have been raised? Is it possible for you to offer pastoral care to your brigade chaplain? If so, how would you proceed?

- **Scenario Number Three:**

Two of your peer battalion chaplains are experiencing relationship problems. The source of the conflict looks fairly simple. Chaplain James Barclay is from a denomination which believes that women should not participate in pastoral ministry. Chaplain Mary Bowers resents Chaplain Barclay's beliefs. She regards them as bigoted and chauvinistic. Consequently, conflict between the two chaplains has surfaced on many other related and even non-related issues.

From your vantage point, both of your peers are heading for serious trouble. You are afraid that their behavior will spill over into other areas of their ministries. Technically, the responsibility for resolving the conflict belongs to the brigade chaplain, but he seems indifferent to the situation.

What should you do? Can you offer pastoral care and counsel to Chaplain Bowers and Chaplain Barclay that will save them from serious trouble? If so, how would you go about doing it? Is your opinion on the issues in

question a consideration in your plans or actions? How quickly should you act?

- **Scenario Number Four:**

Chaplain Johnson is your brigade chaplain. Due to a series of unfortunate circumstances, he is experiencing a high level of emotional pain. Most recently, he has received notice that he has been passed-over for promotion to lieutenant colonel. He thinks he can see "the handwriting on the wall" and he believes that his career is finished. He must now deal with several issues simultaneously: pain, new career plans, and financial security for his family. He needs you as his pastor, but you are unsure of how to proceed.

You are very busy trying to learn how to be a battalion chaplain and do not feel certain you have enough time to dedicate to the task of providing the pastoral care that Chaplain Johnson needs. Also, you feel awkward about pastoring someone whose rank is higher than yours.

What should you do? How are you going to do it? Are there any options or new perspectives you can offer to Chaplain Johnson? To yourself?

- **Scenario Number Five:**

Chaplain Scott Tisdale is a bright and articulate black chaplain. He is a recent graduate from the Chaplain Officer Basic Course and is anxious to offer meaningful ministry to the soldiers and families of his battalion.

Chaplain Tisdale grew up in a largely black area of Chicago, attended both a predominately black college and a predominately black seminary, and has had limited exposure to other ethnic cultures. He is eager to do his job, but is unsure how to proceed. He wants to establish a friendship with you. Chaplain Tisdale knows that learning the ways of cultures other than his own is essential to successful ministry in the Army. He is reaching out to you (a white chaplain) for help.

What should you do? How are you going to proceed? How do your own perceptions of Chaplain Tisdale's culture influence your plans and actions? Are the opinions or perceptions of your peers (other than Chaplain Tisdale's) a factor?

- **Scenario Number Six:**

You and your wife have become close friends with Chaplain and Mrs. Blue. On Friday afternoon, while you are preparing for Sunday worship, Donna Blue comes to your office. She shares with you that her husband is having an affair with his civilian secretary and that he is prepared to announce it to his commander and resign his commission.

What should you do? What implications for harm are present? To whom? If you intervene, what approach should you take? How quickly should you act?

4. Summary.

This completes lesson two. You should now be able to identify ways to deal with stress and take care of yourself as a prerequisite for taking care of others. You should also know how to develop a network of pastoral support and some tips for pastoring to peers.

Beginning on the next page is a performance checklist you can use to enable you to be more effective in ministering to other chaplains. After reviewing all the material in this lesson, you should complete the practice exercise for lesson two. Answers and feedback for the questions in the practice exercise will be provided to show you where further study is required.

PEER PASTORING TIPS

- Relate informally, showing sincere interest in your peers.
- Be available.
- Don't be an elitist.
- Don't be exclusive.
- Protect confidentiality and privileged communication.
- Be proactive.
- Be timely in your responsiveness.
- Be patient.
- Be selfless and unconditional in your ministering.
- Foster the best aspects of friendship.

PERFORMANCE CHECKLIST

1. What is the problem?

- a. Stress/burnout?
- b. Ineffective style (e.g. leadership, supervision, communication)?
- c. Personality conflict?
- d. Situational pain (e.g. grief, marital conflict, nonselect for promotion)?
- e. Behavior/performance (including moral/ethical issues)?
- f. Battle fatigue?
- g. Serious problems (e.g. character disorder, psychosis, drug

abuse)?

