



**STRATEGY
RESEARCH
PROJECT**

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**DESIGNING RELEVANT RELIGIOUS SUPPORT
FOR A TRANSFORMING ARMY**

BY

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USAWC STRATEGY RESEARCH PROJECT

DESIGNING RELEVANT RELIGIOUS SUPPORT FOR A TRANSFORMING ARMY

by

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ABSTRACT

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The Chief of Staff of the Army has declared that the Army will transform to a full-spectrum combat force that is strategically responsive and dominant at every point on the spectrum of conflict, resulting in the Objective Force. How should the Army Chaplaincy respond to this call? Can religious support be designed that will be effective and relevant in a transforming Army? What things must change for the Chaplaincy? What things should stay the same? This project will examine this issue by first determining the bottom line for the Army and the Army Chaplaincy regarding transformation in view of current strategic imperatives. After considering the multi-faceted requirements for the Chaplaincy, it will contrast the religious support roles to be performed or provided within the Legacy Force, Interim Force, and Objective Force. The project will conclude with a look at designing religious support for the Objective Force through Doctrine, Training, Leader Development, Organizations, Materiel, and Soldiers (DTLOMS).

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PREFACE

I will bless the Lord at all times and His praise shall continually be in my mouth! I dedicate this work to Susan, my faithful wife of 21 years and to our children. Without your daily support and patience, my life and career would have no meaning. God bless each of you.

DESIGNING RELEVANT RELIGIOUS SUPPORT FOR A TRANSFORMING ARMY

Something old, something new. Something borrowed, something blue...

—Anonymous

BOTTOM LINE UP FRONT: THE ARMY IS TRANSFORMING

Chief of Staff of the Army, General Eric K. Shinseki, has determined that the Army will transform and that transformation will begin now. The CSA does not want the Army to mistakenly believe that it can fight the next war in the same fashion it fought the last war.

Our nation is at peace. Our economy is prosperous. We have strategic perspective and technological potential. This window of historic opportunity will grow narrower with each passing day. We can transform today in a time of peace and prosperity. Or we can try to change tomorrow on the eve of the next war, when the window has closed, our perspective has narrowed, and our potential limited by the press of time and constraints of resource.¹

General Shinseki plans to move with deliberate speed to transform the current Legacy Force to the Objective Force by concentrating on immediate changes and improvements via the Interim Force. As an integral part of the Army, the Army Chaplaincy must position and prepare itself to provide and perform religious support that is relevant to the transforming Army in the 21st century. Without abandoning the primary mission of the branch, the Chaplaincy will accompany the Army through the Interim Force into the Objective Force with religious support that is pertinent across the full spectrum of operations. General Shinseki could not predict the events of September 11th, but as a strategic leader he obviously understood the urgency and the need to begin transforming during a time of relative peace.

Change is not new for the Army. Since its inception in 1775, the Army has undergone repeated change and experienced many periods of transformation. Nothing has been more constant in our nation's Army than change itself. As our current Army develops from the Legacy Force to the Objective Force, we could view the current Legacy Force itself as the "Objective Force" envisioned after the Vietnam conflict. The Army has always had strategic leaders and thinkers who looked to the future needs and capabilities of the force. Secretary of the Army White has observed that, "At critical times, we have had no option but to transform. The post-Vietnam War Army faced the prospect of war in Europe and transformed into the Army that fought in Desert Storm. What made transformation work then and what will make it work now is the total commitment by the entire Army."² According to Secretary White, transformation is more than a bright idea. It is a necessity. Transformation is necessary for the Army because, without change the Army as a strategic instrument of American national policy will lose its

relevance and usefulness. Technological innovations have precipitated change across the entire spectrum of life. Telephones with cords still work very well in our homes, but cordless and cell phones have now become more practical and efficient in our society. Similarly, the Army and its branches continue to develop innovative and practical methods of accomplishing America's defense mission. Secretary of Defense Donald Rumsfeld said it well in September 2001:

We must change for a simple reason: The world has, and we haven't. The clearest and most important transformation is from a bipolar Cold War world where threats were visible and predictable to one in which they arise from multiple sources – most of which are difficult to anticipate and many of which are impossible even to know.³

THE ARMY CHAPLAINCY IN STEP WITH THE ARMY

For the Chaplaincy transformation will not be as dramatic as for some Army branches. But based on the needs of its customers, the Chaplaincy will make the necessary adjustments to service a transforming Army. These adjustments will be qualitative and quantitative. Throughout the Army's history, which has featured consistent change, the Army Chaplaincy has remained faithful to its purpose and mission. But no matter how the Army changes, we will remain pastors, priests, rabbis, and spiritual leaders within the military. For over two centuries the Army Chaplaincy has adjusted to the challenges of change within and without the Army. For the sake of ensuring the religious freedom of soldiers, family members, and authorized civilians, the Army Chaplaincy has always been on point for the commander and has been the soldier's advocate. Chief of Army Chaplains, Chaplain (Major General) Gaylord T. Gunhus captured the essence of the need for the Chaplaincy to make necessary changes to remain relevant in a transforming Army:

As the Army changes, so does the Chaplain Corps. As the Army becomes more competent with computer technology and information management, so will the Corps. Throughout all this change we understand, however, that technology is merely a tool to assist us in providing personal religious support. We understand that when people have a spiritual need, they need another person to listen, encourage and guide. No matter how far technology takes us, there will be a need for a unit ministry team that is assigned to a unit, which trains, deploys, executes its mission and comes back home. Nothing can replace the presence of the chaplain with soldiers.⁴

Thus it is clear that in this environment of change and season of transformation, the changes that the Army Chaplaincy will initiate must not alter the basic mission of personal delivery of religious support (RS) to the soldier. Yes, the Chaplaincy may do away with phone cords, but the requirement and necessity to communicate directly with soldiers via personal

ministry will always be the foundation of religious support. Technology will be our servant, not a substitute for compassionate service. The Chaplaincy will remain true to the Army mission and the mission of the branch.

