World Religions and Advisement Smart Book: 2019

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Advise the Command: A Required Capability

The Unit Ministry Team (UMT) has two required capabilities: provide religious support and advise the command.¹ The second required capability consists of internal and external advisement. When delivering internal advisement, the UMT advises the command on religion, morals, and morale within units. The UMT also advises the command on ethical decision making.² Internal advisement includes working with commanders and Soldiers on religious accommodation: requests for exceptions to policy on the basis of the free exercise of religion. When delivering external advisement, the UMT assists the command and staff with a clearer understanding of how religion shapes the battlefield and impacts the unit’s mission throughout its area of operations (AO).³ The UMT provides external advisement primarily through one activity and two products.

The activity of external advisement is Soldier and Leader Engagement (SLE). SLE is taught in common core curriculum for all Military Occupation Specialties, both officer and enlisted. In the past, SLEs were called Religious Leader Liaisons, Religious Leader Engagements, or Key Leader Engagements. Today, SLE is the standard term. When UMT members take part in SLEs, the individuals they meet with are often, but not always, religious leaders.⁴

The products of external advisement are Religious Area Analysis (RAA) and Religious Impact Assessment (RIA). An RAA organizes religious data specific to an AO using the operational variables (PMESII-PT). Alternately, it can organize the data using the mission variables (METT-TC) or civil considerations (ASCOPE).⁵ It analyzes the cross-section of religion and each operational variable. Using the data from the RAA, the RIA speaks directly to how religions shapes the OE. It provides predictions of how religion will impact the mission, recommends specific courses of action, and identifies desired end states. While the UMT will rarely brief the RAA to the commander, the UMT should prepare the RIA with the intention of presenting it to the commander.

³ Headquarters, Department of the Army, Religious Support and External Advisement, Army Techniques Publication 1-05.03 (Washington, DC: US Department of the Army), 1-2.
⁴ The information in this paragraph and other portions of this Smart Book comes from previous editions, written by Chaplain J. Nathan Kline during his time as the USACHCS World Religions Instructor/Writer.
⁵ ATP 1-05.03, 2-2, 2-3.
Culture as Context

The Army’s Definition of Culture: The set of distinctive features of a society or group, including but not limited to values, beliefs, and norms, that ties together members of that society or group and that drives action and behavior. Chaplains should consider cultural factors both within their units (internal advisement) and outside of their units in an AO (external advisement).

Values: What is valuable?
Beliefs: What is true?
Norms: What type of behavior can I expect?
Behavior: What do I see in the OE?

Factors which shape culture and impact religious advisement:
- History
- Religion
- Ethnic Identity
- Language
- Nationality

Positive Outcomes of Considering the Culture and Worldviews of Others:
- Creates the opportunity for relationships of trust
- Opens avenues of approach for establishing partnerships
- Helps lead to successful stability operations
- Increases possibility for lasting peace
- Corresponds to Army Professional Ethic, US national values, and enduring principles

The Impact of Religion on Culture:

Because religion is often an integral part of the values set of a culture, mission preparation and analysis should examine the religions and religious groups in an AO. Religious beliefs, leaders, and institutions are central to the worldview of many societies. The impact of religion on a local population must be considered when planning any operation.

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6 Headquarters, Department of the Army, Army Culture and Foreign Language Strategy (Washington, DC: US Department of the Army, 2009), 7.
7 ATP 1-05.03, 1-4.
**Internal Advisement Overview**

When a chaplain delivers *internal advisement*, he or she advises the command on religion, morals, morale, and ethical decision making internal to the unit.\(^8\) Internal advisement is distinct from the required capability to provide religious support.\(^9\) Chaplains are uniquely situated to advise because of their direct access to the commander and all assigned Soldiers in the unit, because they offer complete confidentiality, and because they understand how to function in the Army’s religiously pluralistic environment.\(^10\)