2. **If intervention is necessary, determine the best person to intervene.**
 - a. Yourself?
 - b. Another chaplain (pastoral and/or supervisory issues)?
 - c. Non-chaplain military (physician, psychologist, staff officer, etc.)?
 - d. Civilian professional (pastor, physician, etc.)?
 - e. Distinct faith group endorsing representative?
 - f. Commander?
 - g. A combination of the above?

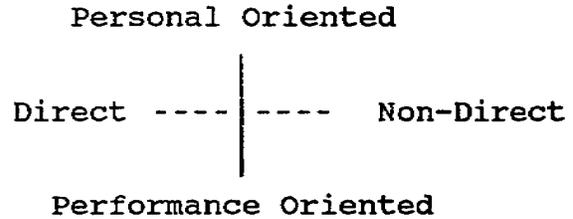
3. If you intervene, here are some steps to consider:

- a. Decide your strategy and degree of initiative to take.

Interventions:

- counseling
- supervision
- training
- referral
- friendship
- combined

Degrees of initiative:



- b. Protect other sources of information. (Note: deal with "sources" in ways to reduce or dispel rumors while assuring initiatives will be taken.)
- c. Whenever possible, use only the data from your observations.
- d. Be clear about your role and the limitations of your role.
- Pastor?
 - Supervisor?
 - Mentor?
 - Therapist?
 - Friend?
- e. Foster a positive relational style.
- Unconditional positive regard.
 - Empathy.
 - Allow ventilation.
 - Communication skills: e.g. "I messages."
 - Project "loyal" friendship.
 - When confrontive, "speaks the truth in love."

4. If another should need to intervene:

- a. If possible, get permission to facilitate another to be a pastor or to make a referral. In extreme and emergency situations this may not be possible.
- b. Attempt to get the chaplain needing help to take responsibility for who will be his/her pastor. You may need to urge from the sidelines.
- c. Consider all ramifications of the intervention, e.g. the impact on the other's career.

- d. Continue to be a friend. Even in the most extreme cases where the other refuses to take responsibility and seek help you may need to communicate: "I'm not equipped to give the help you need, but I will stand by you and be your friend."
5. **In extreme situations the "troubled" chaplain may need to be by-passed in order to get him/her help.** In such cases, make a direct appeal to the appropriate person (usually in the technical chain), but only when personal efforts have failed, and as a last resort.

LESSON TWO

PRACTICE EXERCISE

The following items will test your grasp of the material covered in this lesson. There is only one correct answer for each item. When you have completed the exercise, check your answers with the answer key that follows. If you answer any item incorrectly, study again that part of the lesson which contains the portion involved.

Situation: You are a newly assigned battalion chaplain. You are in the process of evaluating your own need to receive ministry from your peers, and how you can provide ministry to other chaplains.

1. As a chaplain, acquiring skills in developing teamwork and a spirit of cooperation
 - a. Is crucial for effective coordination of chaplain resources and religious coverage.
 - b. Is the key to reducing stress.
 - c. Allows us to minister to ourselves and to our professional peers.
 - d. Requires long years of training and personal experience that can only be gained on the job.

2. In addition to developing teamwork and collegiality among your chaplain peers, you
 - a. Must develop the same sort of relationship with other officers in the unit.
 - b. Must ensure that your chaplain assistant is an active participant in the unit ministry mission.
 - c. Should ensure your civilian counterparts in the local community are considered as members of the team.
 - d. Should focus on building a good working relationship with the brigade chaplain as your first priority.

3. You and the brigade chaplain shared a highly successful Collective Protestant Service. The brigade chaplain was reassigned and the new chaplain seems quite threatened by what you and the former chaplain have built. The new chaplain may be displaying the traits of a
 - a. "Bitter chaplain."
 - b. "Defensive chaplain."
 - c. "Hurting chaplain."
 - d. "Lone Ranger."

4. A key to working with chaplains of higher rank is to
 - a. Determine if the person is a "Star," "Abdicator," or "Controller."
 - b. Find out if the person is interested in team ministry.
 - c. Determine if the person advocates teamwork and collegiality.
 - d. Work through the power and authority issues and come to a healthy balance with these issues so that collegiality will work.

