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OFFICE OF THE ASSISTANT SECRETARY OF DEFENSE

WASHINGTON, D.C. 20301-1400

25 APR 1996

Ref: 95-F-2071

PUBLIC AFFAIRS

Mr. James Mohr
Christian Action Network
P.O. Box 606
Forest, VA 24551

Dear Mr. Mohr:

This responds to your Freedom of Information Act (FOIA) request of September 22, 1995. Our interim response of October 13, 1995, refers.

The Directorate for Washington Headquarters Services, Office of the Under Secretary of Defense for Personnel and Readiness, and the Executive Secretariat for the Secretary of Defense have provided the enclosed documents as responsive to your request. There are no assessable fees for this response in this instance.

Sincerely,

A handwritten signature in black ink, appearing to read "A. H. Passarella".

A. H. Passarella
Director
Freedom of Information
and Security Review

Enclosures:
As stated

#799



FORCE MANAGEMENT
AND PERSONNEL

ASSISTANT SECRETARY OF DEFENSE

WASHINGTON, D.C. 20301-4000

FEB 22 1991

The Most Reverend John Cardinal O'Connor
Archbishop of New York
1011 First Avenue
New York, NY 10022

Dear Archbishop O'Connor:

Thank you for your letter of January 2 to the Secretary of Defense concerning the freedom of religious practices of our military personnel serving in Operation DESERT SHIELD and, now, DESERT STORM.

Our policy provides clear guidance regarding the conduct of religious services and activities within the Area of Responsibility (AOR). The policy is designed to ensure that our Service members have freedom to worship and adequate ecclesiastical support to meet their religious spiritual needs.

Our Service members may study, pray, play religious music, and attend religious services in their assigned area on a regular basis. There are no restrictions on having a Bible or religious articles of devotion, such as a cross or rosary, for personal use. Family members or friends may mail Bibles, devotional materials, or items of a religious nature to a specific individual.

Proper arrangements have been made to meet the varied spiritual needs of our military personnel. Presently, nearly 700 military chaplains are serving in the Persian Gulf Area of Responsibility.

Chaplains wear their chaplain's insignia while in unit areas where they visit and provide ministry to our Service members. Chaplains are providing essential counseling and can be seen throughout any given unit area during the day as well as the night. Attendance at recent Jewish and Christian holy day services was high. Muslim personnel are permitted to visit and worship at any mosque.

At the same time, we need to be sensitive to cultural differences in our dealings with Saudi Arabia and other countries where we have forces deployed. Religious literature intended for public distribution, or literature that is critical of Islam, may

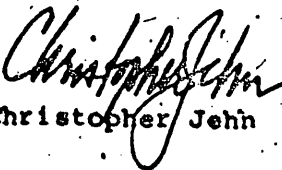
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not be sent to personnel in the Italian Peninsula. Indiscriminate bulk shipments of religious ~~materials~~ also are prohibited. When chaplains are outside of their unit ~~and~~ visiting towns and cities, they do not wear their chaplain's ~~uniforms~~. We are confident that these accommodations have not prevented us from providing our Service members both freedom of worship ~~and~~ full ecclesiastical support.

Your sincere concern for the spiritual welfare of our Service members is appreciated.

Sincerely,


Christopher Jehn



THE SECRETARY OF DEFENSE

WASHINGTON, THE DISTRICT OF COLUMBIA

20 MAY 1953

MEMORANDUM FOR THE SECRETARIES OF THE MILITARY DEPARTMENTS

SUBJECT: Religious Practices in the Armed Forces

Today I forwarded to the Congress the Department of Defense Study on Religious Practices in the Armed Forces and approved the applicable policy directive. I request that you revise your regulations in accordance with the enclosed directive, which will be issued in standard format at a subsequent date.

I also encourage you to ensure that these new policies are understood at all levels of the Department. The effective implementation of these policies will require education and training throughout the Services.

William H. Taft, Jr.
William H. Taft, Jr.
Deputy Secretary of Defense

Enclosure

10524

DEPARTMENT OF DEFENSE DIRECTIVES SYSTEM TRANSMITTAL

NUMBER

1300.17, Ch 1

DATE

October 17, 1988

DISTRIBUTION

1000 Series

ATTACHMENTS

None

INSTRUCTIONS FOR RECIPIENTS

The following pen changes to DoD Directive 1300.17, "Accommodation of Religious Practices Within the Military Services," February 3, 1988 are authorized:

PEN CHANGES

Page 3, line 7; subparagraph C.2.g.(6). Change ";" to "." and delete the remaining portion of the subparagraph after the word "functions"

EFFECTIVE DATE AND IMPLEMENTATION

This Change is effective immediately. The Secretaries of the Military Departments shall forward two copies of their revised implementing documents to the Assistant Secretary of Defense (Force Management and Personnel) within 45 days.



JAMES L. ELMER
Director

Correspondence and Directives

WHEN PRESCRIBED ACTION HAS BEEN TAKEN, THIS TRANSMITTAL SHOULD BE FILED WITH THE BASIC DOCUMENT



Department of Defense DIRECTIVE

February 3, 1988
NUMBER 1300.17

ASD(FM&P)

SUBJECT: Accommodation of Religious Practices Within the Military Services

- References:**
- (a) DoD Directive 1300.17, subject as above, June 18, 1985 (hereby canceled)
 - (b) Public Law 98-525, section 554(d), DoD Authorization Act, 1985, October 19, 1984
 - (c) Public Law 100-180, section 508, DoD Authorization Act, 1988-89, December 4, 1987
 - (d) Title 10, United States Code, chapter 47, Uniform Code of Military Justice

A. REISSUANCE AND PURPOSE

This Directive reissues reference (a) and, pursuant to references (b) and (c), prescribes policy, procedures, and responsibilities for the accommodation of religious practices in the Military Services.

B. APPLICABILITY AND SCOPE

1. This Directive applies to the Office of the Secretary of Defense (OSD), the Military Departments (including their National Guard and Reserve components), the Organization of the Joint Chiefs of Staff (OJCS), and DoD Field Activities.

2. The policies and procedures prescribed herein apply solely to the accommodation of religious practices in the Military Services and in no other context.

C. POLICY

1. A basic principle of our nation is free exercise of religion. The Department of Defense places a high value on the rights of members of the Armed Forces to observe the tenets of their respective religions. It is DoD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on military readiness, unit cohesion, standards, or discipline.

2. The following goals are to be used by the Military Departments in the development of guidance on the exercise of command discretion concerning the accommodation of religious practices. Nothing in these goals or in the implementing rules of the Military Departments (except when expressly provided therein) shall be interpreted as requiring a specific form of accommodation in individual circumstances.

a. Worship services, holy days, and Sabbath observance should be accommodated, except when precluded by military necessity.

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b. The Military Departments should include religious belief as one factor for consideration when granting separate rations, and permit commanders to authorize individuals to provide their own supplemental food rations in a field or "at sea" environment to accommodate their religious beliefs.

c. The Military Departments should consider religious beliefs as a factor for waiver of immunizations, subject to medical risks to the unit and military requirements, such as alert status and deployment potential.

d. The Military Departments should include relevant materials on religious traditions, practices, and policies in the curricula for command, judge advocate, chaplain, and similar courses and orientations.

e. The Military Departments should develop a statement advising of DoD policy on individual religious practices and military requirements to applicants for commissioning, enlistment, and reenlistment.

f. Religious items or articles not visible or otherwise apparent may be worn with the uniform, provided they shall not interfere with the performance of the member's military duties, as discussed in subparagraph C.2.g.(5), below, or interfere with the proper wearing of any authorized article of the uniform.

g. Under Public Law 100-180, section 508 (reference (c)), members of the Armed Forces may wear visible items of religious apparel while in uniform, except under circumstances in which an item is not neat and conservative or its wearing shall interfere with the performance of the member's military duties.

(1) Under this Directive, "religious apparel" is defined as articles of clothing worn as part of the doctrinal or traditional observance of the religious faith practiced by the member. Hair and grooming practices required or observed by religious groups are not included within the meaning of religious apparel. Jewelry bearing religious inscriptions or otherwise indicating religious affiliation or belief is subject to existing Service uniform regulations just as jewelry that is not of a religious nature.

(2) In the context of the wearing of a military uniform, "neat and conservative" items of religious apparel are those that:

(a) Are discreet, tidy, and not dissonant or showy in style, size, design, brightness, or color.

(b) Do not replace or interfere with the proper wearing of any authorized article of the uniform.

(c) Are not temporarily or permanently affixed or appended to any authorized article of the uniform.

(3) The standards in subparagraph C.2.g.(2), above, are intended to serve as a basis for determining a member's entitlement under Public Law 100-180, section 508 (reference (c)), to wear religious apparel with the uniform. For example, unless prohibited by subparagraph C.2.g.(6), below, a Jewish yarmulke may be worn with the uniform whenever a military cap, hat, or other headgear is not prescribed. A yarmulke may also be worn underneath

military headgear as long as it does not interfere with the proper wearing, functioning, or appearance of the prescribed headgear.

(4) Exceptions to the standards in subparagraph C.2.g.(2), above, and other special accommodations for members of particular religious groups may be granted by the Military Departments under section D., below.

(5) Whether an item of religious apparel interferes with the performance of the member's military duties depends on the characteristics of the item, the circumstances of its intended wear, and the particular nature of the member's duties. Factors in determining if an item of religious apparel interferes with military duties include, but are not limited to, whether the item may:

(a) Impair the safe and effective operation of weapons, military equipment, or machinery.

(b) Pose a health or safety hazard to the wearer or others.

(c) Interfere with the wearing or proper functioning of special or protective clothing or equipment (e.g., helmets, flack jackets, flight suits, camouflaged uniforms, gas masks, wet suits, and crash and rescue equipment).

(d) Otherwise impair the accomplishment of the military mission.

