

The Wing Chaplain Course

CAPP 221B – Senior Level

The Group and Wing Chaplain

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NATIONAL HEADQUARTERS CIVIL AIR PATROL
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FOREWORD

Civil Air Patrol (CAP) chaplains are professionally trained and endorsed Clergy who serve in a civilian/military setting. As a requirement and a companion document to CAPP 221, the Chaplain Specialty Track, this course represents the second level of CAP chaplain specialized education. The first level (CAPP 221A) focused on chaplains functioning at the squadron level. This course moves the chaplain towards supervisory responsibilities. All chaplains must complete *The Wing Chaplain Course* (CAPP 221B) prior to appointment as a group or wing chaplain.

Chaplains studying this guide should consider CAP publications referenced in the various sections as essential additional study material. While any CAP senior member may study this course, only appointed CAP chaplains will be awarded credit for completion of the course.

PREFACE

Those who would lead others cannot always rely on the same old way of doing things. A new day demands effective leadership skills. This course is written specifically to meet that need. Chaplains are already leaders by virtue of being clergy persons. Leadership in a military style organization like the USAF Auxiliary, Civil Air Patrol requires some very different skills than those typically called upon as pastor of a local congregation. *The Wing Chaplains Course* concentrates on those unique skills.

Upon successful completion of this edition, chaplains should be able to:

- Understand the procedures for assisting chaplain participation in the wing emergency response plan.
- Explain the steps that "due process" requires in taking corrective actions toward another chaplain.
- State, in their own words, the steps for developing a financial plan for the chaplain program.
- List some of the USAF resources that CAP chaplains may call upon to support the CAP Chaplain Corps.
- Apply the principles of administrative counseling as they relate to discipline problems among fellow chaplains.
- Apply their knowledge of the CAP Chaplain Corps to assist junior chaplains to progress in CAP grade and in the CAP Chaplain Corps training track.
- Analyze, in cooperation with other CAP chaplains, unit needs for implementing a continuing improvement plan for the ministry resources needed by each unit.
- Synthesize the skills of planning and team building with the principles of professional ethics and pluralistic service to produce effective chaplain programs beyond the local squadron level.
- Understand and accomplish the tasks that are specifically associated with group and wing chaplains.

CHAPTER 1 - CAP Chaplain Corps Supervision

This chapter deals with the philosophy of Chaplain Corps supervision. It details the basis for intermediate Chaplain Corps supervision.

Uniqueness of the Chaplaincy

By Department of Defense Directive (DODD), all come to the chaplaincy as clergy of their respective denominations. While there are numerous variations on the theme, for most of us that means we spend some time as the pastor/priest/rabbi of a particular congregation. We are organizational leaders. In some of our traditions, we enjoy a great deal of authority. For the most part we are comfortable with this arrangement, but the chaplaincy is a very different institution, and CAP Chaplains need to for its unique challenges.

First of all, as chaplains, we function as part of a diverse team. Sometimes, this is difficult for CAP chaplains to visualize, since they may be the only CAP chaplain in an entire county or even several counties. Nevertheless, we are part of a team that represents not only CAP, but the USAF as well. All CAP chaplains belong to a staff at a unit (squadron or flight), group, wing, region, or national level. Chaplains are very much part of the commanders' team, and as such they are expected to function as the commanders' experts in matters of religion, ethics, and quality of life concerns. One of the early lessons for new chaplains, then, deals with functioning as part of a team – a staff.

Chaplains are also part of the Chaplain Corps team. Chaplain Corps relationships provide coordination and support to encourage one another in several ways. For example, during a disaster, chaplains come together under the direction of a senior chaplain to provide coordinated service for multiple needs. Wing chaplains may, and indeed should, call on more experienced chaplains to mentor junior chaplains and character development instructors (CDIs). Supervisory chaplains are responsible for the education and mentoring of squadron chaplains. For better or worse, what one does affects all. Since many do not experience staff relationships in their civilian work, this is important learning, indeed.

Another unique aspect of chaplaincy is that chaplains function outside their normal faith culture. To be sure, this does not mean they cease to represent their faith groups. *The Code of Ethics for Chaplains of the Civil Air Patrol* requires that they "hold in trust the traditions and practices of [their] religious body." At the same time chaplains "function in a pluralistic environment...to provide for ministry to all Civil Air Patrol personnel..."² It is this tension that mandates the necessity for chaplain endorsement by the same national religious officials who endorse chaplains for the Armed Forces chaplaincy. CAP chaplains, like their active duty military counterparts, function as part of a religiously diverse team while remaining faithful to their beliefs.

A final uniqueness of the chaplaincy is that we function without any formal authority (except in the Chaplain Corps chain of coordination). In military terms, chaplains have grade without command. The chaplain's authority as a team member is moral and ethical authority. In other words, chaplains trade in the currency of good will and relationships established with other CAP members, rather than the positional authority enjoyed by the commander or other line officers. For some clergy this is the most difficult part of the chaplaincy to accept. Accustomed to being the leader in their religious setting, they sometimes find it frustrating when their fellow CAP members are unwilling to do what they want.

Chaplain Corps leadership, then, takes all of these unique aspects into account in forging a leadership style properly suited to this setting.

Pluralism

"Freedom of Religion is a constitutional endowment of US citizens. CAP provides opportunities for CAP members to exercise their religious liberties by providing Chaplain Corps personnel and allocating necessary resources."³In other words, chaplains exist, in part, to insure the freedom of religion guaranteed CAP members and all US citizens in the First Amendment. Chaplains come from a multitude of religious traditions and submit to the endorsement process to comply with the "no-establishment" clause. They also actively seek to protect the religious faith of others – even the right to have no religious faith – in support of the "free exercise" clause.

This dual responsibility poses an important accountability for the supervisorial CAP chaplain.⁴ Chaplain supervisors must embody mutual respect. ⁵ Though this is true for chaplains at all levels of responsibility, it is critical for those who are assigned to a group, wing or region position. Supervisors set a personal example of working cooperatively and respectfully with others with whom they may have serious theological disagreements. At the same time, they are expected to set a personal example of staying true to their own traditions and beliefs. By their lives they prove that "cooperation without compromise" is not only possible, but is an effective way to minister.

The *Code of Ethics for CAP Chaplains* requires that chaplain supervisors "*respect the practices and beliefs of each chaplain I supervise . . .*"⁶This balancing act is absolutely crucial to effective function as a chaplain. The courtesy of this respect for the diverse culture of Civil Air Patrol can be very difficult to learn from a book or a video. A proven and effective way is to learn this by following an honorable and caring personal example.

Leadership/Followership

Military leadership has always held that to be a leader, one must first be a follower. This is the primary justification for the time-in-grade requirements for officer promotions in the military and, by extension, in CAP. "Followership" is the foundation on which leadership is built. It can be defined as the dedication of one's self to the mission of the unit, and the active, loyal support of the unit commander.

Followership is the starting point for every leader since, in our American society, every leader is also a follower. Unless we know how to accept the direction of those with authority over us, we cannot command the respect of those who will follow us. For that reason, chaplains who want to be truly great leaders must learn to be truly good followers. Only after mastering the art of following can chaplain leaders begin learning the principles of true leadership. There are, of course, many theories of leadership. One key concept common to them all is that leadership is very different from management. As they say in the military, "You manage things, you lead people." The motto of the Army Infantry School embodies the core of leadership: "Follow me!" The leader is one who inspires others to follow. "They who thinketh that they leadeth and hath no one following them, are only taking a walk."⁷ John Maxwell, former pastor and nationally known leadership expert, spells out five levels of leadership⁸that apply very well to the CAP Chaplain Corps.

Position - People follow because they have to. This is the entry level for all leaders; we start here every time we move to a new position. At this level, the leaders' ability to influence is limited to their job descriptions. There is no "safety net" of good will, and leaders can be effective at this level for only a very brief period. We rise or fall on the basis of our title and how well we do what we are "supposed" to do. If we fall, we will quickly be looking for a new job.

Permission - People follow because they want to. At this level, leaders are able to capitalize on relationships. People will follow leaders beyond the leader's job description because they have enough experience with the leader's performance to trust where the leaders are taking them. This level is the foundation for all else that is to follow. Chaplain leaders who operate at this level care about people. They work very hard at making every situation "win-win." Because of this, there is

some reservoir of good will. However, it can be quickly used up. Leaders who grow only to this level find themselves to be short-term successes.

Production - People follow because of what leaders have done for the organization. These leaders have established a track record of success. People follow not so much for what the leader can do for them personally, but for what they believe the leader can and will do for the entire organization. Leaders are able to fix problems with seeming ease because of the momentum of good will. This happens when needs are met and goals are realized.

Chaplain leaders at this level cease being simply "good persons" that people like and trust, and start inspiring true loyalty and followership in others. One key indicator of this level is the high morale among the leaders' followers. Chaplain leaders who function at this level will enjoy a considerable safety net of good will. They understand change, and how concepts like timing and leverage can make system changes much easier. They develop accountability for results—and they start with themselves. Chaplain leaders who function here will enjoy considerable success. With more effort, they could enjoy even more at the next level.

People Development - People follow at this level for what leaders have done for them. Followers recognize that they are growing personally. They now assume positions of leadership themselves. The organization as a whole is growing, and it is growing primarily because it has moved from one leader to many leaders. At this level, the leaders' effectiveness is multiplied many times because the original leader is actually leading other leaders. Leaders who reach this level realize that people are their most valuable asset. As a result, they establish mentoring others as a priority of time and effort. At the same time, they concentrate their efforts on those who prove they have the potential to become leaders.

The people development leader influences the 80 percent by influencing the 20 percent. Chaplain leaders who function here surround themselves with other winners and producers who, far from being "yes men," have the central integrity to make sure the organization succeeds. Surrounded with so many positive resources, chaplain leaders would have to work very hard to fail.

Personhood - People follow because of who you are and what you represent. Dr. Maxwell contends that very few leaders ever reach this level, and those who do "are bigger than life." At this level, the leader's "safety net" is almost limitless because of many years of proven performance with the organization and with people.

There are two primary lessons from this formulation that intermediate-level chaplain leaders should not miss. First, position alone accomplishes very little. Simply gaining a new job description or putting on a higher grade merely grants one the opportunity to start trying to effect change. Unless change happens, growth will not happen, and unless growth happens, people will not follow very long or very far.

Second, leaders must earn their way to each of these levels. This takes time. Leaders should never be in a hurry to move on to new fields. Each move means starting all over. Real leaders pour their souls into the mission they are given, taking the time necessary to build relationships and people.

Team Building

Most chaplains in CAP and in the military report that they enjoy working at the unit level. At the same time, most chaplains report that they do not enjoy administrative work or feel comfortable with it. To devote time to team building, rather than to "hands on" activities, requires a real paradigm shift. A "paradigm" is a mental picture we use to organize information and guide our decisions and, therefore, our actions. Supervisory chaplains must learn to develop and enhance their skills of indirect leadership. These skills focus on leading those who will interact with people

To build a team, leaders will begin by plainly communicating their vision for the team. People cannot work towards a goal if they have no clear understanding of what the goal is or why it is important. Without comprehensible goals the team loses its cohesion as each member develops their own goals, sometimes at the expense of the team. Leaders take responsibility for the articulation of the vision.

In the process of articulating the vision, leaders will then empower the team members. Each person comes to the team with certain talents and abilities. Some of these are native, while others have been cultivated over time. To empower people means taking the time to understand what these individual differences are, and using that understanding to help the individuals see how their contributions are essential to the team. Sometimes this is as simple as giving a job and then getting out of the way so the team members can do it. Other times, this may require some deliberate nurture.

And finally, leaders will build their teams through accountability. All of our religious traditions hold that humans are somehow finally accountable to God for their actions in this life. We share a common belief that when we are accountable for our actions, our actions are imbued with meaning.

Accountability is a strong reaffirmation of the value of the mission and actions of CAP Chaplains. When we hold team members accountable for their assigned tasks, whether they are as trivial as sending in a routine report on time, or significant as responding in a timely manner to a crisis, we are reminding our team members that there is value in the effort they invest.

Summary

Chaplain Corps supervision is grounded in a fundamental respect for one's colleagues. It is established on a mutual commitment to a common service, despite our differences. Chaplain supervisors take the first steps in shifting their paradigms from "doer" to "equipper," "enabler," "facilitator," or some similar image. Team building with one's fellow chaplains, then, becomes fundamental to one's success as a supervisor. Like all leadership, this takes time. The ones who are wise enough to invest the time properly will certainly enjoy the fruits of well-deserved success.

CHAPTER 2 - Chaplain Corps Culture Responsibilities of the Wing Chaplain

Wing Chaplain's Commitment to Affecting the Chaplain Corps Culture

The intention of core values is to create a culture that exemplifies those core values in the activities, the structure and the relationships within the organization. They are meant to both govern and inspire the membership in accomplishment of its purpose and mission. The CAP core values of Integrity, Volunteerism, Excellence, and Respect are designed to "represent a cultural commitment within Civil Air Patrol to practice basic honesty, to give of one's self for the betterment of humanity, to deliver top quality services, and to treat others fairly." (CAPR 1-1, Par 2)

The wing chaplain has the responsibility to exhibit these values in the administration, support and accomplishment of the Chaplain Corps program in the wing. By doing so, the Chaplain Corps personnel will experience a culture that encourages excellence, enjoyment and effectiveness. People who join the Chaplain Corps will be influenced and enabled by this culture that focuses on getting the right things done, doing them well and enjoying doing them. All members of the Chaplain Corps are expected to behave and communicate in accordance with the core values and these expectations should be clearly expressed by the wing chaplain.

Because the endorsement is essential to the work of a CAP chaplain, the wing chaplain should encourage the chaplains in the wing to stay connected to their endorser. Remind them that this could include an annual letter to their endorser, attending denominational conferences, subscribing to endorser newsletters, emailing updates and making phone calls. As a wing chaplain, never ask a Chaplain to do something contrary to the prohibitions of their endorser.

Skills of the Wing Chaplain

The work of the wing chaplain to build such a culture within the Chaplain Corps of the wing will begin with a focus on trust. This approach will seek to inspire individuals to exhibit the core values in all aspects of their lives and incorporate a positive and creative attitude in their CAP activities. In order to build and enrich this culture, the wing chaplain should demonstrate the following skills:

- Willingness to listen – This conveys respect for the individual and creates understanding of the circumstances of their lives. Listening enables better decisions as a leader and encourages people to listen in return. The responsibility of the wing chaplain is not just to listen as opportunities present themselves, but to intentionally create opportunities to listen. Conferences, teleconferences, visits, seminars and wing events are all tools that can be used to create listening opportunities.
- Character – Being a person of integrity takes effort. People expect respect from their leaders and will be more willing to follow a person whose behavior is both honest and self-sacrificial. Adherence to the core values is a primary means of interacting with people in an influential manner within CAP.
- Competency – People expect leaders to be knowledgeable and skilled at their jobs. Wing chaplains will need to complete their work at the wing level in a timely and accurate manner and be familiar with the responsibilities of Chaplain Corps personnel at the group and squadron level.
- Clarity – This is a two-fold skill. First, leaders need to be clear about the direction of the program and confident about their decisions to facilitate that program. Secondly, leaders need to communicate in a succinct and accurate manner concerning the tasks and expectations necessary to execute the program. This is a combination of knowing what to say and how to say it.

- Follow-through – In CAP, supervisory leadership is a customer service experience. Because CAP is a volunteer organization, the idea that the greatest among us is the servant of all is very appropriate. Follow-through is expressed in two ways. First, the wing chaplain will need to commit to completing all projects in a productive manner. If the project is worthy enough to begin, it is worthy enough to finish. Secondly, all messages need an appropriate, timely response. This includes phone calls, emails, letters, memos and social media posts. The wing chaplain is obligated to acknowledge any communique from a member, especially within the Chaplain Corps.

Principles for Guiding the Work of the Wing Chaplain

The most challenging task for a leader in any organization is to change the culture of that group. A culture is the sum of many decisions, processes, expectations, affirmations and consequences that have occurred usually over an extended period of time. There is much inertia regarding culture within a group. The wing chaplain takes on the challenge of building a culture that is consistent with the highest values of CAP. Within the Chaplain Corps, certain principles have proven themselves to be effective in building a culture of excellence and respect. These include:

- Never say “no” when you can say “yes”

Many in CAP have an understanding that the surest expression of their leadership and authority is to say “no” when asked a question. Withholding permission is not the purpose of authority, but to enable people to accomplish their service and to facilitate their activities. Saying “no” inhibits creativity and enthusiasm. However, there are legitimate reasons to say “no” to a request. These include activities that are unsafe or destructive for members, activities that violate CAP regulations or activities that lack the necessary financial resources. The wing chaplain should strive to open as many doors for service within the Chaplain Corps as possible rather than closing them.