5. A key to developing a good atmosphere for providing pastoral support to your peers is to
 - a. Work on informally showing sincere interest in your peers.
 - b. Avoid becoming involved in matters that do not concern you.
 - c. Work towards creating a formal structure that provides peer counseling on an as-needed basis.
 - d. Keep the brigade chaplain fully informed on all the difficulties being experienced by your peers.

6. When providing pastoral care and counsel to your peers it is important to remember that
 - a. Procrastination can be disastrous.
 - b. Patience is required when pastoring your peers, but you should cease your help if they are resentful of your offered help.
 - c. Any assistance offered will be better received if it is asked for.
 - d. Keeping your commanders fully informed is a key element in an effective peer counseling program.

LESSON TWO

PRACTICE EXERCISE

ANSWER KEY AND FEEDBACK

| <u>Item</u> | <u>Correct Answer and Feedback</u> |
|-------------|--|
| 1. | <p>a. Is crucial for effective coordination of chaplain resources and religious coverage.</p> <p>As a chaplain, you must acquire skills in developing teamwork and a spirit of cooperation and unity among chaplains of diverse faith groups. Such relationships are crucial for effective coordination of chaplain resources and religious coverage.</p> |
| 2. | <p>b. Must ensure that your chaplain assistant is an active participant in the unit ministry mission.</p> <p>Although you may be primarily concerned about teamwork and collegiality among chaplains, keep in mind the chaplain assistant. Chaplain Branch doctrine stresses the UMT concept. Your enlisted assistant is an essential member of the team. The chaplain assistant has some unique skills and may lead or assist with parts of the unit's religious program.</p> |
| 3. | <p>b. Defensive chaplain.</p> <p>A defensive chaplain is one who will be threatened by your creativity and skills. You will need to find an appropriate relational response to their defensiveness.</p> |
| 4. | <p>d. Work through the power and authority issues and come to a healthy balance with these issues so that collegiality will work.</p> <p>A key to working <u>with</u> other chaplains of higher rank usually lies within you. Somehow you have to work through the power and authority issues and come to a healthy balance with these issues for collegiality to work.</p> |

5. a. Work on informally showing sincere interest in your peers.

Sometimes just a phone call or an invitation to lunch can be all that is needed to encourage someone. No dogma needed. No crisis required. Establish rapport **NOW** by just showing that you are available if ever the need arises.

6. a. Procrastination can be disastrous.

Be timely in your responsiveness. Timing can be critical. Delays on the part of a pastor or chaplain may result in scars that may never be healed when the problem may have been resolved through timely intervention. Procrastination can be disastrous.

EXAMINATION

Materials needed to take the examination:

Subcourse booklet, one ACCP Examination Response Sheet, and one No. 2 lead pencil.

Instructions to the student:

This test is intended to check your understanding of the actions necessary to prepare a battalion religious program, and perform ministry with other chaplains.

All questions are multiple-choice. There is only one correct response to each question. Remove the ACCP Examination Response Sheet from the envelope attached to the back of the subcourse. Fill out the information requested in the heading, and then proceed to the questions. Read each question carefully. For each test item, select the choice you think answers the question correctly and mark your response using a No. 2 lead pencil. Be sure to check your Examination Response Sheet after you complete the test. After studying the subcourse lessons, it will be beneficial to you to answer all test questions before referring back to the lessons. After you have completed the test, place the Examination Response Sheet in the self-addressed envelope provided and mail it to the Institute for Professional Development (IPD) for scoring. IPD will send you a copy of your scores.

The following situation applies to questions 1 through 12.

Situation: You are a battalion chaplain for the 1-15 Infantry. You have been directed to prepare a plan for the battalion's religious program and brief the battalion commander once you have prepared a draft plan.

1. When developing a plan you must ensure that it contains the essential elements, which are
 - a. Provisions for centralized control and the necessary organization.
 - b. a definite course of action and a method of execution.
 - c. More than one course of action, all facts and assumptions.
 - d. The commander's guidance, and means for coordination and control.

