

The Basic Chaplain Course

CAPP 221A – Technician Level

The Squadron Chaplain



NATIONAL HEADQUARTERS CIVIL AIR PATROL

Maxwell Air Force Base, Alabama

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Table of Contents

Chapter 1 - The Heritage and Mission of the CAP Chaplain Corps	5
Mission of the CAP Chaplain Corps	5
Vision of the CAP Chaplain Corps	5
A Brief History of the Military Chaplaincy	5
The CAP Chaplain Corps	7
Chapter 2 - The Culture of the Corps.....	10
Responsibility to Culture.....	10
Identity and Vision.....	10
Skills in Building a Culture of Excellence.....	11
Principles in Building a Culture of Excellence	12
Chapter 3 - THE CAP Chaplain Corps Five Core Processes.....	14
Conducting Religious Observances	14
Provides Compassionate Care.....	15
Modeling Ethical Leadership	16
Advising Leadership.....	17
Chapter 4 - The Chaplain and the CAP Mission	19
Aerospace Education	19
Cadet Program.....	19
Emergency Services	21
Chapter 5 – The Squadron Chaplain	22
Working on the Squadron Commander’s Staff.....	22
Teaching Character Development.....	22
Using the Religious Interview Guide	24
Chapter 6 - Administrative Responsibilities of the Squadron Chaplain	25
Correspondence.....	25
Chaplain Reporting (CAPF 34).....	25
Chaplain Transmission File.....	26
CAP Chaplain Promotions and Awards.....	26
Chapter 7 – The Character Development Instructor	29
The History of the CDI.....	29
Responsibilities of the CDI	29
The Limitations of the CDI.....	30
The CDI and the Chaplain.....	30
CDI Promotions and Awards	30
Chapter 8 – Summary.....	31
Next Step	31
Test Procedures.....	31
Appendix A - SAMPLE ORDERS FOR WORSHIP SERVICES.....	32
Appendix B - CAP CHAPLAIN TRAINING TRACK.....	34
Appendix C - MISSION CHAPLAIN CHECKLIST	36
Appendix D - DICTIONARY OF ABBREVIATIONS AND TERMS	37
Appendix E - SUGGESTED ES AFTER ACTION REPORT FORMAT	38

FOREWORD

The Civil Air Patrol (CAP) Chaplain Corps is composed of professionally trained and endorsed persons. This course is designed to introduce new CAP chaplains to this important form of service. As a requirement and a companion document of CAPP 221, *The Chaplain Specialty Track*, it represents the first step in the chaplain's incorporation into the culture and traditions of the CAP Chaplaincy. As such, it builds upon the Level I training all CAP senior members share. This course does not replace the other senior member training courses. It concentrates instead on material unique to the CAP Chaplain Corps. Chaplains studying this guide should consider CAP publications referenced in the various sections as essential additional study material. Although any CAP senior member may study this material, only appointed CAP chaplains will be awarded credit for completion of this course. Completion requires that the applicant complete the online test with a passing grade of at least 90%. Students who have questions concerning this study guide should refer them to their wing chaplain.

PREFACE

Welcome to the Civil Air Patrol (CAP) Chaplain Corps! CAP chaplains function in an environment that includes diverse faith groups, agnostics and atheists. Frequently, this is a new dimension for a clergy person who, in civilian life, lives and works mostly with those of shared beliefs and practices. For that reason, the role of the CAP chaplain requires some study and discussion. To be a chaplain to all CAP members means to be faithful to one's own beliefs and traditions, and equally supportive and respectful of other traditions and beliefs. In constitutional terms, CAP chaplains embody both the "free exercise" and the "establishment" clauses of the First Amendment of the U.S. Constitution.

The Level I CAP course is required of all new senior members desiring to work actively in the program. Chaplains must complete Level I before they can be appointed as chaplains, and all senior members must complete Level I before they can be promoted beyond "senior member." Level I is designed to introduce new members to some of the basic customs, traditions, and structure of CAP. This gives the new member a basic knowledge of the CAP purposes, missions, programs, organization, identification of insignia, correct wear of the uniform, and the ability to observe correct CAP/military courtesy and protocol. Each senior member is responsible to be familiar with these and the other elements of Level I training.