- Don't be insecure

Insecurity in a leader can be very destructive to the morale, the program and the future of the group. Insecurity is a choice the leader makes to fear the success of subordinates and to undermine the aspirations of colleagues. Wing chaplains should commit within themselves to allow, facilitate and encourage success among all the members of the wing. This not only enhances the overall effectiveness of the program, but creates an atmosphere of excellence and honesty.

- Authority decreases with use, influence increases with use

CAP closely mirrors the military in its structure and the use of grade. Because of this similarity, the use of grade and position implies authority. Though present, the volunteer nature of CAP can limit the effectiveness and use of authority. Leaders who depend on “Because I said so and I am the commander” will find an increasing difficulty in accomplishing the desired tasks. All leaders are discovering the need to focus on influence rather than authority. Influence focuses on the willingness of the followers to be led. Within the Chaplain Corps, wing chaplains are encouraged to depend on the quality of their relationships with other members rather than their position or grade to accomplish their missions.

- Be micro-informed, but avoid micro-managing

Effective leaders are informed. They are informed about what is happening within the organization both above and below their position. They are aware of the personnel they supervise and the people they report to. Being well informed enables decision-making that is useful to every level of CAP and consistent with the trajectory of CAP as a whole. Being micro-informed lessens the chance that the wing chaplain will be surprised by the actions of superiors or subordinates. Though well-informed, wing chaplains will need to allow others to do their jobs and fulfill their

responsibilities in accordance with their assignments. Leaders who avoid micro-managing reduce the stresses they face and allow others to broaden their skill sets and competencies. A very useful tool for wing chaplains to remain informed about CAP programming is the CAP Vector which is available at: http://www.capmembers.com/cap_national_hq/capvector.

- Volunteers need appreciation, recognition and meaningful work

Obviously, CAP is a volunteer organization. Many Chaplain Corps personnel make a living working as leaders in volunteer organizations. The wing chaplain have a very important dual role in working with volunteers. First, the wing chaplain strives to ensure that the members of the wing are receiving the appreciation and recognition they both need and deserve as volunteers. Sometimes, special attention to the Chaplain Corps personnel within the wing is needed because of their roles. Secondly, the wing chaplain should take advantage of opportunities to remind other members, especially commanders, of the needs that members have for appreciation, recognition and meaningful work.

CHAPTER 3 - The Wing Chaplain

Serving on the Wing Commander's Staff

The wing chaplain serves on the commander's staff in a fashion similar to the squadron chaplain, but with additional supervisory responsibilities. The orderly success of the CAP Chaplain Corps is largely dependent upon the effectiveness of wing chaplains.

The wing chaplain has responsibility for the programs, events and activities of the Chaplain Corps within the wing. The wing commander expects the wing chaplain to plan for the training, deployment and support of the chaplains in the wing so that the overall mission of the wing can be accomplished. The wing commander depends upon the wing chaplain to manage chaplain issues within the wing.

As does any other staff officer, the wing chaplain must provide the wing commander with accurate and up-to-date information on the condition of the chaplain activity within the wing. Timely reports, verbal updates and consistent attendance at staff meetings are effective ways of keeping the wing commander informed.

The wing chaplain serves as an advisor and counselor to the wing commander on issues of ethics, morality, morale and religion. Because the wing will tend to be a larger and more cosmopolitan organization than a squadron, issues can be more intense and volatile for a wing commander. The workload and activities of a unit commander is multiplied many times for a wing commander. The wing chaplain must keep pace with the activities of the wing in order to provide timely guidance, support and encouragement.

Adequate preparation for the role of advisor is essential. The wing chaplain will quickly discover the need for an understanding and knowledge of Civil Air Patrol, the Air Force and state government to appreciate the challenges facing a wing commander. These perceptions, coupled with an awareness of religious needs of other faiths, will enable a wing chaplain to be the kind of resource that a wing commander can trust.

Chaplain Corps Program Responsibilities

With the recent changes in the CAPR 265-1, the Chaplain Corps has become specifically responsible for two significant programs in CAP. They are the Character Development program and the Mission Chaplain program. The primary OPR for these programs in each wing is the wing chaplain and in the region is the Region Chaplain.

The responsibilities for the Character Development program are as follows:

- Mentoring – providing the necessary training and support for Chaplains and CDIs who are leading Character Development lessons in each of the Squadrons in the wing.
- Organizing – developing a plan that provides Chaplain Corps personnel for all units that have need of that personnel and connects all CDIs with a Chaplain to serve as their supervisor. Also helping squadron commanders who do not have an appointed Chaplain or CDI to get one.
- Monitoring – keeping track of squadrons that are teaching Character Development to ensure that they are using only appointed CDIs and Chaplains to teach Character Development, that these teachers are using only approved Character Development material and that squadrons without Chaplain Corps personnel are making a genuine effort to provide one.

The responsibilities for the Mission Response program are as follows:

- Recruitment and training - Supervising Chaplains are responsible for encouraging and enabling as many Chaplain Corps personnel to become mission qualified as possible. The

Mission Response program should include plans to provide initial and on-going training so that both qualification and requalification experiences are available within the wing or region. Meeting the mission needs of the wing or region as they relate to the Chaplain Corps is the primary focus of the Supervising Chaplain's responsibility.

- Organization - In the past, the mission experience of most Chaplains has been to respond as an individual to a staff-based mission. The Chaplain Corps has been ill-equipped to handle an expanding mission that grows in size or length. The responsibility of the Chaplain Corps is to organize itself to accomplish two tasks. First, a communication structure will need to be established that keeps track of mission requirements and accurately monitors the effectiveness of the Chaplain Corps' service during a mission. Secondly, the supervising Chaplain should have a thorough knowledge of the resources available to accomplish the missions within their geographical area of responsibility.

- Deployment - Once a mission has begun, the primary responsibility of the wing, region and national Chaplain is to activate the necessary number of Chaplain Corps personnel to accomplish the mission in its entirety. When the mission requirements exceed the resources of the Chaplain Corps at the wing level, the resources of the Chaplain Corps at the region level are engaged. And the resources at the national level will be involved if the resources at the region level are exceeded. The Chaplain Corps is not responsible for the conduct of the mission, but the provision of available personnel to support the mission.

The CAP Chaplain Training Track

The CAP chaplain training track is skill development for CAP chaplains. The wing chaplain is responsible for the integrity of the training, growth, and effectiveness of chaplains and character development instructors within the wing. Wing chaplains can protect this integrity in two important ways.

First, each member who becomes a chaplain in CAP can be encouraged to progress through all three levels of the specialty track. A primary goal of the Chaplain Corps program is that all chaplains genuinely master the skills needed to function in all CAP venues.

Second, wing chaplains work to ensure that no chaplain or character development instructor is given responsibilities for which he/she has not been prepared. CAP chaplains who are appointed at the squadron level will find it essential to complete the Technician level training (CAPP 221A) as soon as possible to ensure that the squadron is receiving the kind and quality of service that CAP members have come to expect. This holds true for Senior level training (CAPP 221B) with regard to group and wing chaplain appointments and Master level training (CAPP 221C) for chaplains assigned to region and national units. The effectiveness of the chaplain training track as an enabling tool is largely dependent upon the importance placed on it by the wing chaplain.

The completion of CAPP 221B coupled with the knowledge and performance requirements outlined in CAPP 221 prepares chaplains for supervisory responsibility in a group or wing setting. The Senior level performance requirements are verified by the unit commander, and the testing is completed online. Chaplains should take steps to be sure that completion of these requirements is properly recorded on their CAPF 45 (Senior Member Master Record) by their unit administration officer.

Responsibilities of Supervisory Chaplains (Wing and Group Chaplains)

Since CDIs are assigned to a chaplain supervisor/mentor, any chaplain may be called upon to engage in supervisory duties. Intermediate chaplain supervision primarily refers to wing and group assignments. Intermediate level supervisors are responsible to those over them for their own actions, and also the effectiveness of those who report to them in the chaplain chain of

command. Wing chaplains are responsible for all the unit chaplains within their wings. At the wing level and above, CAP chaplains have more administrative responsibility. Senior level chaplains at the region and national levels are primarily responsible for establishing chaplain corps policy and monitoring its execution.

Chaplains serve at the discretion of their commanders and seek to assist in the success of the unit; however, the following areas ought to be included in the job description of every chaplain supervisor.

Assist in recruiting, encouraging and advising new CAP chaplains - Current CAP regulations mandate that commanders are responsible for the recruitment of chaplains. Group and wing chaplains are in a unique position to assist their commanders with this important objective; and to encourage and advise new squadron chaplains. Unlike the civilian setting, the military setting offers some unfamiliar challenges for the new chaplain. Wearing the uniform, military protocol, and the chaplain's role in the squadron can be confusing for new chaplains. Who better to indoctrinate them than a seasoned chaplain who understands the unique demands of chaplaincy?

Wing chaplains can serve as "big brothers/big sisters" to new chaplains. While personal styles may differ, junior chaplains will certainly learn more about CAP and their roles with the encouragement of a wing chaplain. Chaplain supervisors may need to volunteer their help since new chaplains may be unsure of how to ask for it. Even experienced squadron chaplains may face unexpected situations in their units. Wing chaplains are their natural advisors. They will find it helpful to discuss matters with someone who understands the system and who can maintain privileged communication when sensitive issues are involved. Chaplains and character development instructors must be careful to follow the chaplain chain of command when dealing with Chaplain Corps matters. That is one of the valuable lessons to be taught through the mentorship of the wing chaplain.

Track Progression of Subordinates - The Chaplain Corps Administrator at National Headquarters (NHQ/HCA) periodically sends wing chaplains a report of training progress as recorded in the NHQ database. Wing chaplains are responsible for noting any inaccuracies pertaining to the Chaplain Corps and reporting them to NHQ/HCA at Maxwell AFB. In addition, chaplains send statistical reports to the wing chaplain at least twice a year – more often if the wing commander requires it – listing, among other things, their training accomplishments. These tools allow wing chaplains to track the training progress of subordinate chaplains and CDIs. Chaplain supervisors ought to use this information to suggest actions which subordinate chaplains might take to enhance their CAP careers. For example, a chaplain supervisor who knows that a subordinate has completed CAPP 221A, but has not attended a staff college will want to make a special effort to encourage that chaplain to attend the next available Region Chaplain Corps Staff College (RCCSC).

Recommend Those Deserving Promotions and Awards - Promotions are not automatic. Their purpose is to recognize past performance and encourage future potential. For the health of the chaplain corps, both sides of the equation are equally important. Promotions and awards are frequently the only recognition available for volunteers – in essence the only "pay checks" received from CAP. Supervisors owe it to their subordinates to ensure that all worthy subordinates receive the promotions and awards they deserve. In some instances, supervisors may themselves be able to actually submit a chaplain or CDI for an award. In other instances, chaplain supervisors must work with the individual's commander to ensure that promotion paperwork is submitted through the proper channels and in a timely manner. Supervisors may even need to make several follow-up calls to make sure that promotion recommendations are not lost in some paperwork pile. When good people do not receive the promotions and awards they deserve, it reflects as poorly on supervision as it does on the process. Finally, submitting non-performers or poor

performers for awards and promotions simply because they have "put in the time" cheapens the value of these awards and promotions for those who have earned them.

Counsel Those Not Performing - This is the other side of the previous responsibility. Supervisors who ignore or overlook poor performance do not do the non-performers a favor. Instead, such supervisors rob marginal chaplains of the opportunity to improve, to grow, and to develop personally and professionally. Good supervisors counsel subordinates who are not living up to what is expected of them, in the hopes of improving their effectiveness, furthering the mission of their unit and enhancing their CAP experience. This assumes that supervisors have explained, defined, and clarified their responsibilities and what is expected of them long before correctional confrontations became necessary.

Chaplain supervisors must be cognizant of those areas that are more properly addressed by the subordinate chaplain's endorser. Effectiveness in working in the military setting; filing of reports; adherence to the regulations and policies of the CAP Chaplain Corps; and proper wear of the uniform are examples of valid concerns for any senior chaplain supervisor. Clergy, as a rule, like to feel helpful; so it's logical that the most neglected element of being a supervisory chaplain is counseling poor performers. Confronting a colleague who is not performing is a powerful stressor; however, the strain of making excuses, or picking up the load for a non-performing colleague can be even more stressful. Equally disturbing is the realization that ineffective chaplains may be hurting members of their units who look to their chaplain to model the finest example of dedication and service. They reflect poorly on the entire Chaplain Corps. For these reasons and more, counseling by senior chaplains, when necessary, is essential for the effectiveness of a quality CAP Chaplain Corps.

Encourage CAP Core Values - CAPP 50-2, *CAP Core Values*, has been distributed throughout CAP, and sets forth the basic moral and ethical requirements of our involvement with the military. As noted in the Core Values material, this program is the direct responsibility of the commanders at each level. Often however, the commander will look to the chaplain to assist in implementing the program.

While chaplains do not run the core values program, they should be very involved in other ways. First, core values are directly related to their roles as CAP members. Second, as chaplains they are key role models for seniors and cadets. Third, as seniors who are knowledgeable about ethics, they may have opportunities to discuss core value concerns with others in the unit, especially their commanders.

For these reasons, chaplains should study the Civil Air Patrol Core Values pamphlet thoroughly and be comfortable with what they say. Supervisory chaplains at each level should be even more involved as they should serve as key reference points for questions and concerns.

A vital aspect of Chaplain service is the attention to chaplains' personal and spiritual development. Those chaplains who are married should pay regular attention to their family life. Single chaplains should pay equal attention to their supportive relationships. All chaplains should maintain an active spiritual life. Chaplains lead best out of the integrity of their being.

Maintain Professional Ethical Standards - CAPR 265-2, *The Covenant and Code of Ethics for Chaplains of the CAP*, lists the professional code of ethics for CAP chaplains. This code was unanimously approved by the National religious endorsing officials during their December 1994 meeting in Washington DC. It is, for all practical purposes, identical to the code of ethics under which military chaplains function. Chaplain supervisors are responsible to ensure that their subordinates are familiar with these ethical standards. They teach chaplain professional ethics by example as well as by formal instruction. These standards are so important that the code should be a continuous topic of conversation and reflection within the CAP Chaplain community.

Further Professional Development.

One of the most effective ways to further subordinates' professional development is for supervisors to pay careful attention to their own. Both subordinates and their superiors have a right to expect competence from their group and wing chaplains. Chaplain supervisors should make continuing education a priority for themselves, whether this is required by any church bodies or not. Regular attendance at Chaplain Corps region staff colleges is one excellent way to stay up-to-date regarding the CAP Chaplain Corps. Learning labs conducted annually during the summer Command Council and Annual Conference is another excellent source of continuing education. Chaplains should be encouraged to participate in any training for chaplains provided by their endorsers.

Caring for Cadets and Seniors.

Being intimately familiar with the needs and tasks of cadets and seniors provides a tremendous boost to chaplain support in CAP. Successful chaplains will be able to talk knowledgeably with other senior members about all three mission areas of CAP. ¹⁰ Chaplain Corps supervisors teach this best by example. In addition, chaplain supervisors set excellent personal examples by themselves completing the regular senior member training track in a timely fashion.

At the group and wing level, seniors who fill command and staff roles are themselves experiencing new challenges. Chaplains may not live in the same towns as these seniors. Chaplains may need to make special efforts to get to know the rest of the team and become significant contributors to the group or wing's success.

Being an effective supervisor is really about the core value of "Service before Self." Said another way, it is living the Golden Rule: "Do to others what you would have them do to you." The CAP Chaplain Corps provides numerous occasions for chaplain supervisors at all levels of responsibility to make a difference. To do so, one must actively care about those under his or her area of responsibility. That means being as competent as possible so as to set as good an example as possible.

Reporting (CAPF 34).

The importance of the CAPF 34 has been previously described. The semi-annual report is to be completed online by every unit chaplain and CDI and must be submitted in a timely fashion if the entire reporting process is to be successful. Wing chaplains are expected to obtain 100% reporting from the chaplains and character development instructors in their wings.

Chaplain Support for Wing Events.

A significant way that the wing chaplain can both educate the members of the wing of the vitality of CAP chaplain volunteers and fulfill the responsibilities of nurturing young people, is to secure chaplain support for wing events. Though chaplains are not mandated to attend all of these events and activities, the presence of a qualified chaplain will enhance the stature of the Chaplain Corps in the wing and enrich the events themselves.