The fundamental mission of the Army Chaplaincy will not change – to perform and provide the personal delivery of rites, sacraments, pastoral care, and ministrations to soldiers on behalf of the commander, and to advise the commander on matters pertaining to ethics, morals, morale, and indigenous religions as they impact on operations. Religious support to soldiers is a Constitutional and legal mandate.⁵ Like the Army transformation, necessary adjustments for the Chaplaincy will not occur instantaneously. Religious support for the Legacy and Interim Forces will remain a priority even as we plan for the Objective Force. We will move deliberately, not hastily, to insure that personal accessibility for soldiers remains the Chaplaincy's bedrock mission.

WHY RELIGIOUS SUPPORT AT ALL

From its inception, America has declared that there are certain rights that must be accorded all men. Life, liberty, and the pursuit of happiness are three such unalienable rights. The link between these Constitutional objectives and faith is readily apparent. Yet America has been careful throughout its history to avoid the establishment of religion. Nevertheless, America has been wise in ensuring that its citizens are afforded the opportunity to freely exercise their religion, or not to practice religion. This is why the Army provides religious support. Wearing the Army uniform does not mean that a soldier's religious rights as an American citizen are on hold. In light of the proposed Objective Force end state and the predicted steps it will take to achieve it, is there actually a place for religious support in such a fluid, rapidly evolving, and possibly violent environment? Is it possible to deliver religious support to soldiers who are burdened with such great military responsibilities? Is it reasonable for the soldier to put aside for the duration of an exercise or mission his religious beliefs or faith? Does a soldier's or his family's spirituality make a difference? As a non-combatant, should an unarmed chaplain be sent onto a violent battlefield? Will religious support make a difference in the outcome of an operation?

Yes, there is a place for religious support. No, it is not reasonable for soldiers to ignore their religious needs simply because they are part of a highly mobile and violent and lethal military operation. Yes, the spirituality of the soldier and the family makes a difference. The Army's mission is not always or fully carried out on the literal battlefield. We must think from a full-spectrum perspective. There are soldiers and family members at Carlisle Barracks, PA.

BDUs and berets are prominent features at the Training and Doctrine Command in Hampton, Virginia where no M1A1 tanks roll. There are no Bradley Fighting machines at Fort Hamilton in Brooklyn, but each day Old Glory is raised and saluted right on time. There is no battalion of Black Hawks at William Beaumont Army Hospital, but Army values are on display there each and every day. Why religious support at all? Because wherever soldiers and their families serve and sacrifice for the sake of democracy, whether in the trench or in the hospital pharmacy, the Constitution guarantees them the right to free exercise of religion. Religious support is how that right is fleshed out for members of the military community, in both war and peace.

THE STRATEGIC IMPERATIVE

The National Security Strategy (NSS) describes three strategic objectives: enhance America's security, bolster America's economic prosperity, and promote democracy and human rights abroad.⁶ September 11th tragically reminds us of the world's instability. We must acknowledge that attempts to achieve the national objectives through entirely peaceful means remain more an ideal than a reality. Our military is the Nation's fourth element of power; it increases our ability to achieve our strategic objectives through the availability of rapidly deployable and overwhelming power. For the Army, the actual conduct of war has been rare. In spite of the notable and tragic conflicts and battles in American history, thankfully, wars have been infrequent. Even though the Army trains primarily to fight and win the nation's wars, its full spectrum of activity extends from disaster relief and humanitarian assistance on the low end to global war on the high end. For more than fifty years the Army has been structured for operations on the high end of the spectrum, those operations traditionally characterized as warfighting. However, the record of the last ten years reveals that operations on the low end of the spectrum have been most prevalent, and appear to be most likely in the near future.

In this volatile, uncertain, complex, and ambiguous strategic environment, the chaplain and chaplain assistant, known as the Unit Ministry Team (UMT), are expected to deliver comprehensive religious support for the commander. Chaplain Gaylord T. Gunhus has positioned the Army Chaplaincy for successful ministry in the 21st century by establishing the vision for the Corps: *Religious Leadership for the Army... Courageous in Spirit, Compassionate in Service.*⁷ This vision, along with the Corps' mission to provide religious support to America's Army across the full spectrum of operations, currently guides the Chaplaincy. Title 10, U.S. Code, sections 3073, 3547, and 3581 provide legal support for the Chaplain Corps' vision and mission statements.⁸

According to the Army Chief of Staff, the end state for the transforming Army will be the Objective Force. This force will be a full spectrum force that is organized, manned, equipped and trained to be more strategically responsive, deployable, agile, versatile, lethal, survivable and sustainable across the full spectrum of military operations from Major Theater Wars through counter terrorism to Homeland Security.⁹ Army units conducting joint and combined operations will expect to be able to see first, understand first, act first and finish decisively at the strategic, operational, and tactical levels of operations. For the UMT this means a much higher state of readiness and capabilities than currently exist in today's Legacy Force. This means we must be able to provide religious support across the full spectrum of military activity with speed and precision. If the soldier the chaplain serves is more versatile, then the UMT must also be. If military operations will be marked by agility, then the UMT must possess the necessary skills and equipment to perform effectively for the commander and soldier in such a fluid and lethal environment. For example, most UMTs at the brigade and below level who serve tactical units are not assigned radios even though they are authorized. The same is true for vehicles. It is not uncommon in the brigade to assign the UMT vehicle to support another staff section or have it taken away altogether. Without these essential means of transportation and communication, the commander's religious support mission cannot be achieved. These are very basic materiel examples of issues that must be addressed and changed to guarantee relevant religious support in the Legacy through the Objective Force.