Chaplains are religious leaders. As such, they influence and motivate the command to think, make decisions, and act in the best interests of the unit.\(^11\) When chaplains deliver internal advisement, they put forth actionable recommendations\(^12\) flowing from their unique knowledge as both pastoral caregivers and professional staff officers. While chaplains often advise commanders verbally, they can also provide written advisement. This can take the form of Executive Summaries, Information Papers, and Decision Papers.\(^13\)

Similar to when providing religious support, chaplains must uphold the First Amendment when providing internal advisement. Chaplains *always* assist the commander in upholding both the Free Exercise Clause and the Establishment Clause. Internal advisement demands a description of operational impact, with focus on mission and readiness, which is objective and unbiased. If a chaplain senses he or she is unable to advise a commander on a particular issue due to religious conviction, he or she must arrange for another chaplain to perform the duty. This will allow the unit chaplain to maintain moral and professional integrity and to avoid creating a conflict of interests within the command.\(^14\)

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\(^8\) ATP 1-05.04, 1-2.
\(^9\) There are times when the two required capabilities overlap. An example is when a commander speaks with a chaplain about a unit-based issue from both a personal religious perspective (provide) and from a professional ethical perspective (advise). ATP 1-05.04, 1-2, 1-3.
\(^10\) Ibid., 1-3.
\(^11\) Ibid., 1-2.
\(^12\) Ibid.
\(^13\) Ibid., 4-3.
Internal Advisement: Religious Accommodation

Religious Accommodation Defined:
A key component of internal advisement is religious accommodation. The term describes “whether the Army and its commanders will prohibit, or permit and accommodate, particular desired exercise of expression of religion that would otherwise be at odds with other military requirements, objectives, and policies.” Many religious needs can be met without religious accommodation by simply providing religious support. For example, a Protestant chaplain can arrange for a Roman Catholic chaplain to hold Mass for all of the Roman Catholic Soldiers within a unit. Other times, a Soldier is unable to exercise elements of his or her faith without an accommodation.

The Religious Freedom Restoration Act:
While the First Amendment undergirds federal laws and Army policies regarding religious accommodation, the Religious Freedom Restoration Act (RFRA) of 1993 provides the standard of federal law for the free exercise of religion in the Army. As a part of the US Code, RFRA is the law. It says that the federal government may burden an individual’s ability to exercise his or her religion only if there is a compelling government interest to do so, and only if it is the least restrictive means of doing so. An Army directive and an Army regulation each define “compelling government interest” as “military necessity.”

Here is an example: a forward-deployed commander may prevent his Soldiers from attending chapel if there is a military necessity, such as a major battlefield operation or movement. The commander has burdened his Soldiers’ free exercise of religion. However, the commander makes sure that his Soldiers can attend chapel at their earliest convenience after the operation or movement is complete. The commander has burdened his Soldiers’ free exercise in the least restrictive way.

Chaplains and commanders must remember that RFRA is fully applicable to all Soldiers, including chaplains. The National Defense Authorization Act of 2013 (amended in 2014) says that military chaplains cannot be required “to perform any rite, ritual, or ceremony that is contrary to the conscience, moral principles, or religious beliefs of the chaplain.” The NDAA also prohibits military leaders from taking adverse

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15 Ibid., 1-4.
18 Headquarters, Department of the Army, Army Command Policy, Army Regulation 600-20 (Washington, DC: US Department of the Army, 2014), 44.
action against a chaplain for refusing to do so.\textsuperscript{21} Army policy requires chaplains to uphold the requirements of their ecclesiastical endorsers at all times.\textsuperscript{22}

The Army’s Approach to Religious Accommodation:

Department of Defense and Army policy safeguard the rights of Soldiers “to observe the tenets of their respective religions or to observe no religion at all.”\textsuperscript{23} When a Soldier requires a religious accommodation to observe tenets of his or her religion, the Army’s approach is to approve such requests “unless accommodation will adversely affect military necessity, including unit readiness, individual readiness, unit cohesion, good order, discipline, health, and/or safety for Soldiers and units.”\textsuperscript{24}

Categories of Religious Accommodation:

Major categories of religious accommodation include the following: worship services, dietary practices, medical practices, wear and appearance of the uniform, grooming practices,\textsuperscript{25} religious observance, and religious speech/abstentions. While it is beyond the scope of this smart book to go deeply into each category, a few examples follow.