(6) A complete prohibition on the wearing of any visible items of religious apparel may be appropriate under unique circumstances in which the member's duties, the military mission, or the maintenance of discipline require absolute uniformity. For example, members may be prohibited from wearing visible religious apparel while wearing historical or ceremonial uniforms; participating in review formations, parades, honor or color guards, and similar ceremonial details and functions; ~~and undergoing basic and initial military skills or speciality training (other than during designated off-duty hours) when absolute uniformity is necessary to instill military discipline and indoctrinate new members in the requirements of military service.~~

(7) The authority to approve the wearing of an item of religious apparel with the uniform, under the guidelines of this paragraph, shall be exercised at the command level specified by each Military Department. Denials of requests to wear religious apparel shall be subject to review at the Service Headquarters level. Final review shall occur within 30 days following the date of initial denial for cases arising in the United States, and within 60 days for all other cases. Exceptions to these deadlines shall be limited to exigent circumstances, such as extended deployment. Service members shall be obliged to comply with orders prohibiting the wearing of questionable items of religious apparel pending review of such orders under regulations issued by the Secretaries of the Military Departments.

h. Notwithstanding paragraphs C.2.f. and g., above, chaplains may wear any required religious apparel or accouterments with the uniform while conducting worship services and during the performance of rites and rituals distinct to their faith groups.

D. PROCEDURES

1. Under rules prescribed by the Secretary of the Military Department concerned, military commanders should consider the following factors along with any other factors deemed appropriate in determining whether to grant a request for accommodation of religious practices addressed in section C., above:

- a. The importance of military requirements in terms of individual and unit readiness, health and safety, discipline, morale, and cohesion.
- b. The religious importance of the accommodation to the requester.
- c. The cumulative impact of repeated accommodations of a similar nature.
- d. Alternative means available to meet the requested accommodation.
- e. Previous treatment of the same or similar requests, including treatment of similar requests made for other than religious reasons.

2. The factors in subsection D.1, above, are intended to promote standard procedure for resolving difficult questions involving accommodation of religious practices. In view of the different mission requirements of each command, individual consideration of specific requests for accommodation is necessary. With the exception of requests involving the wearing of visible items of religious apparel with the uniform, denials of which must be reviewed at the Service Headquarters level, the appropriate level of command for resolution of these issues shall be determined by each of the Military Departments, based on its particular requirements and circumstances.

3. When requests for accommodation are not in the best interest of the unit and continued tension between the unit's requirements and the individual's religious beliefs is apparent, administrative actions should be considered. These actions may include, but are not limited to, assignment, reassignment, reclassification, or separation. Nothing in this Directive precludes action under the Uniform Code of Military Justice (reference (d)) in appropriate circumstances.

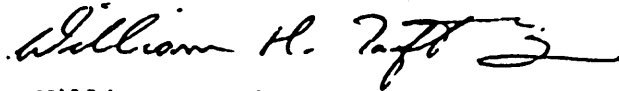
E. RESPONSIBILITIES

1. The Assistant Secretary of Defense (Force Management and Personnel) shall be responsible for the administration of this Directive and may modify or supplement this Directive, as appropriate.

2. The Secretaries of the Military Departments shall be responsible for issuance of appropriate implementing documents and administration of the rules thereunder within their respective Departments.

F. EFFECTIVE DATE AND IMPLEMENTATION

This Directive is effective immediately. The Secretaries of the Military Departments shall forward two copies of implementing documents to the Assistant Secretary of Defense (Force Management and Personnel) within 45 days of the issuance of this Directive or any subsequent change.



William H. Taft, IV
Deputy Secretary of Defense

STUDY OF REPRESENTATION OF
RELIGIOUS FAITHS
IN THE ARMED FORCES

Section 513, DoD Defense Authorization Act, 1987

STUDY OF THE FAITH COMPOSITION OF CHAPLAINS OF THE ARMED FORCES

JANUARY 1967

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SECTION I

STUDY FINDINGS


EXECUTIVE SUMMARY

This report is the result of a Department of Defense study of the faith composition of the chaplains of the Armed Forces. The study was directed by Congress in Sec. 513, "Study of Representation of Religious Faiths in the Armed Forces," of the National Defense Authorization Act for FY 1987 (Section A-1).

In response, the Department of Defense has reviewed the faith representation of the chaplains of the Armed Forces as well as the recruitment, assignment, career management, separation and retention policies of the Chaplain Corps/Services. It has carefully reexamined the duties of chaplains and the many tasks that comprise a chaplain's ministry and has elicited the comments of faith groups who provide chaplains to the military.

HOW THE FAITH COMPOSITION OF THE CHAPLAINCY IS ESTABLISHED

The purpose of the military chaplaincy is to provide for the free exercise of religion for all members of the military. Essential to free exercise is the ability of each service member to have access to clergy qualified and able to administer the sacraments acceptable to his or her faith, and satisfy other faith specific religious needs. The ability of a particular chaplain to meet these needs for a service member depends upon the faith group requirements of both. In meeting the free exercise needs of all



members of the Armed Forces, the Services are constrained by a number of factors. First of all, the religious pluralism of American society is reflected in the Armed Services. Second, military personnel are dispersed throughout the world in thousands of units and installations of varying size and degrees of isolation, thereby posing a special challenge to guaranteeing free exercise of religion. Third, the size of the chaplaincies is limited. Fourth, the shortages faced by a few major denominations in meeting their own needs in society at large make it difficult for them to provide clergy for the Armed Forces.

Given this diversity and dispersion, it is impossible in any given military unit or community to provide a chaplain for each faith group represented by its members. The faith requirements of individual chaplain positions are determined by evaluating several factors, such as the number of chaplains assigned to a unit/installation, the faith requirements of its members, the geographic location of the units, and the mission and operational schedule of the units. The aggregate of these individual assignment decisions in turn determines the faith demographics of the Chaplain Corps/Service:

RESULTS OF THE STUDY

The faith group composition of the Armed Forces is determined by disclosure of each member's religious preference. This

disclosure is made voluntarily upon initial entry into the service, and may be changed thereafter only upon the member's request. Subject to the limitations inherent in such data, the demographic distribution of faith groups represented in the military population and the faith distribution of the military chaplaincies in the major categories of Orthodox, Protestant, Roman Catholic, and Jewish, are reported in Section I-1-5.

The study clearly demonstrated that the free exercise rights of the military community could not be adequately protected by a chaplain force whose composition is determined by proportional representation (Section I-6-10). Two factors compel this conclusion: the geographic dispersion of the Armed Forces and faith specific liturgical and religious requirements. This conclusion applies to faith groups both large and small as a proportion of the military population. For example, at the current level of authorization for active duty chaplain positions, proportional representation based upon the Roman Catholic military population, currently 26 percent of the military population, would not provide a sufficient number of Roman Catholic priests to meet current requirements. The same is true for Jewish rabbis, as Jews comprise only .37 percent of the Armed Forces.

The study further determined that proportional representation would involve considerably more than maintaining specified

percentages of the major categories of Protestant, Orthodox, Catholic, and Jew. The 3,486 military chaplains serving on active duty are composed of clergy from 105 different faith groups. 78.01 percent fall in the generic Protestant category; 19.84 percent are Roman Catholic; 1.38 percent are Jewish, and 0.77 percent are Orthodox. The term Protestant represents a diversity of religious expressions and includes those faith groups with high liturgical forms of worship as well as those churches with free styles of religious expression. An attempt to maintain a fully proportional faith representation within the military chaplaincy would, by necessity, involve maintaining a proportional relationship among more than 105 faith groups represented in the military chaplaincy. Such faith composition would have to be attempted in a changing environment where an accurate religious census is difficult to obtain. These constant adjustments within the chaplaincies would seriously impact upon the stability of the Chaplain Corps/Services.

In analyzing the time devoted by chaplains in various tasks (Section I-11-14), the study showed that a high percentage of a military chaplain's time (63 percent) is spent in providing religious services, education and pastoral counseling to service personnel. This high percentage is expected in view of the chaplain's primary role as clergy and as the facilitator for free exercise. The administrative tasks of a chaplain's time are associated with the management and execution of ministry within a

military context (tasks which only a military chaplain has the training and experience to perform). 10 percent of the chaplain's time is spent in professional development.

Military chaplains, like all other commissioned officers, are managed under legislative provisions intended to ensure promotion of only the best qualified officers by providing more fully qualified officers at each grade than can be selected for promotion. This policy necessarily results in failure of selection of officers fully qualified to serve in the higher grade. However, between FY80 and FY85, 162 fully qualified chaplains were authorized to remain on active duty after twice failing selection for promotion, while only 61 were involuntarily released. Retention of these 61 chaplains involuntarily released for failure of selection for promotion would not significantly affect the current faith distribution within the Chaplain Corps/Services.

The study demonstrated that the Chaplain Corps/Services have utilized legislative authority to selectively continue on active duty fully qualified chaplains who have failed selection for promotion, as well as other management tools, in order to maintain the highest quality in the chaplaincy and provide sufficient chaplain strength to assure free exercise. For example, a national shortage of Roman Catholic priests has reduced their availability to serve in the Armed Forces. Section

BENEFITS AND DETRIMENTS OF DEMOGRAPHICS

2. An analysis of the benefits and detriments to the Armed Forces of using the demographic distribution of faiths among members of the Armed Forces as a guide to the faith distribution within the Corps of Chaplains.

The Chaplain Corps/Services currently are comprised of 3,468 clergy who are representatives of 105 different faith groups. Through the years, the Services have determined the characteristics of the chaplaincy that best meet the requirement to provide for free exercise. While the overriding consideration is one of quality, the Services do seek to maintain within the Chaplain Corps/Services, chaplains of diversified religious backgrounds. This diversity, however, is based upon the requirement to provide for the free exercise of religion and is designed primarily to meet the religious needs of service members and their families. Through the years, the Services have learned that in providing for the free exercise of religion, they must consider units or installations, rather than individuals or broad statistical representation, as the primary criterion in being able to serve the cumulative total of individual requirements most effectively. Proportional representation (attempting to have the faith distribution within the Chaplain Corps/Services reflect the religious demographics of faith among members of the Armed Forces) cannot provide "a faith mixture" within the chaplaincy to meet effectively the religious needs of military members, because military members do not have the mobility to go

where the specific chaplain might be who represents his/her faith group. The sailor aboard the ship at sea or the soldier deployed in a mobile training or combat environment are representative of the concept. If they are to be served at all, it must be by a chaplain who only coincidentally might be of their specific faith group. With Service members spread around the world at literally thousands of locations, the nearest chaplain of a specific small faith group represented by (for example) four chaplains of the total of 3,488, might well be half a continent away. While at first consideration it might appear that religious freedom would be well served by a chaplain force that replicates the religious complexion of the total military population, closer examination shows that it would not serve its intended purpose.