THE WIDENING SPECTRUM

If the Army Chaplaincy is going to be effective across the full spectrum of the current Legacy Force and emerging Interim Force and ultimately the Objective Force, it must continue to do the things well it has always done, for the entire Army, such as counseling, marital retreats, worship and religious education. Even though we are effective now, the transforming Army demands that we reexamine our RS plans so that religious support is comprehensive. Again, this will require a deliberate design. Religious support will not automatically continue simply because we are competent at these tasks today. For example, the events of September 11th have opened up a whole new scenario for the Army. UMTs have traditionally received training for mass casualty exercises, but these have primarily assumed a military setting. September 11th produced massive civilian casualties, but there were also many (too many) military casualties. That day caused a significant paradigm shift regarding civilians on the battlefield. That tragic day proved that war as we traditionally think of it, and even train for it at the United States Army Chaplain Center and School, is becoming very different. On that day

the Chief of Chaplains dispatched a team of chaplains and chaplain assistants to the Pentagon to provide religious support. The soldiers from the reserve units and the National Guard units that covered down on the tragedy at the World Trade Center and later those on various airport duties also have found themselves in a form of military activity for which they have trained very little. After all, those of the Reserve Component are also traditional war fighters like active duty soldiers. Those RC units have UMTs as well. Providing RS in such settings is not something these chaplains and chaplain assistants planned for. But now such circumstances must be addressed. The necessity of providing RS in asymmetrical conflicts will only increase in the coming years. We must prepare for such possibilities now.

The Chaplaincy must also prepare itself for service in an Army of the future that will be organized, manned, equipped and trained to be more strategically responsive, deployable, agile, versatile, lethal, survivable and sustainable. That is asking a lot. First of all, we simply need more chaplains from all denominations particularly those from non-western religious traditions. It is true that the most profound shortage in the branch is Catholic priests, but the Corps in the Objective Force will need ministers of all faiths. More than that, the Chaplaincy must be prepared to deliver precise religious support in units of all shapes and sizes. "One-size Ministry" will not fit all scenarios in this new environment. Religious support in such an environment will require more specialization. Full spectrum religious support goes from the Wednesday night Bible study in the chapel at Fort Carson to the hospital ministry in a multinational peacekeeping mission in Kosovo. It includes the Family Readiness Group meeting with waiting spouses at the local National Guard Armory and the team-to-team worship services with Special Operations Forces in Afghanistan. Full spectrum religious support includes coordinating Catholic mass with the Air Force Priest and Friday night Prayer Services with the Jewish lay leader at Tuzla Base, Bosnia and conducting grief counseling during disaster relief operations in Florida as well as leading the song service during the humanitarian mission in Somalia. All these and more exemplify the emerging religious support challenges for Army chaplains and chaplain assistants. The ministry performed by the UMT in a peacekeeping mission will likely be different from that of the UMT assigned to a Special Operations Group. The religious support skills that succeed conducting marriage retreats at home station may not be fully applicable for a chaplain serving on a Joint Task Force staff in Honduras. The great challenge for the Chaplaincy is that it is one branch that must adjust and serve an Army of multiple branches with varying missions conducted globally.

As the Army transforms, the Army Chaplaincy will remain a valued partner of the Army team by becoming more specialized and more diversely qualified. In short, we need more

people capable of doing more things. At present, we have UMTs specially trained in Family Life, Ethics, Resource Management, and Clinical Pastoral Education. The predictable intensity of missions for the Interim and Objective Forces will require that chaplains and chaplain assistants bring more skills to the table so they can perform multiple ministry tasks. The Chaplaincy of the Objective Force must deploy UMTs that have specialized skills in languages, cross-cultural relations, world religions, critical event debriefing, automation, as well as special operations and pastoral care. Attaining such specialized skills will not come quickly. The Army Chaplaincy must partner with the nation's seminaries, which are the primary resource in preparing men and women for the Chaplaincy, to develop and offer a curriculum that will train students in many of the disciplines that are important in a military environment. The demands of the transforming Army require that we have UMTs that are ready to go to work immediately with as many skills as possible. This will require a more judicious recruiting effort. Instead of waiting until men and women enter the Army and Chaplaincy to train them in clinical pastoral education or ethics or marriage therapy, the Chaplaincy of the Objective Force will be best served by chaplains who come into the Army with such skills.

The Service Academies and ROTC have for years developed quality basic branch officers. These institutions could assume some responsibility for developing chaplains as well. One of the major tasks for chaplains is serving as a staff officer. However, the first opportunity that a chaplain gets to train in an organized environment with other young officers is Command and General Staff College resident course or the Combined Arms and Service Staff School. Insufficient formal exposure of chaplains to the future strategic leaders in the Army is a detriment to the chaplaincy and the rest of the Army. Religious support in the future will become more relevant. The model for this inclusion can be found at our current staff schools located at Leavenworth and Carlisle Barracks. Assignment of chaplains within these student populations enhances the training for the chaplain and non-chaplains alike. The exchange of ideas fosters a greater understanding for all concerned. This exchange and exposure should happen early in the chaplain's career, not just later. Currently in the Army War College class of 2002, there are students that were classmates twenty-two years ago at West Point. Their shared experiences and relationship extend back to college, making an indelible impression. If the chaplain had been a part of such a pre-commissioning environment, the ensuing respect and understanding among fellow officers would be invaluable. Like all other cadets, the future chaplain could attend the academy and receive valuable leadership training. Upon graduation, they would receive the staff specialist designation and then proceed to seminary. This idea is revolutionary and will

require significant curriculum adjustment at the academies. But because they have been in the business of officer development for so long, they can do it.