Cadet Encampments. Cadet encampments are high water marks in the annual calendar of most wings. This wing event is meant to train and inspire CAP cadets to the highest levels of knowledge and achievement. The wing chaplain should ensure complete coverage of the event by a chaplain or a team of chaplains.

Chaplains not only teach a character development component of the training, but provide pastoral care to both cadets and seniors throughout the week. The Staff Chaplain for the

encampment supports, encourages and inspires the cadets and seniors while helping to provide a safe and positive experience for the cadets.

To ensure an effective encampment, a chaplain will want to attend as many of the planning sessions as possible, develop a rapport with the encampment commander, be as familiar with the encampment site and schedule as possible, and communicate with the encampment chaplains from previous years. In addition to preparing the necessary character development lessons for the time allotted, the chaplain will need to find a suitable location for an office to do counseling and meet with participants. Though the chaplain may not have much of his/her time scheduled to teach, the chaplain can perform a vital role by building relationships and maintaining availability to the cadets.

The wing chaplain can have an enduring impact on the cadets within the wing through encampments.

Wing Conference. Another opportunity for the wing chaplain to have an impact of the effectiveness of the chaplain program within the wing is the annual wing conference. Normally, the wing chaplain will have opportunities to highlight the role of chaplaincy at the conference. Prayers are often offered at various points of the conference and at most meals as well. Through prayer, the wing chaplain will have an opportunity to demonstrate the presence of the Holy One in a pluralistic setting.

If a memorial service for those who have died in the wing over the past year is planned, the chaplains in the wing can organize, plan and execute the service under the direction of the wing chaplain.

Wing conference can also be a reunion for the chaplains. Gathering the chaplains and the CDIs in the wing for fellowship and training is an empowering use of the time. This will also be a time for the wing chaplain to have many of the Chaplain Corps personnel together so that the wing chaplain's vision of the wing's chaplain program can be shared or reemphasized.

Wing conferences tend to be exciting times of celebration and recognition. The wing chaplain can use this venue to encourage the members of the Chaplain Corps in their CAP ministries, and enrich the level of friendship of cadets and senior members for the chaplains.

SLS, CLC, TLC, UCC. The Senior Member Professional Development program incorporates a number of in residence courses for the senior members in CAP. The Squadron Leadership School (SLS), the Corporate Learning Course (CLC), the Training Leaders of Cadets (TLC), and the Unit Commander's Course (UCC) are all courses that are usually planned and executed within the wing. These classes provide the training to equip the membership to lead, manage, and grow the organization.

In these courses the role of the chaplain is discussed and studied. The job descriptions of the chaplain in the squadron and at the wing are shared with the future leaders of the wing. Many course directors prefer to use a chaplain to lead these segments of the training, because of the nuances of the program that those outside of the Chaplain Corps might not know.

The wing chaplain can participate in the planning of these training events and ensure that the chaplains are represented as teachers, students or even directors of the courses. The presence of the wing chaplain can facilitate the development of future relationships with potential leaders while at the same time impressing upon all members of CAP the contribution made in CAP units by chaplains.

These courses provide the wing chaplain a forum to share the work of CAP chaplains in a way that can avoid misunderstanding of the role and lead to a heightened acceptance of chaplains in all units.

CHAPTER 4 - CAP Chaplain Corps Emergency Preparedness

CAPP 221A introduced CAP Chaplain Corps personnel to emergency services as one of the five core processes for all CAP chaplains. This chapter provides chaplain intermediate supervisors the guidance they need to develop effective emergency services plans within their sphere of responsibility. A key term in this chapter is "mission." Mission may refer to either an actual or practice CAP search and rescue, disaster relief or other operations approved by competent authority in support of civilian authorities. CAPR 60-3 provides a more comprehensive definition and scope of CAP emergency services operations.

Organizing for Emergency Services.

Chaplains at a mission base share some fundamental responsibilities. Chaplain Corps teams provide compassionate support for CAP members and other relief workers at the mission base. Chaplains should pay special attention to commanders and incident commanders. These individuals bear tremendous responsibility. As competent and well trained as they are, they are still vulnerable to deterioration due to stress, often without being aware of it.

Chaplains' Role at the Mission Base. Chaplains are primarily responsible for the compassionate care that occurs during a mission. Therefore, Chaplains must establish and maintain close working relationships with each other and with other CAP personnel so they can recognize problems coming before the effects become detrimental. This care extends to the leadership of the mission, the participants in the mission, the family members of the victims and possibly, the victims themselves.

Chaplains are uniquely qualified to offer compassionate care for family members of missing persons and disaster victims. Incident commanders are busy people. They seldom have the training, or the time, to explain all that is going on with family members. Chaplains, on the other hand, are ideally suited to provide the reassurance that everything possible is being done for their loved ones. Having completed, at a minimum, the basic emergency services qualification course, chaplains understand what is happening and why.

Though rarely encountered, chaplains must plan for the victims. If they survive the crash or disaster, they will need time to tell their story. Chaplains must be available for the important job of listening. If victims are not found alive, the chaplain will focus on providing comfort to grieving family members as well as to the mission personnel. After devoting the time and energy to carry out an effective search or disaster relief effort, CAP members may be personally affected when the outcome is not a happy one.

There may be more demand for personal care at a mission base than any chaplain team can reasonably expect to meet. This suggests a primary task of every chaplain: to conduct a needs assessment. This can be an informal process as simple as walking around every work center at the mission base and talking with the people there. It may be as formal as receiving a detailed briefing from the incident commander and/or the mission chaplain. However, it happens, chaplains should take careful note of the spiritual needs actually present and reasonably foreseeable.

The next major section of this chapter provides more guidance on the types of needs each chaplain might encounter on a mission. Having determined the needs, chaplains next engage in "spiritual triage." This is a concept borrowed from the emergency medical community. In essence, "triage" is simply establishing priorities and making choices based on those priorities. As used here, the term means that chaplains will determine which of the many needs discovered are the most pressing and/or the most important, and set out to meet those needs. Needs lower on the priority list will have to wait until the higher priority needs are satisfied.

The Mission Chaplain. Typically, the mission chaplain is the most senior mission qualified chaplain present for duty during the mission. Seniority is determined both by grade and by experience in mission settings. The mission chaplain is the single point of contact for the incident commander. He or she regularly briefs the incident commander on the support being supplied to the people at the mission base, and briefs all other chaplains present on the progress of the mission. More significantly for the chaplains in a crisis situation, the mission chaplain assigns them to areas so that key needs are met. Some chaplains might sit with the families, others might talk to CAP members in a break area, etc. The key here is that chaplains will be placed where they are the most effective. Of course, it is an ideal situation when several chaplains are available. In many if not most cases, the mission chaplain will be the only chaplain at the base; however, every reasonable effort should be made to obtain additional chaplain coverage.

One concern of the mission chaplain is to secure facilities for chaplain support. Chaplains will need a confidential area for counseling and they may need space for chapel services if warranted. Space is always at a premium at mission bases, so the mission chaplain's past experience and personal creativity will be invaluable as he/she coordinates with the incident commander to ensure that the chaplain has adequate facilities.

As other chaplains report for duty, the mission chaplain organizes the mission team. This is where the spiritual needs assessment and triage processes described earlier come together. It is a collaborative process, with the mission chaplain providing the cohesive direction. All chaplains can share their understanding of the situation and how each chaplain's unique gifts and qualifications are to be employed. For example, some chaplains may be physically and emotionally qualified, and properly trained, to accompany ground teams. Some may be better equipped to walk the flight line, and others to sit with worried family members. The mission chaplain must lead an effective team from this diversity.

The chaplain team will plan for the religious needs of the participants in the mission. Again, the mission chaplain provides direction, with the entire team actively carrying out the work. If the mission extends over a weekend, some provision will need to be made for worship services. Chaplains may lead worship in keeping with their own religious traditions when appropriate; however, they must provide for the religious needs of all CAP members. That may involve making contacts with local clergy in the vicinity of the mission base. In some instances, local clergy may be persuaded to come to the mission base and provide services. (This is an excellent time to encourage qualified local clergy to become a part of the CAP Chaplain Corps)

Alternatively, the chaplain team can publicize the time and location of services in the local community and arrange for transportation of CAP members to those services. If the mission is in response to a major disaster where the probability of numerous casualties is very high, the chaplain team may want to call on local clergy as reinforcements. In all probability, they will not have the training in disaster response that CAP chaplains have yet they can furnish some assistance. They can meet denomination-specific needs, sit with worried and/or grieving family members, and do countless other small projects to bring comfort and solace to survivors and family members.

The Mission Chaplain and Incident Commander. Amidst all of the activity that takes place during a mission, the chaplain is often the only source of comfort for the incident commander. This is a special opportunity and should be handled with consideration and caring. It is important that, whenever possible, mission chaplains establish a relationship with incident commanders *before* the onset of a mission. This may be accomplished by chaplain participation in SAREXs and other training opportunities. If the incident commander is familiar with the mission chaplain, he/she is much more likely to utilize him/her in an effective way. More than once an IC has become rigid and unreasonable in an actual emergency simply because he/she was not familiar with chaplain resources during a mission. A great frustration for chaplains is to know that they can help but are not being utilized. Prior training is helpful for both the mission chaplain and the

incident commander. The Army has a wonderful slogan that says: "You fight like you train." Truth be told, when faced with a crisis, we don't rise to the occasion, but rather fall to the level of our training. The mission chaplain must stay current in training opportunities.

Mission Chaplain Training. In addition to the General Emergency Services training, potential mission chaplains need to participate in two SAREXs (or mission exercises). A qualified mission chaplain should be available at every training mission in order to assist in the training of other chaplains. The wing chaplain should ensure that all missions, whether they are training or actual, will have chaplain coverage. For training missions, that means that a mission chaplain is present to do training. If no mission chaplain candidates are available, the mission chaplain can contribute to the awareness of the role of the chaplain in an actual mission.

Spiritual and Emotional Care in Emergency Services.

Despite the image many people have, spiritual and emotional counseling need not be a formal process at all.¹¹ Chaplains often engage in a very informal pastoral counseling process during their visits around a mission base. For example, a chaplain may wander over to a cluster of people taking a break, and one of them may say, "Chaplain, I've been meaning to talk with you. Have you got a few moments?" The chaplain and that individual then find a somewhat secluded corner and talk privately.

Spiritual and Emotional Counseling. Informal counseling may take place almost any time place. For that reason, a well trained and experienced chaplain approaches every situation with expectancy. What makes informal counseling different from simply visiting people? The difference lies in the openness of the individual to chaplains. In counseling, the individual tells his or her story. Thus, the fundamental business of counseling is to listen and know when help is requested.¹² Obviously, one does not need to have an office and a scheduled appointment to listen to and interpret a person's personal story. This by no means negates the importance of formal counseling. The strange mixture of stress and boredom that afflicts emergency services workers during disaster situations often prompts a willingness to talk about issues that the individual might, under other circumstances, try to keep hidden.

As previously mentioned in this chapter, one of the primary functions of the mission chaplain is to secure a suitable place where such private conversations can happen. Normally, these formal requests for a chaplain's time should be considered a high priority in the spiritual triage process. If several chaplains are using the same room, establishing some system for scheduling the room while protecting the privacy of the individuals with whom chaplains are speaking also becomes a high priority.

Often CAP members will want to talk about personal issues. These may or may not be directly related to the mission. For example, a CAP cadet watching grieving family members comfort each other after word that a flood has just taken their house may think about how his own family would react under similar situations. That cadet may then approach a chaplain wanting to talk about feeling distant, or perhaps cut off, from parents and siblings. A senior member may have had "too much" time to think about her marriage and just want to talk some things over. The range of possibilities is limitless. Due to the nature of pastoral counseling¹³ and volunteer service at a mission base, chaplains' counseling must be short-term and focused on solution.

More obviously related to mission requirements is grief care. Occasionally, being at a mission will re-open unhealed grief wounds in CAP members. Chaplains may be called upon to comfort and assist grieving family members of disaster victims. Mental health professionals know about the grief process, and some have special training in grief support, yet clergy have the unique qualifications to face the one question that is always present in time of loss: "Why?" Sometimes the grieving person cries, "Why me?" or "Why my loved one?" Sometimes survivors, especially those who lost loved ones, cry, "Why not me?" As spiritual leaders, clergy are best equipped to

deal with the "Why" question, which is, after all, a spiritual question – a question of meaning. Chaplains, as specially trained and endorsed clergy, are perhaps the best equipped of all to assist grieving people. Chaplains know that the way to help grieving people is not to hand out pat answers, but to walk with them in their grief. ¹⁴

Critical Incident Stress Management. Critical incident stress management (CISM) is not, strictly speaking, a form of pastoral counseling or psychotherapy. Rather, it is a specialized, multidisciplinary technique for assisting emergency services workers to deal with the stress of having to witness trauma at its worst. CISM is a broad continuum of care consisting of many different types of crisis education and intervention. Specialized training in CISM is necessary and recommended for mission chaplains. The CISM model employed by CAP (the Mitchell Model) is but one of several models that have been developed to meet the unique needs of emergency responders.

Critical Incident Stress Debriefing (CISD) is one element in the broad continuum of Critical Incident Stress Management (CISM). It has proven to be helpful in assisting emergency responders to deal with the trauma they encounter. Typically, it is conducted soon after the event and as geographically near as possible to the scene of the disaster. Relief workers who are willing are brought together in a small group to tell their story, following a carefully defined format. The process is believed to be helpful in assisting the responders to normalize their response and identify those who should be referred to a higher level of care. CAP members do not normally handle dead bodies or help with the grisly work of picking up body parts. Yet, they may well come upon scenes of death and dismemberment. Aircrews are certainly not immune just because their altitude over the crash spares them the close visual images or the smells. Indeed, they may have terribly mixed feelings, consisting of both joy at a "find" and horror at what they see below. The impact may be even greater if the incident involves the serious injury or death of other CAP members. When and where possible, Civil Air Patrol provides trained debriefing teams to provide CISD when indicated. The CISD process usually takes place shortly *after* the critical incident bringing together those who have been involved in the traumatic event with mental health professionals and peers to aid in the restoration of coping mechanisms and identify when a more specific continuum of care is advised. It is a kind of psychological first aid and not therapy. It is rather a psychoeducational process designed to de-toxify an event so that emergency responders may not require subsequent therapy. It is important that those who conduct CISDs be adequately trained and members of an approved CISD team.

Chaplains are much more likely to be called upon to provide ministerial assistance *during* the critical incident itself. Chaplains are first responders whenever called upon to assist in a crisis event. This fact alone would preclude them from participating in a subsequent CISD. It is important for chaplains to understand the critical incident stress debriefing process and be prepared to request it when warranted; however, it is especially important for chaplains to seek training in critical incident stress management, specifically in *Pastoral Crisis Intervention and Assisting Individuals in Crisis*. It is much more likely they will be asked to work with individuals during the crisis itself.

Chaplain supervisors can use free time during missions, and especially during practice missions, to work with junior chaplains on their crisis management skills. This statement does not assume that chaplain supervisors are equipped or trained to be clinical supervisors. This training can take the form of a simple sharing of experience. Sharing and interpreting one's own stories can be a powerful teaching tool. Of course, some CAP chaplains do have advanced skills in counseling and clinical pastoral education. Chaplains should understand; however, that the focus of the chaplaincy is not that of long term pastoral counseling. The focus of crisis management is simply the restoration of functionality and referral to a higher level of care if needed.

Hospitality and Presence. Military chaplains have long understood the importance of symbols of care in creating an atmosphere of hospitality. Many military chaplains work with

commanders and first sergeants to provide something to drink and something to eat on flight lines and in scattered field locations. This is especially important during times of increased tempo and, therefore, increased stress. CAP Chaplain Corps supervisors can borrow from this wealth of experience to build a similar sense of hospitality during emergency services missions. They can work with incident commanders to ensure that money is available to have simple refreshments (for example, water, healthy snacks, etc.) available for CAP members. The offerings need not be extravagant. What is important is that there is a concrete symbol which says, "I care."

The presence of a chaplain also takes on symbolic importance. Although the clergy have no corner on the presence of God, there is something very special about being "a visible reminder of the Holy One." Being seen where the need is the greatest is a concrete expression to many that God cares. Chaplains often provide that visible symbol of God's presence and God's care. For that reason, the supervisory chaplain will want to ensure that chaplains are present at the predictably high stress locations, such as the flight line, casualty sites, and the morgue if one exists.