A commander may approve a routine request for religious accommodation – for something such as an alternate day of worship or a dietary practice – either formally (in writing) or informally. A chaplain interview is not required unless the commander denies the request. In that case, a chaplain interview memorandum is included in the appeal packet.

Requests for accommodation pertaining to the wear and appearance of the uniform and grooming practices fall into one of four categories:

(1) No request for accommodation is required, such as when a Soldier who is a Latter-Day Saint desires to wear sacred undergarments under his uniform. AR 670-1 already allows it.\textsuperscript{26}

(2) The religious accommodation may be approved by any commander as an exception from local uniformity. An example is a Soldier who desires to wear long PT pants and sleeves for the sake of modesty, regardless of outside temperature.\textsuperscript{27}

\textsuperscript{21} Ibid.
\textsuperscript{22} Headquarters, Department of the Army, Religious Activities: Army Chaplain Corps Activities, Army Regulation 165-1 (Washington, DC: US Department of the Army, 2015), 8.
\textsuperscript{23} US Department of Defense, Accommodation of Religious Practices Within the Military Services, Department of Defense Instruction 1300.17 (Washington, DC: US Department of Defense, February 10, 2009), 2. See also Army Directive 2016-34, 1; ATP 1-05.04, 1-4; and AR 600-20, 44.
\textsuperscript{24} Army Directive 2016-34, 1. See also AR 600-20, 44.
\textsuperscript{25} AR 600-20, 45-47; ATP 1-05.04, 1-4.
\textsuperscript{26} Headquarters, Department of the Army, Wear and Appearance of Army Uniforms and Insignia, Army Regulation 670-1 (Washington, DC: US Department of the Army, 2017), 18-19. See also AR 600-20, 46.
\textsuperscript{27} AR 600-20, 47.
The religious accommodation may be approved, disapproved, or elevated by the first general officer with general court martial convening authority. This pertains to requests for accommodation involving hijabs, beards, and turbans with uncut beard and hair.  

(4) The religious accommodation may be approved or disapproved by the Secretary of the Army or his designee (the Deputy Chief of Staff, G-1). This pertains to requests involving uniform or grooming issues other than hijabs, beards, and turbans with uncut beard and hair.

The Two Roles of the Army Chaplain in Religious Accommodation:

Army chaplains have two distinct roles in religious accommodation. The first is a general advisory role, in which chaplains advise the command on issues of religion, morals, morale, and ethical decision-making. This role also involves the chaplain advising individual Soldiers on religious belief and practice. The chaplain maintains full confidentiality in this role, as he or she does in all matters of faith and conscience.

The chaplain’s second role in religious accommodation is that of a formal interviewer. When a Soldier makes a request for accommodation concerning uniform and grooming standards (such as a hijab, beard, or turban), immunizations, or an appeal to a higher level of command, a chaplain must conduct a formal interview. When beginning the interview, the chaplain must notify the Soldier that he or she cannot offer confidentiality. Everything the Soldier says during the interview will inform the memorandum the chaplain writes afterward. Because it is possible to create a conflict of interest if a preexisting confidential relationship exists between the chaplain and the Soldier, the chaplain may arrange for a different chaplain to conduct the interview.

In the memorandum, the chaplain must address two things pertaining to the request for religious accommodation: the religious basis of the request and the sincerity of the request.

