

**APPENDIX B**  
**Report from the Committee on Military Chaplains**

Fathers and Brothers,

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

In February, 2011, Presiding Minister Phelps formed a Committee of Council for the purpose of studying the possibility of the CREC becoming an 'Endorsing Agency' for the purpose of sponsoring men as chaplains in the United States military. The members of the committee are Tom Brainerd, Pastor - Trinity Edgewood, New Mexico, Eric Stoer, RE – Trinity Valparaiso, Florida and Jeremy Sexton, Pastor – Christ Church, Atlanta, Georgia.

The committee considers its task to be presentation of a summary of the situation regarding sponsoring chaplains in the military and the recommendation of the path forward *if* the CREC Council determines that the CREC should endeavor to become an Endorsing Agency.

With regard to this report we have had discussions with military personnel in the Armed Forces Chaplaincy Board, as well as Barry Wells, former Air Force Chaplain and currently in Trinity-Valparaiso, and Doug Lee, retired Brigadier General Chaplain and head of the NAPARC chaplaincy agency.

In the following we set forth:

- Requirements for Endorsing Agencies
- Requirements for Chaplain Candidates
- CREC-specific issues in becoming an Endorsing Agency
  - Polity Issues
  - Rationale for BoP Insertion
  - Sphere Sovereignty Issues
  - Pluralistic Environment
  - Other CREC-level Issues
- CREC-specific issues regarding chaplain candidates
- Alternate route to chaplain sponsorship
- The process of becoming an Endorsing Agency
- Responsibilities of the CREC/local church in sponsorship
- Proposed changes to CREC documents
- Listing of Endorsing Agencies
- Armed Forces Chaplain Board materials

In brief, the requirements for chaplain candidates and Endorsing Agencies are as follow:

#### Requirements for Endorsing Agents

- Willingness for sponsored chaplain to perform religious duties in cooperation with chaplains from other religious traditions
- Possession of a determination letter from the Internal Revenue Service identifying the organization as a "church," and holding 501(c)(3) status

- Possession of ecclesial authority to grant and withdraw initial and subsequent endorsements
- Provision of chaplains who shall function in a pluralistic environment and support free exercise of religion by all members and constituents of military
- Provide name, title, mailing address, electronic contact, Employer ID number, contact information of contact authorized to represent organization to military.

#### Requirements for a chaplain candidate

- Must be endorsed by a qualified religious organization
- Must be willing to minister in a diverse/pluralistic environment
- Must have 2 years of religious leadership experience
- Must possess educational qualifications from ACE accredited schools
  - 120 semester hour baccalaureate
  - 72 hour graduate theological degree
- Must meet physical standards and otherwise qualified to serve as commissioned officer

Potential issues with the CREC becoming an Endorsing Agent fall into three general categories, polity, sphere sovereignty and the pluralistic environment in the military.

#### CREC-specific issues in becoming an Endorsing Agency

##### Polity Issues

The military requires that there be ecclesial authority for the Endorsing Agent to grant and withdraw initial and subsequent endorsements. In addition, there is a requirement that there be a single person as a point of contact for the military. Neither our Constitution nor the Book of Procedures include provisions enabling the endorsing of chaplains.

Providing ecclesial authority for endorsing chaplains would require the insertion of appropriate provisions in the Constitution.

Providing a single point of contact for the military is more complex. In our polity, the credentials of ordained men are generally held at the local church, as opposed to the presbytery or council. The Assemblies do not have the authority to relieve an ordained man of his credentials. Instead, that authority only exists in the local church. We also have a prohibition against standing committees, which would eliminate the possibility of some sort of Council-level committee to oversee chaplains.

It appears to the committee that this issue can be resolved by the insertion of language in the Constitution that identifies the Presiding Minister of Council as the point of contact for the Military and of language in the Book of Procedures that makes the Local church responsible for the identification, recommendation and monitoring of chaplains. The local church would be responsible for monitoring chaplains so recommended with regard to their continuing fitness for that appointment, and for providing necessary support for them in their appointments.

### Rationale for BoP Insertion

- The BoP is to a certain extent 'advisory' in nature. A local congregation or a presbytery can vary from it, but is required to document variance and report it to the higher assembly. The higher assembly can decide to take up the matter with the church or not.
- Note also that the current standards for ordination are such that presbytery can recommend or not recommend a man for ordination. If the local church ordains the man against the advisement of presbytery, that can be actionable. That is for a man who is going to serve in the local church, whom that local session is going to deal with and monitor week by week.
- If a local church sponsors a chaplain, they are not going to monitor him nearly as closely as they are a resident teaching elder. How much more important, then, that the man be vetted before he is 'sent out' and into the military. Not only is there a responsibility to the military, and that whole constituency, but there is a reputation issue for Christ's church and the CREC. And whether the local church sponsors through or past the PM, the standards need to be in place regardless.

### Sphere Sovereignty Issues

An Endorsing Agency is required to provide the military with a 'determination letter' from the Internal Revenue Service, evidencing status as a 501(c)(3) organization and classifying it as a "church." In discussions with personnel in the chaplaincy office, this provides the Military with comfort that they are dealing with an ecclesial body without having to 'recreate the wheel.' In addition, the Endorsing Agency is required to provide an Employer Identification Number issued to it by the Internal Revenue Service. Neither of these is currently in place for the CREC, and it would not be over-reaching to say that the polity and philosophy of the CREC is 'resistant' to obtaining such. Our polity is structured in an intentionally 'center-less' manner. All of the 'functions' of the CREC are lodged in local churches. Making application to the IRS for an EIN or for a determination letter at the 'CREC level' would appear to run counter to this philosophical bent implicit in our polity.

In addition, we believe there is likely division of opinion among us with regard to the appropriate roles of Church and state in this matter. It is possible that many among us would believe that making application for either the EIN or the determination letter would constitute an inappropriate ceding of authority to the IRS. To make a decision to do so may be a philosophical one, as opposed to merely functional.

### Pluralistic Environment

It was probably best stated by General Lee, that entering into the chaplaincy, whether as a chaplain or Endorsing Agency, is entry into a world of pluralism and diversity that is unknown to most of us. The chaplaincy itself, based upon a review of a list of Endorsing Agencies, is (various stripes of) Christian, Jewish, Bhuddist, Muslim, Unity (garden variety Gnosticism), Hindu, Christian Scientist. All of these and more are represented in the military itself. By making application to become an Endorsing Agency the CREC would be explicitly saying that our men would operate in this environment, and that they would serve shoulder-to-shoulder with any of these.

The chaplain's role is to 'perform and provide.' In his 'provide' role, he is required to facilitate any faith group in their desire to have a religious service. For example, if a Wiccan circle came to the chaplain to ask for assistance, he would be required to facilitate getting that done. "How many people? Do you need chairs? How about candles? Inside or outside?" He might have involvement in finding a Wiccan practitioner to assist. He would not be required to perform, lead or participate. It is worthy of note in this regard that Naaman, having become a God-fearer, nevertheless was allowed by Elisha to give his king his arm and assist him in going to a pagan temple for Rimmon worship. (2 Kg 5:17-19)

In his 'perform' role the chaplain is not *officially* required to step outside of his own faith perspective. Hence, when praying, he is not constrained from praying in the name of Christ. When serving at the Lord's table, he is not constrained from appropriate fencing. Hence, there is an official recognition of 'conscience' in the performing of his ministerial duties.

Practice can and does diverge from the 'official':

- The chaplain-officer to whom any given chaplain reports has a significant impact upon that chaplain and his career. Regardless of official parameters, the superior can place demands and expectations on the subordinate that are not in keeping with the 'official.' As in many other places, 'code words' can be used in evaluations that will keep a chaplain from promotion. Failure of promotion will eventuate in discharge. Per discussion with General Lee, who has 400 chaplains under his care, this is more prevalent in the Air Force than in the other services. However, based upon the next point, he expects this to increase across all branches of the military.
- Although the percentage of 'evangelical' chaplains in the military has increased in recent time, recent changes in Executive Orders, etc., will no doubt bring about entry of members of the Gay/Bisexual/Lesbian/Transsexual movement into the chaplaincy.

#### Other CREC-level Issues

Potential issues for the CREC with regard to chaplain candidates reside in two areas, the pluralistic environment (addressed above) and educational standards. There is not currently a requirement for a seminary education in our ordination standards. Hence, many of the men who currently serve our churches as pastors would not qualify for the chaplaincy. There are provisions in the guidelines to overcome a lack of accreditation of an academic institution. We have not pursued whether there might be leeway for a non-academy training program such as Greyfriars Hall or the in-church training some of our churches have engaged in.