This is the very heart of chaplaincy – any chaplaincy. All clergy can claim, in some fashion, to speak for or represent God. Only chaplains have the holy privilege of often being present with the people they serve during times of despair. The more the CAP member sees chaplains as one of them, the more effectively chaplains provide this ministry of presence. To be truly effective in an emergency services mission, this attitude must be cultivated during the week in, week out routine of CAP meetings and training. Thus, supervisory chaplains prepare subordinate chaplains for this part of emergency services long before the mission ever begins.

Spiritual Resources. CAP chaplains come from many different faith traditions. Whenever possible, CAP chaplains should accommodate worship services at all CAP events that extend over a Friday, Saturday or Sunday. Supervisory chaplains will need to plan well in advance for these events and work with commanders to ensure that the resources necessary to have worship are available and functioning. Chaplains should plan ahead to have quantities of religious supplies that can be carried into the field. Liturgical traditions will carry sacramental supplies; some may desire anointing oils; and others Bibles, song sheets, readings, copies of their denominational ritual and etc. Supervisory chaplains can greatly aid their subordinates' emergency services preparation. Many clergy persons are so accustomed only to functioning in a church setting, where all ritual and liturgical supplies are readily at hand, and may not know how to prepare for field services. Supervisory chaplains can both guide their subordinates' preparation and suggest local sources for some of the supplies. When supervisors do not come from the same religious tradition as their subordinates, this guidance provides an especially powerful witness to the vitality of the religiously pluralistic culture that exists in the CAP Chaplain Corps. When conducting an interdenominational service, chaplains should plan to include elements that are familiar to the congregants from other denominations.

Finally, here is a story from an active duty technical sergeant who served in Desert Storm. The sergeant was an active Roman Catholic whose duty assignment placed him "with only a barbed wire fence between us and the Iraqi border." Here is what he said about the worship services there:

We had two priests. I really didn't like the first. Whenever he came, he just talked to us like we were back home. He never mentioned the fear we felt. He never talked about our friends who had been killed. He was just out of touch. But the second priest was someone very special. He always sat and talked with us after Mass for as long as he could. He walked with me before Mass one Saturday to the wreckage of the Warthog [A-10] that crashed the day before. During Mass he prayed for the soul of the pilot, even though he wasn't a Catholic.

This story shows us how one chaplain brought the reality of what he and his fellow airmen were experiencing into the worship service. The other chaplain was, as he said, "just out of touch."

This story is shared to impress upon chaplain supervisors the need to work with their subordinates to ensure that worship is not only offered, but is also meaningful to those who attend. We cannot tell each other what or how to preach. We can offer guidance in ways to use our normal style more effectively in this specialized setting.

Memorial services are a special form of worship service. Obviously, their significance increases when the deceased is a CAP member. A memorial service for crash victims can be tremendously beneficial to both aircrews and ground team members who made a find – but not a save. The service need not be overly elaborate. For example, when an aircraft crashed on a mountain top, the bodies of the occupants were brought to the search base by a sheriff department helicopter, where they were met by a CAP chaplain and a hastily assembled honor guard. Few words were spoken, but it was a powerful expression of care and compassion!

CAP chaplains should never forget their obligation to refer people to their own religious leaders for ongoing spiritual care whenever warranted. This may mean calls to the pastors of participants in the mission. While each chaplain must exercise great care not to divulge confidences without written permission to do so, the contact needs to be made. Supervisory chaplains should organize their chaplain team and distribute the calling list, so that each chaplain has only a few calls to make. They should also ensure that subordinate chaplains are clear on what they can and cannot say when making the referral.

There may be times when the CAP member has no relationship with a pastor in his or her home town. In those cases, the referral can appropriately be made to that CAP member's unit chaplain. If there is no unit chaplain, then the procedure becomes similar to making a referral for family members of victims who do not belong to a specific congregation. In either of these instances, a chaplain may contact a clergy of his or her own denomination in that individual's hometown in an attempt to give a point of contact.

Death/Injury Notification If the deceased or injured person was not a member of CAP, notification will normally be made by civilian authorities and CAP chaplains will not be involved.

If the deceased or injured person is a CAP member, the commander of that person's unit should be the one to actually break the news to the next of kin (CAP Regulation 35-2 *Notification Procedure in Case of Death, Injury or Serious Illness*). Frequently, the commander will have no experience in delivering "bad news" and will designate a member of the unit (usually the chaplain or a close friend of the deceased) to accompany him or her to notify the next of kin. The chaplain will not notify, but will provide the commander spiritual support and advice on how best to perform this uncomfortable task. If not already asked, the chaplain should volunteer to accompany the commander to the next of kin's house and be present during the notification. At the house the chaplain should stay in the background until the news is given, and then quickly step forward to offer spiritual comfort to the grieving person. Before leaving the next of kin's house, the chaplain should volunteer to contact the family clergy person. This contact should be made as soon as possible so the family minister can step in and provide appropriate spiritual care.

The fundamental principle is that chaplain corps personnel care for the people we serve at the mission base. Since we cannot possibly meet all of the needs of all of the people individually, or even as a mission base team, we need to develop and use skills in making appropriate referrals for ongoing spiritual care.

Emergency Services Documentation.

A very wise person observed, "The weakest ink is stronger than the mightiest memory." Few of us are blessed with photographic memories so complete that we can remember minute details of events years later. The tremendous popularity of personal planners and calendars testifies to the need many people feel to bring some sort of order out of the chaos of modern life. This is even more true in emergency services situations when, by definition, things are always very

stressful and frequently very confused. Chaplain supervisors owe their commanders and chaplains they supervise the duty of instructing subordinates in the proper use of emergency services documentation.

In the field, chaplains should keep a personal events log. While this log remains the chaplain's personal property and should be carefully guarded to protect the confidentiality of any names or identities which may be included, the log can prove an irreplaceable asset as chaplains meet to debrief the day's events and in-brief chaplains just arriving at mission base.

What should the log contain? This is up to each individual chaplain. There is not a single "right" format. However, one of the routine uses of an events log is to help chaplains prepare after action reports and to complete the CAPF 34, *Chaplain Statistical Report*, when it is due. The categories listed on the CAPF 34 would certainly be a good place to start thinking.

Chaplains participating in an emergency services mission complete an after action report (AAR) as soon as possible following the conclusion of chaplains' participation in the mission. Copies of the report should remain in the chaplain's own personnel file and provided to the incident commander, his or her own unit commander, the wing chaplain, region chaplain and National Chief of Chaplains. The increased use of email has made this task much easier. At the time of this revision, there is no specific form for the AAR. It can simply be put in a narrative form and submitted.

The mission chaplain combines all the individual reports, along with his or her own personal report, to form a complete after action report of the Chaplain support during the mission. Copies of this report go to the incident commander, the wing commander, and up chaplain channels to the wing chaplain, region chaplain and National Chief of Chaplains.

Why is this paperwork necessary? Think for a moment about this statement: "We had chaplain coverage at the SAR base." Now think about this statement: "Ten chaplains worked 50 hours each to provide 24-hour coverage during the 4 days this mission lasted. They visited 188 CAP members and provided non-stop comfort to 12 very worried family members." If you were a government official, which report summary would impress you most about the value of an outstanding chaplain corps like that found in CAP?

CHAPTER 5 - The Group Chaplain

Selection of Group Chaplains.

Some larger wings have found it beneficial to incorporate groups to provide a more efficient system of management by reducing the span of control throughout the wing. Groups have similar headquarters staffs in these wings, which may include the appointment of a group chaplain.

CAP Chaplains who aspire to the position of group chaplain should complete the Senior Level training track and inform the wing chaplain of a desire to serve at that level. If the group lacks a chaplain, the wing chaplain may wish to contact the group commander and suggest a qualified chaplain for the position. Wing chaplains should consider the demonstrated strengths, weaknesses and competence of a unit chaplain rather than make a recommendation based solely on geography.

Roles of the Group Chaplain.

The group chaplain has a role within the group similar to that of a wing chaplain. In addition, it is often necessary for the group chaplain to continue to serve at the unit level in the absence of a unit chaplain.

Serving on the Group Commander's Staff. The group chaplain is responsible to the group commander for the conduct of the chaplain program in a group. He or she is an advisor on issues of morality, ethics, morale, religion and the chaplain services within the Group. The group chaplain must develop a servant-like rapport with the group commander so that the Chaplain can contribute to building the team under the Commander's leadership.

Advising the Wing Chaplain. Groups exist to assist in the management of the wing's mission. This is also true of the chaplain program in the wing. The wing chaplain is depending on group chaplains to help with managing the wing's chaplain program. The relationship between the wing chaplain and the group chaplains is characterized by a mutual exchange of guidance and support. The group chaplain works to keep the wing chaplain informed concerning the chaplain issues in the group so that the wing chaplain can adequately plan and resource the program throughout the wing. The process by which this advice is shared is developed by the wing chaplain.

Mentoring Squadron Chaplains. The wing chaplain is ultimately responsible for the training and skill development of all the chaplains in the wing. The mentoring function of a wing chaplain may prove ineffective if there are too many people to supervise. Group chaplains are helpful in controlling the span of control investing time to sufficiently mentor and encourage junior chaplains. It is at this level that the importance of the chaplain chain of command is seen. Wing chaplains should utilize their group chaplains when dealing with concerns at the unit level.

Recruiting Chaplains and Character Development Instructors. The character development program for cadets is the responsibility of the Unit Commander; however, the performance of the program has been placed in the hands of the Chaplain Corps. Group chaplains are often in a position to assist the Commander to recruit a chaplain or a character development instructor for the squadron. All of Civil Air Patrol struggles with the number of cadet units that lack either a chaplain or a CDI. A wing chaplain may task group chaplains with the responsibility of assisting squadrons lacking Chaplain Corps personnel to facilitate the character development program until another qualified chaplain or CDI can be enlisted.

Supervising Chaplains and CDIs. The group chaplain position is the first supervisory role. The Group will not have quite the same focus as a squadron and moral leadership will not be offered. Group chaplains, though they may support squadron and wing events that include cadets, are reminded that they are assigned to be supportive of squadron chaplains in a manner similar

to a wing chaplain. It is often true that a group chaplain will simultaneously function as a unit chaplain.

CAPR 265-1 specifies that CDIs are to be assigned a supervising chaplain. This may be a chaplain with the CDI's own unit, but the wing chaplain may decide that the group chaplain is to serve as the supervising Chaplain for all the CDIs in the Group. It is important that the group chaplain have a thorough understanding of the training requirements outlined in the CDI specialty track, CAPP 225. The sole duty assignment for a CDI is that of facilitating the character development program for cadets.

CHAPTER 6 - The CAP Chaplain Corps Intermediate Management

CAPP 221A introduces the CAP chaplain to squadron level administration. In many ways, this is similar to what we as clergy do in our respective congregations. Chaplains at the intermediate level (Group and Wing) should be able to think and plan at a systems level. In other words, chaplains should be able to see beyond the individual activity to the interrelationships of the various components of the systems, and how these interrelationships support or interfere with the proposed objectives.

Introduction to Strategic Planning.

Strategic planning is a disciplined, systematic planning process "of formulating the organization's direction, deploying guidance to achieve that direction, implementing plans and improving processes, and reviewing plans to look for possible improvements." ¹⁶ Strategic planning is most properly carried out at senior levels of leadership. However, intermediate leaders normally are very much part of the process. They need a working understanding of what strategic planning is and how their contributions fit with the overall picture. Figure 5-1 gives a schematic of the overall process of strategic planning. Refer to the diagram often throughout the following discussion. (Note: The following model is excerpted from *The Quality Approach: Your Guide to Quality in Today's Air Force*. "Quality Focus," Maxwell AFB AL: Air Force Quality Center, and modified to reflect application to the CAP Chaplain Corps).

Strategic Planning Model.

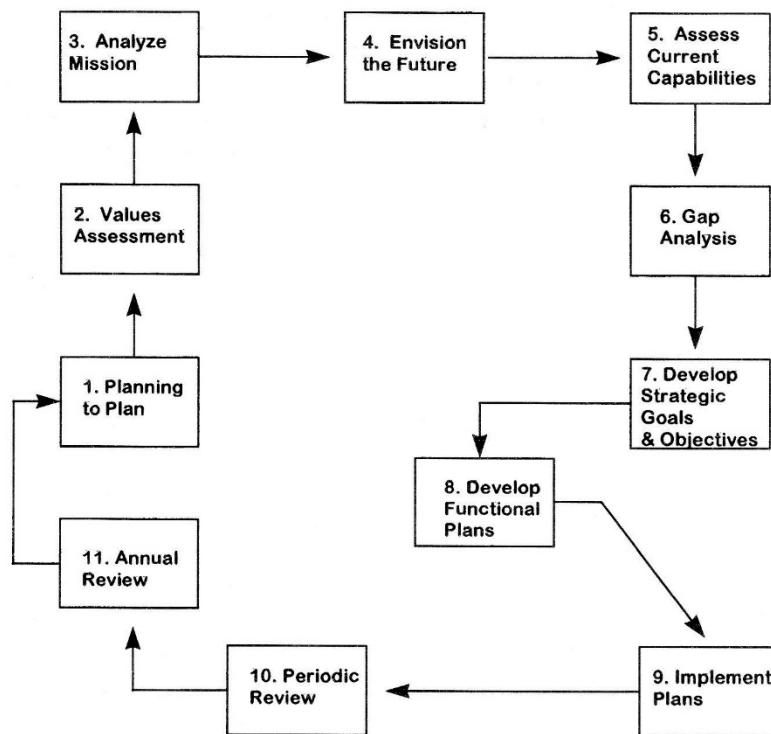


Figure 6-1

Planning to Plan. In this step, the organizational leadership determines if they are ready to begin the strategic planning process. Senior leaders should accurately as possible determine if they are committed to making things better, if they have the time and energy necessary to plan, and if the necessary level of trust and teamwork exists. Intermediate leaders frequently receive a notice when the senior leaders are ready to move to step two.

Values Assessment. It is critical that senior leaders clearly define the organization's central values. We already know that the Air Force core values of integrity, service before self, and excellence form the base for our roles as members of CAP. As used here, central values are those which guide the organization's purpose and mission. That may sound unnecessary for chaplains, but it is not. What are the central values that bind all chaplains together regardless of their denominational affiliation? What are the group/wing central values and how can chaplains support those? Intermediate leaders become crucial sources of information and feedback for senior leaders during this stage. They provide the reality check to what might otherwise be only an intellectual exercise.

Analyze Mission. The mission statement reflects the reason for the existence of an organization. If it is ever to be more than mere words on paper, it must come from careful analysis, clear definition, and thoughtful input. Intermediate supervisors are key players in this stage. They actively participate in providing senior leadership information that impacts the mission. Some examples of the kinds of issues that are important include: the support of chaplaincy demonstrated by commanders; the general public attitude toward general aviation, the military, and CAP; the overall religious climate of the community and of the CAP units; known or foreseeable financial constraints; numbers of chaplains available to do the mission; and so on.

Intermediate supervisors are also essential in helping senior leaders define customers and suppliers. Some clergy do not relate to this marketing imagery, but it still has value. John Donne said, "No man is an island, complete unto himself alone." All of us draw on others for support and assistance. These are our "suppliers." Customers are those we are trying to reach and serve. We "sell" such things as moral values, pastoral care, and a caring spirit. If we are to be successful in selling these products, we have to know who our customers are and what they truly need, as opposed to what we merely think they want or need.

Naturally, no one person or group can do all that needs to be done. So part of mission analysis is to define key result areas. Focusing on key result areas prevents wasted efforts by defining areas that are critical to success. Once those are defined, the intermediate supervisors can define key processes by which those key result areas are achieved. For example, it is not enough to say that "effective" character development classes are key result areas. The group must specify the processes that go to making a character development class "effective" (prior planning, gathering multi-media resources, involving group members in leadership and execution, etc.

If this step appears to require a great deal of work, that impression is correct. However, trying to pilot an organization without doing this work is a bit like trying to fly an aircraft without proper preflight preparation. Carefully analyzing the mission prevents chaplains from being like Columbus who, according to one observer, "set out not knowing where he was going, didn't know where he was when he got there, didn't know where he had been when he got back, and he did it all with borrowed money." The world's best volunteer chaplaincy needs clearer focus than that.

Envision the Future. This step is what makes strategic planning strategic. Without it, we are merely planning for sustainment. We must have a vivid image of what we want to be two, five or more years from the starting point if we are ever going to get there.

Assess Current Capabilities. Senior leadership, drawing upon the practical experience of intermediate supervisors and their subordinates, defines metrics (i.e., methods to objectively measure the success of key processes in meeting the defined key result areas). Using these

metrics, they benchmark where the organization is now. Progress can then be measured as improvement upon this benchmark.