This course represents the next step in a chaplain's training. Clergy come into CAP having been adequately prepared for service through college, seminary or equivalent training and professional experience. An ecclesiastical agency listed by the Armed Forces Chaplains' Board endorsed the candidate as being "spiritually, morally, intellectually, and emotionally qualified" for this particular service. Now the chaplain has the obligation to learn how to function in this specific environment.

The CAP Basic Chaplain Course is written:

- to introduce clergy to the CAP Chaplaincy,
- to assist them in learning to apply their skills in the CAP environment,
- to increase their ability to work as a team with other clergy of various faiths,
- to sharpen their skills as team members in guiding and counseling individuals of the CAP family,
- to increase their confidence in their ability to serve effectively as CAP chaplains, and
- to help them comprehend the role of the CAP chaplain in relation to their denomination and CAP.

It is intended to provide a series of tools and suggestions that will promote creativity, adaptability, and growth.

Chapter 1 - The Heritage and Mission of the CAP Chaplain Corps

Mission of the CAP Chaplain Corps

The mission of the CAP Chaplain Corps is to provide for the free exercise of religion that is guaranteed by the Constitution of the United States and to promote the role of CAP core values in all CAP activities through education, presence and advice. CAP provides opportunities for CAP members to exercise this right by providing Chaplain Corps personnel and allocating required resources. Chaplain Corps personnel are endorsed by the religious bodies of the United States to assist the moral, ethical, religious, and spiritual growth of CAP members. Furthermore, the Chaplain Corps is based upon recognition that religion plays a positive role in developing the moral character of the nation and its people. Standards for appointment as a CAP chaplain are high and are established by the Department of Defense and the United States Air Force. To continuously improve the ability of these volunteers to serve CAP and their communities, continuing professional education remains a primary focus of the CAP Chaplain Corps. Two important ways CAP measures a chaplain's professional development are hours of service given to CAP and professional continuing education attended.

Vision of the CAP Chaplain Corps

The CAP Chaplain Corps seeks to provide the world's best volunteer chaplains to the Civil Air Patrol from competent clergy of various religious traditions.

A Brief History of the Military Chaplaincy

Chaplaincy in the U.S. is strongly rooted in the Judeo-Christian heritage. Even though the contemporary environment is much broader, that heritage is the starting point for this overview.

The earliest formal "job description" for a chaplain is found in the Book of Deuteronomy:

When you go forth to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them; for the Lord your God is with you, who brought you up out of the land of Egypt. And when you draw near to the battle, the priest shall come forward and speak to the people, and shall say to them, "Hear O Israel, you draw near this day to battle against your enemies: let not your heart faint; do not fear, or tremble, or be in dread of them; for the Lord your God is he that goes with you, to fight against your enemies, to give you the victory." (Deuteronomy 20:1-4)

As a theocratic nation, Israel had a long history of priests going into battle with the soldiers of Israel. They led the army around Jericho, the first conquest the Hebrews made as they crossed into Palestine from their Wilderness wanderings (Joshua 5-6). Even before that, Phinehas, the grandson of Aaron and high priest of Israel, led the army into battle "with the vessels of the sanctuary and the trumpets for the alarm in his hand" (Numbers 31:6).

Other ancient peoples also brought priests with them to war. Their job was to implore divine help against that nation's enemies. Rarely did the priests take part in the actual battle. It is interesting to note that Christianity shifted from being a persecuted sect to being the official religion of Rome because of a battle. It is said that during the evening of October 27, 312, the emperor Constantine had a dream of the initial letters of the word "Christ" along with the message "By this sign you will conquer." The next day his army did indeed win the battle, and soon Christian priests and bishops were replacing priests of the old Roman gods in every legion.