#### Alternate route to sponsorship

If the CREC decides that it wants to sponsor chaplains in the military, but does not want to go the route of direct sponsorship, there are groups that have joined together as sponsoring organizations. Two examples of this are the National Association of Evangelicals Chaplains Commission and the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel (PRJC). Each of these commissions requires membership in their overarching organizations, the NAE and NAPARC, respectively. It is difficult

to understand the numbers, but NAE claims over a thousand chaplains represented, and PRJC claims over 400. The 1000 of NAE may include the 400 of PRJC. A listing of 'commissions' and of separate Endorsing Agents is attached hereto as an addendum. The committee has not made inquiry of any of the commissions as to whether the CREC could join. An 'off the record' conversation would indicate that NAPARC membership is probably not currently a possibility.

Joining the NAE as a route to chaplain sponsorship may be a possibility. The current chair of the NAE is also the Stated Clerk of the PCA, which may be problematic. Also, NAE has Washington, DC offices and one of its approaches is access and influence in the halls of government. This may not be an activity that the CREC would wish to associate itself with.

There are other bodies that the CREC might evaluate for the potential to utilize existing Endorsing Agency authority. The committee has not explored these options.

The proposed changes to the Book of Procedures are explicit that a local church is not constrained to utilize the CREC as an Endorsing Agency, but is free to utilize another endorsing body or to directly sponsor a man into chaplaincy. However, the standards to be applied in commending, monitoring, commending and supporting a chaplain candidate apply to the local church regardless of the means used for sponsorship.

#### The process of becoming an Endorsing Agency

An organization cannot become an Endorsing Agency independent of sponsoring a chaplain candidate. The organization's application to become an Endorsing Agency is submitted with the application of the first chaplain candidate.

#### Responsibilities of the CREC/local church in sponsorship

Responsibilities of sponsoring chaplains fall into two categories, those owed to the military and those owed to the man and his family. With regard to the military, there is an ongoing responsibility to monitor the man and affirm that he is still fit for his commission. If it is determined for any reason that the man is no longer fit, it is the responsibility of the Endorsing Agency to inform the military that the man's endorsement is being withdrawn. In such a situation, the man is allowed a period of time to attempt to gain a subsequent sponsor. Failing that, he may be offered some other position in the military. Failing that, then man will be discharged.

With regard to the man, he and his family should be regarded as in a missionary situation. Although his temporal sustenance will be provided through his military commission, there is no structure in the military for spiritual sustenance. The local congregation that has commended him must step up to providing that support for him and his family. The military recommends that the Endorsing Agent (in this case, the local congregation) visit once a year. There might be points in time when the man is deployed and his family will require additional support.

There are no specific rules regarding who the visitor will be. It is possible that it could be an elder from the local church, an elder of a different church, the presiding minister of presbytery or Council. The costs

of visitation are borne by the Endorsing Agent. There appears to be some accommodation provided 'on the ground' for such visits. No visits are allowed in theater of war.

To recap this issue...there are monitoring responsibilities owed to the military and pastoral support responsibilities owed to the man and his family. These responsibilities do not vary based upon which route the CREC might choose to utilize for becoming an Endorsing Agency. Each of these implies some financial responsibilities on the sponsoring local congregation. General Lee was very specific that being your own Endorsing Agent is better for providing care in this regard.

#### Proposed changes to CREC documents

Insert into the CREC Constitution a new paragraph IV.C.9.e:

“Fifth, at all times the current minister of Council will act as the representative of the CREC with regard to relationships between the CREC and any body which looks to the CREC as an endorser or sponsor of chaplains. For the avoidance of doubt, if a man is endorsed or sponsored as a chaplain directly by one of the churches, without involvement of the CREC, the representative for relationship will be an elder of such church.”

Insert into the CREC Book of Procedures a new section entitled “Endorsing of Chaplains:”

- A. If the session of a Member Church identifies a man who desires to seek a commission as a chaplain in the Armed Forces of the United States of America, and who otherwise meets the requirements for such, they shall:
  - a. Perform an examination of the man in their midst to ensure that he possesses appropriate gifts and graces for such an endeavor;
  - b. If the man has not previously been the subject of a Teaching Elder examination in the CREC, submit the man to presbytery for such examination;
  - c. Ordain or confirm the man as a Teaching Elder in the local congregation;
  - d. Arrange with the man for the preparation of a completed application for such commission;
  - e. Forward such application for commission with any required payment to the presiding minister of Council.
- B. When the presiding minister of Council receives such application, he shall:
  - a. Forward it with appropriate payment to the appropriate body for consideration or further submission of the application;
  - b. If necessary, arrange for preparation and submission of an application to become an endorsing agent on behalf of the CREC.
- C. During such time as a man so commended by a Member Church is under commission as a chaplain in the United States Armed Forces, such Member Church shall:
  - a. At all times maintain appropriate pastoral care of the man and his family, providing them with such spiritual and functional support as is necessary for them to carry on their ministry.

- i. Communicate with such man and monitor his situation in such manner as to be regularly able to affirm his fitness for such commission;
    - ii. If concerns arise regarding the continued fitness of such man, undertake such pastoral action as to either resolve involved issues or conclude as to such lack of fitness;
    - iii. If it is determined that the man is no longer fit for his commission, communicate that to the presiding minister of Council, who will, in turn, communicate such to the appropriate body.
  - b. No less often than annually, arrange for a pastoral visit to the man and his family, with the costs thereof to be borne by the Member Church.
  - c. Include in its annual reporting to presbytery a report on the man, his continuing fitness and his ministry in the military.
- D. If, during the term of the man's commission the Member Church ceases to be such, the commending church may submit an application to become the man's endorsing agency. Failing this, the presiding ministers of presbytery and Council shall make reasonable efforts to secure another church to take up the responsibilities of the departing church. If there is no successor church in that regard, the presiding minister of Council will inform the appropriate body that the CREC can no longer provide sponsorship for the man.
- E. If, during the term of the man's commission, he and his family are transferred to a location in the locale of a sister Member Church, the sponsoring church and the local church may make arrangements to transfer the membership of the man and his family to the local church. In such a situation, the local church must recognize the man as a Teaching Elder, but is not required to include him on its session.
- F. Nothing in this section shall constrain a local church from seeking to become an endorsing agency or utilizing another endorsing agency for sponsoring a man into chaplaincy. In such case, the provisions of A.e, C, D and E, above, will not apply.



# **LISTING OF ENDORSING AGENCIES**

## **ADMINISTRATIVE AGENTS/ORGANIZATIONS**

Reverend Dr. Floyd C. Chapman, Jr.  
AMERICAN COUNCIL OF CHRISTIAN CHURCHES (ACCC)

CH(COL) Charles Flesher (Ret.)  
ASSOCIATED GOSPEL CHURCHES

Dr. Klou K. Kitchen, Jr.  
CHAPLAINCY FULL GOSPEL CHURCHES

Reverend David B. Plummer  
COALITION OF SPIRIT-FILLED CHURCHES INC.

Rear Admiral Harold L. Robinsin, CHC, USN-Ret.  
NATIONAL JEWISH WELFARE BOARD

CH (COL) Paul L. Vicalvi, USA (Ret.)  
NATIONAL ASSOCIATION OF EVANGELICALS (NAE)

Chaplain (BG) Douglas E. Lee, USA-Ret.  
PRESBYTERIAN AND REFORMED JOINT COMMISSION ON CHAPLAINS  
AND MILITARY PERSONNEL (PRJC)

Chaplain, Colonel Edward T. Brogan, USAF-Ret.  
THE PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY  
PERSONNEL (PC)

Very Reverend Luke Uhl  
STANDING CONFERENCE OF CANONICAL ORTHODOX BISHOPS IN THE  
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## **ECCLESIASTICAL ENDORSING AGENTS**

The Reverend Ronald S. Bezanson, Jr.  
ADVENT CHRISTIAN GENERAL CONFERENCE

Bishop John F. White  
AFRICAN METHODIST EPISCOPAL CHURCH

Reverend Dr. W. Robert Johnson, III  
AFRICAN METHODIST EPISCOPAL ZION CHURCH

Reverend Christopher T. Copeland  
ALLIANCE OF BAPTISTS, INCORPORATED

Reverend Richard T. Day  
AMERICAN ASSOCIATION OF LUTHERAN CHURCHES, THE

Chaplain (Colonel) Herbert E. Kitchens, USA (Ret.)  
AMERICAN BAPTIST ASSOCIATION

The Reverend Paul E. Clark  
AMERICAN BAPTIST CHURCHES IN THE U.S.A.