Some skills can still be grown after initial entry onto active duty, but the more special training and skills a chaplain or chaplain assistant possesses prior to entry onto active duty, the better. However, it is unreasonable to believe that all members of the UMT will have all desired skills when they first enter the Army. The Army and the Army Chaplaincy must be willing to fill the gap by investing more time and resources in chaplains and chaplain assistants to develop particular skills. The Branch must be willing to single track some Ministry Team members with skills so specialized that it is beneficial to the Corps and the Army that they continue longer than normal in a particular specialty. If the Corps asks a chaplain or chaplain assistant to make such a career choice, then the system must insure that that individual remains competitive for promotion, professional development and other career progression opportunities.

Religious support in the Army of the 21st century will be conducted in a joint and combined environment. Timely response to worldwide contingency missions will require a high degree of readiness and flexibility. It is important for the joint force commander to have an understanding of the religious groups and movements within the operational area. The chaplain is the agent for this information. Army UMTs must come prepared to work with, and sometimes for, personnel from sister services and even multinational organizations. Now is the time for the Army, Air Force and Navy Chaplain Schools to begin to collaborate more closely. Since we will likely work together, we need to train together at our academic institutions. There is no need to have only one Chaplain school, but all three should offer a collaborative curriculum. Currently, Army chaplains are only selected to attend Command and General Staff College and the Army War College. The same is true for chaplains in sister services. If the future environment is going to be joint, then chaplains, like other basic branch Army officers, should be afforded opportunities to attend sister senior service schools like other basic branch Army officers.

We must anticipate an expanded emphasis for the UMT to work with Civil Affairs and liaison with governmental and non-governmental organizations. The U.S. Army Chaplain Center and School must begin now developing programs in how to understand and work with CA, NGOs and GOs. These skills must be taught and developed at the earliest possible point of a chaplain's and chaplain assistant's career. More and more junior grade UMTs are deploying on missions without the requisite skills to do the best possible job. Providing comprehensive religious support means that UMT personnel must know the environment, the mission and the doctrine that governs it all. If we are going to deploy UMT personnel on

worldwide missions very soon after they enter active duty, then we must provide the necessary training for them to do their job.

GOING WHERE THE TROOPS GO: REMAINING TRUE

No matter what, the Army Chaplaincy must remain true to its basic function: going anywhere the soldier is at anytime to deliver religious support. This has been an essential chaplaincy mission since July 29th, 1775. It remains instrumental for today and the design for tomorrow. Religious support has many faces: counseling, worship services, prayers, memorials, and religious education, delivered in the motor pool, in the field, in battle. Wherever and whenever, the UMT is there. This is a simple yet profound truth. The Army chaplain moves with the troops, jumps with the troops, marches with the troops, and eats with the troops. Where the troops are is where you will find the chaplain. For the Army Chaplaincy, this is the Center of Gravity in the Legacy Force. In the Interim and Objective Forces, this will also be the case. But because of the nature of those forces, the UMT in the future will need to move with greater speed and cover wider areas of responsibility. Technology may allow for quicker work and digitization may permit a wider dissemination of religious resources. But in the end, nothing can take the place of the chaplain being with the troops.

THE PATH TO THE OBJECTIVE FORCE

RELIGIOUS SUPPORT IN THE LEGACY FORCE

How should religious support be provided to the Legacy Force? As the soldier of the Legacy Force is currently on point for the nation, you will find the UMT very near to his foxhole and not far from his M1 Abrams Tank. Close to her UH-60 Black Hawk or her Heavy Expanded Mobility Tactical Truck is the chaplain and chaplain assistant. This has always been the case and always will be. Chaplain Gunhus has said that our vision for the Chaplain Corps is Religious Leadership for the Army. We will fulfill our charge to provide religious leadership across the spectrum of operations, whether at peace or at war.¹⁰ This is the UMT's contribution to the Army's vision to be persuasive in peace and decisive in war.

Heavy Legacy Forces are lethal and survivable because of armor and firepower. Because they can operate across the spectrum of military operations (traditional force-on-force), Legacy Forces are generally considered versatile. However, they cannot shift seamlessly from high end to low intensity operations. They lack agility. They lack speed in getting to the fight. UMTs today must take these realities into account and plan accordingly. Most have grown up in this Legacy environment and have adapted the delivery of religious support via the equipment and

platforms currently available. These platforms, primarily because of the lack of speed, are becoming less relevant in an Army developing from the Interim to the Objective Force. During the buildup to the Gulf War, personnel and equipment moved slowly. UMTs that deployed for that war experienced some frustrations with the slow logistics flow. The few supplies that the Teams were able to hand-carry quickly ran out. Religious support resupply materiel had a lower priority than other supplies, so it arrived in theater well behind other equipment and supplies. The ability to move seamlessly between theaters is hampered as well by large transportation and logistical requirements. These same shortfalls also affect the UMT. The actual logistics footprint of the Unit Ministry Team is relatively small, yet the Team's impact to the mission is significantly large.¹¹

On the other side, light units in the Legacy Force are extremely responsive and deployable, but their agility is unproven because they are unable to shift to the high end of the spectrum without lethality and survivability augmentation. As in the case with heavy forces, the UMT members in the light force suffer the same fate and face the same challenges of the unit they are assigned to. However, in either case, chaplains and chaplain assistants have proven that they are adaptable and capable of performing in the Legacy environments such as Grenada, Panama, Desert Storm, Kosovo, and now Afghanistan. The dynamics of the continually changing world, as well as political, economic, and military situations, dramatize the necessity for UMT personnel to deploy anywhere in the world and conduct religious support operations.¹² The key is that the UMT must be in the design plan of the unit for the fielding of communication and transportation equipment.