(1) Religious basis of the request: the request must be based on religious belief, and not merely upon moral or philosophical belief. “Religious refers to professing a set of beliefs concerning the cause, nature, and purpose of the universe, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.”29 The Office of the Chief of Chaplains provides guidance during the religious accommodation process30 and “understands religion as beliefs, commitments, and practices grounded in God which drive personal identity, meaning, and empowerment.”31

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29 ATP 1-05.04, 2-8. See also ATP 1-05.03, 1-3.
31 Email received from CH (COL) Jonathan E. Shaw, dated January 10, 2019.
(2) Sincerity of the request: facts relevant to consideration of sincerity can include the ability to express the religious impact on the Soldier if the request is denied. Sincerity can also be addressed by identifying the extent of any connection with a religious group or leader supporting the specific religious requirement.

Chaplains are not required to make a recommendation regarding whether or not the request for accommodation should be approved. If they clearly address the religious basis of the request and the sincerity of the request, commanders can make well-informed recommendations for approval or disapproval on their own.

**External Advisement: Self-Awareness**

We turn now to *external advisement*: the UMT’s required capability to advise the command on how religion shapes the battlefield and impacts the unit’s mission through the AO.\(^{32}\) We begin with the issue of self-awareness.

All thinking, rational humans are informed by values and interpret their experiences based on their worldviews. As UMTs, we are responsible for being aware of our own biases, even as we attempt to identify the biases and values of those within a particular AO. A bias is one’s attitude, preference, position, or pre-conception about everything. For the chaplain, a bias is often grounded in the theological lens through which he or she observes the world.

That we will have biases is a given. However, we have a three-fold responsibility regarding these biases:

1. We must be aware of them.
2. We must seek to understand how we acquired them.
3. We must ensure they are informed by our values. If we find that our biases do not reflect our values, we must do the hard work of personal, internal change.

Self-awareness of our own biases and values helps us as we seek to identify the biases and values of people in an AO. In turn, this helps us deliver more objective external advisement to the commander about the impact of religion on the mission. This may also help the commander and staff to build relationships of trust with partners in the AO, thereby contributing to mission success.

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\(^{32}\) ATP 1-05.03, 1-2.
Religion # 1 and Religion # 2

When advising the command on the impact of religion in an AO, it is important to define what exactly we mean by “religion.” The construct of Religion # 1 and Religion # 2 is a helpful paradigm which helps us more appropriately define religion.

Religion # 1 involves the type of information one can typically find on open-source internet. It includes such categories as religious beliefs and traditions, practices and observances, scriptures/holy texts, and holy sites. Much of this type of information goes into a Religious Area Analysis (see page 13).

Religion # 2 is very different. An open-source internet search typically doesn’t give us much in this category. Religion # 2 involves those things that “make people tick.” It addresses those things for which people are willing to live and die. In operational language, it is the Center of Gravity. UMTs learn about Religion # 2 by being on the ground in an AO and getting to know the people through personal relationships. UMTs often best understand Religion # 2 through Soldier and Leader Engagement (see page 11).

<table>
<thead>
<tr>
<th>Defining Religion When Advising the Command</th>
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<tbody>
<tr>
<td><strong>Religion # 1</strong></td>
</tr>
<tr>
<td>- Traditions &amp; Beliefs</td>
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<tr>
<td>- Practices &amp; Observances</td>
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<tr>
<td>- Texts</td>
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<td>- Sites</td>
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Soldier and Leader Engagement (SLE)

SLE Defined:
Soldier and Leader Engagement (SLE) is the *activity* of external advisement. It’s something UMTs *do*. Religious Area Analysis and Religious Impact Assessment are *products* of external advisement: something UMTs *produce*. Soldiers (E-1 through E-4) and leaders (NCOs and Officers) across the Army take part in SLE. Throughout the wars in Afghanistan and Iraq, it was not uncommon for commanders at every level to meet – *engage* – with local leaders. SLE is defined as “interpersonal Service-member interactions with audiences in an area of operations.”