Gap Analysis. This step is simply common sense. Once we have a clear idea of where we are and where we want to go, we can clearly see how much distance separates the two. This becomes the basis for both the near and long-term goal setting which follows.

Develop Goals and Objectives. The function of goals and objectives is to provide guidance so that the organization will know when it is making progress. The senior leadership must share these with intermediate leaders so that the intermediate leaders can develop functional plans to make the goals and objectives actually happen. In turn, the intermediate leaders provide senior leaders feedback on the practicality and feasibility of the goals. Being able to provide honest feedback helps elicit support and commitment from those who will actually have to do the work.

Develop Functional Plans. This is where the intermediate level supervisors make a significant contribution. They work with their subordinates to transform the senior leaders' goals into activities, events, programs and experiences that actually touch people's lives. Without the active commitment and involvement of intermediate supervisors, even the best strategic plan is doomed to neglect and meaninglessness.

Implement Plans. Individual taskings based on functional plans must be completed. Everyone in the organization must embrace the relevance of the mission statement or these tasks will not be accomplished. The reason for that fact is quite simple. People are all too busy to do seemingly meaningless work. Unless there is a clear vision of how each person's work is contributing to the total mission, individuals are not likely to expend the necessary effort.

Do Periodic Reviews. Senior leadership applies the metrics developed to track progress towards the goals. At a National level, CAPF 34A, *Wing Chaplain Statistical Report*, serves this function. Twice a year the data is gathered that indicate progress in the key result areas specified by the Chaplain Corps Advisory Council (CCAC). Publishing the data provides all chaplains, from squadron through National levels, the opportunity to see how much progress they are making. This review provides leaders at every level the opportunity to make changes as appropriate.

Have Annual Reviews. This completes one cycle and sets the stage for the next year's strategic planning. Having a fixed review every year gives a built-in accountability system for those who will do the work. It also allows new, creative energy into the planning system.

CAP Mission Areas.

While the chaplains' primary job is to be a chaplain, intermediate level chaplains need more than just a working knowledge of the other areas of the CAP mission. These chaplains need to understand the CAP missions well enough to explain them to others. They also need to be able to know how to work effectively with other disciplines to support the total mission of CAP.

CAP Membership. Surveys indicate that poor handling of personnel issues is a major cause of dissatisfaction for CAP members. Chaplains are certainly not immune from these. The intermediate supervisor should understand the personnel system well enough to know when promotions and awards are appropriate, and how to submit deserving chaplains and CDIs for those awards and promotions. Since the unit administrative officer is also a volunteer, chaplains having a working knowledge of these issues will go a long way toward securing the administrative officer's assistance and cooperation.

Cadet Program. Unit level chaplains must know the cadet program well enough to function as an integral part of the program. Chaplain supervisors must also know the program to be aware when and where chaplain participation is needed and beneficial. For example, an effective supervisor, upon hearing that a special activity is about to take place, will start asking about chaplain coverage for that event. Commanders seldom think about chaplain coverage. That is

why chaplains are on their staffs – to be the one who does think about such things and suggest courses of action to the commander.

Cadet protection is obviously a very sensitive and highly important issue. Because of the special authority and status inherent in any clergy relationship, and because of the severe consequences of any misuse of the clergy position, all chaplain applicants must complete the cadet protection program prior to appointment as a chaplain. The same is true of CDIs. Chaplain supervisors should be strong advocates of the program and, whenever necessary, work to make that training readily available to all chaplain and CDI candidates.

Since character development is one of the more visible parts of the Chaplain Corps' participation in the cadet program, chaplain supervisors should ensure that all chaplains and CDIs are skilled in a variety of teaching techniques. If chaplain corps personnel do not have expertise in adolescent moral development and teaching techniques to present useful classes, they should seek additional training in the field. Many directors of religious education would be delighted to help. They might even be recruited as CDIs.

Aerospace Education Programs. Chaplain intermediate supervisors need to know the senior program well enough to guide junior chaplains and CDIs in their career development. They should also know the program well enough to work effectively as a member of the commander's staff.

Aerospace education is important for several reasons. First, the basic guidance in CAPP 221A still applies to the intermediate supervisor. Second, chaplain supervisors may be called upon to assist region chaplains with setting up and running a Chaplain Corps Region Staff College (CCRSC). Among the required blocks of instruction is aerospace education.

CAP Chaplain Corps. The CAP Chaplain Corps makes available numerous resources, including:

- * CAPP 265-2, *CAP Values for Living* series
- * CAPR 265-1, *Civil Air Patrol Chaplain Corps*
- * CAP Index 0-2, *Numerical Index of CAP Regulations, Manuals, Pamphlets, and Visual Aids*
- * CAP Index 0-2 is the chaplain supervisor's primary reference for making sure they have all of the current documents.

All of these documents are available online through the CAP website. The Chaplain Corps specialty training track books (CAPP 221, CAPP 221A, CAPP 221B, and CAPP 221C) also provide essential information for chaplains.

USAF Chaplain Corps. When CAP chaplains function on or in support of USAF installations, and other military units their actions reflect on the USAF Chaplain Corps. For that reason, chaplain intermediate supervisors need to be aware of the applicable USAF Chaplain Corps directives and educate chaplains and CDIs under their care concerning these directives.

Department of Defense Directive (DODD) 1304.19, *Appointment of Chaplains for the Military Departments*, establishes the appointment policy and criteria for chaplains in the US military service and in CAP. Civil Air Patrol follows these policies in appointing CAP chaplains.

DoD Instruction 1300.17, *Accommodations of Religious Practices Within Military Services*, covers accommodation of religious practices within the military service, the wear of items of religious apparel while in uniform, and certain areas of religious accommodation. This directive applies to CAP members who wear the USAF style uniform. Religious apparel (e.g., yarmulkes, crosses, etc.) may not replace or interfere with the proper wear of any article of the authorized uniform, and is not affixed or appended to any authorized article of the uniform. This directive also

says, "Worship services, holy days, and Sabbath observance should be accommodated, except when precluded by military necessity." ¹⁷

DoD Instruction (DODI) 1304.28, *Guidance for the Appointment of Chaplains for the Military Departments*, outlines the educational requirements for military chaplains. Any waiver that may otherwise be granted, all CAP chaplains who provide direct assistance to the military must meet the requirements of DODI 1304.28.

AF Instruction 52-101, *Planning and Organization*, directs procedures that allow Air Force personnel to freely exercise religion. It addresses Air Force Chaplain Corps standards, readiness, religious facilities, and chaplain funds. It applies to all Air Force Chaplain Corps personnel.¹⁸ Civil Air Patrol chaplains are specifically named in this document. All CAP chaplains who function in USAF Chaplain Corps activities should become familiar with this instruction.

While much of it will not apply to the CAP chaplain, the CAP chaplain will need to know the USAF structure and acronyms. Each Air Force wing chaplain will have a set of operating instructions (OIs) for their staff. These OIs supplement the Air Force policy directives and instructions, and provide local procedural guidance. CAP chaplain supervisors need to remind junior chaplains who work with USAF Chaplain Corps teams to look for, read, and carefully follow these OIs when they are operating on the base.

The CAP Chaplain Corps has also established procedures for providing CAP chaplain support for the Air Force and other military units. The Air Force Chaplain Corps requires that such assistance must be arranged between an Air Force wing chaplain and a CAP wing chaplain (or higher). The assisting CAP chaplain must follow the procedure outlined in the CAPR 265-1, SECTION E-AIR FORCE ASSIGNED MISSIONS culminating in the issuance of an Air Force Assigned Mission (AFAM) requested by the Deputy National Chief of Chaplains or the National Chief of Chaplains.

Administration.

CAPP 221A, *The Basic Chaplain Course*, details the CAP chaplain corps forms and their uses. Rather than review that material here, this section provides the reader an understanding of how these forms may be used by a chaplain supervisor.

The fundamental supervisory tool is CAPF 34, *Chaplain Statistical Report*. Although this is primarily the wing chaplain's tool, it is very useful for any supervisor. Notably, it gives an idea of who within the supervisors' span of control is actually performing. Those who are producing need to be encouraged. By noting specific activities which subordinate chaplains are doing and singling them out for public recognition, supervisors show an interest in both the individual and the mission. They also stimulate further mission accomplishment both in the one recognized and in all who hear about it. We all like to be the subject of "a job well done."

Those who are not as effective need to be encouraged as well. They may be discouraged or they may be facing challenges that they do not know how to overcome. Taking a personal interest in these chaplains gives the supervisor a chance to mentor and develop them. It can be a high-payoff effort in terms of the total number of lives directly benefited.

The wing chaplain's dashboard provides the senior chaplains with the *metrics* he or she needs to measure progress towards the CAP Chaplain Corps vision of "the world's best volunteer chaplaincy." A metric is a "measurement, taken over a period of time, that communicates vital information about a process or activity."¹⁹ Specific metrics are announced in various CAP chaplain publications. Chaplain intermediate supervisors should review the regularly published metrics and make appropriate leadership decisions to keep their part of the program moving in the desired direction.

Although it is technically not a chaplain form, the CAPF 45, *Senior Member Master Record*, serves a vital function for chaplain supervisors. Periodically, chaplain supervisors should review the records of the chaplains and CDIs within their span of control. The purpose of these reviews is to help personnel anticipate when it is appropriate to request a promotion or an award, and to encourage progress in the CAP senior member training track. Chaplains should be encouraged to maintain personal duplicates of their own personnel file (the CAPF 45). The chaplains' personal copies should contain all the original certificates while the Unit and higher headquarters' files should contain only copies.

Chaplain supervisors need some sort of filing system. CAPR 10-2, *Files Maintenance and Records Disposition*, provides helpful direction on the types of files that the supervisor must maintain and how long they must be maintained.

Computers and Programs.

Over the years Civil Air Patrol has become more and more dependent on computers and the Internet to conduct its business with its members and its customers. We are already at the point at which competence with computers and the Internet will be a necessary skill for chaplains. Though ownership of a computer with an Internet connection is not a requirement of membership in CAP, access to a computer with an Internet connection *is* a requirement. All squadrons have been provided with a laptop and most have Internet. Chaplains who do not have a computer and an online connection are admonished to use the resources at their squadron to complete their work. If that is not available, the chaplain will surely find a unit member who can provide the needed access. The local public library is another useful option.

CAP eServices. Each CAP member has his or her own personal resource page on the CAP website. Familiarization with this page is a basic part of the CAP online experience. For Chaplains, this page can be used to check the status of impending achievements or qualifications (i.e. mission chaplain). Chaplain resources can also be accessed from this page.

Internet & E-mail Security. The CAP Chaplain Corps is the largest volunteer chaplaincy in the world, presently outnumbering the Air Force active duty and reserve chaplains. CAP Chaplains are dispersed across 50 states, the District of Columbia and the island of Puerto Rico. Communication is a daunting challenge in any organization consisting of volunteers even without the geographical separation.

Chaplains are encouraged to be active in maintaining the contact within the chaplaincy through generous use of e-mail. Such communication can enable this dispersed and diverse group of volunteer chaplains to create and sustain deepening relationships and project a vision of the future.

Be reminded; however, that use of the Internet raises issues of operational security (OPSEC). All CAP members, including chaplains, are required to take the CAP prescribed OPSEC training and apply it to their activities in CAP. Chaplains must always bear in mind that anything they transmit electronically on the Internet can be revealed.

Chaplain Web Page. The GoCivilAirPatrol.com website has a special page for the chaplain program. There is a link for clergy who are searching for information on CAP.

The following link will connect the CAP chaplain to the available chaplain resources - <http://capchaplain.com/>.

FLIGHT TIME: Values for Living (CAPP 265-2) is available for download as are other publications related to the chaplaincy, such as the quarterly *Transmitter* Chaplain Corps newsletter. The CAP chaplain page is an updated resource for CAP chaplains.

Military-style Communication.

While all clergy are experienced communicators, military style organizations like CAP demand some specialized forms of communication. This section highlights the unique aspects of those forms of communication.

Military Briefings. According to *Tongue and Quill* (Air Force Handbook 37-137), there are four types of military briefings: Information, advocacy (persuasion), staff briefings, and manuscript briefings. Military briefings almost always require some sort of visual aids. These can range from a flip chart for very informal, "desk top" briefings to complex computer-generated slides for more formal briefings. Chaplain Corps personnel should carefully consider the audience and the intended outcome in selecting both the format and the supporting visual media.

Informative briefings are designed to inform. As obvious as that sounds, it is often the most violated of the styles. To properly inform, a briefing should be as brief and to the point as possible. It should contain all that the intended audience needs to know about the subject, and nothing that is not absolutely crucial to achieving that goal. On the other hand, the wise briefer will know that one cannot always anticipate the questions that the person(s) being briefed may ask. For that reason, the briefer will have an extensive body of background information ready to satisfy those who are being briefed. If someone asks a question for which you are not prepared, admit you don't know and offer to provide the answer later.

Chaplains often feel comfortable with advocacy briefings. These are intended to persuade, and in that sense they are like some sermons. Unlike a church setting; however, a military briefing setting does not automatically lend credibility to the briefer. The briefer must clearly and quickly establish his or her reliability. In addition, the briefer must provide plenty of examples and illustrations. Generally speaking, the best structure for an advocacy briefing is either general to specific (i.e., moving from an agreed upon general principle to a specific application of the principle that you are trying to sell); or problem-solution (i.e., moving from an agreed upon problem to a solution that you are trying to sell). While preparation for questions is important for an informative briefing, it is a matter of absolute necessity in an advocacy briefing. If an opponent to your ideas can make you appear unknowledgeable and therefore incompetent, your cause is almost always lost.

Almost all chaplain supervisors will participate in staff briefings at one time or another. These are simply exchanges of information among members of a group, usually during a staff meeting. While these exchanges are often informal, one should never underestimate their importance. The staff briefing is an opportunity to tell commanders what they need and want to know. It also lets the other members of the staff know what is going on.

Manuscript briefings tend to be the most formal of the styles, because they require a word-for-word script. These are often needed for very complex issues, such as those faced at higher headquarters. Experienced military briefers will practice presenting the manuscript briefing so that the briefing will appear spontaneous, with good eye contact and natural body movements.

Being comfortable using each of these four types of briefings requires three things: practice, practice, and more practice. Intermediate chaplain supervisors should seek the guidance of more experienced chaplains in developing their ability to use these styles. Then they can, in turn, mentor junior chaplains as they begin to develop their briefing skills.

Documentation. When working on a new project, the guiding principle for anyone is this: when in doubt, document. In a military style environment, individuals often move to different responsibilities and others come in to fill their position. The records, reports, and historical data that are preserved serve as a teaching tool for those who follow. Whatever is preserved should be enough that one who was not present can understand what happened and why. Furthermore,

they should clearly see the lessons learned. One person put it this way: progress comes from "standing on the shoulders of giants," not from constantly reinventing the wheel.

By virtue of their intermediate position, chaplain intermediate supervisors must document with two sets of needs in mind. First, when others attempt this project the next time, what do they need to know? Second, what will senior chaplains and commanders need to know about *this* current project and its results? Documentation, then, should be clearly and concisely written, and logically organized. Those who have to read stacks of reports each week will appreciate good written communication skills.

One final comment about storage methods is in order. Electronic storage of documentation is certainly appropriate. However, disks used to store files are subject to physical damage. Therefore, disks must have at least the same storage care as paper.

Suspense System. A suspense system is a calendar which alerts you to when deadlines arrive and/or when reports should be sent to you. Supervisors actively use a suspense system for two reasons. First, it prevents missed obligations. Few of us are smart enough or have enough free time that we can mentally keep track of all of the demands placed on us by others. Often these demands are for something months in advance, such as a wedding service. An appointment calendar is the most basic form of a suspense system. That is one with which most clergy are familiar. But the military suspense system goes beyond that very basic model. A good suspense system will allow a supervisor to track: who initiated the request, who is responsible for producing the request, and when is it due. Since the intermediate supervisor is usually the person in the middle, the ability to track a requirement up and down the chain of command is invaluable.

Chaplains should create or adopt a system that works for them. "Busting a suspense," i.e., not providing requested material or services on time demonstrates incompetence, and even disrespect towards those who are depending on the chaplain for performance. It should not be characteristic of a high-quality volunteer.

Budget and Logistical Support.

A budget is a way of allocating money according to mission needs and priorities. Budgets give commanders the opportunity to compare priorities of various staff elements and set overall unit priorities based on what gets funded and what does not. This means chaplains not only prepare and submit budget requests, but must defend them as well.