As the Army invests in the modernization of selective systems and platforms and rebuilds to insure near-term warfighting readiness to support the National Military Strategy for the Legacy Force, the Chaplaincy must focus on its key mission capabilities: Worship, Pastoral Care, Advising the Commander, and Training the UMT. These capabilities are timeless and will remain relevant in the Interim Force and Objective Force. Chaplain doctrine currently addresses religious support for brigade and below. The training center of gravity for the Legacy Force will remain captains to majors and PFC to sergeant. This focus enables us to grow leaders in the Chaplain Corps through a variety of experiences. The equipment requirements of vehicles and radios will remain the Chaplaincy priorities in the Legacy Force. In order to minister, the UMT must be able to move and communicate. The current organizational concept will likely remain: one chaplain and one chaplain assistant assigned and embedded in the battalion. The chaplain resupply kit and ministry extender kit will continue to be the major sustainment items for the unit ministry team. "The new design, in addition to brigade and below,

will provide for Division through the Power Projection Platform, to include Joint, Combined and Inter-agency Religious Support.”¹³ General Marshall declared, “It is not enough to fight. It is spirit that we bring to the fight that decides the issue. With it all things are possible; without it everything else: planning, preparation, and production count for naught.”¹⁴ Chaplains will continue to support war-fighters by enabling them to bring spirit to the fight, if they must fight.

RELIGIOUS SUPPORT IN THE INTERIM FORCE

Since the technology for the Objective Force is not available today, investment in the Interim Force must meet the immediate requirement of increasing a CINC’s warfighting capability. Six Interim Brigade Combat Teams have been formed and trained in this dramatic step toward Transformation. UMTs are a part of the force structure of these brigades. Currently Chaplain (Major) Youn Kim serves as the Brigade Chaplain for one of two Interim Brigades at Fort Lewis. Six battalions make up his brigade, and each battalion is assigned a chaplain and chaplain assistant. The IBCT is a rapidly deployable combat brigade task force. It is not an experimental force. Once trained, the IBCT will be ready to deploy along with its UMT. The Brigade will use off-the-shelf equipment readily available to meet Interim Armored Vehicle (IAV) requirements.¹⁵ While the UMT job will not change, the team will be better equipped, which will enable them to provide more responsive and quality religious support. There is about a ten-year capabilities gap with the Interim Force. The operational shortfall of the Legacy Force-its inability to get forces on the ground quickly with the requisite combat power to influence a potential crisis-justified formation of the IBCT.

Because the force structure design of the IBCT includes UMTs, the commander should expect seamless, comprehensive religious support from the installation to the power projection platform to the fight. This is the goal. There will be an expanded emphasis on having UMTs at all echelons in the area for civil affairs and liaison with non-governmental organizations, and private volunteer organizations. Equipment for the Interim Force will satisfy travel and communication needs. The most current communication equipment will allow the UMT full access to soldiers and the command in the Interim Force. UMTs will use the ASCOT system, coordinating with the Defense Logistics Agency via the G/S4 to obtain supplies. The Chaplain Logistic Support Package will become the major piece of equipment UMTs will utilize as they conduct ministry.

RELIGIOUS SUPPORT IN THE OBJECTIVE FORCE

The ability to provide RS on the 21st century battlefield will depend on four critical capabilities requirements: situational understanding, communication and information

connectivity, mobility, and force structure. A deficit in any of these four requirements will greatly impair the ability to provide timely and effective religious support. CSA Shinseki admits that he does not know fully what the Objective Force will look like. Transforming the Army is a thirty-year process. "While the nature of war remains constant, the conduct of war is continually undergoing change in response to new concepts, technologies, and capabilities. How armed forces adapt to such changes determines their readiness to confront future operational challenges and threats."¹⁶ The defining word for the Objective Force is more. That force will be more responsive, more deployable, more agile, more versatile, more lethal, more survivable and more sustainable. These seven qualities characterize the Objective Force. The key to the Objective Force will be utilizing and leveraging state-of-the-art technology.

In future operational environments, the overarching RS objectives will not change. The tactics and techniques for meeting those objectives, however, will change. Predictions for the battle space of the 21st century envision conditions of modularity, split-based operations, increased lethality, non-linearity, greater troop dispersion, increased agility, increased pace of operations, sustainment of tempo and simultaneity of combat operations.

For religious support to be efficient and effective in the science and technology environment of the Objective Force, UMTs will have to plan deliberately to meet the challenges posed by the seven characteristics of the Objective Force. Technology can provide additional means to plan, coordinate, and execute RS, but the personal delivery of religious support by the UMT will remain the imperative. Many of the current skills that are used by UMTs for providing religious support to Special Operations teams are applicable for the Army Chaplaincy in the Objective Force. The Corps must begin now training the UMT on the methodology of conducting religious support for quick reaction forces. Since the Corps has always had UMTs assigned with special operation units, developing a wider training program for branch-wide purposes should not be too difficult to make religious support in the Objective Force more responsive.

The UMT will need to adhere to the first rule of quick movement: Leave unneeded items behind. Fortunately, enhanced technology will enable the UMT to conduct its mission without carrying along cumbersome books. Speed and space are the key issues for the Objective Force. The UMT footprint will of necessity be small. In this regard, the Team must look carefully at how and what can be trimmed from the religious support packing list.

Versatility is the inherent ability of the Objective Force to dominate at any point of the spectrum of military operations. The Army will move from today's task organized combined arms formations to organic combined arms units of the Objective Force. The UMT must be

capable of adapting to changes of mission and mastering transitions with minimal adjustment. Modularity is the key in achieving versatile ministry. In the Legacy Force, the UMT takes a trailer-full of equipment and supplies, "just in case they need it." Objective Force ministry cannot include the whole trailer as is often the case for RS in the Legacy Force. Instead, the UMT will take only the items that will be used during the mission, thereby enabling more versatility. "Just in time" logistics must be put to the test. The Objective Force UMT will use a "Train, Alert, Deploy" model rather than the "Alert, Train, Deploy" method employed with today's specialized formations that must tailor force packages after alert.