UMT Involvement in SLE:
Chaplains and Religious Affairs Specialists and NCOs engage in SLE *only* when directed by their commanders. The focus of the SLE is religion and its impact on operations, which is the whole purpose of external advisement. UMT members build relationships of mutual trust and respect, promote human rights, and deepen cultural understanding through dialogue and discussion. When UMTs take part in SLE, they cannot be tasked to collect information for the purpose of intelligence. Chaplains are non-combatants, and they must not jeopardize that status.

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**PURPOSE OF UMT INVOLVEMENT IN SLE**

**Do these:**
- Build relationships of mutual trust and respect
- Promote human rights
- Deepen cultural understanding

**Through these:**
- Dialogue
- Discussion

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33 Ibid., 4-1.
34 Ibid., 4-2, 4-3.
35 Ibid., 4-2.
Types of Questions to Ask During SLE:
- What religious beliefs are influencing the situation at hand?
- How are local clergy and non-clergy responding?
- What religious values are being threatened?
- Is there an ideology that needs to be confronted?
- What is being taught in religious education?
- How is religion being used to promote a political agenda?
- Is a religious leader promoting peace? How can the UMT and the unit help?
- What are people willing to live and die for?

The Impact of UMT Involvement in SLE:
Through SLE, UMT members help identify the issues that fall into the category of Religion # 2. By developing relationships of mutual respect with local leaders, UMT members gain valuable information about the impact of religion within an AO and advise their commanders accordingly. In doing so, UMTs can make a critical difference on the battlefield, helping to create peace and save lives.

SLE and the Operations Process:
UMTs need to approach SLE using the four phases of the Operations Process:36
(1) Plan
(2) Prepare
(3) Execute
(4) Assess
Planning involves translating the commander’s intent into engagement proficiency tasks. UMTs analyze the commander’s information requirements, top priorities, and lines of effort. They also consider media reports and the calendar of significant religious events. Preparation involves rehearsals and coordination for all needed resources and support. Execution involves accomplishing the SLE mission to standard, as well as the recovery of all personnel, equipment, and sensitive items. Assessment evaluates the effectiveness of the engagement by identifying successes and challenges. Lessons learned will be applied to future SLEs.37

Supervising SLE:
At the operational level, supervisory chaplains support UMTs at the tactical level. They inform higher commands about SLEs taking place within their AO, and they link tactical engagements with strategic objectives. They provide and maintain a Religious Area Analysis and Religious Impact Assessment of the region for the command.38 They may also be personally involved in SLEs – at the direction of the commander – with direct impact at the operational level. Through their own involvement in SLE and especially through supervision, chaplains at the operational level, like chaplains at the tactical level, help to promote peace and save the lives of American Soldiers and local nationals alike.

37 Ibid., 4-6.
38 Ibid., 4-5.
Religious Area Analysis (RAA)

RAA Defined:
The first product of external advisement is the RAA. ATP 1-05.03 defines RAA as the process of “researching and collecting data from an OE related to religion and organizing that data using the operational variables . . . . Religious area analysis collects as much information about religion in an AO as time allows from as wide a variety of resources as possible.”39 Said differently, RAA looks at religious factors and the cross-section of religion with the operational variables.

Religious factors are those physical, human, and ideological factors having to do with religion in a particular AO. They can be characterized as places, faces, and ideas:

-Physical factors (places): religious sites, routes, and structures
-Human factors (faces): religious leaders, advisors, teachers, networks, and financiers
-Ideological factors (ideas): religious worldviews, history, beliefs, and perceptions that influence behavior. These include such things as values, holy days, and practices.

RAA looks specifically at the cross-section of religion with each of the eight operational variables. If the information does not have anything to do with religion, it should not be included in the RAA. The following graphic depicts the “math” of RAA:

| Political + Religion = ________ |
| Military + Religion = ________ |
| Economic + Religion = ________ |
| Social + Religion = ________ |
| Infrastructure + Religion = ________ |
| Information + Religion = ________ |
| Physical Environment + Religion = ________ |
| Time + Religion = ________ |

While you will ordinarily use the operational variables as you construct the RAA, you could instead use mission variables (METT-TC) or social considerations (ASCOPE) as a framework. Another option is to design your own framework. However, the operational variables may work best in terms of “speaking the language” of the operational Army.