Reverend Frank P. Miloro  
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Bryce Bartruff  
AMERICAN MISSIONARY FELLOWSHIP

Mr. Qaseem A. Uqdah  
AMERICAN MUSLIM ARMED FORCES AND VETERANS AFFAIRS COUNCIL

Bishop Sanjay Thakore  
ANGLICAN CHURCH, THE

The Rt. Rev. D. Presley Hutchens  
ANGLICAN CATHOLIC CHURCH, THE

The Rt. Reverend David L. Moyer  
ANGLICAN CHURCH IN AMERICA, THE

Archbishop Michael B. Simmons  
ANGLICAN CHURCH OF THE AMERICAS, THE

The Very Rev. David B. Fucci  
ANGLICAN MISSION IN AMERICA CHAPLAINCY

The Venerable HG Miller  
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Most Reverend Metropolitan PHILIP Saliba  
ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

The Most Reverend Diana C. Dale  
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Dr. Gerald R. Sheveland  
BAPTIST GENERAL CONFERENCE

Mr. Bobby R. Smith  
BAPTIST GENERAL CONVENTION OF TEXAS

Mr. David R. Norvell  
BAPTIST MISSIONARY ASSOCIATION OF AMERICA

Mr. Frank VanCampen  
BEREAN FUNDAMENTAL CHURCH COUNCIL, INC.

Reverend Donald Horath  
BETHEL MINISTERIAL ASSOCIATION, INC.

Reverend Dennis M. Cahill  
BIBLE FELLOWSHIP CHURCH

Elder Philip Resnick  
BIBLE PRESBYTERIAN CHURCH (GENERAL SYNOD)

Mr. Joseph E. Hanna  
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CALVARY CHAPEL MIRA MESA

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CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

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Reverend Dr. Gary R. Moncher  
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Bishop Paul A. Stewart  
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CH (COL-RET) Ronald A Crews  
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Bishop John Reid  
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Rev. Daniel J. Tyler  
INTERNATIONAL CHRISTIAN CHURCH

Chaplain (COL) USA, Ret. Daniel A. Miller  
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL

Mr. Dennis M. Burke  
INTERNATIONAL CONVENTION OF FAITH MINISTRIES, INC. (CFGC)  
ENDORISING EXECUTIVE: Dr. Klou K. Kitchen Jr.

Rev. Donald Ashmall  
INTERNATIONAL COUNCIL OF COMMUNITY CHURCHES

Reverend Ron A. Brovold  
INTERNATIONAL MINISTERIAL FELLOWSHIP

Safaa Zarzour  
ISLAMIC SOCIETY OF NORTH AMERICA

DR. WILLIAM JENKINS  
KINGSWAY FELLOWSHIP INTERNATIONAL (CFGC)  
ENDORISING EXECUTIVE: Dr. Klou K. Kitchen, Jr.

Reverend Seonjung Kim  
KOREAN-AMERICAN PRESBYTERIAN CHURCH (PRJC)  
ENDORISING EXECUTIVE: Chaplain (BG) Douglas E. Lee, USA-Ret.

Reverend Samuel Jang  
KOREAN EVANGELICAL CHURCH OF AMERICA

Mr. Bong Hwan Cho  
KOREAN PRESBYTERIAN CHURCH OF AMERICA (PRJC)  
ENDORISING EXECUTIVE: Chaplain (BG) Douglas E. Lee, USA-Ret.

The Rt. Reverend Dr. Robert S. McGinnis, Jr.  
LIBERAL CATHOLIC CHURCH

Dr. Charles N. Davidson  
LIBERTY BAPTIST FELLOWSHIP FOR CHURCH PLANTING, INC.

Dr. Klou K. Kitchen Jr.  
LIBERTY FELLOWSHIP OF CHURCHES AND MINISTERS, INC. (CFGC)  
ENDORISING EXECUTIVE: Dr. Klou K. Kitchen Jr.

Chaplain Mark J. Schreiber  
LUTHERAN CHURCH - MISSOURI SYNOD, THE

Reverend Tim White  
LUTHERAN CONGREGATIONS IN MISSION FOR CHRIST

Rabbi Barney Kasdan  
MESSIANIC JEWISH CONGREGATIONS, UNION OF

Dr. William Hessler  
MISSIONARY CHURCH, INC. (NAE)  
ENDORISING EXECUTIVE: CH (COL) Paul L. Vicalvi, USA (Ret.)

The Reverend David Guthrie  
MORAVIAN CHURCH IN AMERICA

Reverend Jerry Wm. Dailey  
NATIONAL BAPTIST CONVENTION OF AMERICA, INC.

Dr. Charles F. Thomas  
NATIONAL BAPTIST CONVENTION, USA, INC.

Reverend Dr. C. D. Sammons  
NATIONAL MISSIONARY BAPTIST CONVENTION OF AMERICA

Dr. Richard L. Paige Jr.  
NEW TESTAMENT ASSOCIATION OF INDEPENDENT BAPTIST CHURCHES

Reverend Ray W. Hinsch  
NORTH AMERICAN BAPTIST CONFERENCE

The Very Reverend Thomas E. Nesbitt  
OLD HOLY CATHOLIC CHURCH-ARCHDIOCESE OF CHRIST THE KING

Chaplain (RADM) Robert F. Burt (Ret)  
OPEN BIBLE STANDARD CHURCHES

CH (COL) Harry C. Grubbs, USAR (Ret.)  
ORIGINAL FREE WILL BAPTISTS CONVENTION

Most Reverend Archbishop Scott McLaughlin  
ORTHODOX ANGLICAN CHURCH

Metropolitan JONAH (Paffhausen)  
ORTHODOX CHURCH IN AMERICA, THE

Reverend Donald J. Duff  
ORTHODOX PRESBYTERIAN CHURCH (PRJC)  
ENDORSING EXECUTIVE: Chaplain (BG) Douglas E. Lee, USA-Ret.

Ms. Mary L. Thompson  
PENTECOSTAL ASSEMBLIES OF THE WORLD, INC.

District Elder Norman Allen II  
PENTECOSTAL CHURCHES OF THE APOSTOLIC FAITH ASSN

Reverend Dr. Lemuel M. Boyles  
PENTECOSTAL CHURCH OF GOD, INC.

Dr. Hugh H. Morgan  
PENTECOSTAL HOLINESS CHURCH, INTERNATIONAL

Reverend Fr. Michael A. Green  
MILITARY VICARIATE FOR THE OLD ROMAN CATHOLIC CHURCH

Rabbi Fishel Todd  
PIRCHEI SHOSHANIM

Dr. Kenneth V. Botton  
PLYMOUTH BRETHREN

Most Reverend Robert M. Nemkovich  
POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

Chaplain (BG) Douglas E. Lee, USA-Ret.  
PRESBYTERIAN CHURCH IN AMERICA, THE

The Reverend Clifton Kirkpatrick  
PRESBYTERIAN CHURCH (U.S.A.), THE (PC)  
ENDORISING EXECUTIVE: Chaplain, Colonel Edward T. Brogan, USAF-Ret.

Reverend Robert Jemerson  
PROGRESSIVE NATIONAL BAPTIST CONVENTION, INC.

Rabbi Joel H. Meyers  
RABBINICAL ASSEMBLY (CONSERVATIVE), THE (JWB)  
ENDORISING EXECUTIVE: Rear Admiral Harold L. Robinson, CHC, USN-Ret.

Rabbi Basil Herring  
RABBINICAL COUNCIL OF AMERICA (ORTHODOX) (JWB)  
ENDORISING EXECUTIVE: Rear Admiral Harold L. Robinson, CHC, USN-Ret.

CAPT Donald E. den Dulk, CHC, USN (Ret.)  
REFORMED CHURCH IN AMERICA

Rt. Reverend Royal U. Grote, Jr.  
REFORMED EPISCOPAL CHURCH

Mr. James K. McFarland  
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA (PRJC)  
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Reverend Dr. John B. Murdoch  
REGULAR BAPTIST CHURCHES, GENERAL ASSOCIATION OF

Reverend Kenneth W. Hagin  
RHEMA BIBLE CHURCH (CFGC)  
ENDORISING EXECUTIVE: Dr. Klou K. Kitchen, Jr.

Archbishop Timothy P. Broglio  
ROMAN CATHOLIC CHURCH, THE

Bishop Peter (Loukianoff)  
RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA

Lt Colonel David E. Jeffrey  
SALVATION ARMY, THE

Chaplain (Colonel) Gary R. Councell, U.S. Army Retired  
SEVENTH DAY ADVENTISTS - UNITED STATES, GENERAL CONFERENCE  
OF

Reverend Gordon P. Lawton  
SEVENTH DAY BAPTIST GENERAL CONFERENCE U.S.A. AND CANADA

Rabbi Sanford L. Dresin  
SHUL, THE

Mr. Keith Travis  
SOUTHERN BAPTIST CONVENTION

Reverend Dr. John T. Hucks, Jr.  
SOUTHERN METHODIST CHURCH, THE

Dr. Ronald W. Shinkle  
SOVEREIGN GRACE BAPTIST ASSOCIATION OF CHURCHES

Reverend Richard L. Tafel  
SWEDENBORGIAN CHURCH, THE

The Most Reverend Bishop Jerome Bernard  
SYRIAN EASTERN ORTHODOX EXARCHATE IN AMERICA

Dr. Klou K. Kitchen, Jr.  
TRINITY FULL GOSPEL FELLOWSHIP (CFGK)

Archbishop Antony (Scharba)  
UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

Dr. Ronald L. Tottingham  
UNAFFILIATED BAPTIST CHURCHES OF AMERICA

Reverend Sarah K. Lammert  
UNITARIAN UNIVERSALIST ASSOCIATION, THE

Most Reverend Gregory A. Francisco  
UNITED CATHOLIC CHURCH OF AMERICA

Rev. Stephen Boyd  
UNITED CHURCH OF CHRIST

The Rev. T.J. Bradshaw  
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UNITED EVANGELICAL CHURCHES (CFGK)  
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Bishop Woodie White  
UNITED METHODIST CHURCH, THE

Reverend Arless R. Glass  
UNITED PENTECOSTAL CHURCH INTERNATIONAL

Reverend Marjorie Brach  
UNITY CHURCHES, ASSOCIATION OF



Reverend Billy Joe Daugherty  
VICTORY CHRISTIAN CENTER (CFGC)  
ENDORISING EXECUTIVE: Dr. Klou K. Kitchen, Jr.