The lethality of the Objective Force battlefield will defy comprehension. Through technology, enemy forces will be destroyed at longer ranges, with smaller calibers, greater precision, and more devastating target effects. While this is advantageous for U.S. soldiers, still the weight of the awful reality that lives have been taken, even if they are enemy lives, must be borne by American soldiers. In short, tomorrow's highly lethal battlefield will have many casualties. Will soldiers be ready to witness such carnage on a large scale? Chaplains and chaplain assistants must be trained early in their careers to lead in critical event debriefing and grief counseling. The future battlefield will demand it. The action will be rapid and violent. Once the soldier's adrenalin has returned to normal, the chaplain must be skilled and ready to lead the soldier through what has just happened as well as advise the command regarding the effect the mission is having on the unit.

Survivability and sustainability for the UMT go hand in hand. The UMT will take advantage of technologies that provide maximum protection. The Team must be agile and be informed about the common operating picture to maximize survivability. These same technologies will help the UMT reduce its small footprint even more. Operating with a unit that now has fewer vehicles and a much shorter logistic trail, the UMT of the Objective Force will use real-time tracking for supplies, as will other members of the unit.

DESIGN THROUGH DTLOMS

While the greatest potential for revolutionary advances in capability derives from technology, the Army recognizes that only through the synergy of parallel advances in doctrine, training, leader development, organizations, materiel, and soldiers (DTLOMS) will the Objective Force achieve its full potential. Technology is not a panacea, and it brings its own set of unique challenges and vulnerabilities. The integration of the human and technological enablers, as well as all the DTLOMS areas, is critical to successful transformation to the Objective Force.¹⁷

DOCTRINE

"Religious leadership for the Army" is the charge to the Chaplain Corps. This doctrine is expressed in several publications: AR 165-1, FM 16-1, the U.S. Army Chaplain Corps Strategic Plan, Reference Book 16-100 and TRADOC Pamphlet 525-78. The core doctrinal principles of the Chaplain Corps are to nurture the living, to care for the wounded and to honor the dead. The Chaplaincy's core capabilities of worship, pastoral care, advising the commander, and training the UMT are time-tested. The religious support mission is rooted in the First Amendment provision of the "free exercise of religion". To integrate the vibrant changes of full spectrum operations, religious support doctrine evolves from an established, fixed framework. Comprehensive religious support for the Objective Force will include pastoral acts, rites, ceremonies, sacraments, ordinances, worship and educational opportunities, pastoral counseling, visitation, battle fatigue interventions, and moral and ethical counseling. Additionally, the UMT of the Objective Force will need to be adept at family life ministry, institutional ministry, management and administration, humanitarian support, religious support planning and operations, and religious support training.¹⁸ The doctrine must be unhindered and knowledge-based. It must be dynamic to meet the rapid pace of an uncertain and volatile environment. UMTs must think "change". The Army that they are serving is changing, and chaplains and chaplain assistants at every level must think change.

Religious support, like other battlefield systems, requires command, control, communications, computers and intelligence(C4I). Because the senior UMT has the responsibility to coordinate manning, mobilizing, training and sustaining the religious force, direct access to C4I is crucial. Religious support must be versatile, considering joint, multi-national, and interagency operations. Doctrine must be tested during battle lab experiments, filtered through lessons learned, and validated during military operations. The design of doctrine for the 21st century must insure that proposed innovations achieve full integration of the Active and Reserve Components.

The operational tempo and complexity of future conflicts will require a multiplicity of RS tasks to accomplish the religious support mission.¹⁹ Most religious tasks have changed very little over the years. Some tasks, however, are changing significantly: reconstitution efforts, civil military operations, and liaison responsibilities. On a highly lethal and fluid battlefield, the time when a unit is being reconstituted may provide the only opportunity for spiritual healing and sustainment of the individual soldier.

To address these expanded religious support responsibilities, a Chaplain Support Team (CST) will augment the Corps UMT.²⁰ The CST will come from the reserve component and will

be organic to the Corps it supports. This Team will consist of one chaplain and one chaplain assistant. They will drill, train and deploy with the supported Corps. The need for more chaplains and chaplain assistants in the Objective Force is unquestioned. Even today in the Legacy Force, there is a significant shortage of chaplains at critical captain-level positions. This trend is likely to continue. The augmentation that the Chaplain Support Team can bring to the religious support capability will be invaluable.

TRAINING

The Army Chaplaincy will develop tailored mobile training strategies and individual skill training refreshers using virtual reality and interactive training. The UMT must have computer and information technology skills. Training on the digitized equipment the Team is expected to use must occur early on. The probability of reduced resources will require more decentralized, distributive training. The UMT should continue to train in the most realistic battlefield conditions possible.²¹

The large number of deployments and the length of the separation will generate quality of life issues. There will be increased instances of family life stress, marital conflict, and abusive relationships. Many of these issues require UMTs with special skills and expertise in these specific areas. UMTs will have required training in battle fatigue ministry, combat stress, ethics and moral leadership, critical event debriefing, world religions, family systems, clinical pastoral education, suicide prevention awareness, and victim assistance. Many of these subjects are being taught at the Chaplain Center and School now, but the curriculum will need to be expanded. Additionally, the Corps will need to invest in educating the UMT outside the traditional Basic and Career Course formats to include distance learning. The Chaplain School must develop courses to include religious support during peace operations, religious support after a terrorist attack, the UMT and negotiations, and religious support during split-based operations.