This conclusion is not unique to the Military Services. Similarities exist on college campuses, prisons, hospitals, and other institutions. Even if the military chaplaincy attempted to provide a chaplain for each faith group represented in the military (a process that would be almost impossible due to uncertain and dynamic national demographics and career management of chaplains), only a few members would have access to a chaplain of their particular faith because of the highly mobile, organizationally-dependent nature of the military and its global commitment.

A military chaplaincy based upon proportional representation alone would not provide an adequate number of clergy from specific faith groups to meet the faith specific needs of military members either in the larger or smaller groups. For example, 26 percent of the military population indicates a religious preference of Roman Catholic. Accordingly, in a military unit with two chaplains assigned, whose population probably is about 26 percent Roman Catholic, the religious needs of the unit would best be served by the assignment of one Roman Catholic chaplain and one Protestant chaplain. The faith requirements of ministering to Roman Catholic personnel require the ministrations of a priest, and therefore justify the assignment of one Roman Catholic chaplain, even though the unit membership is only 26 percent Roman Catholic. Therefore, 50 percent of the chaplains assigned to this particular unit would be Roman Catholic. In this example, proportional representation would not provide an adequate number of Roman Catholic chaplains to meet current requirements.

Similarly, based solely on the faith demographics of the military population, it would appear that the military has an abundance of Jewish chaplains. Those identifying themselves as Jews represent only 0.37 percent of the total force, while Jewish chaplains serving in the military chaplaincy represent 1.38 percent. Once again, the military requirements for meeting the

religious needs of Jewish personnel indicate that there is not an abundance of Jewish chaplains, but rather that more are needed. The demographic distribution formula does not meet the religious needs of the complex military community.

Further, the use of demographics as the criteria for determining faith distribution among chaplains would involve maintaining a proportional relationship not just among Orthodox, Protestant, Catholic, and Jew, but would require a faith distribution of chaplains among the 150 faith groups currently represented by members of the Armed Forces. Proportional representation implies that, for each faith group represented in the Armed Forces, at least one chaplain would be represented in the military chaplaincies. Since the total number of chaplains for each of the Services remains constant, new representation would be accomplished by decrementing other faith groups or by reducing the numbers from those faith groups having multiple representation. Fluctuations in the military population as people come and go would require a periodic reworking of the faith distribution among the military chaplaincies. This would seriously impact upon the management of the Chaplain Corps/Services and would affect career progression and impact upon service stability.

Finally, using only proportional representation would adversely impact upon the quality of the chaplain force. The study was unable to discover any significant benefit to using the

demographic distribution of faiths among members of the Armed Forces as a guide to the faith distribution within the Chaplain Corps/Services. Faith representation rather than the quality of the individual could easily become paramount in the management priorities of the chaplaincy, a condition inimical to the maintenance of a professional chaplain force.

The military chaplaincy, although sensitive to the demographic distribution of faiths among members of the Armed Forces, cannot establish faith representation as the sole criterion in determining the faith distribution of chaplains. Rather, the military chaplaincy must also consider the military requirements and the mandate of providing for the free exercise of religion in designing, developing, and sustaining the Chaplain Corps/Services.

TIME-MANAGEMENT: FAITH SPECIFIC/NON-FAITH SPECIFIC

3. An analysis of the time devoted by chaplains to such responsibilities as administrative tasks, conduct of religious services, and counseling, with particular emphasis on the time devoted to faith specific tasks and to non-faith specific tasks.

Chaplains perform hundreds of tasks in the pursuit of ministry to soldiers, sailors, airmen, and marines. While some are similar to those performed by civilian clergy, the vast majority are unique to the military environment.

There is no data presently available to indicate the percentage of time each chaplain spends on tasks specific to his or her particular faith group. Given the particular sacramental, liturgical and other religious requirements of certain faith groups and the chaplain personnel shortages already noted, it is to be expected that this percentage will vary somewhat among faith groups. However, given the overriding requirement to assure free exercise in a pluralistic environment in the context of limited resources, such a narrow focus would not be as helpful in understanding the provision of chaplain services as would a broader focus on the provision of services which directly foster free exercise.

A representative listing of tasks performed by military chaplains is found at II-8. These tasks were identified by the Navy

Occupational Development Analysis Center in a study conducted in 1981. 327 tasks were identified, and were categorized into 19 functional areas, which in turn can be broadly clustered into one of five categories: worship, pastoral counseling, education, administration, and professional development. II-7 contains an analysis, by Service, of these five areas of chaplain activities and indicates the percentages of time devoted to each. The data presented in II-7 are based upon two informal surveys conducted by the Army in 1986 and a formal survey done in 1984, an informal and formal survey performed by the Navy in 1981 and 1986, and an informal Air Force survey in 1986. While the identification of specific activities is in some cases subjective, the data, which were collected individually from the Services, closely correlate. Each Service indicated that a substantial majority of a chaplain's time is spent in tasks that are clearly religious in nature, such as conducting religious services, education, and pastoral counseling. The high percentage of time spent in these areas is to be expected, for they are primary to the chaplain's role as a cleric in the military. From the perspective of this study, pastoral counseling is considered a religious activity. Pastoral counseling centers on the spiritual dimension, whether it involves crisis intervention, dealing with situational maladjustments, the management of stress, or caring for the bereaved and the victims of trauma.

Likewise, a majority of educational programs led by chaplains are religious in nature. They include such things as catechismal instruction, bar/bat mitzvah preparation, religious education, and lay leader/reader training. Because of their roles as religious leaders, chaplains are sought after and become deeply involved in such programs as control of substance abuse, marriage enrichment, ethics and moral development, interpersonal relations, and leadership.

Administrative tasks, while secular in nature, are primarily associated with the management of ministerial activities within the military system. These tasks include such things as correspondence, budgeting, reports, coordination of religious activities, performance evaluations, and the administrative details associated with chapel/logistical management. Also included in the administrative tasks in Section II-7 are such things as denominational reports and correspondence, recording of confirmations, marriages, and other ancillary tasks required by a chaplain's denomination.

The area of "professional development" centers on the chaplain's dual role as a clergyperson and military staff officer. Although the time devoted to this area comprises only a small portion of a chaplain's time, it is important because it prepares the chaplain to more effectively function in the unique military environment.

In conclusion, the highest percentage of a chaplain's time is devoted to specific religious activities, and even those activities not clearly identified as religious in nature are related to the execution of pastoral ministry.

PERSONNEL POLICIES: EFFECT UPON FAITH GROUP DISTRIBUTION

4. An analysis of the personnel policies for managing the Corps of Chaplains (including the separation of chaplains for failure to achieve promotion) and the effect of these policies upon the faith composition of the Corps of Chaplains, to include a statistical analysis of the effect on the current faith distribution within the Armed Forces today if all those chaplains involuntarily released from duty during fiscal years 1980 through 1985 had been retained on active duty - until fiscal year 1986.

The Chaplain Corps/Services of the Armed Forces are managed in accordance with Title 10, United States Code which contains the provisions of the Defense Officer Personnel Management Act (DOPMA) of 1981. Under provisions of the legislation; a uniform officer personnel management system for both regular and reserve commissioned officers of the active duty force was established for the Department of Defense. The legislation was designed to ensure that a highly qualified, youthful, vigorous, fully combat ready officer corps could be maintained. One of the primary functions of the current personnel management policies is to provide at each grade more officers who are qualified to serve in the next higher grade than are required. It has served the Chaplain Corps/Services well by enabling them to have the selectivity to pick the best qualified from a community of fully qualified officers. It is recognized that this policy results in the failure of selection of officers who are fully qualified to serve in the next-higher grade.

DOPMA, however, also provides for the selective continuation or retention of qualified regular and reserve officers who possess special skills required by the Services. This provision provides the Services maximum flexibility in the management of these officers and has been used by the Chaplain Corps/Services to continue or retain on active duty chaplains of those faith groups that are needed to meet current Service requirements.

A particular need exists to retain Roman Catholic chaplains. II-14 and II-15 clearly demonstrate the Services' action in attempting to meet that need. Between FY80 and FY85, a total of 136 chaplains were involuntarily released from active duty. Of these, 75 were for administrative/medical reasons.

Administrative and medical discharges are primarily determined by the personnel policies of the military services or granted in response to an individual request, and therefore are not the result of any particular Chaplain Corps/Services management policy. During the same period, 61 chaplains who twice failed to be selected to the next higher grade were involuntarily released. Of these, only four, or less than 6.6 percent, were Roman Catholic. Had these four Roman Catholic chaplains been retained on active duty, the total of Roman Catholic chaplains now serving on active duty would be 696, as opposed to the present number of 692, a difference of 0.57 percent. Had the performance of these four chaplains, as reflected in their performance evaluations, shown them fully qualified, they

probably would have been continued. In order to maintain a Chaplain Corps/Service that will provide quality ministries to Service personnel, the chaplaincies insist, in keeping with the provisions of DOPMA, that only chaplains who are fully qualified be continued. The loss of these four chaplains to the Services has had little, if any, significant impact upon the demographics of the Chaplain Corps, but had non-qualified chaplains been continued simply to ameliorate the non-availability of Roman Catholic chaplains, the negative impact on ministry could have been significant. The 61 chaplains involuntarily released from active duty for failure of selection for promotion constitute only 1.7 percent of the 3,488 chaplains on active duty. Had they all been retained, the faith group distribution of the Chaplain Corps/Services would not have been appreciably altered.

Furthermore, during the same period, a total of 162 qualified chaplains were authorized to remain on active duty or were retained who would have been required to leave the Service unless special action had been taken. Of those chaplains continued/retained, 45 were Roman Catholic, which means that 92 percent of all the Roman Catholic chaplains who twice failed selection were retained on active duty. The Chaplain Corps/Services commitment of establishing policies of retaining on active duty those clergy needed to meet current requirements is also illustrated by the number of chaplains who have requested and been granted

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indefinite extensions upon the completion of three years obligated active duty service. During the period FY80-85, 1200 chaplains requested indefinite reserve status. Of that number, 1131, or 94.25 percent were approved. Roman Catholic chaplains accounted for 159 requests, of which 158 were approved (See II-14).