2. You are using the planning sequence to develop the plan. Establishing planning guidance
 - a. Necessitates informing all staff section of any changes so that planning and preparation will be coordinated.
 - b. Is the sixth step in the planning sequence.
 - c. Keeps all planners moving in the same direction at the same time.
 - d. Involves an analysis of the assumed missions and all relevant facts.

3. You have developed a planning program to aid in the development of your plan. As one of your activities involves other UMTs you will phase the planning tasks. Phasing
 - a. Allows each UMT involved in the planning to establish its own completion time.
 - b. Prevents overlapping of concurrent planning.
 - c. Requires that tasks be analyzed after they are phased.
 - d. Facilitates coordination of concurrent planning.

4. The battalion religious program is
 - a. The commander's program.
 - b. Directed by higher headquarters.
 - c. The battalion chaplain's program.
 - d. Designed by the brigade chaplain.

5. During the first phase of development of the religious program, you
 - a. Determine any constraints that would limit ministry.
 - b. Determine program goals.
 - c. Establish priorities.
 - d. Develop the organizational structure required to manage the program.

6. You are developing phase two of the religious program. In this phase, you
 - a. Determine if there are any specific problems among religious groups in the unit.
 - b. Develop the specific objectives of the program.
 - c. Should contact the S1 and get a computer printout showing the ethnic, cultural and distinct faith group makeup of the battalion.
 - d. Should consider using surveys and questionnaires to gather information for the program.

7. The major goals and priorities used in development of the religious program are
 - a. Provided by the major command (MACOM) chaplain.
 - b. Published by the Army Chief of Chaplains.
 - c. Determined by you and the battalion commander.
 - d. Given to you by the battalion commander.
8. During performance of the religious program, you were unable to reach two goals. In this instance
 - a. The goals were too high.
 - b. The program was a failure.
 - c. a re-evaluation of the goals was needed.
 - d. The program lacked valid standards of measurement.
9. In phase three of the program development, you
 - a. Obtain the commander's approval.
 - b. Analyze resources versus constraints.
 - c. Supervise to ensure the job is getting done.
 - d. Determine any deviations from the program's objectives.
10. In phase four of the religious program development, you
 - a. Judge the program's success or failure in objective accomplishment.
 - b. Brief the commander and get his approval.
 - c. Implement the program.
 - d. Use surveys and questionnaires to assess the program's needs.
11. When you lead an after action review (AAR), ensure that you
 - a. Explain why the actions taken were correct or incorrect.
 - b. Allow every person a chance to describe, in his or her own words, what happen during the activity.
 - c. Give a personal critique.
 - d. Avoid asking leading questions.
12. In conducting a review and analysis, deviations are usually expressed as
 - a. Dollar and volume deviations.
 - b. Amount or percent deviations.
 - c. Budgeted versus actual deviations.
 - d. Programmed and actual deviations.

The following situation applies to questions 13 and 14.

Situation: You are a battalion chaplain. You are preparing to brief the battalion commander and the staff on preparation of the battalion's religious program.

13. Preparation and execution of the religious program will require a coordinated and unified effort among members of the staff. In this instance, you participate in a
 - a. Decision briefing.
 - b. Information briefing.
 - c. Mission briefing.
 - d. Staff briefing.

14. In preparing your briefing for the Battalion Commander, as your first step, you
 - a. Construct the briefing.
 - b. Analyze the situation.
 - c. Isolate key points for presentation.
 - d. Determine your visual aid requirements.

The following situation applies to questions 15 through 30.

Situation: You are a battalion chaplain. Your unit is preparing to deploy on a counterinsurgency mission to Central America. The last few months have been physically and emotionally stressful and you have finally decided that you must take some time to minister to yourself in order to be better able to provide ministry to your peers.

15. You would describe the style of caring for others in which you go from one spiritual or social emergency to another as
 - a. Peer ministry.
 - b. Crisis management.
 - c. Rescuing.
 - d. Emergency ministry.

16. As you assess your responsibility to care for yourself you are aware that
 - a. Being an unconditional loving person and suffering servant is a chaplain's highest calling.
 - b. One learns the skills for taking care of others by first caring for oneself.
 - c. As a "helping professional" you expect to experience burnout.
 - d. Regardless of your personal well-being you must keep going until the task is completed.