Logistics is the provision of all the necessary components to support the successful completion of the mission. Effective chaplain supervisors must utilize budgets and logistics to creatively craft dynamic chaplain programs.

Chaplain Corps Program Budget Process. Chaplain Corps programs at every level of command follow the budgetary process established by the command. The unit chaplain builds a budget at the same time as the unit cadet programs officer, the senior training officer, the operations officer, etc. While chaplains at every level must prepare their own budgets, chaplain supervisors must also assist junior chaplains in developing and supporting their own squadron budgets. This support is crucial. Clergy are conversant with the development of budgets for their religious institutions, but there some important differences between that process and the CAP budget process.

In religious institutions, clergy are frequently in leadership positions and enjoy considerable influence. In the CAP and military budget process, chaplains are just one more staff officer among many staff officers. If chaplains do not believe in the program strongly enough to support and defend it, it is highly unlikely that their programs will enjoy a high enough priority in the unit budget to get funded. In short, the budgetary process is necessarily one in which the chaplain is competing for funds.

Another major difference exists in the realm of logistics. Most clergy function within established institutions that provide a good deal of logistical support, e.g., pulpits behind which to stand, an office in which to write and counsel, hymnals from which to sing, etc. In CAP, very little is automatically provided. Chaplains are solely responsible for creating and defending the logistical requirements of their programs. The wise chaplain will recruit unit members to assist with the process of obtaining and using the necessary supplies. Supervisory chaplains should help junior chaplains to carefully think through and document their logistical requirements.

CAP Logistical Support. CAP provides logistical support for Chaplain Corps personnel through two primary sources. Vanguard Industries offers items for purchase through their website. If enough chaplains and CDIs request new items for the inventory, those new items can be added. Such requests should come through the normal CAP chaplain chain of coordination up to National Headquarters.

The other source of logistical support is National Headquarters. The CAP Corporation includes in its budget money to support the costs of the eight region Chaplain Corps staff colleges. In addition, the corporate budget includes funds for travel of the National Chief of Chaplains and the Deputy National Chief of Chaplains, for continuing education and for publishing CAP Chaplain Corps materials. For example, the character development pamphlet, *FLIGHT TIME, Values for Living* (CAPP 265-2), is published and distributed out of the corporate budget. When junior chaplains ask what they get from National Headquarters, the supervisor should be able to point them to the multitude of pamphlets, regulations, manuals, certificates training and senior level leadership as evidence of support from National Headquarters

Summary.

This chapter has outlined some of the management responsibilities of the intermediate chaplain supervisor. It is one of the key marks of that supervisory level: the move from doing it yourself to administering programs and activities that others are doing. While all clergy come to CAP with some skill and experience as a leader in a religious environment, the CAP chaplain requires some special skills not necessarily found in civilian ministry. The intermediate supervisor helps junior chaplains develop in these skills, while at the same time learning how to supervise from more senior chaplains.

CHAPTER 7 - CAP Chaplain Administrative Counseling

This volume joins other CAP Chaplain Corps publications in emphasizing the importance of compassionate counseling. This chapter; however, deals with a very different use of the term counseling. The focus here is on administrative counseling. In brief, administrative counseling is an active communication process in which the supervisor relates to the subordinate either to promote a change in behavior or to reinforce present behavior. Because this is an administrative process, the normal rules regarding clergy confidentiality do **not** apply. The supervisor and the subordinate should both be aware that the authority of the chaplain chain of command, is in play in a somewhat different way from the idea of pastoral counseling.

Basic Concepts of Administrative Counseling.

Administrative counseling is an inherent responsibility of chaplain supervisors. It flows from the supervisors' obligation to CAP to ensure that all junior chaplains are meeting or exceeding the Chaplain Corps standards of behavior. One of the reasons any institution entrusts a position of leadership to an individual is to ensure that person's followers will indeed follow.

The chaplain supervisor's role in administrative counseling, then, is to help the subordinate realize that an opportunity exists to improve behavior. That improvement can involve correction of undesired behavior or recognizing and encouraging commendable behavior.

Effective counseling, if handled correctly, will improve the relationship between supervisors and subordinates because it reinforces the bond of mutual respect and trust between them. It also provides subordinates with opportunities to grow in their responsibilities. Obviously, we cannot change others. They must accept the accountability to change themselves. When supervisors single out certain behaviors for public acclaim, they motivate others to model those behaviors. When supervisors single out other behaviors for private correction, they give subordinates a chance to take a more constructive track in their professional lives. While chaplain supervisors take the initial steps in this process, the responsibility and the credit for improved behavior rests squarely with the subordinates.

Chaplain intermediate supervisors play an important role in maintaining the integrity of the CAP Chaplain Corps. They are the ones who work with the most junior chaplains and CDIs. The mentoring they provide, or do not provide, will influence the quality of the CAP Chaplaincy for years to come. Region and National chaplains must often focus on larger system issues. It is the intermediate chaplain supervisors (wing and group) who have the greatest opportunity to actually influence what others do at the unit level. When the temptation comes to overlook undesirable or below standard behavior, intermediate chaplain supervisors should remember this larger responsibility.

Fundamental Principles of Administrative Counseling.

Administrative counseling is an active communication process. Many of the communication skills that make for effective pastoral counseling also make for effective administrative counseling. Both are face-to-face encounters. Both require an atmosphere of honesty and candor if they are to be effective. Both require time to develop a trusting relationship.

Active Communication. Chaplain supervisors should always remember that the goal of administrative counseling is not to change subordinate's behavior, but to motivate them to change their own behavior. Effective chaplain supervisors develop a rapport that enables constructive interaction with their subordinates. Junior chaplains must trust their supervisors enough to be open to their supervisors' feedback. Without that trust, junior chaplains are not likely to believe the feedback is intended to be helpful, and they are not likely to act on it. Emotional outbursts on the part of chaplain supervisors are almost guaranteed to interfere with the counseling process.

As a communication process, administrative counseling involves both the supervisor and the subordinate in a transactional process. In this linear model, what happens inside the receiver (R) is independent of what happens inside the sender (S). Effective communication requires that each party has at least a modest degree of self-understanding. In addition, each party must possess the basic receiving skills of attending to verbal and nonverbal signals, observing behaviors, listening to both content and feeling, and responding; e.g., using open-ended questions, silence, and paraphrased reflections. Each party must possess the fundamental sending skills of assuming appropriate responsibility, being clear, and avoiding mixed signals.

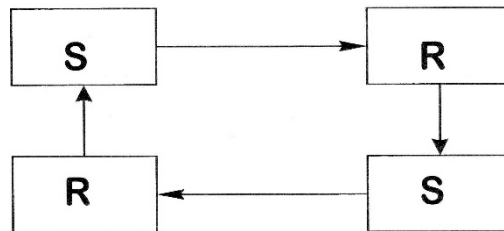


Figure 7-1

Chaplain supervisors who are unclear about any of the communication skills listed will benefit greatly from investigating this topic through additional study of communication skills. Active communication is too vital a process to leave to chance.

Documentation. Administrative counseling must be carefully and thoroughly documented. Chaplain supervisors must remember that the entire process may eventually become a matter of public record. While this is seldom a problem in the case of public praise and recognition, it can be a problem with corrective counseling. When supervisors attempt to correct undesired or substandard behaviors, subordinates may choose to respond in a less positive manner. In these cases, chaplain supervisors may have to defend their judgments and actions to higher authorities.

The documentation should be clear and factual enough to protect both supervisors *and* subordinates from even the appearance of unfair treatment. A good rule of thumb is, write it down if there is even a remote possibility of a problem in the future

Use these five basic rules for documenting to ensure you are effectively recording what you need:

- Record problems accurately.
- Record only pertinent facts and all the pertinent facts.
- Record the cause of the problem.
- Record actions planned or taken by both parties.
- Record follow-up actions as they occur.

In the Air Force, counselees normally sign the written report to prove they have seen it. Signing the report is not an admission of guilt nor an act of agreeing with the supervisor's actions. CAP chaplain supervisors may find it effective to follow the same principle to protect everyone's right to a fair process.

Administrative Procedures for Resolving Problems.

As chaplains, an important concern is to bring about reconciliation. This is especially true when a fellow member of the CAP Chaplain Corps is suspected or accused of any sort of unprofessional conduct. We have an equal responsibility to protect the integrity of the accused

and to seek the truth and justice for the accuser. After all, a foundational principle of our American system of justice is that a person is innocent until proven guilty. This principle of seeking reconciliation applies at every stage of the process outlined herein. It is the foundation on which is built our understanding of administrative counseling.

Initial Steps. Sometimes chaplain supervisors will directly observe substandard or undesirable behavior. More often than not, supervisors will receive verbal or written reports from someone else who alleges improper behavior. Either way, the first step in the process is to gather factual data. At this stage in the process opinions are of little value. Supervisors should clearly define in behavioral terms what opportunity for change exists and what changes are desirable. Remember, subordinates are responsible for changing their own behaviors. Supervisors are responsible for clearly communicating the need for change and the expected evidence of the change. If supervisors cannot define the concerns in behavioral terms, subordinates will have a much more difficult time hearing it in those terms.

Since reconciliation is the first priority, the next step may be to bring the two parties together. There may be circumstances when this is not possible, but chaplain supervisors should expect to bring about face-to-face meetings in the majority of the cases. If the supervisor is the one making the complaint, the supervisor should take the initiative to setup a meeting with the subordinate. If someone else originated the complaint, the supervisor should volunteer to be a mediator. However, the supervisor should also encourage that other person to work directly with the one accused when possible. The alleged misbehavior may in fact be simply a case of misunderstanding. Even if there was indeed a variation from accepted standards of behavior, the goal of the meeting is to give the accused an opportunity to understand the offense and restore the relationship with the accuser

In those instances when a face-to-face meeting is not possible or advisable, supervisors function as advocates to present the accuser's complaint and to seek reconciliation on behalf of the parties. If the supervisor is the one offended, he or she may choose to bring the matter to a more senior chaplain supervisor, preferably the next chaplain supervisor in the chain of command. Care should be taken by the supervisor to avoid private meetings that may be misleading, such as counseling with a person of the opposite sex.

Since administrative counseling is an active communication process, the setting of this meeting, and any subsequent meetings, is very important. The physical layout should be conducive to conversation. There should be no desks or other heavy furniture between parties.

Ideally, the chairs should face each other at about a 45-degree angle. Sitting face to face can give the impression of opposing forces and may strain the relationship. It may also be too intimate for some counselees. Sitting side by side makes eye contact difficult. The 45-degree angle is a good compromise. The room should allow for privacy and freedom from interruptions so that the parties can deal with the issues candidly and openly. The supervisors' verbal and nonverbal communications should support an atmosphere of trust and mutual respect.

Sometimes overlooked are the chaplain supervisor's own attitudes. The demeanor of the chaplain supervisor can significantly influence the outcome of the counseling process. Therefore, supervisors should examine themselves and determine what prejudices (literally, "prejudgments") might exist. Only by addressing these beforehand can supervisors be ready to focus proper attention on the counselee and other party (if a third party is involved).

The initial session should take place as soon as possible after the complaint, but not before the supervisor has had adequate time to prepare. To delay too long is to make reconciliation more difficult, because the issues are no longer fresh. To rush, however, is to risk increasing the confusion and hurt.

Conducting the Administrative Counseling Session. Since this is an administrative function, the supervisor maintains responsibility for the conduct of the session. The supervisor

opens the session by establishing rapport. Simple techniques like greeting the counselee by name, shaking hands, and briefly talking about neutral topics all help. Very quickly, however, the supervisor will want to clearly and explicitly state the purpose of the meeting. Guessing games tend to intimidate the counselee and waste everyone's time.

Once all parties are clear on what the issue is, the supervisor can use all of his or her communication skills to help the counselee understand the situation and construct appropriate solutions. This is where the skill of defining an issue in behavioral terms becomes helpful. The supervisor should consistently avoid "why" questions, because the counselee may not know "why" and may well react defensively in any event.

A counseling session is not a trial, and supervisors will want to be sure it does not feel like one. By keeping the focus on behavior, supervisors make both defining the problem and constructing a solution easier. The supervisor closes the session by leading the counselee in reviewing what the session accomplished and what expectations have emerged. Summaries help ensure that the counselee leaves the session with positive feelings and a belief that they learned something about their problem and are now able to resolve it.

Sometimes a problem cannot be resolved in a single counseling session. Whether this is true in any given case should be obvious from the summary. If necessary, the supervisor and counselee should schedule the next step before the conclusion of the first meeting. The action plan may call for further clarification of the problem, further exploration of possible solutions, or a review of solutions attempted.

All parties should leave the first session with a clear answer to the question, "What next?" Whether there is only one session or several, the supervisor documents each session process and results. As the saying goes: "The job's not finished until the paperwork's done."

Ecclesiastical Channels. If the initial steps do not produce the desired reconciliation and changed behavior the chaplain supervisor might consider additional measures. One of the next moves the supervisor can make is to urge the accused chaplain to contact his or her endorsing official. Endorsers provide both spiritual and personal support to chaplains under their care. In short, they can and will function as a resource for the accused.

If the charges are serious and the potential consequences damaging, the endorser should be involved. Chaplain supervisors must remember, however, that *only* the accused chaplains may contact their endorsers. ***The National Chief of Chaplains is the only person authorized to contact an endorser on behalf of CAP.***

Endorsers function as a source of advice and oversight for the chaplains they endorse. They will want to be agents of healing and reconciliation to the extent that doing so is within their power. They may be able to provide solutions to the problem that eluded the other parties. They may also be privy to information that others lacked. They can certainly use denominational resources for oversight that are not available to the CAP Chaplain Corps. It may be wise to advise the accused chaplain to consult his/her endorser to clarify denominational policy and standards. To repeat a word of caution: The supervisor should not under any circumstances initiate contact with the endorser. If contact with the endorser is deemed necessary, the matter must be referred to the National Chief of Chaplains.

CAP Chaplain Channels. If the supervising chaplain's initial steps do not resolve the problem, the supervisor will have to use the administrative channels. This section deals with CAP Chaplain Corps channels. The next section briefly deals with those occasions when the problem should be referred to CAP command channels.

Intermediate chaplain supervisors can refer matters up the CAP chaplain chain of coordination when one of two situations occur. The first is that previous attempts at personal, administrative counseling have proven unsuccessful. "Unsuccessful" means that the subordinate's behavior has

not changed and may include repeated occurrences of the same or similar behavior despite past counseling. It may also mean the work environment remains sufficiently strained to prevent effective work relationships. It may also mean the subordinate remains dissatisfied with the administrative counseling process and requests that the matter be referred to the next higher level chaplain oversight.

When choosing to refer a problem up the chaplain chain of coordination, supervisors should be aware of the possible consequences. This decision may place the supervisor in a somewhat adversarial role with their subordinate. Supervisors will be asked to document misbehavior on the part of the accused, while the accused will be asked to answer the alleged allegations. This can make eventual reconciliation more difficult.

In a volunteer organization like CAP, the subordinate may choose to simply drop out rather than continue with the reconciliation process. This means that CAP may be losing a valuable asset. Furthermore, if others learn of the process, they may choose sides, thereby increasing the emotional tension and complexity of the reconciliation process. In short, supervisors should not take this step casually or without sound guidance from trusted advisors.

Once the process starts, each new chaplain involved assumes the obligation of ensuring that the administrative process is truly fair. This means, at a minimum, that the process operates from a presumption that the accused is innocent and that any decisions reached are based strictly on the facts presented by all sides of the issue. This is important to protect the integrity of the entire CAP Chaplain Corps. Everyone, in and out of CAP, must know that serious or repeated violations of established chaplain standards²⁰ will be corrected. At the same time, everyone must know that baseless accusations must not ruin a chaplain's CAP career.

The intermediate chaplain supervisor starts the process by referring the problem to the next level of the chaplain chain of coordination. For example, a group chaplain would refer a problem to the wing chaplain. The chaplain receiving the complaint repeats the steps listed in Section 7-3-1. If these efforts at reconciliation are not successful, this chaplain refers the complaint up to the next echelon, and so on. The National Chief of Chaplains, is the final level of administrative appeal for CAP chaplain issues.

Occasionally, the alleged offense is not particularly serious but is rather part of a repeated pattern of poor judgment. In these cases, the one initiating the complaint will need to document when the alleged offenses occurred, how often, what steps were taken to resolve the issue(s), and the results of those efforts. The one making the complaint must document that the behavior or judgment of the "accused" is indeed poor as measured by behavioral outcomes. In other words, the issue must not simply be a difference of opinion or style.