Finally, in view of the non-availability of Roman Catholic priests, the Services have been accessing older priests to active duty. II-11-13 illustrate that from FY80 to FY86 the average age of newly accessed priests has been consistently higher than other chaplains accessed during the same period.

Clearly, the personnel policies of the Chaplain Corps/Services, rather than aggravating or contributing to the shortage of Roman Catholic chaplains on active duty, have been directed toward increasing their number to meet current requirements.

The example above centered around Roman Catholic chaplains because that issue illustrates the personnel policies and some of the problems of managing the Chaplain Corps/Services. The same principles and policies pertain to chaplains of other faith groups. An important distinction, however, is that there is a nationwide shortage of Roman Catholic priests and available rabbis desiring to serve in pulpits, but there is an ample supply of pastors from the majority of the Protestant faith groups who

wish to serve as chaplains. The military chaplaincy requires persons who are physically fit and professionally qualified to meet the strenuous demands of the chaplains' profession. Quality is paramount. To accept and retain any but the best qualified to serve as chaplains would be a disservice to our military people.

BENEFITS AND DETRIMENTS OF RETENTION, CONTINUATION,
AND UTILIZATION OF RESERVISTS

5... An analysis of the benefits and detriments of using grade retentions, continuation boards, and standby tours of duty for reserve chaplains for the purpose of altering the faith composition of the Corps of Chaplains.

The Defense Officer Personnel Management Act (DOPMA), effective 15 September 1981, granted the Military Departments authority to continue in-grade all fully qualified regular officers in the grade of O-3 (up to 20 years service) and O-4 (up to 24 years service) twice failed of selection for promotion to the next higher grade. The option of continuation has proven to be a helpful personnel management tool and has been appropriately employed by the chaplaincies. (It must be remembered that continuation as an option applies only to those officers viewed as fully qualified for continued service in their current grade.) Failure of selection for promotion does not necessarily imply that an officer's performance is substandard. However, in order to provide for selectivity, the military must be able to provide more officers qualified to serve in the next higher grade than it can select. The number of senior officers serving in a given grade is limited by statute and tied to the total officer strength of each of the military departments. Therefore, given the option of continuation under DOPMA, the notion of "up or out" insofar as the officer promotion system is concerned, has been modified somewhat in today's military. II-15 and II-16 indicate

that the number of chaplains who are not continued in grade, but rather are separated for twice failing selection for promotion is minuscule when compared to the total force. 65 chaplains over the last seven years out of an average strength of 3,354 chaplains, or 0.19 percent of the total chaplain force, were involuntarily separated for twice failing selection for promotion. (Only four of those were Roman Catholic chaplains.) Further, chaplains involuntarily separated were viewed by their services as not fully qualified for continuation in their current grade. The reality is that not all clergy are suited for the military chaplaincy. It is imperative and in the best interest of those who are the recipients of ministry that the Services exercise quality control over their forces. In the military, quality control exists primarily through the promotion system. To permit chaplains who have twice failed selection for promotion to remain in the Service only because of their religious affiliation would negatively affect the quality of religious services provided to military personnel. Any such continuations would have a detrimental effect on the morale of the chaplain force and the chaplain's professional standing in the military community.

In addition, as discussed previously, the Services have been extremely proactive in encouraging Roman Catholic chaplains to remain on active duty beyond their three-year initial obligation. From FY80 - FY 85, nearly 100 percent of all Roman Catholic

chaplains who applied to stay on active duty beyond their initial commitment were retained. This compares to 94.25 percent for chaplains of other faiths (See II-14).

The current DOPHA policies regarding continuation have been used by the Services to retain Roman Catholic chaplains who otherwise would have been separated from the Services.

In commenting on standby tours by reservists, it should be pointed out that active duty for reservists is generally for training. However, since most reserve training is not conducted in the classroom but is "hands on," "on-the-job training," it provides a twofold benefit. It enhances the professional skills of the chaplain reserve officer, while at the same time allowing the chaplain to provide ministry to service members. The practice of utilizing reservists to alleviate denominational shortages has practical limitations. In 1986, reserve Roman Catholic chaplains participated in 3,537 mandays of active duty. It must be stated that the use in this manner of reserve chaplains is on a voluntary basis; by law, reservists, including chaplains of the reserves, cannot be called to active duty other than for mandatory annual training on an involuntary basis in the absence of a war or national emergency or to augment the active forces for a critical operational mission. Therefore, the utilization of brief reserve tours of duty by reserve chaplains has been helpful, but it is also limited. Most reservists are

full-time civilian clergy with extensive civilian responsibilities, and are available only for brief active duty tours. An involuntary call to active duty for reserve component Roman Catholic and Jewish chaplains would further aggravate shortages in the civilian sector and seriously impact upon the Services' future ability to recruit priests and rabbis for the military chaplaincy. (See A-10 and A-13, letters from the Military Archdiocese and the Jewish Chaplain Council/JWB). Religious leaders already experiencing serious shortages of clergy may be somewhat reluctant to release their clergy to serve in the military. The present reluctance would be compounded should reserve chaplains be involuntarily called to extended active duty.

RECRUITMENT OF CHAPLAINS

6. An explanation of the manner by which chaplains are recruited and the role of organized faith groups in assisting or retarding the recruitment or retention of chaplains.

The recruitment of highly qualified clergy is an important priority of the military chaplaincy, with the recruitment of Roman Catholic priests of particular emphasis and concern. It is imperative that a quality clergy force capable of functioning in a complex and pluralistic religious milieu and committed to the principle of free exercise of religion as enhanced by a commitment to interfaith cooperation be recruited, retained, and advanced to leadership positions.

Under the provisions of Department of Defense Directive 1304.19, dated June 1, 1984, entitled "Nomination of Chaplains for the Military Services," (Section A-3) clergy desiring to serve in the military must possess a baccalaureate degree of not less than 120 semester hours, possess a Master of Divinity degree, or equivalent degree, or 90 semester hours of graduate education. Ecclesiastical endorsement, under the provision of the above directive, is a certification of professional qualifications and attests that the individual is a fully qualified member of the clergy of a particular faith group. Under DoD Directive 1304.19, faith groups may become ecclesiastical endorsing agencies by applying for DoD recognition. The criteria for recognition are:

1. Be organized exclusively or substantially to provide religious services to a lay constituency.
2. Be able to exercise ecclesiastical authority to grant or withdraw ecclesiastical endorsements.
3. Be able to provide continuing validation of ecclesiastical endorsements.
4. Be able to endorse clergy who are qualified to provide for the free exercise of religion by all members of the Military Services, their dependents, and other authorized persons.
5. Abide by the applicable regulations and policies of the Department of Defense.

The endorsement process was established so that the Government would not be placed in the position of passing upon ecclesiastical qualifications of clergy; it is the endorsing agency and not the Government that certifies an individual as clergy. Applicants for the chaplaincy must also meet independent secular requirements developed by the services and applicable to all seeking appointment as a commissioned officer. In order to maintain a quality chaplain force, each faith group is requested to endorse its best clergy for the chaplaincy. Faith groups have been most cooperative in recognizing the military's need for qualified clergy, and to the best of their ability, endorse quality clergy.

At present, the mechanism by which the Services select from among endorsed candidates varies. The Army and Navy utilize a periodic selection board process intended to select the best qualified from among all endorsed applicants. Although based primarily on secular criteria, faith group representation is considered to the extent necessary to assure free exercise.

The Air Force takes a slightly different approach. In the Army and Navy, chaplain positions are necessarily based largely upon individual assignments to serve units and ships (or groups of ships), where chaplain services are available from a single provider. The Air Force, by contrast, is organized in a more static manner on the base concept. This enables chaplain services to be provided more frequently on a team rather than individual basis. In such an environment, the Air Force believes that free exercise is best provided by seeking to provide a range of religious traditions within the chaplaincy team. Utilizing available data on civilian and Air Force religious demographics, as well as the objective of promoting pluralism within the chaplaincy, the Air Force develops each fiscal year a list of requirements for chaplain accession by faith group, and requests that each designated faith group furnish the requisite number of its best qualified candidates.

Both approaches result in broad faith group diversity with the Chaplain Corps/Services. The 1,526 active duty Army chaplains

include clergy from 101 different faith groups, and 80 are found among the 1,134 Navy chaplains. Although the Air Force has only 850 active duty chaplains, they are drawn presently from 79 faith groups.

The "quota system" referred to in a number of the letters received from endorsing agencies is a misnomer. For a number of years, the Army and Air Force -- with an eye to mobilization requirements -- based chaplain accessions on a consideration of the civilian population represented by particular faith groups. For the past several years the Army has joined the Navy in utilizing the "best qualified" selection process described above. In 1981, the Air Force abandoned strict consideration of civilian faith group distribution in favor of its current emphasis on meeting sacramental and liturgical needs and promoting a range of religious traditions within its team oriented chaplaincy.

Over the past five years, the military chaplaincies have undertaken a wide variety of proactive and creative initiatives for attracting clergy needed to meet current requirements. Recruiters are strategically located around the country and are actively involved in visiting theological seminaries, attending professional and denominational conferences and visiting with the bishops of all Catholic dioceses as well as the superiors of religious orders. In FY86 alone, Army, Navy, and Air Force

recruiters made 388 seminary visitations, of which 110 were to Catholic seminaries and four to Rabbinical schools. Direct mail campaigns to Roman Catholic bishops, superiors, priests, and seminarians are being conducted with follow-up visits, mail, and telephone contacts. Reserve chaplains have been encouraged, and provided various incentives, to perform recruiting activities in their home communities, churches, synagogues, seminaries, and while attending denominational conferences. Professionally designed recruiting brochures have been distributed.