LEADER DEVELOPMENT

Chaplains and chaplain assistants must gain a broader understanding of operational art by active participation in the Army Education System. Allocations for chaplains at Command and Staff College and Senior Service College must be increased significantly to insure competent religious leadership in the transforming Army. The current allocations at CGSC and the AWC are six and three respectively. These allocations must be increased to at least twelve for CGSC and eight for the War College. Further, it is clear that 21st century religious leaders

must develop skills in information management which will enable them to facilitate religious support at the lowest tactical level.

Technology will be used to deliver religious support without forsaking the personal touch of ministry. Fulfilling staff responsibilities is critical to providing comprehensive religious support during military operations. Training is key for leader development, but experience is just as important. Chaplain and chaplain assistant assignments must be managed to ensure that these professionals have opportunities to learn and work in a variety of venues and thereby develop skills crucial for future leadership.

Assignment management will become a crucial point for the Chaplaincy. It will be the strongest instrument to insure the power of diversity within the branch. The Army we serve is becoming more and more diverse. Denominationally, the Army is quickly becoming more than Protestant, Catholic, and Jewish. We now have eight Muslim chaplains on active duty. With the Muslim population increasing in the Army, the increase in Muslim chaplains on active duty is a welcome sight. More Americans of Asian decent are entering the Army. Many of these soldiers and their families worship according to Eastern religions. The Chaplaincy has already developed the chaplain crest for the Buddhist chaplain. Recruitment of chaplains that can provide for religious needs of this important segment of the Army will be vital in the Objective Force.

As we design relevant religious support for a transforming Army, we must insure that there are a variety of ideas at all strategic positions and offices within the Chaplaincy. The likely result of having larger allocations at CGSC and the AWC within a diverse Chaplaincy will mean more chaplains of diverse backgrounds will be available to fill leadership positions. The second and third order effects of this will allow the Chief of Chaplains to assign qualified men and women to key positions that provide him with vital advice and counsel. Currently, the Corps has a diverse ethnic mix at the top of our branch: the Chief and Deputy Chief. This is a strong and confident signal to the rest of the Army and society in general that the Chaplaincy is serious about designing and then providing comprehensive religious support. Key positions in the Chaplaincy include the Executive Officer and Director positions at the Office of the Chief of Chaplains, and Commandant and directors of combat development and training at the Chaplain School. To date the Chaplaincy has been unable to identify qualified minority chaplains to serve in these key positions. As we now look to the Objective Force, the prospect is bright for including chaplains of all ethnic groups, denominations and genders to be an active part of newly designed UMT providing relevant religious support at every echelon.

ORGANIZATIONS

Most operations involving Army force projection will be joint or multinational efforts.²² UMTs must be tailored to support military operations that will include small, diverse units. The UMT of the Objective Force will continue to be fixed in the force structure of units. Regardless of the changing and ambiguous future, the Chaplain Corps' primary focus will remain provision of religious support to soldiers and authorized personnel. In addition to the obvious religious support to deployed soldiers, chaplains must also provide effective installation support to soldiers, families and other authorized personnel. UMTs must have ample personnel with the necessary specialized training to meet the challenges presented by the multiplicity of quality-of-life issues. Force structure on each installation must ensure that this base support is completely resourced. The reserve component can be an enormous help in this regard. We can expect that the transforming Army will continue to be more and more multi-compo.

The Chaplain Support Team mentioned earlier is a Legacy Force innovation. This concept must be refined and expanded to meet the multiple religious support requirements in the 21st century. This concept allows for the provision of religious support needs of modular units and contingency forces that are not authorized UMTs. They will be modular in design, with the inherent ability to be tailored to support any operational requirement.²³ These UMTs must be equipped with adequate religious supplies, as well as advanced automation and communication equipment. They must possess tactical transportation and weaponry to execute their mission and to sustain themselves anywhere on the battlefield. They must be trained, flexible, and capable of self-protection.

MATERIEL

Religious support equipment for the 21st century Army must be aligned with equipment standards in the total Army. Digitized religious support must be deployable and networked with personnel service support, medical staff, Civil Military Operations, logistics support and civilian agencies both horizontally and vertically. Digitized religious support will also require chaplain-specific software and multimedia interfaces with standard military systems. The key again is to be equipped with products that are commensurate in quality and output with the units of assignment. As technology advances, the UMT automation, communication and transportation requirements must keep pace. This is essential to the UMT's ability to maintain situational awareness and communication connectivity, which is indispensable to timely and relevant religious support.

SOLDIERS

The sole purpose of the Chaplaincy is to deliver seamless, continuous, religious support to the soldier throughout the battle space.

Capabilities associated with the tools of war will improve, and combat techniques will reflect these changes. But fundamental to the realization of any improvements in technology, techniques, operational concepts, or strategy will be the capacity of the Soldier to bear the hardships of combat and adapt to mission demands. Soldiers remain the centerpiece of our formations. Their collective proficiency and willingness to undergo the brutal test of wills that is combat remains the ultimate test of Army force readiness.²⁴

The human dimension of warfare will always remain preeminent. War is uncertain, mentally complex, physically demanding, and an intensely emotional experience. The future battlefield will demand that chaplains and chaplain assistants be even more committed to “hands-on” ministry. The UMT brings the human dimensions of compassion, caring, and presence to the leader and soldier on the battlefield, enabling leaders and soldiers to remain “human” in what can become an inhuman environment of ethical and moral ambiguity.²⁵ The chaplain must assess and advise the commander regarding the effects of operation tempo, increased lethality, and technology on the soldier.

CONCLUSION: WHY WE CAN'T WAIT

The Army Chaplaincy cannot wait until later to design and implement relevant religious support for a transforming Army, because the Army is not waiting.