There are four administrative measures available to chaplain supervisors. The first is verbal counseling. This is available to chaplain supervisors at any echelon. It is the least severe option, and is always the first step.

If verbal counseling does not encourage the counselee to change his/her behavior, the supervisor may resort to formal, written counseling. A letter of counseling is a letter written in formal, military style according to the standards of CAPR 10-1, *Preparing Official Correspondence*. The letter addresses the accused and specifies what behavior is unacceptable and what remedies the supervisor expects. The accused receives a copy and the supervisor maintains a copy. Before initiating written counseling, chaplain supervisors might want to discuss the situation with their own chaplain superiors. For a junior chaplain, receiving any form of written admonishment can be threatening. Chaplain supervisors who take this step will want to inform their chaplain supervisor in advance and receive advice on how best to proceed.

If a letter of counseling does not produce the desired reconciliation, the supervisor may then choose to write a letter of reprimand. This is similar to a letter of counseling, except that it is more strongly worded. A letter of reprimand carefully defines the unacceptable behavior and specifies

which standards of professional conduct the behavior violates. It concludes with a statement of how the supervisor expects the subordinate's conduct to change. The accused receives a copy, the supervisor maintains a copy, and a copy of the letter is sent to the accused's commander.

The final administrative measure is removal of chaplain status in CAP. This is not the same as termination of CAP membership. Removal of chaplain status is an option open only to the Chief of Chaplains. Typically, this action will be taken after supervisory chaplains at all echelons have been unsuccessful in resolving the problem.

When supervisors engage in administrative counseling, all documentation of that counseling becomes a case file. If a case progresses up through the CAP chaplain administrative team, supervisors are to pass the complete case file up to the next level chaplain receiving the complaint. New documents are added to the file as the case progresses. When the case is finally settled, the one handling the complaint returns a copy of the case file to the originating supervisor. The supervisor maintains the file for 1 year after the case is closed, and then destroys these records. If the individual receives a new supervisor at any time during the process, this supervisor receives the case file.

In the event that the matter deteriorates to the point that the National Chief of Chaplains removes chaplain status, a copy of the complete case file will be placed in the accused chaplain's permanent file at National Headquarters. In addition, the Chief will notify the individual's endorser that the individual's chaplain status was administratively removed. Only the endorser has the authority to decide whether to maintain or remove the endorsement in the light of this action. In releasing information to the endorser, the Chief will conform to the USAF Chaplain Corps policy regarding similar release of information about USAF chaplains. In addition, the Chief will inform the individual's commander that the chaplain status was administratively removed.

Involuntary CAP Membership Termination. Termination of a person's membership in CAP requires the action of CAP command authorities.

CAPR 35-3, *Membership Termination*, specifically outlines the process by which a person's membership may be terminated. It also includes the kinds of offenses for which this may occur. Before any supervisor seeks membership termination, he/she should be very sure that all other remedies have been exhausted and that he/she has sought the advice of the appropriate legal counsel. If discipline rises to the level of the termination of membership, it should be referred to the command structure.

One final word is appropriate on membership termination. CAP chaplains may not be appointed to sit on a membership termination board or any other board of inquiry. Such assignments are incompatible with the role of a chaplain as spiritual care giver for the entire unit. The exception to this rule is when a chaplain is the subject of the termination action. In that instance, chaplains may appropriately be appointed to judge one of their own. Should that happen, chaplains should remember that clergy confidentiality does not apply to any statements made by the defendant to members of the board, even if they are chaplains. There is no confidentiality in the presence of a third party. Chaplains, may decline to sit on a membership termination board involving another chaplain especially if doing so may compromise the confidentiality of the accused or others involved. Chaplains who are subject to CAP administrative hearings enjoy the same privileges and protections as all other CAP members.

CHAPTER 8 - Chaplains and Legal Considerations

The following article was written by Maj. Z. Kinney, former Staff Judge Advocate for Headquarters Civil Air Patrol–United States Air Force (CAP-USAF). While the topics he addresses are not normally part of the USAF Chaplain Corps Career Field Education and Training Plan (CFETP), they are part of routine USAF training. This article has been edited to account for changes to the CAP Chaplain Corps since this article was written.

Introduction.

The relationship between the clergy and the law is a fundamental part of the US Constitution.²¹ Chaplains have had to contend with tax law, criminal law, and with the law regarding privacy rights. This article will zero in on key legal issues about which chaplains need to be concerned. It is no secret that a practicing clergy person must navigate through the legal minefield that exists in today's world. They must be conscious of sexual harassment complaints, discrimination complaints, taxes, and at the same time concerned with confidential communications issues.

Clergy and Sexual Harassment.

Imagine a male chaplain providing spiritual counseling to a female member of his church. The female is very attractive and the nature of her problem is marital discord. Her husband is unfaithful and tired of the marriage. The chaplain meets with the woman alone on three or four occasions. In time, the woman appears to come on to the chaplain who picks up the hints that the woman finds him attractive.

The chaplain tells the woman that she is beautiful and very sexy, and she begins to tell him how she wanted more sex than her husband wanted to give and these facts led to her marital problems. The chaplain tells the woman that she should pray to God for spiritual aide in dealing with her sexual problem.

The woman asks the chaplain if he could visit her at her home to discuss her problem. The chaplain declines on the grounds that it would not be appropriate. The woman feels rejected by a second man, the chaplain, and she lashes out with a sexual harassment complaint.

The above factually hypothetical situation highlights how easily a thoughtless comment can lead to a legal problem for a chaplain. The comment the chaplain made that the woman is beautiful and sexy, along with being alone with the woman, is a recipe for legal disaster. Even if sexual harassment did not take place, the chaplain will be embroiled in a scandal that will tarnish his reputation. If the case gets to court, a jury may believe the woman and this would be a complete professional disaster for the chaplain involved.

The best legal advice I could give this and any chaplain is to not be alone with a parishioner, especially a member of the opposite sex or a child.²² Sexual harassment is a concept that is expanding. It is the unwelcome comments or actions of a sexual nature which causes a hostile environment for the victim. The perpetrator does not need to touch the victim to have sexual harassment.²³ A child could also claim sexual harassment or inappropriate conduct on a chaplain's part if the chaplain is not careful. In the final analysis, chaplains need to be sensitive and aware of this problematic legal area as well.

Discrimination Complaints.

Unlike any other country in the world, the USA prides itself on religious tolerance and pluralism. Outside of CAP and the US military, religious pluralism and tolerance are more theoretical than actual. Inside CAP and the military, they are practiced every day. CAP chaplains, like their military chaplain counterparts, must steer clear of conduct which favors one religion over

another, unless in a clearly delineated specific worship or religious faith group setting, where the service is not promoted as general in nature.

Clergy who serve in the CAP or military chaplaincy and who conduct themselves in a fashion which offends other religious denominations are headed for trouble.²⁴ Clergy officially approved by the Armed Forces Chaplains Board process, which includes all CAP chaplains, should understand that religious discrimination could lead to a legal suit under the 1968 CIVIL RIGHTS ACT (CRA).²⁵ Religious discrimination is a form of impermissible discrimination prohibited by federal and state laws.

Religious discrimination is an area in which a chaplain can get into trouble if he or she is not careful. As of 1997, the Armed Forces Chaplains Board recognizes five major faith groups: Buddhist, Jewish, Muslim, Orthodox, Protestant, and Roman Catholic.

What may not be offensive to denomination X, may be perceived as discriminatory and offensive to denomination Y. Be aware of this problem area. As a general rule, unless chaplains are functioning in a clearly announced, faith-group specific situation, e.g., a worship service, all of the chaplain's statements should reflect respect for and openness to all five faith groups. Consult with a senior chaplain or CAP lawyer if you have a question or concern.

Chaplains and Taxes.

Clergy have to pay taxes. Chaplains, both military and CAP, are no exception. Because CAP is a volunteer organization, however, there are some unique tax considerations for CAP chaplains. As a volunteer in Civil Air Patrol, expenses incurred while serving as a Chaplain may be treated as a charitable expense, a continuing education expense or a business expense. Consulting a tax advisor may also be helpful.

Chaplains and Confidential Communication.

Perhaps the most daunting and difficult area for chaplains is confidential communications issues. When can chaplains divulge information they receive via a confidential communication? Can chaplains ever divulge something they learned in confidence?

State laws define what is considered confidential communication within their jurisdiction. Each Clergy person should know what constitutes confidential communication in the state he or she serves.

The following discussion on what is considered confidential communication within the Armed Forces is presented for information. CAP chaplains will be able to understand the issues involved in confidentiality. Military Rule of Evidence (MRE) 503 found in the manual for courts martial²⁶ sets up the communication to clergy rule for the military. Since MRE 503 follows the federal rules of evidence, and since state rules do not all follow the federal rules, this discussion will follow MRE 503.

This rule allows a clergy to withhold confidential communication they receive from a penitent. The penitent may also prevent the clergy from disclosing this information as well. In order to have confidential communication, the penitent must talk to a clergy person in that person's capacity as a spiritual advisor.... The penitent must intend for this information to not be disclosed to a third person. The clergy may disclose to someone who can help the penitent or to someone reasonably necessary for the transmission of the communication—only with the penitent's permission.

In the well-known case of *The People vs O.J. Simpson*,²⁷ deputy sheriffs claimed to have overheard O.J. Simpson admit to killing Nicole Simpson to Rosey Grier.²⁸ The Simpson prosecutors wanted to use the statements in their case against Mr. Simpson. Rosey Grier was summoned to testify about what Mr. Simpson told him regarding his wife. The defense argued that the information was protected by the confidential privilege since the communication to Grier

was in his capacity as a clergy person, and that the deputy sheriffs at the jail improperly eavesdropped on the privileged communication. In the alternative, Mr. Simpson's lawyers argued that the information was unreliable since the deputy sheriffs could have caught the tail end of an innocent comment, like "Everybody thinks that I killed Nicole Simpson!" If the deputies overheard the last four words and not the first three words, it could really make a difference. Rosey Grier, the former NFL football player turned minister, refused to divulge his communications with O.J. Simpson under the confidential privilege. Judge Lance Ito ruled that Mr. Grier could not be forced to disclose his conversation with Mr. Simpson and that the deputy sheriffs could not testify.

Judge Ito felt that if the sheriffs could overhear O.J. Simpson and Rosey Grier, it was because the men's detention facility lacked adequate space to permit Mr. Simpson to talk privately with his minister.²⁹ If Mr. Grier wanted to talk about what Mr. Simpson told him, he would be in violation of the clergy-communicant privilege.

Some courts, however, have split on this rule. Some have allowed the priest to divulge privileged information if the priest felt compelled to do so. In New Jersey, a trial court ruled that a penitent's conversation with a priest regarding his future plan to kill two people could be divulged.³⁰ The individual wanted the priest to pray for him and to forgive him for the murders he sought to commit. New Jersey courts treated the conversation as falling outside of the confidential privilege in order to save lives. Had the penitent in New Jersey talked to his priest about adultery or robbing a bank to get money for his family, the clergy-communicant privilege would have prohibited the priest from divulging the information.

Chaplains who divulge information in violation of the confidential privilege run risks ranging from professional discipline to being subject to a court suit for invasion of privacy.³¹ This is because the clergy privilege flows from the individual's right to privacy.³² In the final analysis, chaplains cannot ignore legal ramifications of their profession. To avoid legal troubles, CAP clergy must understand and appreciate the relationship between chaplains and the law. They must utilize the legal resources available to help them navigate cautiously and wisely.

CHAPTER 9 – Summary and Conclusion

The success of a supervisor is not determined by what he or she can do. The success of a supervisor is determined by what they can motivate others to do. The levels of leadership presented provide both a good self-assessment tool and a map for the chaplain supervisor's professional development as a leader and motivator of people. The supervisor's responsibilities include guiding and mentoring junior chaplains and character development instructors toward fulfilling careers in the CAP Chaplain Corps; developing a quality emergency services ministry; participating in strategic planning; effectively administrating the chaplain program; and maintaining established chaplain standards. Finally, all chaplains should be aware of legal issues which concern all clergy. This is a volume that is written to be a ready reference for the supervisor's continued growth.

Next Step.

This pamphlet provides the material needed to fulfill the knowledge requirement for the Senior level of the Chaplain specialty track (CAPP 221B)

Test Procedures.

The 221-B Test can be found online at:

https://www.caphq.gov/CAP.LMS.Web/Quiz/quiz_start.aspx?qid=152.

To get credit for the test, sign on to the website, answer the questions and submit the test for grading. The test will be graded immediately and you will receive your grade. When you pass (grade of 90% or better), you will be able to print your certificate of completion. Retain this certificate as proof of your completion of the knowledge requirement for the senior level and confirm that the accomplishment is properly recorded in your CAP personnel file (CAPF 45) and CAP PD Report.

CAPP 221B ENDNOTES

1. CAPP 221, para 6-1.
2. CAPR 265-2, Section C - The Code of Ethics.
3. CAPR 265-1, The Civil Air Patrol Chaplain Corps, para 2.
4. CAPP 265-4, Chaplain Handbook, para 2-5, goes into more detail about what religious pluralism is and why CAP chaplains must support this concept.
5. CAPR 265-2, Section C.
6. CAPP 265-2, Section C.
7. Maxwell, J. (1995). *Five Levels of Leadership*. San Diego: INJOY. (800) 333-6506.
8. Ibid. The following material from Dr. John Maxwell and INJOY is use by their permission.
9. Nouwen, H.J.M. (1972). *The Wounded Healer: Ministry in Contemporary Society*. Garden City, NY: Doubleday & Co.
10. See CAPP 221, Chapter 4, for some suggestions about the way a chaplain can participate
11. See CAPP 221A, *The CAP Chaplain*, for a more complete discussion of what pastoral counseling is.
12. Gerkin, C.V. (1984). *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode*. Nashville: Abingdon Press.
13. See CAPP 221, para 3-2.
14. For more on this concept, see Nouwen, H. J. M. (1972). *The Wounded Healer*. Garden City, NY: Doubleday & Co.
15. For a complete definition of post-traumatic stress disorder, see the Diagnostic and Statistical Manual of Mental Disorders (4th Ed.). Washington, DC American Psychiatric Association, 1994.
16. *The Quality Approach: Your Guide to Quality in Today's Air Force*. "Quality Focus," pp. III-1. Maxwell AFB AL: Air Force Quality Center.
17. DoD Directive 1300.17, *Accommodations of Religious Practices Within Military Services*
18. Air Force Instruction 52-101, *Planning and Organization*.
19. Air Force Quality Center, "Quality Air Force Glossary," *The Quality Approach*. Maxwell AFB AL: Air Force Quality Center, 1993.
20. "Established chaplain standards" include, but are not limited to, CAPR 265-2, *The Covenant and Code of Ethics for Chaplains of the CAP*. This code of ethics is a mirror image of the Covenant and Code of Ethics for Chaplains of the Armed Forces. Both documents are published by the National Conference on Ministry to the Armed Forces (NCMAF), an association of endorsers that approve chaplains for DoD and CAP. They also include published policy directives from the National Chief of Chaplains and applicable directives from the USAF Chief of Chaplains. Purely religious standards published by the endorsers are enforced by the endorsers through their own procedures.
21. The establishment clause or the freedom of religion prong of the First Amendment to the US Constitution is the genesis of the legal relationship between clergy and the law.
US Constitutional Amendment I, CL 1.

22. Some denominations require a clergy to have another person with them to avoid being alone with a woman or child. This is good counsel.

23. AF Pamphlet 36-2705, *Discrimination and Sexual Harassment*, page 29. Additionally, the term harassment can evolve into sexual abuse. In 30 cases in New Mexico several Catholic priests were accused of sexually abusing members of their congregation (The Albuquerque Tribune, October 23, 1992, pages 1 and 5, columns 1 and 2).

24. A CAP chaplain in one wing was accused of religious discrimination in his role as a police chaplain because of remarks he made. The remarks were taken out of context but can illustrate this concern.

25. 18 US 245 (4) (a) (1968).

26. MRE 503, Manual for Courts Martial, 1984 Edition.

27. The Montgomery Advertiser published an article in early March 1995 which addressed this issue directly.

28. Ibid.

29. Ibid.

30. State vs Szemple 640 A2d 817 (NJ 94).

31. Ibid.

32. Ibid.

Attachment 1

MILITARY-TYPE FUNERAL OR MEMORIAL SERVICE

The CAP chaplain will rarely be called upon to conduct a military-type funeral. However, for the benefit of those who will need it, this chapter provides the fundamentals. The mortuary affairs officer at the nearest Air Force installation can provide more complete guidance.