The Form of the RAA Product:
RAA often takes the form of a 10-12 slide PowerPoint product. Bullets go in the slides themselves, with the “meat” in the notes section. Include citations in the notes section as well. Keep in mind that you will rarely brief the RAA to the commander. The RAA informs the R/A, which is briefed to the commander (see page 15). The UMT should share the RAA with other staff sections, such as the S-2, to enable broad collaboration across the staff. It can be printed and distributed as needed or hung electronically on share drives.

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39 Ibid., 1-10.
**Real-World Resources for Research:**

UMTs can research much of the "Religion # 1" data they need for the RAA through open-source internet searches. Here are a few key resources:

- US State Department: [https://www.state.gov/misc/list/index.htm](https://www.state.gov/misc/list/index.htm).

**Example from an RAA:**

What follows is one slide from an RAA on “Country X.”

It specifically addresses the cross-section of religion and the *Political* operational variable. Information that would go in the notes portion of the slide appears underneath.

| • Country X's constitution identifies Monism as its official religion. |
| • Monism is the only religion allowed by the government. All others are severely repressed. |
| • According to Monism, the current leader of the government and his descendants are incarnations of the Supreme Being. |
| • The leader alone provides religious guidance to the people of Country X. Immediate obedience is required. |

**Notes:**

(1) Article 17 of “The Constitution of Country X” says, “Monism is the religion of all citizens of Country X.”

(2) Article 17 of the constitution goes on to say, “Anyone subscribing to a religion other than Monism is to be identified as a heretic and traitor to his country. He will be publicly executed for his crimes.”

(3) The founder of Country X declared himself an incarnation of the Supreme Being. At his death, the incarnation passed to his son, the current leader.

(4) The people must revere the leader as if he is God. Any failure to respond to his religious directives results in arrest, incarceration, and possibly death.

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40 This is a fictitious situation involving a fictitious religion for training purposes only.
Religious Impact Assessment (RIA)

RIA Defined:
   The second product of external advisement is the RIA. The RIA is typically based upon the information in the RAA. A UMT can also develop an RIA after a Soldier and Leader Engagement. The RIA determines how religion in the AO contributes to stabilization or destabilization in the region and how religion impacts the unit’s mission. It answers the commander’s “So what?” question about how religion shapes the battlefield.

The Form of the RIA Product:
   The RIA is often a one or two page paper memorandum. It assesses three critical points gleaned from the RAA or the SLE. For each point, it includes a prediction, course of action, and desired end state. Alternately, the RIA can take the form of an Army information paper or a quick reference card.

Example from an RIA:
   The following is a portion of an RIA, written in the form of a memorandum. It assesses one critical point gleaned from the RAA on Country X, discussed above. The actual RIA would address two additional critical points from the RAA.

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ATSC-TD-PME-CCCC 11 February 2019

MEMORANDUM FOR Chaplain (MAJ) Belton, United States Army Chaplain Center and School, 10100 Lee Rd, Fort Jackson, South Carolina 29207

SUBJECT: Religious Impact Assessment (RIA) Commander Critical Information (CCI) for Country X

1. Protecting religious freedom following the end of the current government regime
   a. Prediction: After years of brutal persecution by Country X’s government, citizens will have the freedom to openly practice their religious faith. They will desire to codify their protections under the newly formed government.
   b. Course of Action: The Unit Ministry Team conducts Soldier & Leader Engagement with local religious leaders, who led “underground” worship communities before the government’s fall. The talks will emphasize the importance of religious freedom for all people and faith groups. They will also address the spiritual vacuum in Country X after the fall of the government and the state-sponsored religion of Monism.
   c. End State: Country X’s religious leaders understand the importance of religious freedom for all people and faith groups. They are equipped to peacefully influence the new government, contributing to legally protected religious liberty for all citizens of Country X.