Reverend Thomas J. Cooley  
VINEYARD CHRISTIAN FELLOWSHIP CHURCH OF COBB COUNTY, INC.

Reverend Kerry D. Kind  
WESLEYAN CHURCH, THE

Reverend Kenneth R. Mitchell  
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WORLD COUNCIL OF INDEPENDENT CHRISTIAN CHURCHES, THE



Department of Defense

# INSTRUCTION

**NUMBER** 1304.28  
June 11, 2004

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USD(P&R)

**SUBJECT:** Guidance for the Appointment of Chaplains for the Military Departments

- References:**
- (a) DoD Directive 1304.19, "Appointment of Chaplains for the Military Departments," June 11, 2004
  - (b) Sections 533(a)(1), 643, 827, 3353(a)(1), 5600(a)(1) of title 10, United States Code
  - (c) Assistant Secretary of Defense (Force Management Policy) Memorandum, "Educational Requirements for Military Chaplain Applicants," April 2, 2002 (hereby canceled)
  - (d) Principal Deputy Under Secretary of Defense (Personnel and Readiness) Memorandum, "Assignment of Chaplains for Military Service," October 14, 2003 (hereby canceled)
  - (e) through (i), see enclosure 1

## 1. PURPOSE

This Instruction:

- 1.1. Implements reference (a) and Section 643 of reference (b).
- 1.2. Cancels reference (c), (d), and DD Form 2741, "Department of Defense Ecclesiastical Endorsing Organization Verification/Reverification Information."
- 1.3. Assigns responsibilities appointing chaplains for the Military Departments and identifies the educational and ecclesiastical requirements for appointment of military chaplains.
- 1.4. Modifies requirements and procedures for Religious Organizations to endorse religious ministry professionals for the chaplaincy.

1.5. Implements and establishes the criteria and procedures for the administrative separation and loss of professional qualifications of chaplains of the Military Departments.

## 2. APPLICABILITY AND SCOPE

This Instruction applies to the Office of the Secretary of Defense, the Military Departments, (including the Coast Guard when it is operating as a Military Service in the Navy) the Chairman of the Joint Chiefs of Staff, the Combatant Commands, the Defense Agencies, the DoD Field Activities, and all other organizational entities in the Department of Defense (hereafter referred to collectively as the "DoD Components"). The term "Military Departments," as used herein, refers to the Department of the Army, the Department of the Navy, and the Department of the Air Force. The term "Military Services" as used herein refers to the Army, the Navy, the Air Force, and the Marine Corps.

## 3. DEFINITIONS

Terms used in this Instruction are defined in enclosure 2.

## 4. POLICY

This Instruction implements policy established in reference (a). The guidance in enclosure 3 shall apply.

## 5. RESPONSIBILITIES

5.1. The Under Secretary of Defense for Personnel and Readiness shall develop overall policy for the appointment of chaplains to the Military Departments, establish professional qualification requirements for chaplains, and shall ensure Religious Organizations endorsing Religious Ministry Professionals (RMPs) to serve as military chaplains shall maintain all requirements as prescribed in enclosure 3.

5.2. The Secretaries of the Military Departments shall adhere to DoD policy in sections 4. and 6. of this Instruction to ensure that persons appointed as chaplains meet the minimum professional and educational qualifications prescribed in this Instruction. The Secretaries of the Military Departments may impose additional professional requirements.

## 6. PROCEDURES

6.1. To be considered for appointment to serve as a chaplain, an RMP shall receive an endorsement from a qualified Religious Organization verifying:

6.1.1. The RMP is a fully qualified RMP of a Religious Organization that meets the administrative requirements of this Instruction.

6.1.2. An RMP's application shall include the endorsement of the person's ecclesiastical credentials on a DD Form 2088, "Statement of Ecclesiastical Endorsement," (enclosure 6).

6.1.2.1. If a Religious Organization has not previously endorsed military chaplains, it shall file the administrative documents required by enclosure 3 in conjunction with the endorsement of its first fully qualified RMP in an application for appointment as a chaplain for a Military Department.

6.1.2.2. The Armed Forces Chaplains Board (AFCB) shall accept the required documents only when the applicable Military Department has determined the RMP is fully qualified in all ways other than ecclesiastical endorsement. The AFCB shall notify the Military Departments of Religious Organizations that have filed the prerequisite documents and whose packets have been found administratively complete.

6.1.2.3. The Military Departments may evaluate RMPs from Religious Organizations that are submitting the administrative filing requirements for the first time and are pending determination of the fully qualified status of their prospective chaplain. The Military Departments shall consult with the AFCB to determine if the administrative requirements are pending acceptance in such cases.

6.1.3. The RMP is willing to function in a pluralistic environment as defined in this Instruction and to support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies.

6.1.4. The RMP has 2 years of religious leadership experience for an active component appointment. Religious leadership experience shall be compatible with the duties of RMPs in their respective Religious Organization and relevant to the settings of military chaplaincy.

6.1.5. The RMP is educationally qualified for appointment as a chaplain. The educationally qualified applicant shall possess a baccalaureate degree with not less than 120 semester hours (180 quarter hours) from a qualifying educational institution. The educationally qualified applicant shall also possess a post-baccalaureate graduate degree in the field of theological or related studies from a qualifying educational institution. A

qualifying graduate degree program shall require no fewer than 72 semester hours (108 quarter hours) of graduate-level work. Related studies may include graduate courses in pastoral counseling, social work, religious administration, and similar disciplines when one-half of the earned graduate credits include topics in general religion, world religions, the practice of religion, theology, religious philosophy, religious ethics, and/or the foundational writings from the applicant's religious tradition.

6.2. A qualifying RMP-producing educational institution is an accredited college, university, or school of theology listed in the current edition of the American Council on Education (ACE), Accredited Institutions of Post-secondary Education and relevant ACE supplements to that publication (reference (e)), or any unaccredited institution that meets the requirements of subparagraphs 6.2.1. through 6.2.4., below.

6.2.1. An unaccredited educational institution may obtain designation as a qualifying RMP-producing educational institution for a specific applicant to the chaplaincy who graduated from that educational institution by providing certification from registrars at three accredited educational institutions that maintain programs for the preparation of clergy. Each registrar shall certify that his or her educational institution would have accepted at least 90 percent of the credit hours earned and courses leading to the awarding of the post-graduate degree in theological or related studies earned by that applicant at the unaccredited educational institution, as of the year of graduation.

6.2.2. An unaccredited educational institution may be designated as a qualified RMP-producing educational institution by providing the AFCB certification from the registrars of three different accredited educational institutions that maintain programs for the preparation of RMPs. Each registrar shall certify the list of the major areas of study that that educational institution would accept at least 90 percent of the credit hours earned by a student who is awarded a post-graduate degree in theological or related studies at the unaccredited educational institution. A designation as a qualified RMP-producing educational institution may apply to any year in which the unaccredited educational institution produced graduates or the institution may request this designation for a period of up to 5 years. The unaccredited educational institution shall submit the required documentation no later than the beginning of the academic year if designation for future years is sought. Applications for renewal of this status shall be for periods not to exceed 5 years.

6.2.3. The required documentation shall be submitted to the AFCB. The AFCB shall review and approve the documentation for completeness prior to forwarding to the Office of the Deputy Under Secretary of Defense for Military Personnel Policy for inclusion on the list of qualifying educational institutions for Reserve Officers. The required documentation shall be sent to the following: Office of the Under Secretary of Defense for Personnel and Readiness, ATTN: OUSD(P&R)MPP-AFCB, 4000 Defense Pentagon (Room 2E341), Washington, DC 20301-4000.

6.2.4. Applications containing the required documentation may also be submitted at any time from unaccredited educational institutions requesting designation as a qualifying educational institution for prior school years.

6.3. A new DD Form 2088 shall be required at each change of career status, as defined by the Military Departments, to re-endorse the qualifications of the chaplain concerned.