The chaplaincies of the Army, Navy, and Air Force also operate and are fully committed to a chaplain candidate/theological student program. This program directly commissions theological students in the grade of Second Lieutenant/Ensign, and encourages them to serve on active duty in a variety of assignments, both in the United States and overseas. There are currently 401 Protestant, 98 Catholic, and 14 Jewish chaplain candidates/theological students enrolled in the program. These concerted efforts to attract theological students early in their career should provide significant future benefits in the form of an increase in the number of young clergy volunteering for military service. The military chaplaincies are working hard to remedy chaplain shortages in an environment of limited availability, with their best efforts directed toward the recruitment of Roman Catholic priests.

In conclusion, recruiting succeeds except where overall shortages are acute in the American society. The special shortage of Roman Catholic chaplains will not be ameliorated until the supply of priests is increased. Meanwhile, service members are being well represented by chaplains of all faiths who are dedicated to providing those non-faith specific services that are common to all and to providing faith specific services to military members who are fortunate enough to have access to a chaplain of their own faith. The system utilizes about 3,500 well chosen and closely managed military chaplains to provide worldwide support for over two million service men and women in units ranging from a few hundred to many thousands. In the larger organizations and areas, military members often can gain access to a chaplain of a specific faith. In most areas, however, the realities of a limited number of chaplains and a large number of faiths among members make it necessary for chaplains to serve members of many faiths.

SECTION II

DATA/TABLES IN SUPPORT OF FINDINGS

PERSONNEL INVESTMENT BY FAITH GROUP

FAITH GROUP	BOYS	ADULT	WOMEN	AIR FORCE	TOTAL
AMERICAN CHRISTIAN BENEVOLENT CONFERENCE	61	0.012	26	0.012	243
AMERICAN LUTHERAN CHURCH IN MISSOURI	67	0.012	0	0.012	67
AMERICAN METHODIST EPISCOPAL CHURCH	250	0.021	100	0.021	1651
AMERICAN METHODIST EPISCOPAL WOMEN'S CHURCH	67	0.012	37	0.012	642
AMERICAN BAPTIST ASSOCIATION	152	0.022	50	0.012	1199
AMERICAN BAPTIST CHURCHES IN THE USA	2030	0.002	0102	1.073	10702
AMERICAN CHURCH - CHRISTIAN CHURCHES	99	0.012	1	0.002	907
AMERICAN LUTHERAN CHURCH	119	0.022	83	0.012	1412
AMERICAN METHODIST CHURCH	200	0.021	67	0.032	609
AMERICAN PRESBYTERIAN CHURCH	10	0.002	2	0.002	17
ASSOCIATES OF GOD, GENERAL CONFERENCE OF	2070	0.272	2327	0.431	6070
ASSOCIATE REFORMED PRESBYTERIAN CHURCH	3	0.002	6	0.002	110
ATHEIST	220	0.032	179	0.032	1337
BAPTIST BIBLE FELLOWSHIP INTERNATIONAL	210	0.032	193	0.042	2076
BAPTIST CHURCHES, ...	0.002	0.002	0.002	0.002	0.012
BAPTIST BIBLE FELLOWSHIP INTERNATIONAL	300	0.042	273	0.052	3327
BAPTIST BENEVOLENT CONFERENCE	133	0.022	129	0.022	1143
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	37	0.002	14	0.002	262
BIBLE PRESBYTERIAN CHURCH	30	0.012	20	0.012	431
BIBLE PRESBYTERIAN CHURCH	393	0.042	543	0.112	1020
BRETHREN CHURCH, THE (KANSAS, MISSOURI)	10	0.002	0	0.002	23
BRETHREN IN CHRIST	1042	0.142	254	0.072	2493
BRETHREN IN CHRIST	3	0.002	11	0.002	27
CENTRAL BIBLE CHURCH	0	0.002	0	0.002	0
CHRISTIAN FIVE HOSPITAL CHURCHES	54	0.012	49	0.012	373
CHRISTIAN AND MISSIONARY ALLIANCE, THE	1923	0.252	877	0.172	6478
CHRISTIAN CHURCH DISCIPLES OF CHRIST	432	0.042	200	0.042	1771
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	27	0.002	120	0.022	103
CHRISTIAN CHURCH	270	0.042	200	0.042	1040
CHRISTIAN METHODIST EPISCOPAL CHURCH	70	0.012	93	0.022	410
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	15420	2.032	9007	1.732	50371
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	2170	0.042	2070	1.272	21703
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	2305	0.312	2094	0.402	6964
CHURCH OF GOD	13	0.002	5	0.002	30
CHURCH OF GOD BENEVOLENT CONFERENCE (OREGON, ILLINOIS)	341	0.022	221	0.042	1460
CHURCH OF GOD IN CHRIST	02	0.012	34	0.012	210
CHURCH OF GOD OF PROSPERITY	17	0.002	10	0.002	209
CHURCH OF GOD (TEMPLETON, IOWA)	29	0.002	9	0.002	210
CHURCH OF GOD (TOLLETTOWN, TENNESSEE)	0000	1.042	4757	0.912	22704
CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, THE	1470	0.202	1200	0.252	6977
CHURCH OF THE BROTHERHOOD	4	0.002	7	0.002	37
CHURCH OF THE UNITED BRETHREN IN CHRIST	275	0.022	121	0.022	1077
CHURCHES OF CHRIST	75	0.002	10	0.002	67
CHURCHES OF CHRIST IN CHRISTIAN UNION	10	0.002	6	0.002	52
CHURCHES OF GOD, GENERAL CONFERENCE	11	0.042	3	0.002	52
CONGREGATIONAL CHRISTIAN CHURCHES, NATIONAL ASSOCIATION OF	131	0.022	70	0.012	879
CONGREGATIONAL METHODIST CHURCH, THE	10	0.002	20	0.002	210
CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA	19	0.002	3	0.002	60
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	0	0.002	11	0.002	101
CONSERVATIVE PRESBYTERIAN CHURCH, THE	0	0.002	1	0.002	2
ELIJAH FELLOWSHIP	0	0.002	1	0.002	2

	8090	1,102	3637	1,042	2102	1,102	9172	1,511	2549	1,771
EPISCOPAL CHURCH, THE	20	0.002	24	0.002	16	0.012	30	0.002	91	0.002
EVANGELICAL CHURCH OF NORTH AMERICA	21	0.002	24	0.002	16	0.012	31	0.012	119	0.012
EVANGELICAL CONGREGATIONAL CHURCH	16	0.002	20	0.002	14	0.002	27	0.002	89	0.002
EVANGELICAL GOVERNMENT CHURCH	311	0.042	156	0.032	26	0.012	84	0.012	575	0.032
EVANGELICAL FREE CHURCH OF AMERICA	42	0.012	56	0.012	24	0.012	212	0.032	754	0.032
EVANGELICAL FRIENDS ALLIANCE	5	0.002	3	0.002		0.002	7	0.002		0.002
EVANGELICAL LUTHERAN CHURCHES, ASSOCIATION OF	6	0.002	22	0.002	16	0.012	309	0.052	379	0.012
EVANGELICAL METHODIST CHURCH	7	0.002	13	0.002	6	0.002	100	0.032	204	0.002
EVANGELICAL METHODIST CHURCH OF WOMEN	20	0.002	7	0.002	2	0.002	17	0.002	39	0.002
FELLOWSHIP OF FREE METHODIST CHURCHES	2	0.002	7	0.002	2	0.002	11	0.002	17	0.002
FIRST CHURCH OF CHRIST, SCIENTIST, THE	2101	0.202	1099	0.212	254	0.132	582	0.102	8035	0.172
FREE LUTHERAN CONGREGATION, ASSOCIATION OF	10	0.002	1099	0.002	3	0.002	10	0.002	23	0.002
FREE METHODIST CHURCH OF NORTH AMERICA	40	0.012	60	0.002	12	0.012	129	0.022	220	0.012
FREE WILL BAPTISTS, NATIONAL ASSOCIATION OF	32	0.002	11	0.002	4	0.002	82	0.012	132	0.012
FREE WILL BAPTIST, N.C. STATE CONVENTION	10	0.002	13	0.002	3	0.002	17	0.002	49	0.002
FREE WILL BAPTIST, OTHER	190	0.032	130	0.022	22	0.012	230	0.042	300	0.032
FULL GOSPEL PENTECOSTAL ASSOCIATION, THE	101	0.022	137	0.022	34	0.022	170	0.022	447	0.022
FUNDAMENTAL METHODIST CHURCHES, INC.	126	0.022	137	0.022	24	0.012	119	0.022	320	0.022
GENERAL BAPTISTS, GENERAL ASSOCIATION OF	7	0.002	6	0.002	6	0.002	11	0.002	25	0.002
GENERAL COMMISSION OF CHURCHES AND HAVED FRIENDS PERSPECTIVE	13	0.002	11	0.002	1	0.002	41	0.002	46	0.002
GENERAL CONFERENCE OF THE METHODIST CHURCH		0.002		0.002		0.002	6	0.002	6	0.002
GRACE BAPTIST FELLOWSHIP		0.002		0.002		0.002	2	0.002	2	0.002
HINDU	24	0.002	16	0.002	3	0.002	6	0.002	11	0.002
INDEPENDENT BAPTIST BIBLE MISSION	107	0.012	50	0.012	29	0.012	130	0.022	324	0.022
INDEPENDENT BAPTIST CHURCHES	95	0.012	110	0.012	10	0.012	37	0.012	229	0.012
INDEPENDENT CHURCHES AFFILIATED	93	0.012	131	0.012	73	0.042	299	0.132	1056	0.032
INDEPENDENT REFORMATION CHURCHES SOCIETIES	9	0.002	7	0.002	2	0.002	12	0.002	39	0.002
INDEPENDENT FUNDAMENTAL BIBLE CHURCHES	10	0.002	11	0.002	6	0.002	144	0.022	179	0.012
INDEPENDENT FUNDAMENTAL CHURCHES OF AMERICA	10	0.002	4	0.002	0	0.002	32	0.012	54	0.002
INDEPENDENT LUTHERAN CHURCHES	12	0.002	5	0.002	3	0.002	20	0.002	42	0.002
INTERNATIONAL CHURCH OF THE FOURSOME GOSPEL	12	0.002	7	0.002	2	0.002	30	0.012	39	0.002
INTERNATIONAL - NATIONAL UNITED PENTECOSTAL CHURCH	99	0.012	29	0.012	23	0.012		0.002	140	0.012
JERUSALEM	375	0.032	203	0.032	96	0.052	210	0.032	944	0.032
JESUS REFORM MEETING OF FRIENDS	2701	0.372	1710	0.332	429	0.242	2710	0.432	7691	0.372
LUTHERAN CHURCH IN AMERICA	9	0.002	1	0.002		0.002	5	0.002	15	0.002
LUTHERAN CHURCH - BISSHOP STROUD	197	0.032	159	0.032	37	0.022	1349	0.272	1747	0.002
LUTHERAN CHURCHES	230	0.032	332	0.042	60	0.042	2354	0.372	3162	0.132
LUTHERAN CONSERVATIVE ALERT	24494	3.002	27062	0.272	8407	0.342	23133	0.132	82136	3.942
LUTHERAN COUNCIL IN THE USA		0.002		0.002		0.002		0.002	0	0.002
LUTHERAN PROTESTANT CHURCH	67	0.012	43	0.012	29	0.012	67	0.012	220	0.012
MISSIONARY BAPTIST CHURCH ASSOCIATION	67970	0.312	29519	0.412	11037	0.072	2341	0.372	91202	0.302
MISSIONARY CHURCH IN AMERICA	343	0.032	147	0.032	87	0.042	2350	0.372	2909	0.102
MISSIONARY PROTESTANT CHURCH		0.002		0.002		0.002	6	0.002	6	0.002
MISSIONARY CHURCH ASSOCIATION	5	0.002	3	0.002	1	0.002	6	0.002	13	0.002
MISSIONARY CHURCH IN AMERICA	19	0.002	9	0.002		0.002	15	0.002	30	0.002
MORAVIAN CHURCH IN AMERICA	96	0.012	33	0.012	26	0.012	71	0.012	232	0.012
MORAVIAN	1170	0.132	633	0.002	200	0.042	570	0.042	2309	0.112
NATIONAL ASSOCIATION OF EVANGELICALS	2	0.002	3	0.002	2	0.002	3	0.002	10	0.002
NATIONAL BAPTIST CONVENTION OF AMERICA	19	0.002	5	0.002	1	0.002	77	0.012	162	0.002
NATIONAL BAPTIST CONVENTION, U.S.A., INC.	41	0.012	1	0.002	2	0.002	37	0.012	91	0.002
NO PREFERENCE REQUIRED	13136	1.732	30537	3.032	7093	3.042	17	0.012	50777	2.042
NO RELIGIOUS PREFERENCE	123167	16.202	85340	16.512	21700	11.102	73735	12.532	34624	14.042
NORTH AMERICAN BAPTIST CONFERENCE	0	0.002	6	0.002	4	0.002	46	0.012	62	0.002