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41 ATP 1-05.03, 3-1.
42 Ibid., 3-2.
43 I wrote this particular memorandum for training purposes only, for use by students at the Chaplain School.
Addendum: Supervising Distinctive Religious Group Leaders

Supervising Distinctive Religious Group Leaders (DRGLs) falls primarily within the chaplain’s first required capability of providing religious support. DRGLs are qualified individuals certified by recognized religious organizations (ROs). They assist commanders and chaplains in meeting the religious requirements of Soldiers and Family members who belong to religious groups with distinct religious needs which available chaplains cannot meet.\textsuperscript{44} In short, DRGLs help facilitate the free exercise of religion.

A DRGL must be both sponsored and approved by a local chaplain and cannot conduct any religious activities outside of the Command Master Religious Plan (CMRP). The DRGL provides a precise service for a designated period of time.\textsuperscript{45} DRGLs are unpaid volunteers. They do not have access to appropriated funds. However, congregations led by DRGLs may collect offerings and fund distinctive religious group activities with Chapel Tithes and Offerings (CTOF) money in accordance with the approved CMRP.\textsuperscript{46}

Prospective DRGLs must submit an application packet which requests the approval and sponsorship of a local chaplain. At a minimum, the packet must include the following:

1. A signed letter of approval on official letterhead from a RO. The letter must include such details as the group’s origin, purpose, general worship practices, and the number of members in the group. It must certify that the prospective DRGL has favorable ecclesiastical standing with the RO and is qualified to serve as a DRGL. It must also acknowledge that the prospective DRGL will comply with the CMRP under the supervision of the sponsoring chaplain.

2. A letter signed by the prospective DRGL. The letter must include a description of the religious services he or she proposes to offer. It must document the need for the distinctive religious services and why a chaplain or a chaplain-led service cannot meet that need. It must acknowledge that the prospective DRGL will comply with the CMRP under the sponsoring chaplain’s supervision. Finally, it must acknowledge that DRGL status is approved annually and that there is a process for both the removal and re-approval of DRGLs.\textsuperscript{47}

\textsuperscript{44} AR 165-1, 12.
\textsuperscript{45} Ibid.
\textsuperscript{46} Ibid.
\textsuperscript{47} Ibid., 13.
Steps for Supervising a DRGL:

1. Conduct an interview with the DRGL.
   a. Validate the DRGL's certification to lead services with the installation or senior chaplain on your installation.
   b. Ensure the proper credentials have been submitted and filed.
   c. Ensure the DRGL has obtained approval to conduct religious services from the approving authority.
   d. Establish a supervisory relationship with the DRGL.

2. Identify the religious group services and/or meetings for which the DRGL is responsible, to include times and locations.

3. Determine the degree of supervision the DRGL requires.

4. Establish a schedule to attend the religious service or meeting, just as you would observe a subordinate chaplain by attending the chapel service at which he or she serves.

5. Determine which Religious Affairs Specialists or NCOs will be assigned to assist the DRGL and what their responsibilities will entail.

6. Establish a schedule to maintain weekly correspondence with the DRGL, either by phone or in person, to handle administrative needs or issues.

7. Provide chapel, installation, and CTOF SOPs for the DRGL to follow.
   a. Establish procedures for handling funds.
   b. Explain the procedure for publishing services.
   c. Outline the process for obtaining resources.
   d. Describe the process for terminating or recruiting volunteers.
   e. Identify procedures for planning and scheduling special activities.
   f. Provide information regarding printing bulletins and materials.
   g. Establish procedures for monitoring child care providers during services.\footnote{Performance Steps from approved Individual Critical Task 805-D-56A-6403, Supervise Distinctive Religious Group Leaders, 22 May 2017, 3.}