6.4. Requirements for applicants for the chaplaincy:

6.4.1. Applicants for appointment as a chaplain shall meet physical standards in accordance with DoD Directive 6130.3 (reference (f)) and be otherwise qualified to serve as a commissioned officer in accordance with reference (b) and DoD Directive 1310.2 (reference (g)).

6.4.2. Applicants shall affirm that, if appointed, they shall abide by applicable laws, and all applicable regulations, directives, and instructions of the Department of Defense and the Military Department that the appointment is made.

6.5. Administrative separation of chaplains upon loss of professional qualifications. If a chaplain loses ecclesiastical authority to function as an RMP or has ecclesiastical endorsement to serve as a chaplain withdrawn, the appropriate Religious Organization shall provide written notification to the Military Department concerned. Processing for separation in accordance with Section 643 of reference (b) shall be initiated immediately upon such notification. This Instruction does not preclude separation in accordance with other regulations of the Military Department concerned (i.e., when separation for reasons other than loss of ecclesiastical endorsement is appropriate).

6.5.1. When a separation action is initiated under this Instruction, the chaplain shall be notified in writing of the following:

6.5.1.1. The chaplain has a right to consult with military counsel or with civilian counsel obtained at no expense to the Government, and to submit statements in response to the notice.

6.5.1.2. The chaplain has lost ecclesiastical endorsement.

6.5.1.3. Under conditions established by the Secretary of the Military Department concerned, the chaplain may:

6.5.1.3.1. Seek another ecclesiastical endorsement within the time frame allotted by the Military Department involved.

6.5.1.3.2. Apply for non-chaplain duties with the understanding that the officer shall be discharged voluntarily as a chaplain on one day and appointed in a non-chaplain capacity on the next day.

6.5.1.3.3. Apply for voluntary retirement, if eligible for such retirement; or

6.5.1.3.4. Tender a voluntary resignation.

6.5.2. If a request is not submitted under subparagraph 6.5.1.3., above, or if such a request is disapproved, the chaplain shall be separated with an appropriate discharge. Chaplains of the Army National Guard and the Air National Guard shall not be administratively separated without the consent of the Governor of the State or territory or his or her designated representative.

6.5.2.1. The chaplain shall be provided a reasonable period of time consistent with the policies of the Military Department that the chaplain serves to respond to the notice. If the chaplain states that action under subparagraph 6.5.1.3., above, is requested, the chaplain shall be notified in writing of the date and manner by which such request shall be submitted.

6.5.2.2. If the chaplain does not respond to the notice in a timely manner, separation processing shall be completed in accordance with subparagraph 6.5.3., below.

6.5.3. The Secretary of the Military Department concerned may:

6.5.3.1. Approve a request for a new ecclesiastical endorsement for a serving chaplain submitted in accordance with this Instruction; or

6.5.3.2. Approve a voluntary resignation, if tendered, and direct an appropriate discharge; or

6.5.3.3. Approve a voluntary retirement, if requested by an eligible applicant; or

6.5.3.4. Approve a request for assignment to non-chaplain duties through voluntary resignation and appointment in accordance with regulations implementing Chapters 36 or 1205 of reference (b); or

6.5.3.5. Direct an appropriate discharge if an action in subparagraph 6.5.1.3., above, is not requested and/or approved.

6.6. Visits of Endorsing Agents to military installations in overseas areas are encouraged to enhance the spiritual welfare of military personnel, particularly at seasons of special religious significance.

6.6.1. Such visits shall keep the religious organization aware of the ministry of the organization's chaplains and the spiritual and religious activities of the military community and permit Ecclesiastical Endorsing Agents to maintain their professional relationships with endorsed chaplains.

6.6.2. Such visits shall be at the discretion of the commander(s) of the installations involved.

6.6.3. The Ecclesiastical Endorsing Agents who visit installations representing their Religious Organizations shall do so at no expense to the Government. The Ecclesiastical Endorsing Agent shall be afforded protocol privileges appropriate to those of a civilian employee in the grade of GS-15.

6.6.4. The Military Departments may establish procedures governing the visits of Ecclesiastical Endorsing Agents to overseas installations. The AFCB may provide administrative assistance in arranging such visits.

6.7. The chaplain candidate programs exist within the Military Departments for the purpose of familiarizing graduate students of religion with religious support activities in the military environment. Participants in this program serve as commissioned officers in the Reserve components of the Military Departments. Chaplain candidates are not authorized to serve as or in place of chaplains.

6.7.1. Upon successful completion of their academic and religious training, participants in the Chaplain Candidate Programs may seek appointment as chaplains.

6.7.2. Each Military Department is responsible for implementing this program in accordance with Department-specific policies and regulations.

6.7.3. At a minimum, applicants and participants in the Chaplain Candidate Program shall:

6.7.3.1. Be approved by a Religious Organization recognized as able to provide ecclesiastical endorsements for chaplains in accordance with the provisions of this Instruction.

6.7.3.2. Be a matriculated student in graduate-level degree-granting religious studies programs of qualifying educational institutions. Such programs and institutions shall comply with criteria in paragraph 6.2. of this Instruction for educational requirements for Chaplains. Subparagraph 6.2.1. of this Instruction does not apply for chaplain candidates.

6.7.3.3. Be able to complete educational, ecclesiastical, and professional experience requirements for appointment as chaplains prior to reaching the age limitation



for such original appointments, as established by the Military Department to which the applicant is applying.

6.7.3.4. Be able to meet all other appointment eligibility criteria of the Military Department to which the applicant is applying.

7. EFFECTIVE DATE

This Instruction is effective immediately.



**Charles S. Abell**

**Principal Deputy Under Secretary of Defense  
for Personnel and Readiness**

Enclosures - 6

- E1. References, continued
- E2. Definitions
- E3. Administrative Filing Requirements for a Religious Organization Desiring to Endorse Religious Ministry Professionals for the Military Chaplaincy
- E4. Format for Providing Required Information to Meet Administrative Requirements to Endorse Chaplains to the Military Departments
- E5. Format for Providing Required Information to Endorse RMPs as Chaplains to the Military Departments
- E6. DD Form 2088, "Statement of Ecclesiastical Endorsement"

E1. ENCLOSURE 1

REFERENCES, continued

- (e) American Council on Education, "Accredited Institutions of Post Secondary Education," current edition
- (f) DoD Directive 6130.3, "Physical Standards for Appointment, Enlistment, and Induction," December 15, 2000
- (g) DoD Directive 1310.2, "Appointing Commissioned Officers," May 28, 1996
- (h) DoD Directive 5120.8, "Armed Forces Chaplains Board Charter," March 20, 1995
- (i) Section 501(c)(3) of the title 26, United States Code (Internal Revenue Code)

## E2. ENCLOSURE 2

### DEFINITIONS

#### E2.1. TERMS

Terms used in this Instruction are defined as follows:

E2.1.1. Change of Career Status. Includes, but is not limited to, initial application for the chaplaincy, change from Reserve to active status or the opposite, and extension on active duty beyond the initial obligated period of service. This term is further defined by the various Military Services. A change of career status requires endorsement or re-endorsement by the Religious Organization endorsing the chaplain.

E2.1.2. Chaplain. A commissioned officer of the Chaplain Corps of the Army, a commissioned officer of the Chaplain Corps of the Navy, or a commissioned officer in the Air Force designated for duty as a chaplain.

E2.1.3. Counsel. A lawyer qualified under Section 827 of title 10, United States Code (Article 27(b)(1) of the Uniform Code of Military Justice) (reference (b)) or a civilian lawyer retained at no expense to the Government.

E2.1.4. Ecclesiastical. The forms and practices related to Religious Organizations.

E2.1.5. Ecclesiastical Endorsement. Written documentation from a Religious Organization that complies with the administrative requirements of this Instruction that an applicant for the military chaplaincy is fully and professionally qualified and endorsed to perform all offices, functions, sacraments, ordinances, and ceremonies required of a RMP for that Religious Organization, and is capable and authorized to minister as required within a pluralistic environment.

E2.1.6. Ecclesiastical Endorsing Agent. An individual authorized to provide or withdraw Ecclesiastical Endorsements on behalf of a Religious Organization.

E2.1.7. Endorsement. The internal process that Religious Organizations use when designating RMPs to represent their Religious Organizations to the Military Departments and confirm the ability of their RMPs to conduct religious observances or ceremonies in a military context.

E2.1.8. Pluralistic Environment. A descriptor of the military context of ministry. A plurality of religious traditions exist side-by-side in the military.

E2.1.9. Religious Ministry Professional (RMP). An individual endorsed to represent a Religious Organization and to conduct its religious observances or ceremonies. An RMP is a fully qualified member of the clergy for those Religious Organizations that have a tradition of professional clergy or their equivalents. The Religious Organization's endorsement verifies that an RMP is professionally qualified to serve as a chaplain in the military and meets the graduate education and religious leadership requirements of this Instruction.