**NUMBER OF FAITH GROUPS
 RECOGNIZED AS ENDORSING AGENCIES
 BY THE DEPARTMENT OF DEFENSE
 1975 TO 1986**

<u>YEAR</u>	<u>NUMBER RECOGNIZED</u>	<u>NUMBER DELETED</u>	<u>TOTAL RECOGNIZED</u>
1975	2	0	110
1976	1	0	111
1977	4	0	115
1978	6	2	119
1979	3	1	121
1980	3	1	123
1981	5	0	128
1982	9	1	136
1983	4	0	140
1984	6	1	145
1985	2	0	147
1986	6	0	153

TASKS PERFORMED BY MILITARY CHAPLAINS
BY FUNCTIONAL AREAS

	ADMIN	RELIGIOUS SERVICES	PASTORAL COUNSELING	EDUCATING	PROFESSIONAL DEVELOPMENT	TOTAL
ARMY	202	202	322	112	92	1002
NAVY	202	162	332	122	132	1002
AIR FORCE	272	162	402	402	72	1002
AVERAGE	272	172	332	112	102	1002

ADMIN	RELIGIOUS SERVICES	PASTORAL COUNSELING	EDUCATING	PROFESSIONAL DEVELOPMENT
CHapel PROGRAMS	WORSHIP	COUNSELING	RELIGION	PROFESSIONAL/RELIG
PUBLIC RELATIONS	SERMON PREPARATION	COUNSELING ADMIN	MILITARY/GENERAL	PROFESSIONAL/MILIT
GENERAL ADMIN	WORSHIP PREPARATION	PASTORAL VISITATION	LATELEADER TRNG	PERSONAL
GENERAL MILITARY	CHOIR	FAMILY SERVICES	EDUCATION ADMIN	
FACILITIES/SUPPLIE	COLLATIONS			

CHAPLAIN TASK LIST

This data was collected by the Navy Occupational Development and Analysis Center in 1981. A total of 327 tasks were identified, and placed into 19 functional areas. For purposes of this study, we have further divided the 19 into 5 areas, as follows:

ADMINISTRATIVE:

- Chapel Programs Management
- Public Affairs/Community Relations
- General Administration
- Personnel Administration
- Manpower/Facilities Management
- Financial Management
- Supply/Material Management
- Contract Management

WORSHIP:

- Planning Worship Services
- Training Worship Leaders
- Conducting Religious Services.

PASTORAL COUNSELING:

- Counseling Administration
- Counseling Sessions
- Ministry to Hospitalized/Sick
- Family Services
- Pastoral Visitation

EDUCATION:

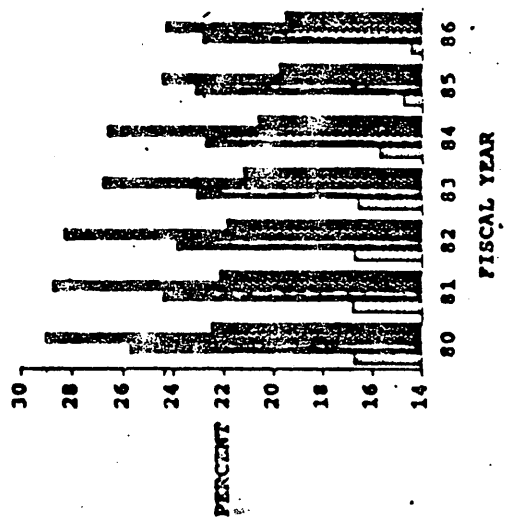
- Education Administration
- General Education
- Religious Education

PROFESSIONAL DEVELOPMENT:

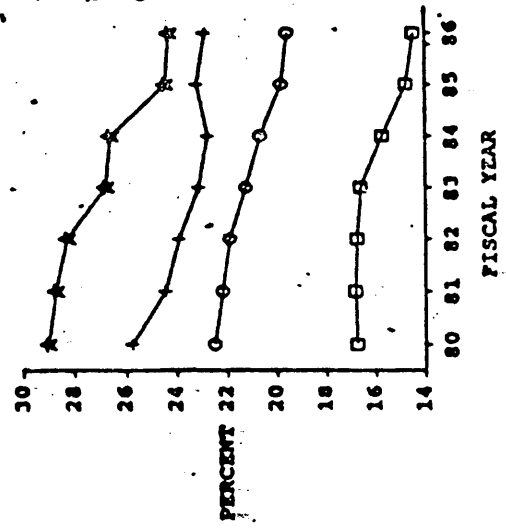
- Chaplain Personal/Professional Development
- Management of Chaplain Professional Development.
- General Military Activities

FISCAL YEAR	ARMY				NAVY				AIR FORCE				TOTAL DOD				
	COMPLAINTS	CATHOLIC	JEWISH	PERCENT	COMPLAINTS	CATHOLIC	JEWISH	PERCENT	COMPLAINTS	CATHOLIC	JEWISH	PERCENT	COMPLAINTS	CATHOLIC	JEWISH	PERCENT	
FY 80	1451	243	16,753	24	1,451	869	25,763	10	1,173	538	243	29,696	11	1,311	3178	27,385	63
FY 81	1472	239	16,811	21	1,497	646	26,472	10	1,663	879	241	28,771	12	1,451	3287	27,320	63
FY 82	1446	241	16,791	22	1,531	1030	21,087	12	1,171	862	238	28,771	12	1,451	3312	27,320	66
FY 83	1499	242	16,691	22	1,512	1078	23,196	13	1,211	848	227	28,771	12	1,451	3394	27,320	67
FY 84	1480	234	15,771	24	1,611	1193	22,761	10	1,271	857	222	28,771	12	1,451	3426	28,441	58
FY 85	1523	225	16,771	25	1,641	1119	23,151	10	1,251	844	204	26,411	12	1,471	3456	29,771	51
FY 86	1514	219	16,441	25	1,651	1134	22,641	10	1,251	841	204	26,241	12	1,451	3489	29,551	51