Change in any organization is not easy. Leaders at all levels have a critical role in the Army's attainment of the Objective Force and must work to overcome the inertia that impedes progress. Leaders must embrace the Army Vision and become agents and disciples of change themselves. Leaders must establish an environment of innovation and encourage initiative that will harness the creative energy required in the development of the Objective Force concept. We are not changing for the sake of change; we are changing for the sake of future generations of soldiers who will fight on some unknown battlefield in defense of freedom. We have a moral obligation to get it right!²⁶

The battlefield of the future requires Chaplaincy personnel who possess and model the core values of the Army, who are committed to selfless service. They must be well-educated, skilled in quality-of-life issues, pastoral counseling, world religions, and the impact of indigenous religions on military operations. They also must be well-trained staff officers and noncommissioned officers who understand their role in military organizations. Chaplain Gunhus aptly describes their role:

Members of our ministry teams are a visible and integral part of the daily lives of our soldiers. They are with them on point-at morning physical training, sharing a meal, training and deploying around the world. Their presence makes it easier for these young men and women to express their concerns. When we keep the faith, our unit ministry teams make a difference. We also minister to the needs of the soldiers' families. Army families have a great need for guidance, compassion, and the spiritual influence we bring to their lives.²⁷

The Army Chaplaincy cannot sidestep this issue of transformation. It is not so much a matter of equipment or even doctrine. It is not so much a matter of training or military education. Organizational structure is important, but that is really not the point. Rather, it is the human dimension of which General Marshall spoke. The point is Specialist Jones who is sitting alone in his hooch in Bosnia at Christmas away from his wife and children for a second year. It's about Sergeant Smith, a single mother who is having a hard time being a professional soldier while raising two energetic kids. It's about Major Williams, the S3 in a rapid deployment brigade who works sixteen hours a day and on weekends. It's about LTC Rogers, who finally got the command he dreamed about but who now has a marriage that's falling apart. It's about the people in the BDUs. It's about the soldiers and officers under the berets. Real people with real needs.

This is the reality of our current Legacy Force. As the Interim Force is developed and resourced, these same issues will challenge the Army. And even after some thirty years, even with much technological advancement, it will still be a flesh-and-blood issue. Hearts will break, loved ones will die, fear will still haunt a young wife separated from her deployed husband and anxiety will rush upon a soldier about to enter a military engagement. At those points of human struggle, advanced weaponry and tactics will yield to religious support that is designed to address such needs. These soldiers and their families are having their lives affected by a transforming Army now. Our religious support must be pertinent now and in the years to come. That is why we can't wait.

In a sense, the Chaplaincy is renewing its marriage vows with the Army. We are pledging quality RS to the world's most precious people. To do so, we propose to use some things old (our basic mission and purpose), something new (technology), something borrowed (ideas from other branches and sister services), and something "blue" (joint religious support with our colleagues in the Air Force and Navy).

General Shinseki has set the bar high for us:

We depend on the entire Chaplaincy to help guide and direct the Army by focusing on areas where you are uniquely qualified to speak. I ask you, as spiritual leaders, to emphasize Army values as you demonstrate the "SACRED" values of the Army Chaplaincy. My challenge to the Army Chaplaincy is to tell

Army leaders what we need to hear—no matter how difficult. With wisdom and courage, keep us focused on the spiritual, moral, and ethical dimensions of our lives as we serve God, The Army, and our nation.²⁸

Long ago another general named Joshua saw a window of opportunity facing his people and he presented them with a choice to transform their lives when he said, “Choose ye this day whom ye will serve.” We have the chance now as they had then to make a decision and make a difference in an organization that is transforming. The world is not waiting. Neither can we. In the words of a great American on September 11th, “Let’s roll!”

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ENDNOTES

¹ Eric K. Shinseki, "The Army Transformation: A Historic Opportunity," Army 2000-2001 Green Book (October 2000): 30.

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³ Ibid

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⁵ Steve Paine, "Chaplaincy Transformation," Briefing, July 2001.

⁶ Eric K. Shinseki, "Soldiers on Point For the Nation...Persuasive In Peace, Invincible In War," Army Vision Brief, February 2000.

⁷ Gaylord T. Gunhus, The U.S. Army Chaplaincy Strategic Plan FY2000-FY 2005 (Washington, D.C.: Office of the Chief of Chaplains, October 2000), 23.

⁸ United States Code, Title 10.

⁹ Eric K. Shinseki, "Concepts of the Objective Force," United States Army White Paper, (2001), iv.

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¹¹ Paine, "Chaplaincy Transformation," Transformation Brief, July 2001.

¹² Department of the Army, Religious Support To Force XXI U.S. Army Chaplain Unit Ministry Teams, TRADOC Pamphlet 528-78 (Fort Monroe, Virginia, 2 September 1997), 2.

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¹⁴ Gunhus, 196.

¹⁵ Shinseki, 11.

¹⁶ Eric K. Shinseki, "Concepts Of The Objective Force," United States Army White Paper, 2001, 3.

¹⁷ Shinseki, 15.

¹⁸ U.S. Department of Defense, The Unit Ministry Team Handbook, Reference Book RB 16-100 (Fort Jackson, S.C.: January 1998), 1-3.

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²⁰ Ibid.

²¹ TRADOC Pamphlet 528-78, 5.

²² Ibid.

²³ Ibid.

²⁴ FM 1-0, The Army, 35.

²⁵ TRADOC Pamphlet 528-78, 6.

²⁶ Shinseki, 20.

²⁷ Gunhus, 197.

²⁸ Eric K. Shinseki, The U.S. Army Strategic Plan FY 2000 – FY 2005 (Washington, D.C.: September 2000), 2.

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