E2.1.10. Religious Organization. An entity that is organized and functions primarily to perform religious ministries to a non-military lay constituency and that has met the religious purposes test of Section 501(c)(3) of title 26, United States Code (reference (i)), and holds current status as a Section 501(c)(3) Schedule "A" organization. Religious Organizations possess ecclesiastical authority to endorse and withdraw endorsement for Religious Ministry Professionals serving under their authority.

E2.1.11. Separation. Discharge or retirement from military service.

E3. ENCLOSURE 3

ADMINISTRATIVE FILING REQUIREMENTS FOR A RELIGIOUS ORGANIZATION DESIRING TO ENDORSE RELIGIOUS MINISTRY PROFESSIONALS FOR THE MILITARY CHAPLAINCY

E3.1.1. Religious Organizations that choose to participate in the Military Chaplaincies recognize the chaplaincies of the Military Departments serve a religiously diverse population and that military commanders are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility. Religious Organizations participating in the military chaplaincies therefore express willingness for their RMPs to perform their professional duties as Chaplains in cooperation with Chaplains from other religious traditions and that:

E3.1.1.1. Chaplains shall wear the appropriate insignia in accordance with uniform regulations of their respective Military Services.

E3.1.1.2. The Religious Organization shall complete and maintain all administrative requirements of this Instruction (enclosure 3) as a prerequisite to being able to endorse applicants for the chaplaincies.

E3.1.1.3. Endorsement by a Religious Organization meeting the administrative qualifications of this Instruction (enclosure 3) is an essential element of a chaplain's professional qualifications. A chaplain whose endorsement is withdrawn shall be processed for separation in accordance with paragraph 6.5.

E3.1.2. A Religious Organization desiring to provide an RMP to serve as a chaplain in the Military Departments shall meet the administrative filing requirements of this Instruction and maintain the required information for that purpose on file with the Department of Defense. The Religious Organization shall submit the required documentation to the AFCEB in the format specified in enclosure 4. Submission of the required documents may be made through secure and verified electronic media. The Religious Organization shall be able to submit documents to permit endorsement of chaplains for the first time only when they are endorsing a fully and professionally qualified candidate, without requirement for waivers of the standards specified by the applicable Military Department. See paragraph 6.1.

E3.1.3. The Religious Organization shall submit documents verifying the following information with regard to such organization:

E3.1.3.1. That the Religious Organization is organized as an entity functioning primarily to perform religious ministries to a non-military lay constituency and currently holds a Section 501(c)(3) exempt status (reference (i)) as a church for Federal tax

purposes from the Internal Revenue Service (IRS) (note "church" is used by the IRS not to denote a belief system, but to distinguish "churches" from other types of religious organizations; see IRS Instructions for Form 1023 Schedule A). Such rules stipulate that the particular religious beliefs of the organization are truly and sincerely held and that the practices and rituals associated with the organization's religious belief or creed are not illegal or contrary to clearly defined public policy. In order to determine whether a particular Religious Organization has properly acquired, and currently maintains, an IRS tax exempt status and does not engage in practices that are illegal or contrary to defined public policy, the USD(PR) shall take appropriate steps to verify with the DoD Components and other Federal Agencies compliance with these requirements.

E3.1.3.2. That it possesses ecclesiastical authority to grant and withdraw initial and subsequent ecclesiastical endorsement for ministry in the Armed Forces.

E3.1.3.3. That it verifies the Religious Organization shall provide chaplains who shall function in a pluralistic environment, as defined in this Instruction, and who shall support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies.

E3.1.3.4. That it agrees to abide by all DoD Directives, Instructions, and other guidance and with Military Department regulations and policies on the qualification and endorsement of RMPs for service as military chaplains.

E3.1.4. The Religious Organization shall supply the name, title, mailing address, electronic contact, the Employer Identification Number assigned to the organization by the IRS, and telephone number of the agent authorized to represent the Religious Organization to the Military Departments to include authority to grant and withdraw ecclesiastical endorsements. This agent may not be a currently serving military Chaplain (active duty, National Guard, or Reserve).

E3.1.5. A Religious Organization shall immediately notify the AFCB when changes occur in the status of the organization, designated endorsing agent, or the contact addresses and telephone numbers of either.

E3.1.6. A Religious Organization shall re-verify that it meets the requirements in paragraph E3.1.2., above, if chaplains endorsed by it are unable to gain re-endorsement at times of change of career status.

E3.1.7. Religious Organizations that are currently able to endorse RMPs for Military Service as chaplains under earlier versions of this Instruction may continue to endorse RMPs as long as they continue to meet the requirements in effect when they originally began to endorse RMPs for the military chaplaincies. Such organizations shall affirm in writing to the AFCB by January 31st of each year that they continue to meet such requirements. This provision applies equally to Religious Organizations that

endorse chaplains directly to the Department of Defense through an embedded endorsing organization; Religious Organizations that, under previous versions of this Instruction, were extended the privileges of endorsing chaplains through representation by external endorsing organizations; and larger organizations that have acted on behalf of member Religious Organizations.

E3.1.8. By January 31st of each year, each Religious Organization shall provide to the AFCB a complete list of Chaplains endorsed for military chaplaincy. Chaplains shall be listed alphabetically by name and Military Department.

E3.1.9. In accordance with DoD Directive 5120.8 (reference (h)), the AFCB shall inform Religious Organizations that endorse Chaplains that they no longer meet the administrative requirements of paragraphs E3.1.2. through E3.1.5., above, and may no longer endorse Chaplains for Military Service. Before taking such action, the AFCB shall give written notice stating the reasons for lack of compliance and shall allow the Religious Organization concerned a reasonable opportunity to provide a written reply that shall be carefully considered in making a final decision. Review of administrative compliance may be initiated if the Religious Organization fails to respond to requests by endorsed chaplains for assistance or re-endorsement at times of change of career status or if the AFCB cannot contact the Religious Organization in a reasonable period of time. Religious Organizations informed that they may no longer endorse chaplains due to lack of administrative compliance may resubmit their required documents. The AFCB shall not review the compliance of a Religious Organization with reference (a) and this Instruction again until the Religious Organization completes all administrative requirements. If a Religious Organization is no longer able to endorse chaplains under this Instruction, all ecclesiastical endorsements issued by that Organization shall be considered withdrawn. Serving chaplains endorsed by that Organization shall be considered to have had their endorsements revoked (paragraph 6.5. applies).

E4. ENCLOSURE 4  
FORMAT FOR PROVIDING REQUIRED INFORMATION TO MEET  
ADMINISTRATIVE REQUIREMENTS TO ENDORSE CHAPLAINS TO THE  
MILITARY DEPARTMENTS

E4.1.1. Religious Organizations desiring to endorse RMPs to the military to serve as military chaplains shall forward written notification of such intent to the AFCB in accordance with paragraph E3.1.2., above.

E4.1.1.1. The written notification may be submitted through traditional hard copy or secure electronic means with verifiable signature.

E4.1.1.2. The written notification shall be submitted on organization letterhead or from an official electronic account capable of secure electronic signature.

E4.1.1.3. The written notification shall include, at a minimum, a statement that meets the requirements of paragraph E3.1.3. and provides the following information in the following order:

E4.1.1.3.1. Name of organization.

E4.1.1.3.2. Address of organization.

E4.1.1.3.3. Name, address, telephonic, and electronic contact for endorsing official.

E4.1.1.3.4. Statement verifying ability of the designated endorsing official to endorse and withdraw endorsement of candidates and Chaplains.

E4.1.1.3.5. Statement verifying the Religious Organization shall immediately notify the AFCB when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either.

E4.1.1.3.6. Signature of responsible official with authority to make such statements on behalf of the organization.

E4.1.1.4. The written statement shall include as enclosures verification of current status as an IRS Section 501(c)(3) exempt organization in accordance with subparagraph E3.1.3.1., above, the Employer Identification Number assigned to the organization by the IRS, and all other enclosures to support this status.



E5. ENCLOSURE 5  
FORMAT FOR PROVIDING REQUIRED INFORMATION TO ENDORSE RMPS AS  
CHAPLAINS TO THE MILITARY DEPARTMENTS

E5.1.1. Religious Organizations submitting required documentation of their first fully qualified RMP to a specific Military Department shall forward the applicant's documentation in accordance with paragraph 6.1. of this Instruction. The written documentation shall, at a minimum include:

E5.1.1.1. Application for Appointment: DA Form 61; AF Form 24/Addendum; Navy: NC1100/11.

E5.1.1.2. Application for Active Duty: DA Form 160; AF Form 125, EAD Application (AF Reserve/Guard; Navy Reserve Recall: NP1131/5.

E5.1.1.3. Application Letter requesting Appointment by applicant; (Navy: include in form of applicant "Motivational Statement" if not included in NC1100/11).