THE DECLINING PERCENT OF CATHOLIC CHAPLAINS



THE DECLINING PERCENT OF CATHOLIC CHAPLAINS



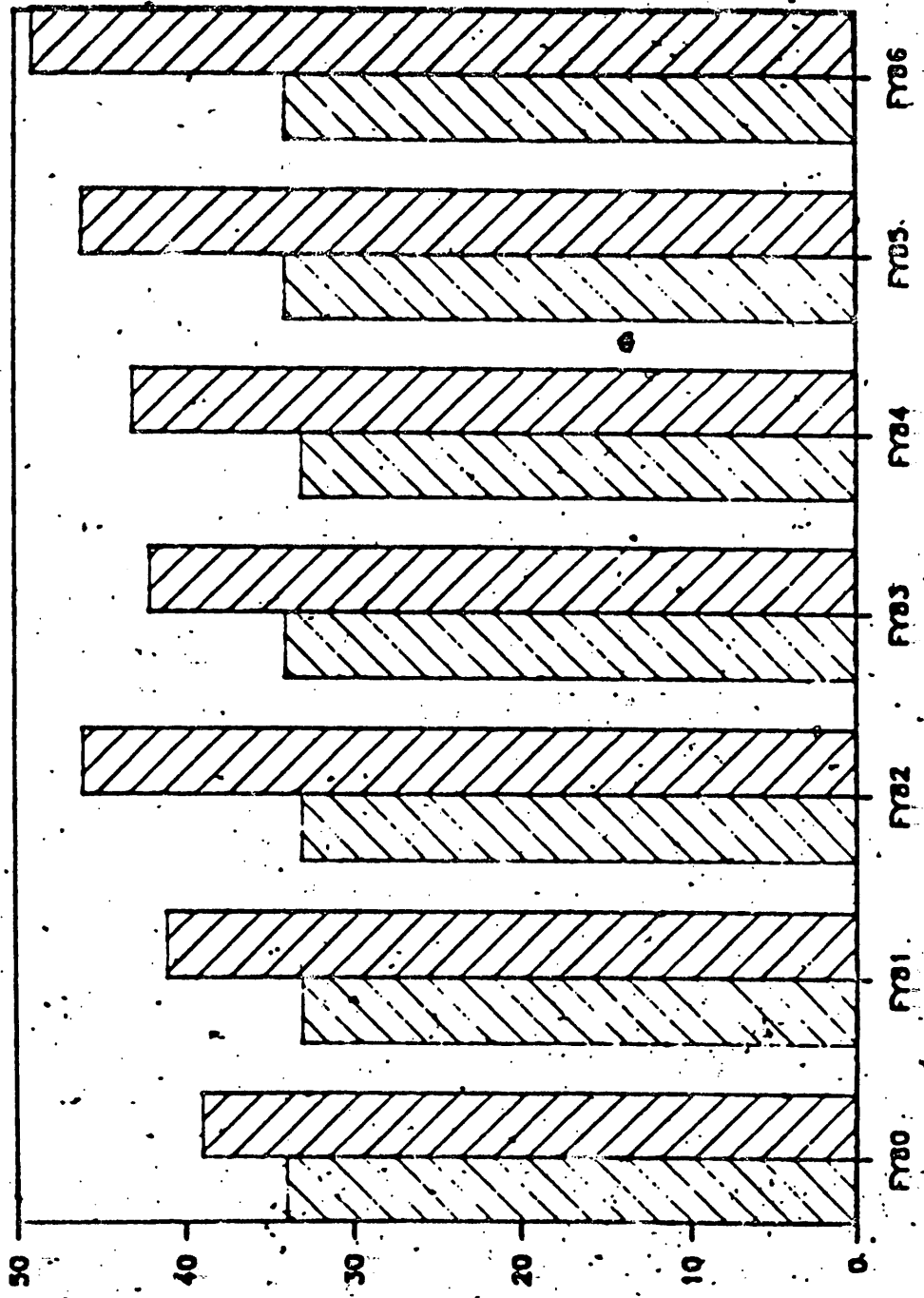
18 DEC 86

CHAPLAIN ACCESSIONS

	FY80	FY81	FY82	FY83	FY84	FY85	FY8A
ARMY	87	79	114	109	117	140	141
	21	15	13	21	14	9	13
	74.14%	18.99%	11.40%	17.27%	11.97%	6.43%	9.22%
NAVY	62	91	166	97	89	104	105
	17	13	25	21	15	26	14
	27.42%	14.59%	15.06%	21.65%	16.87%	23.00%	15.24%
USAF	N/A	55	54	47	57	59	78
	N/A	13	12	8	6	20	23
	N/A	23.64%	21.43%	17.07%	10.53%	33.90%	29.49%
TOTAL CATHOLIC % CATHOLIC							
TOTAL CATHOLIC % CATHOLIC							
TOTAL CATHOLIC % CATHOLIC							

AVERAGE AGE OF CHAPLAIN ACCESSIONS

ARMY

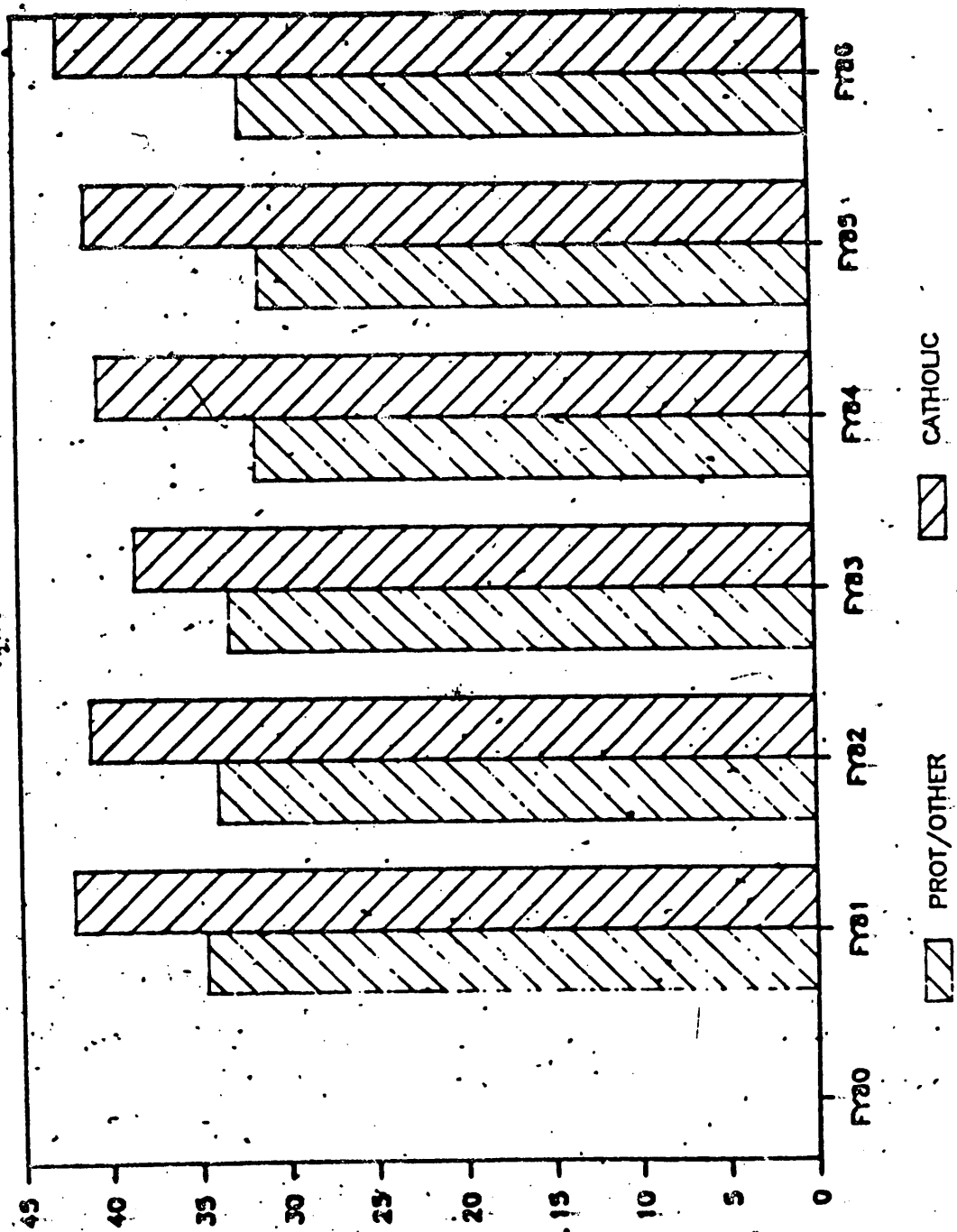


 CATHOLIC
 PROT/OTHER

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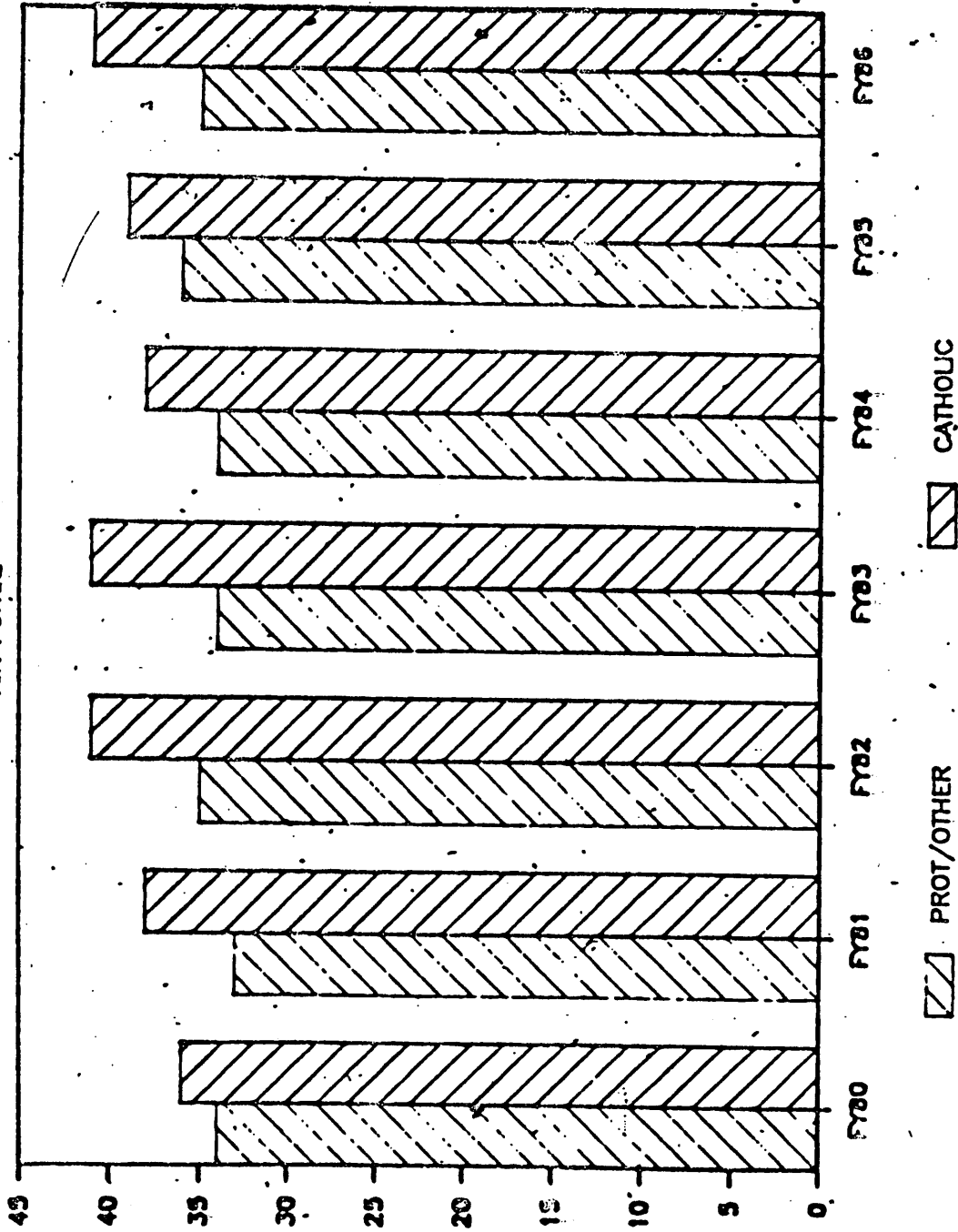
AVERAGE AGE OF CHAPLAIN ACCESSIONS