Throughout this chapter, "church" means any place of worship regardless of denomination or major faith group. As previously stated, membership in CAP does not by itself entitle a deceased CAP member to military honors. The right to these honors is determined by the deceased's status as an active duty or reserve member of the Armed Forces, or as a retired or honorably discharged veteran of military service. Even in these cases, military honors are not automatic. They must be requested by the next of kin. The CAP chaplain's role will usually be that of the local clergy officiating in services held for a member of their own congregations. The fact that the clergy person is also chaplain of the local CAP unit may lead the family to request the chaplain's assistance in arranging details of the funeral.

A military funeral has all the same goals as its civilian counterpart: to proclaim the victory of faith, to give occasion to pay respect to the deceased, to comfort the family or loved ones, and to serve as a point of remembrance and celebration as the life of the deceased is recalled. However, because the values, needs, and expectations of the military community are unique, the military funeral serves to honor the individual's contribution to the cause of his or her country, and to pay tribute to that person's courage and selflessness. This last is particularly true if the death occurred in the line of duty.

Honoring these unique military values is the function of the marching troops, bugle, twenty-one-gun salute, and other distinctive aspects of a military funeral. Although such things may seem strange or even offensive to those outside the military community, they are critically important to the military funeral and its role among military people. To be sure, the military funeral is more than these trappings. Worship, preaching, and pastoral care are all central as we minister to grieving people. Yet in a community which equates the proper military decorum with rendering respect and honor, it behooves chaplains to be fully prepared to conduct military funerals in an orderly and professional way. In short, they must know what to do, when to do it, and how to do it.

The military funeral has three parts: honors at the church, the religious service at the church, and honors at the graveside. The religious service is the same as for any civilian funeral. Chaplains are completely free to conduct their part of these services, including the committal at the grave (where appropriate), in accordance with the tenets and practices of their denomination.

CAP chaplains may be attired either in uniform or vestments as prescribed by their denomination. If they choose to wear the CAP uniform, they must take special care that it conforms precisely to the standards of CAPM 39-1, CAP Uniform Manual. The rest of this chapter will concentrate on the chaplain's role in the honors.

Standard Honors

Prior to the arrival of the hearse, honorary pallbearers take their position in two facing ranks on opposite sides of the entrance to the chapel. They are so arranged that they will assume proper precedence of their grade when they execute the proper facing movement and enter the church, the senior then being in front on the left file and the junior being the last on the right file. The body bearers are assembled in two files in front of the church entrance facing the road. The chaplain stands to one side of the two ranks of body bearers.

As the hearse arrives at the church, all participating personnel come to attention. If the family members are not already inside the church, they are escorted to their seats. When the hearse arrives, the officer/non-commissioned officer in charge will give the command "Attention" followed by "Present Arms." (The reason for the call to attention and present arms is the flag on the remains). The chaplain follows these and all subsequent commands to salute from the OIC/NCOIC. If wearing vestments, salute by placing your hand over your heart. After the hearse is parked, the OIC/NCOIC will give the command "Order Arms." A member of the honors team will open the rear door and the pallbearers will step forward to remove the casket. At this movement the OIC/NCOIC will again give the command to "Present Arms."

After the casket is removed from the hearse and positioned to be carried inside the church, drop your salute, step in front of the casket, and precede it into the chapel. The pallbearers execute the proper facing movement and follow the casket into the church. They are seated on the left front pews of the church.

At the conclusion of the service, the honorary pallbearers immediately leave the church and again take their positions in two facing ranks outside of the entrance of the church. The body bearers resume their positions preparatory to carrying the casket. The family and friends follow the casket as it is moved up the aisle, but stop and wait just inside the entrance of the church while the honors are being rendered. Led by the chaplain, the body bearers carry the casket from the church and place it in the hearse.

As soon as the casket becomes visible in the church entrance, the honorary pallbearers come to the position of attention, render the hand salute, and remain in a "Present Arms" position until the casket has disappeared into the hearse. The body bearers, honorary pallbearers, and bugler (if the bugler is present at the church service) then leave immediately for the cemetery in order to be in place prior to the arrival of the civilian funeral party.

Ordinarily the chaplain leads the civilian funeral party to the grave site. At the grave site all participating CAP personnel take their positions and stand at ease until the hearse arrives. Their positions are similar to those taken outside of the church, with the bugler (assuming he is a CAP member and in uniform) taking a position on the left side of the two facing ranks of honorary pallbearers. The chaplain stands in close proximity to the OIC/NCOIC and remains there until the family and friends have arrived and departed their vehicles. (Prior to their arrival, the chaplain determines from the funeral director which end is the head of the grave, which is the place the chaplain stands while conducting the committal service).

All come to attention when the hearse arrives. The body bearers move to the rear of the hearse and remove the casket. As at the church, salute when the flag comes into view, then drop your salute and precede the body bearers to the grave. The chaplain assumes his/her position at the head of the grave, allowing enough room for the body bearers to pass. As the casket passes, the chaplain salutes again and holds the salute as the casket is placed on the lowering device over the grave. Drop the salute either in concert with the OIC/NCOIC, who is standing at the foot of the grave, or until the flag has been pulled taut over the casket if there is no one saluting at the foot of the grave.

When all is ready, the funeral director will advise you to begin the committal service. If the chaplain is in uniform and wearing a hat, the chaplain should remove the hat at this point. If the chaplain wishes to wear a stole over the CAP uniform, it should be put on at this point.

After the committal service is finished, the chaplain replaces his/her hat and removes the stole, takes one step back and salutes. This is the signal for the firing party. Normally, the OIC/NCOIC will give audible commands for the firing of volleys so the family can prepare themselves. "Taps" immediately follows the volleys (or the chaplain's salute if there is no firing party). The chaplain holds the salute until the OIC/NCOIC gives the order "Order Arms" at the conclusion of "Taps."

At this time the body bearers fold the flag. The chaplain remains at the position of attention until the folding is complete. There are no firm rules on who presents the flag; this should be coordinated with the OIC/NCOIC prior to the committal service. If the OIC presents the flag, the chaplain remains at attention. If the chaplain presents the flag, both hands should be free to receive the flag from the body bearer. Take the flag firmly and with respect, and hold your position until the NCOIC/AIC salutes the flag one final time and marches off. In presenting the flag to the next of kin, ensure that the long, straight side is closest to him/her. There is no "script" for passing the flag to the next of kin. A brief, simple expression of appreciation on behalf of the United States Air Force and the Civil Air Patrol for services rendered is all that is necessary. For example, "Please accept this flag as a token of appreciation of the United States Air Force and the Civil Air Patrol for faithful service rendered to this country by your husband/wife as a Civil Air Patrol member."

It is good pastoral practice to personalize your remarks by including the name and relationship of the individual being honored. After the presentation, the chaplain, if in uniform, may come to attention and salute the flag as a gesture of respect. This is optional. At this point the chaplain may wish to present any special guests or dignitaries to the next of kin, if it seems appropriate. The service is now complete and the chaplain may minister to family and friends according to his/her normal practice.

Service for Cremains

When honors are rendered for cremains (ashes), the church service, procession to the grave, and graveside service will be conducted in similar fashion to the complete and standard funeral. Only distinctive features are highlighted here.

When the vehicle arrives at the church, the group comes to attention. The urn bearer carries the urn into the church. The leading flag bearer marches abreast of and to the right of the urn bearer, and carries the folded flag. The other flag bearers march in columns of two behind the urn bearer and leading flag bearer.

Inside the church the urn should be placed on a small stand or table in front of the chancel, with the folded flag beside it. The urn bearer and flag bearers will take their seats in the left front pew of the church.

The procurement of the flag is the responsibility of the wing or region liaison officer. In case the deceased CAP member was a former member of the Armed Forces, the flag can be presented to the next of kin. However, at the present time military policy does not provide for donation of a flag to the next to kin in the event that the deceased CAP member was not a member of the military service. In these latter cases, the presentation of the flag will be omitted. The flag will be procured, used for the ceremony, and then returned to the source of procurement.

After the conclusion the service, the chaplain leads the procession out of the church. The urn bearer and flag bearers escort the cremains and flag out of the church. At the gravesite, the honors precede as in the standard funeral. The urn bearer places the urn on the lowering device and then joins the flag bearers in unfolding the flag. The graveside service does not begin until

the flag is unfolded by the flag bearers and held in position, waist high, above the urn. This is the signal to the Chaplain to begin the service.

After the committal service, the flag is refolded for presentation to the next of kin. From that point on all honors are exactly as in the standard service.

Memorial Service

A memorial service may be conducted if the remains are missing (for example, they have not been recovered, or the body has been donated to medical science), or if the funeral service will be conducted in another geographical location. In the latter case, the memorial service affords the local community, including colleagues and/or friends of the deceased, the opportunity to pay their respects.

The service begins with the chaplain, flag bearer (carrying a folded flag), and color guard moving down the aisle of the church in that order. Upon reaching the chancel, the flag bearer places the flag on the table or stand provided for that purpose. Some traditions also include a picture of -the deceased on that same table. The chaplain proceeds directly to the place for conducting the service specified in their liturgical tradition. After placing the flag on the stand, the flag bearer moves smartly to the rear or side of the church. Two members of the color guard (the U.S. flag bearer and one guard) move to the right side of the church, while the other two members (the CAP flag bearer and other guard) move to the left side. Both pairs come to a position facing the center aisle.

When the color guard is in place, the service may begin. At the conclusion of the service, the chaplain steps forward and lifts the folded flag from the table. At this time the CAP flag is dipped in salute, and the two members of the color guard render a hand salute if they bear a side arm, or execute "present arms" if carrying rifles. The bugler positioned just outside the church plays "Taps" now.

At the conclusion of "Taps", the chaplain presents the flag (if appropriate) to the next of kin or to some predetermined person who will present it to the next of kin. After the presentation, the chaplain moves to a position to avoid interfering with the color guard's movement. When the chaplain is in place, the two elements of the color guard move from their positions toward the center aisle. Upon converging, the U.S. flag should be on the right, with the CAP flag to its left. The color guard moves out of the chapel with the chaplain following. (Note: this is the one time the chaplain does not lead the procession.) The service is now concluded.

Graveside Service

(Note: This is a separate service, not done in conjunction with a church service.)

If the body is present, the honors are the same as the standard service, except that normally the casket is already in position on the lowering device before the family and friends arrive. The service begins with the body bearers picking up the flag and holding it taunt, waist high. On signal from the funeral director, the chaplain begins. The service concludes as in the standard funeral.

If there is no body or cremains, the flag bearer, holding a folded flag, stands facing the table provided for the placement of the flag. When the family arrives at the grave site, the flag bearer places the flag on the table and steps back to a position of attention. The chaplain should escort the family to the grave site, saluting the flag as he/she passes it. Before beginning the service, the chaplain may remove her/his hat and place a stole over the uniform, as in the standard funeral. The chaplain should stand near the table with the flag and close by the family, too, if possible. The service concludes as in the standard service.

The chaplain or flag bearer presents the folded flag to the next of kin or designated person who will give it to the next of kin. This concludes the service

Attachment 2

SAMPLE AGENDA FOR WING CHAPLAIN CONFERENCES

DAY ONE

1300-1315

- Welcome
- Review Conference Schedule
- Memorial Service

1315-1400 Briefing from Chief of Chaplain Corps

1400-1445 Briefing from Region Chaplain

1445-1500 BREAK

1500-1545 Briefing from Wing Chaplain

- Certificates of Appreciation to Staff
- Certificates of Participation

1545-1600 BREAK

1600-1700 Training Session

DAY TWO (Based on a two day Wing Conference)

0800-1000 General Session

1015-1200 *Workshops/Seminars

1300-1700 *Workshops/Seminars

1800-1900 No Host Reception

1900-2200 Banquet

* Workshop/seminar sponsored by the Wing Chaplain Corps (i.e. suicide intervention, critical stress management, implementing Character Development curriculum, ethics, core values, etc.). Members of the Chaplain Corps should be encouraged to attend other workshops/seminars offered by other programs within the Wing (i.e. Cadet Programs, Professional Development, Emergency Services, Public Affairs, etc.).

Attachment 3

ENCAMPMENT PLANNING

Preliminaries

1. Plan achieving encampment objectives:
 - a. Ministry of presence to cadets and seniors.
 - b. Provide worship services and daily prayer.
 - c. Present Character Development program.
 - d. Provide emergency ministrations.
 - e. Be available for counseling.
 - f. Other appropriate objectives
2. Become familiar with CAPR 265-1 and CAPR 52-24.

Before The Encampment

1. The wing chaplain:
 - a. Ensures chaplain coverage.
 - (1) Selects encampment chaplain(s) six months prior to the encampment.
 - (2) Coordinates selection with the encampment commander.
 - b. Provides necessary and possible support and assistance to the encampment chaplain.
2. The encampment chaplain, as a member of the staff, discusses the following with the encampment commander and other staff members:
 - a. Time and location of encampment.
 - b. Commander's expectations of the chaplain.
 - c. Chaplain goals and expectations.
 - d. Encampment schedule.
 - e. Facilities and supplies.
 - f. Quarters and chaplain office space.
 - g. Uniforms.
 - h. Fees/cost factor.
 - i. Schedule of chaplains, if more than one.
 - j. Other.
3. At military installations, the encampment contacts the senior installation chaplain concerning:
 - a. Dates of encampment.
 - b. Time and place of religious services on the base.
 - c. Major faith group worship opportunities.

During The Encampment

1. Ministry of presence:
 - a. Be present as cadets and seniors arrive.
 - b. On military installations, make courtesy call to senior installation chaplain.
 - (1) Review schedule and facilities.
 - (2) Invite installation chaplain to meet encampment staff.
 - c. Be present and take part in all scheduled activities as much as possible, i.e., formations, meals, recreation, tours, etc.
2. Worship Services:
 - a. Announce and publicize worship schedule.
 - b. Involve cadets and seniors in worship services as possible.
 - c. Provide for special religious needs.
 - d. Utilize opportunities for inspirational messages
3. Character Development:
 - a. Explain the purpose of character development. Review the roles of leader, recorder, and members.
 - b. Conduct Character Development forum.
 - c. Be innovative, creative, and imaginative.
4. Emergency ministries:
 - a. Be on call and available for all emergencies.
 - b. Provide coverage in the event of your absence.
5. Pastoral counseling:
 - a. Post and announce the place and time for regular counseling or chaplain call.
 - b. Remind the staff that cadets may meet with the chaplain at any time. This request may not be denied.

After The Encampment

1. The encampment chaplain writes letters:
 - a. Of appreciation to all who provided special support.
 - b. To parents and/or clergy of those attending the encampment as necessary.
2. The encampment chaplain sends an evaluation of chaplain encampment activities to the wing chaplain within two months of the end of the encampment.

Attachment 4
SUGGESTED ENCAMPMENT AFTER ACTION REPORT FORMAT

AFTER - ACTION REPORT
CHIEF ENCAMPMENT CHAPLAIN

TO: Encampment Commander

CC: Commandant of Cadets

Encampment Executive Officer

Chief Training Officer

Wing Commander

Wing Chaplain

Region Chaplain

National Chief of CAP Chaplain Corps

FROM: Chief Encampment Chaplain

DATE: d/M/yyyy

1. **BACKGROUND:** Briefly state what the purpose of the activity was.
2. **PLANNING:** This section includes chaplains' preparation for the event (i.e. contacting local places of worship to gather information regarding times of worship – especially helpful when the Encampment Chaplain Corps cannot provide Services for a particular faith group. Transportation can be provided to take them off-site.; familiarization with encampment publications)
3. **EXECUTION:** This is what you actually did. Be specific as to activities in which you participated, assistance rendered to encampment staff, attendance at staff meetings, counseling, etc. Having a complete set of individual events log will make completing this section a breeze for the encampment chaplain. Copies of any worship outlines/fliers for announcing services used (typed, printed, or handwritten) should be attached.
4. **RESULTS:** Administrators love this section. This is where the encampment chaplain includes the statistics gleaned from the events log: How many counseling sessions, how many chaplain visits, how many hours of compassionate care provided, the number and type of worship services offered, etc.
5. **LESSONS LEARNED:** This is the purpose of the document. The previous sections simply provide support for the conclusions you, the encampment chaplain, detail here. An After Action Report should enable those who come after you to learn from your successes and your mistakes. If you made mistakes, be honest. Try to evaluate what went wrong and what could have been better. Make sure you include some alternative actions that, given the benefit of hindsight, might have been better. This applies even to areas that went "right."