E5.1.1.4. Official copy of each Undergraduate and Graduate Transcript.

E5.1.1.5. Statement verifying date of latest National Agency Check or check in progress; SF Form 86, Questionnaire for Security Positions.

E5.1.1.6. Standard Form 88 (Navy: DD2808), Report of Medical Examination and SF Form 93- Report of Medical History (Certified true copies; Navy: DD2807-1); DD Form 2807-2 Medical Pre-screen-AF.

E5.1.1.7. DD Form 368 Conditional Release.

E5.1.1.8. All OPRs/OMPF microfiche or copies of DD Form 214, NGB Form 22, OERs, etc.

E5.1.1.9. Official Photograph; or full body photo.

E5.1.1.10. Birth Certificate and Driver's license.

E5.1.1.11. Credit Check AETC Form 1325-AF.

E5.1.1.12. Chaplain Interview-Army, Navy: NC1100/13; 3 to 5 Letters of Recommendation-AF; Navy: minimum of 3 letters.

E5.1.1.13. Family Member Information Document (Typed on plain bond paper; Biography/Resume).

E5.1.1.14. Certificate of Ecclesiastical Endorsement; Ordination Certificate.

E6. ENCLOSURE 6

DD FORM 2088, "STATEMENT OF ECCLESIASTICAL ENDORSEMENT"

STATEMENT OF ECCLESIASTICAL ENDORSEMENT				Form Approved OMB Number 0704-0190 Expires Feb 28, 2006			
<p>The public reporting burden for this collection of information is estimated to average 45 minutes per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing the burden, to the Department of Defense, Executive Services and Communications Directorate (0704-0190). Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to any penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.</p> <p>PLEASE DO NOT RETURN YOUR COMPLETED FORM TO THE ABOVE ORGANIZATION. RETURN COMPLETED FORM TO CHIEF OF CHAPLAINS (ITEM 2).</p>							
PRIVACY ACT STATEMENT							
<p><b>AUTHORITY:</b> Title 10, U.S. Code, Sections 532 and 12201; EO 9397.  <b>PRINCIPAL PURPOSE(S):</b> To verify the professional and ecclesiastical qualifications of Religious Ministry Professionals for initial appointment or chaplains change of career status appointments as chaplains in the Military Service. This form is an essential element of a chaplain's professional qualifications and will become part of a chaplain's military personnel record.  <b>ROUTINE USE(S):</b> None.  <b>DISCLOSURE:</b> Voluntary; however, failure to provide all the information requested may significantly delay the processing of this endorsement.</p>							
<b>1. FROM</b>							
<b>a. TYPED OR PRINTED NAME OF RELIGIOUS ORGANIZATION GRANTING RELIGIOUS MINISTRY PROFESSIONAL ENDORSEMENT</b> Ecclesiastical Fellowship of Worshippers				<b>b. DATE OF CURRENT INTERNAL REVENUE CODE (IRC) 501(c)(3) EXEMPT STATUS</b> January 1, 1990		<b>c. EMPLOYER IDENTIFICATION NUMBER (IRC)</b> 39-1234567	
				<b>d. TELEPHONE (Include Area Code)</b> 200-111-2222		<b>e. FAX NUMBER (Include Area Code)</b> 200-111-3333	
<b>f. ADDRESS. (1) STREET (Include apartment or suite number)</b> 123 Main Street				<b>(2) CITY</b> Anytown		<b>(3) STATE</b> OH	<b>(4) ZIP CODE</b> 40005
<b>g. E-MAIL ADDRESS</b> fellows@lifthands.net				<b>h. WEB SITE</b> www.lifthands.net			
<b>2. TO</b>		<b>b. ADDRESS. (1) STREET (Include apartment or suite number)</b>					
<b>a. CHIEF OF CHAPLAINS</b> <input checked="" type="checkbox"/> <b>(1) ARMY</b> (X appropriate block)		2511 Jefferson Davis Hwy, Suite 12500 Presidential Towers				<b>(3) STATE</b> VA	<b>(4) ZIP CODE</b> 22202-3907
		<b>(2) NAVY</b>				<b>(2) CITY</b> Arlington	
		<b>(3) AIR FORCE</b>					
<b>3. APPLICANT INFORMATION. a. IS THIS AN INITIAL ENDORSEMENT? (X one)</b> <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO							
<b>b. TYPED OR PRINTED NAME (Last, First, Middle Initial)</b> Chaplain, Wannabee A.				<b>c. SSN</b> 000-00-1111		<b>d. TELEPHONE (Include Area Code)</b> 300-222-3333	
<b>e. ADDRESS. (1) STREET (Include apartment or suite number)</b> 2004 Oak Street				<b>(2) CITY</b> West Lake		<b>(3) STATE</b> VA	<b>(4) ZIP CODE</b> 24444
<b>f. E-MAIL ADDRESS</b> wannabee@cxnet.org							
<b>g. NUMBER OF YEARS OF PROFESSIONAL MINISTRY EXPERIENCE APPLICANT HAS COMPLETED</b> 3				<b>h. NUMBER OF MONTHS OF PRIOR ACTIVE MILITARY SERVICE APPLICANT HAS COMPLETED</b>			
				<b>(1) OFFICER</b> 0		<b>(2) ENLISTED</b> 4	
<b>i. APPLICATION IS FOR (X one)</b>		<input type="checkbox"/> (1) RESERVE (Non-Active Duty)		<input checked="" type="checkbox"/> (4) EXTENDED ACTIVE DUTY (Indefinite)			
		<input checked="" type="checkbox"/> (2) NATIONAL GUARD		<input type="checkbox"/> (5) REGULAR COMMISSIONED OFFICER			
		<input type="checkbox"/> (3) INITIAL ACTIVE DUTY (3 years)		<input type="checkbox"/> (6) RESERVE (AGR)			
<b>4. ECCLESIASTICAL ENDORSING AGENT</b>							
<b>a. AS THE ECCLESIASTICAL ENDORSING AGENT AUTHORIZED TO REPRESENT</b> Ecclesiastical Fellowship of Worshippers (Name of religious organization) (Item 1)							
I HEREBY VERIFY THE ABOVE APPLICANT TO BE PROFESSIONALLY QUALIFIED AS A RELIGIOUS MINISTRY PROFESSIONAL FOR THE MILITARY CHAPLAINCY.							
<b>b. TYPED OR PRINTED NAME (Last, First, Middle Initial)</b> Scott, Barney T.				<b>c. E-MAIL ADDRESS</b> btscott@lifthands.net			
<b>d. ADDRESS. (1) STREET (Include apartment or suite number)</b> 9876 White House Lane				<b>(2) CITY</b> Somtown		<b>(3) STATE</b> GA	<b>(4) ZIP CODE</b> 30005
<b>e. TELEPHONE (Include Area Code)</b> 400-444-5555		<b>f. FAX NUMBER (Include Area Code)</b> 400-444-4444		<b>g. SIGNATURE</b>		<b>h. DATE SIGNED (YYYYMMDD)</b> 20040331	
<b>5. COMMENTS</b>							
Applicant is a Phi Beta Kappa, graduated cum laude and is an All-American track star. Exceptional ability and leadership skills.							

DD FORM 2088, MAR 2004

PREVIOUS EDITION IS OBSOLETE.



# Department of Defense INSTRUCTION

NUMBER 1300.17  
February 10, 2009

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USD(P&R)

SUBJECT: Accommodation of Religious Practices Within the Military Services

- References:
- (a) DoD Directive 1300.17, "Accommodation of Religious Practices Within the Military Services," February 3, 1988 (hereby canceled)
  - (b) DoD Directive 5124.02, "Under Secretary of Defense for Personnel and Readiness (USD(P&R))," June 23, 2008
  - (c) Section 774 and chapter 47 of title 10, United States Code

1. PURPOSE. This Instruction:

- a. Reissues Reference (a) as a DoD Instruction in accordance with the authority in Reference (b).
- b. Prescribes policy, procedures, and responsibilities for the accommodation of religious practices in the Military Services.

2. APPLICABILITY AND SCOPE

- a. This Instruction applies to OSD, the Military Departments, the Office of the Chairman of the Joint Chiefs of Staff and the Joint Staff, the Combatant Commands, the Office of the Inspector General of the Department of Defense, the Defense Agencies, the DoD Field Activities, and all other organizational entities within the Department of Defense (hereafter referred to collectively as the "DoD Components").
- b. The policies and procedures prescribed herein apply solely to the accommodation of religious practices in the Military Services and in no other context.

3. DEFINITIONS

- a. Neat and Conservative. In the context of wearing a military uniform, "neat and conservative" items of religious apparel are those that:

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

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

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

b. Religious Apparel. Articles of clothing worn as part of the doctrinal or traditional observance of the religious faith practiced by the member. Hair and grooming practices required or observed by religious groups are not included within the meaning of religious apparel. Jewelry bearing religious inscriptions or otherwise indicating affiliation or belief is subject to existing Service uniform regulations under the same standard that applies to jewelry that is not of a religious nature.