NAVY



AVERAGE AGE OF CHAPLAIN ACCESSIONS

AIR FORCE



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REQUESTS FOR INDEFINITE RESERVE STATUS

ARMY	FY60		FY61		FY62		FY63		FY64		FY65		200 TOTAL	
	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE
REQUESTED	45	19	100	16	88	14	102	18	333	67	333	67	333	67
APPROVED	63	19	101	16	78	14	89	18	331	67	331	67	331	67

ARMY	FY60		FY61		FY62		FY63		FY64		FY65	
	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE
REQUESTED	44	17	90	17	57	14	89	12	677	29	677	29
APPROVED	44	17	90	17	57	14	78	11	444	29	444	29

AIR FORCE	FY60		FY61		FY62		FY63		FY64		FY65	
	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE	TOTAL CATHOLIC	NOT AVAILABLE
REQUESTED	55	13	47	8	59	7	56	16	358	74	358	74
APPROVED	55	13	47	8	58	7	55	16	356	74	356	74

1299	726
1131	723

18 DEC 06

COMPLAINING CONTINUED/RETAINED

SERVICE	TOTAL	CATHOLIC
ARMY	100	16
NAVY	24	10
AIR FORCE	30	11

CONTINUED REFERS TO REGULAR OFFICERS APPROVED AFTER TWICE FAILING SELECTION

RETAINED REFERS TO RESERVE OFFICERS APPROVED AFTER TWICE FAILING SELECTION

RETIRED/RETAINED 1900-1985

SERVICE	TOTAL	CATHOLIC
ARMY	13	13
NAVY	1	1
AIR FORCE	6	6
TOTAL	20	20

INCLUDES ALL CHAPLAINS EXTENDED BEYOND

18 DEC 84

CEP

FBS - FAILURE BY SELECTION
 DISCP - RESULT OF COURT MARTIAL ACTION
 MED - MEDICALLY DISQUALIFIED
 AMBIB - ALL OTHER INVOLUNTARY SEPARATIONS

AVT SEPARATIONS	INVOLUNTARY SEPARATIONS										TOTAL SEPARATIONS	
	FY80	FY81	FY82	FY83	FY84	FY85	FY86	FY87	FY88	FY89	TOTAL CATHOLIC	TOTAL CATHOLIC % CATHOLIC
FBS	0	0	0	0	0	0	0	0	0	0	0	0
DISCP	1	3	2	1	2	0	0	0	0	0	7	14.7%
MED	0	0	0	0	0	0	0	0	0	0	0	0.0%
AMBIB	0	0	0	0	0	0	0	0	0	0	0	0.0%
TOTAL	1	3	2	1	2	0	0	0	0	0	7	14.7%

AVT SEPARATIONS	INVOLUNTARY SEPARATIONS										TOTAL SEPARATIONS	
	FY80	FY81	FY82	FY83	FY84	FY85	FY86	FY87	FY88	FY89	TOTAL CATHOLIC	TOTAL CATHOLIC % CATHOLIC
FBS	0	0	0	0	0	0	0	0	0	0	0	0.0%
DISCP	0	0	0	0	0	0	0	0	0	0	0	0.0%
MED	2	0	0	0	0	0	0	0	0	0	2	17.4%
AMBIB	0	0	0	0	0	0	0	0	0	0	0	0.0%
TOTAL	2	0	0	0	0	0	0	0	0	0	2	17.4%

AVT SEPARATIONS	INVOLUNTARY SEPARATIONS										TOTAL SEPARATIONS	
	FY80	FY81	FY82	FY83	FY84	FY85	FY86	FY87	FY88	FY89	TOTAL CATHOLIC	TOTAL CATHOLIC % CATHOLIC
FBS	0	0	0	0	0	0	0	0	0	0	0	0.0%
DISCP	0	0	0	0	0	0	0	0	0	0	0	0.0%
MED	0	0	0	0	0	0	0	0	0	0	0	0.0%
AMBIB	0	0	0	0	0	0	0	0	0	0	0	0.0%
TOTAL	0	0	0	0	0	0	0	0	0	0	0	0.0%

AVT SEPARATIONS	INVOLUNTARY SEPARATIONS										TOTAL SEPARATIONS	
	FY80	FY81	FY82	FY83	FY84	FY85	FY86	FY87	FY88	FY89	TOTAL CATHOLIC	TOTAL CATHOLIC % CATHOLIC
FBS	0	0	0	0	0	0	0	0	0	0	0	0.0%
DISCP	0	0	0	0	0	0	0	0	0	0	0	0.0%
MED	0	0	0	0	0	0	0	0	0	0	0	0.0%
AMBIB	0	0	0	0	0	0	0	0	0	0	0	0.0%
TOTAL	0	0	0	0	0	0	0	0	0	0	0	0.0%

APPENDICES

ASCRPERS

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1 REC. 519. STUDY OF REPRESENTATION OF RELIGIOUS FAITHS IN THE
2 ARMED FORCES

3 (a) STUDY.--The Secretary of Defense shall carry out a
4 study of the faith composition of the chaplains of the Armed
5 Forces. Such study shall include the following:

6 (1) A statistical listing of the faith composition of
7 the Armed Forces and of the Corps of Chaplains, to
8 include an analysis of how the number of adherents to
9 faith groups is determined.

10 (2) An analysis of the benefits and detriments to the
11 Armed Forces of using the demographic distribution of
12 faiths among members of the Armed Forces as a guide to
13 the faith distribution within the Corps of Chaplains.

14 (3) An analysis of the time devoted by chaplains to
15 such responsibilities as administrative tasks, conduct of
16 religious services, and counseling, with particular
17 emphasis on the time devoted to faith-specific tasks and
18 to non-faith-specific tasks.

19 (4) An analysis of the personnel policies for
20 managing the Corps of Chaplains (including the separation
21 of chaplains for failure to achieve promotion), and the
22 effect of these policies upon the faith composition of
23 the Corps of Chaplains, to include a statistical analysis
24 of the effect on the current faith distribution within
25 the Armed Forces today if all those chaplains

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1 involuntarily released from duty during fiscal years 1980
2 through 1985 had been retained on active duty until
3 fiscal year 1986.

4 (5) An analysis of the benefits and detriments of
5 using grade retentions, continuation boards, and standby
6 tours of duty for reserve chaplains for the purpose of
7 altering the faith composition of the Corps of Chaplains.

8 (6) An explanation of the manner by which chaplains
9 are recruited and the role of organized faith groups in
10 assisting or retarding the recruitment or retention of
11 chaplains.

12 (b) VIEWS OF FAITH GROUP OFFICES.--To the maximum extent
13 possible, the Secretary shall seek the views of faith group
14 offices that deal with chaplains. Any written comment
15 received from any such office shall be appended to the report
16 under subsection (c).

17 (c) REPORT.--The Secretary of Defense shall submit to the
18 Committees on Armed Services of the Senate and House of
19 Representatives a report on the study under subsection (a).
20 The report shall include each of the matters described in
21 paragraphs (1) through (6) of such subsection and shall be
22 submitted no later than January 9, 1987.



THE DEPUTY SECRETARY OF DEFENSE

WASHINGTON, D.C. 20301

12 OCT 1984

MEMORANDUM FOR SECRETARIES OF THE MILITARY DEPARTMENTS

SUBJECT: Religious Practices in the Armed Forces

During their consideration of the 1985 Department of Defense Authorization Bill, both the Senate and the House of Representatives approved amendments concerning religious practices in the Armed Forces. In view of this action I have determined that this Department will conduct a study of the feasibility and propriety of granting additional opportunities for members of the Armed Forces to observe the practices of their religious faiths. This memorandum establishes the study group, fixes responsibility for its operations, and sets forth the schedule for completion of the study.

The study group will be chaired by the Deputy Assistant Secretary of Defense for Military Personnel and Force Management and will include as members the Chiefs of Chaplains of the Military Departments and a senior line officer from the Army, Navy, Air Force and Marine Corps. The Judge Advocate General-designate of the Navy will serve as the legal advisor to the study group. The officers appointed to this study group are listed in the enclosure.

The Department of the Air Force is designated as the Executive Agent of the Department of Defense for the conduct of the study. This designation includes authority to:

- take all administrative actions appropriate to timely completion of the study;
- establish subcommittees and working groups; and
- levy the Departments of the Army and Navy for expert personnel support.

The study should address the issues of compliance with and modification of uniform regulations, dietary restrictions, sabbath observance, and facial and body hair length practices. The study may address other related issues. It is my objective that the study will articulate an approach to these sensitive issues that will maximize morale and discipline as well as the opportunity for exercise of freely held religious beliefs by members of the Armed Forces. I ask also that the study propose standards that will

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endure in war and in peace. The Armed Forces of the United States have long held the view that morale and discipline are consistent with the vast majority of religious practices in the United States, and I charge this panel with the responsibility to endeavor to recommend improvements to an already exemplary record.

In its deliberations, the study group should solicit and evaluate the views of both military and civilian religious and academic scholars.

The study group shall provide an interim report concerning the progress of the study to me by December 1, 1984. A final report of the committee, to include specific recommendations and supporting rationale for Department of Defense policy on this subject, shall be provided to me by February 1, 1985.



William H. Taft, IV

Enclosure

SECRETARY OF DEFENSE
1984 DE 151

1984 DE 151