17. In dealing with your spiritual and personal well-being, you
 - a. Remember that: our lives are like prisms. We pass on or influence the light we ourselves take in.
 - b. Recall that Hans Rasius concluded that all stress was damaging to one's emotional and spiritual well-being.
 - c. Are aware that the effects of stress rarely "sneaks up" on us, but rather one can see the difficulties coming.
 - d. Must seek ways to rid your life of stress.

18. One half of the "double bind" that clergy feel can lead to stress is
 - a. Having to deal with other chaplains.
 - b. Making unnecessary sacrifices.
 - c. Loneliness.
 - d. Lack of fulfillment.

19. When you compare your duties to those of other officers in the battalion, you
 - a. Recognize that it is equally difficult for all of you to measure intangible benefits.
 - b. Must be aware that as a chaplain it is more difficult to point to a concrete achievement as the other officers can.
 - c. Find little or no similarities in the scope of your duties that will likely create stress.
 - d. Find that expectations to do more are much higher for chaplains.

20. The one crucial ingredient for dealing successfully with stress is
 - a. a strong sense of self worth which results in a firm personal identity.
 - b. Being able to see the positive long-term results of your ministry.
 - c. Avoiding overextension; the feeling of having too many commitments that vie for your time and energy.
 - d. Setting and maintaining realistic personal goals and objectives.

21. It has been determined that those who find satisfaction in ministry,
 - a. Maintain a strong sense of spiritual reality.
 - b. Know how to deal effectively with stress.
 - c. Have clear boundaries around their own selfhood.
 - d. Have a firm religious upbringing.

22. A survey of 5,000 persons from a faith group determined that the most important quality in a ministry was
- a firm personal faith evident in a pastor's life and ministry.
 - a pastor who was self-confident.
 - The ability to instill confidence in others by reaching out to them.
 - A pastor who was a risk taker, particularly in relationships with others.
23. One personal resource single chaplains can use for managing stress is to
- Remain true to oneself.
 - Work towards replacing damaging stress with good stress.
 - Develop a sense of family among their parish, unit and in other groups.
 - Seek new interest that will reduce damaging stress.
24. When discovering and using your major interests you should
- Remember that whatever makes up your unique personality is what will make your style of ministry unique.
 - Use a particular skill, even though you may not have any interest or pleasure in using it.
 - Be aware that the things that interest you have little to do with the practice of ministry.
 - Devote your time to improving your faith and self-confidence in order to reduce stress.
25. You are considering the predictable crises in a pastor's career. The first crisis occurs within the first
- One to three years.
 - Two years.
 - Three to five years.
 - Four to eight years.
26. When developing a network of pastoral support you
- Must exercise care to ensure that the support network covers inter-faith groups.
 - Should consider the entire UMT as part of the extended family.
 - Should employ the perspective of realistic hope which is prevalent in the behavioral sciences.
 - Must remember that all people are the same.

27. The third crisis in a pastor's career occurs
- a. Between the 10th and 15th year.
 - b. Upon being non-selected for promotion.
 - c. When retirement age approaches.
 - d. Between the 14th and 17th year.
28. As a newly assigned battalion chaplain, you are reviewing some of the peer pastoring tips. You
- a. Are the commander's "eyes and ear", on religious matters and must keep him fully informed on issues that involve chaplains.
 - b. Must avoid becoming an elitist.
 - c. Should avoid becoming proactive.
 - d. Must strive to create good working relationships with those whom you feel most comfortable around.
29. You are involved in offering pastoral care and counsel to two of your peer battalion chaplains who are experiencing relationship problems. There is a potential for their behavior to spill over into other areas of their ministries. You
- a. Should try to avoid becoming involved, because you cannot help everyone.
 - b. Must make the brigade chaplain aware of the situation, and let the matter be handled at that level.
 - c. Should offer support, and assist them to see the options available, and then let them take responsibility for their actions.
 - d. Should provide support, hope, and counsel on the correct behavior that is expected of chaplains.
30. The second crisis in a pastor's career occurs between the
- a. Fifth and tenth year.
 - b. Eighth and tenth year.
 - c. Six and tenth year.
 - d. Fifth and eighth year.