4. POLICY. The U.S. Constitution proscribes Congress from enacting any law prohibiting the free exercise of religion. The Department of Defense places a high value on the rights of members of the Military Services to observe the tenets of their respective religions. It is DoD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on mission accomplishment, military readiness, unit cohesion, standards, or discipline.

## 5. RESPONSIBILITIES

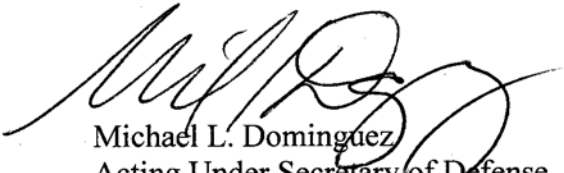
a. Principal Deputy Under Secretary of Defense for Personnel and Readiness. The Principal Deputy Under Secretary of Defense for Personnel and Readiness, under the authority, direction, and control of the Under Secretary of Defense for Personnel and Readiness, shall be responsible for the administration of this Instruction and may issue guidance implementing this Instruction, as appropriate.

b. Secretaries of the Military Departments. The Secretaries of the Military Departments shall issue appropriate implementing documents and administer the rules thereunder within their respective Departments consistently with this Instruction.

6. PROCEDURES. The enclosure contains procedures for accommodating religious practices in the Military Services.

7. RELEASABILITY. This Instruction is approved for public release and is available on the Internet from the DoD Issuances Web Site at <http://www.dtic.mil/whs/directives>.

8. EFFECTIVE DATE. This Instruction is effective immediately.



Michael L. Dominguez  
Acting Under Secretary of Defense  
(Personnel and Readiness)

Enclosure  
Procedures

ENCLOSURE

PROCEDURES

1. In accordance with rules prescribed by the Secretary of the Military Department of the individual making the request for accommodation, military commanders should consider the following factors, in addition to any other factors deemed appropriate, when determining whether to grant a request for the accommodation of religious practices, as addressed in section 4 of the front matter of this Instruction:

a. The importance of military requirements in terms of mission accomplishment, military readiness, unit cohesion, standards, and discipline.

b. The religious importance of the accommodation to the requester.

c. The cumulative impact of repeated accommodations of a similar nature.

d. Alternative means available to meet the requested accommodation.

e. Previous treatment of the same or similar requests, including treatment of similar requests made for other than religious reasons.

2. The factors described in this enclosure are intended to promote standard procedures for resolving difficult questions involving the accommodation of religious practices. In view of the different mission requirements of each command, individual consideration of specific requests for accommodation is necessary.

3. When requests for accommodation are not in the best interest of the unit, and continued tension between the unit's requirements and the individual's religious beliefs is apparent, administrative actions should be considered. Those actions may include, but are not limited to, assignment, reassignment, reclassification, or separation. Nothing in this Instruction precludes action under chapter 47 of title 10, United States Code (Reference (c)), in the appropriate circumstances.

4. The guidance in this Instruction shall be used by the Military Departments in the development of implementing documents on the exercise of command discretion concerning the accommodation of religious practices.

a. Worship practices, holy days, and Sabbath or similar religious observance requests shall be accommodated, except when precluded by military necessity.

b. Religious beliefs shall be included as a factor for consideration when granting separate rations.

c. Religious beliefs shall be considered as a factor for the waiver of required medical practices, subject to military requirements and medical risks to the unit.

d. Familiarization with religious accommodation policies shall be included in the training curricula for command, judge advocate, chaplain, and other appropriate career fields or assignments.

e. Applicants for commissioning, enlistment, and reenlistment shall be advised of their Military Department's specific religious accommodation policies.

5. In accordance with section 774 of Reference (c), members of the Military Services may wear items of religious apparel while in uniform, except where the items would interfere with the performance of military duties or the item is not neat and conservative. The Military Departments shall prescribe regulations on the wear of such items. Factors used to determine if an item of religious apparel interferes with military duties include, but are not limited to, whether or not the item:

a. Impairs the safe and effective operation of weapons, military equipment, or machinery.

b. Poses a health or safety hazard to the Service member wearing the religious apparel and/or others.

c. Interferes with the wear or proper function of special or protective clothing or equipment (e.g., helmets, flak jackets, flight suits, camouflaged uniforms, gas masks, wet suits, and crash and rescue equipment).

d. Otherwise impairs the accomplishment of the military mission.

6. Religious items or articles not visible or otherwise apparent may be worn with the uniform provided they shall not interfere with the performance of the member's military duties, as discussed in paragraph 5 of this enclosure, or interfere with the proper wearing of any authorized article of the uniform.

7. A complete ban on wearing any visible items of religious apparel may be appropriate under circumstances in which the Service member's duties, the military mission, or the maintenance of discipline require absolute uniformity. For example, members may be prohibited from wearing visible religious apparel while wearing historical or ceremonial uniforms; participating in review formations, parades, honor or color guards, and similar ceremonial details and functions.



8. The standards in paragraphs 5, 6, and 7 of this enclosure are intended to serve as a basis for determining a member's entitlement to wear religious apparel with the uniform. For example, unless prohibited by paragraph 5 or 7 of this enclosure, a Jewish yarmulke may be worn with the uniform whenever a military cap, hat, or other headgear is not prescribed. A yarmulke may also be worn underneath military headgear as long as it does not interfere with the proper wearing, functioning, or appearance of the prescribed headgear, under paragraph 6 of this enclosure.

9. Notwithstanding any other provision in this Instruction, chaplains may wear any required religious apparel or accouterments with the uniform while conducting worship services and during the performance of rites and rituals associated with their religious faith.

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

11. Nothing in this guidance or in the Military Department documents authorized by section 4 of this enclosure (except when expressly provided therein) shall be interpreted as requiring a specific form of accommodation in individual circumstances.



# Department of Defense

## DIRECTIVE

NUMBER 1304.19

June 11, 2004

Certified Current as of April 23, 2007

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USD(P&R)

SUBJECT: Appointment of Chaplains for the Military Departments

- References: (a) DoD Directive 1304.19, "Appointment of Chaplains for the Military Services," September 18, 1993 (hereby canceled)
- (b) DoD Directive 1332.31, "Administrative Separation of Chaplains Upon Loss of Professional Qualifications," October 16, 1981 (hereby canceled)
  - (c) DoD Instruction 1330.7, "Visits of Civilian Religious Leaders to Military Installations in Overseas Areas," April 26, 1974 (hereby canceled)
  - (d) DoD Instruction 1304.28, "Guidance for the Appointment of Chaplains for the Military Departments," June 11, 2004
  - (e) DoD Directive 5100.73, "Support of Headquarters of Combatant and Subordinate Joint Commands," November 15, 1999

### 1. REISSUANCE AND PURPOSE

This Directive:

- 1.1. Reissues reference (a) to update policy and responsibilities.
- 1.2. Cancels references (b) and (c).
- 1.3. Continues the educational and ecclesiastical requirements for appointing military chaplains.

### 2. APPLICABILITY

This Directive applies to the Office of the Secretary of Defense, the Military Departments, (including the Coast Guard when it is operating as a Military Service in the Navy), the Chairman of the Joint Chiefs of Staff, the Combatant Commands, the Defense Agencies, the DoD Field Activities (hereafter referred to collectively as "the DoD Components"). The term "Military Departments," as used herein, refers to the Department of the Army, the Department of the Navy,

and the Department of the Air Force. The term "Military Services" as used herein refers to the Army, the Navy, the Air Force, and the Marine Corps.

### 3. DEFINITIONS

Terms used in this Directive are defined in DoD Instruction 1304.28 (reference (d)).

### 4. POLICY

It is DoD policy that the Chaplaincies of the Military Departments:

4.1. Are established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs (DoD Directive 5100.73 (reference (e))), and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.

4.2. Shall serve a religiously diverse population. Within the military, commanders are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility. Religious Organizations that choose to participate in the Chaplaincies recognize this command imperative and express willingness for their Religious Ministry Professionals (RMPs) to perform their professional duties as chaplains in cooperation with RMPs from other religious traditions.

4.3. Requirements and details addressing the Chaplaincies of the Military Departments are found in reference (d).


### 5. RESPONSIBILITIES

5.1. The Under Secretary of Defense for Personnel and Readiness shall issue additional implementing guidance, as appropriate.

5.2. The Secretaries of the Military Departments shall adhere to this Directive, reference (d), and other pertinent guidance to ensure that persons appointed as chaplains meet the minimum professional and educational qualifications prescribed in reference (d) and other pertinent guidance. The Secretaries of the Military Departments may impose additional professional requirements.

6. EFFECTIVE DATE

This Directive is effective immediately.



**Paul Wolfowitz**  
Deputy Secretary of Defense