A legend from later that same century refers to an officer assigned to a legion in France. Martin of Tours was returning home from a trip when he met a beggar shivering from cold and begging for help. Martin took his sword, cut his cloak, his badge of office, in half, and gave half to the beggar. Later that night Martin had a dream in which he saw Jesus wearing the half he had given the beggar. The half of the cloak he kept became known as the "cappa" and became an object of veneration. The place where the cappa was kept was known as the "cappella", and the priest in charge of that place was the "chappellanus". The English language received those Latin words through French as "chapel" and "chaplain."

Europe changed, and the number of national armies multiplied. The leaders of these armies recognized that they needed to have a common agreement about chaplain duties and qualifications. In 742 at the Council of Ratisbon these military leaders said:

We prohibit the servant of God in every way from bearing arms or fighting in the army or going against the enemy, except those alone who because of their sacred office, namely, for the celebrating of mass and caring for the relics of the saints, have been designated for this office; this is to say, the leader may have with him one or two bishops with their priest chaplains, and each captain may have one priest, in order to hear the confessions of the men and impose upon them the proper penance.¹

This council established three principles of military Chaplaincy that are still part of the Western military today. First, the chaplain is a non-combatant who is specially designated for this duty. Not all clergy are equipped or eligible for this duty. Second, the chaplain is part of the military structure. In today's language, the chaplain is part of the commander's staff. Third, the chaplain ministers to the troops. This was a relatively new concept. In earlier times the priest was mainly for the benefit of the king or the general.

As colonists came to America from Europe, they naturally carried the concept of a military Chaplaincy with them. One of the first English settlers in America was a British army chaplain, Robert Hunt. A few colonial governors appointed chaplains for their colonial militias. On July 29, 1775, the Continental Congress established the Chaplaincy as part of the continental army and navy and decreed that chaplains would be paid at the grade of a captain (20 dollars a month and "forage for one horse").

The next major developments for the American Military Chaplaincy came during the Civil War. A Confederate regiment from Tennessee had probably the first African-American chaplain, "Uncle Lewis", for a white unit. President Lincoln appointed the first Jewish chaplains after Congress passed legislation authorizing such appointments July 17, 1862. One of these, Rabbi Ferdinand Sarner, was wounded at Gettysburg. On the

Confederate side, General "Stonewall" Jackson prompted the first Chaplains' Association.

Throughout World War I and World War II chaplains earned the respect of the men they served. They endured the same hardships, yet brought a message of hope. The four chaplains aboard the troop carrier *USS Dorchester* came to symbolize all that was right about the chaplaincy. A prowling U-boat torpedoed the ship in mid-Atlantic. According to survivors, the four chaplains--two Protestants, a Roman Catholic, and a Rabbi--gave away their life vests and then stood arm-in-arm as the ship sank, praying for the men trapped in the decks below.

Shortly after World War II the Army Air Corps became the United States Air Force. For a while, however, Air Force units continued to be served by Army chaplains, just as Marine units continue to be served by Navy chaplains. On May 10, 1949, the secretary of defense signed a "transfer order" and the Air Force chaplain service was established as a separate professional corps within the United States Air Force.

The CAP Chaplain Corps

From its establishment in 1941 through the rest of the decade, Civil Air Patrol units were served by Army Air Corps chaplains as part of their pastoral mission. This changed in January 1950 when the CAP chaplain service was formally organized as an integral part of CAP. The Chief of USAF Chaplains appointed Chaplain, Lt Col Robert P. Taylor, USAF, as the first National Chaplain of Civil Air Patrol. Assisting him were one Air Force enlisted member and one secretary. The primary task of the National Chaplain's office was to be the single liaison point between the CAP volunteers and the Air Force Chaplain Service. This relationship continued into the 21st Century when the Air Force decided that providing an active duty chaplain was no longer feasible. The Air Force Chaplain Corps continues to exercise direction and interest in the CAP chaplaincy. CAP chaplains who qualify are named in AFI 52-101 and may be authorized to augment the Air Force Chaplain Corps.

Growth brought other changes as well. In the early days Extension Course Institute (ECI) courses relating to active duty Air Force chaplains were used for CAP chaplains as well. As the Air Force chaplaincy grew and professional growth and development courses improved, specialized CAP chaplain training courses were developed to match the quality and focus of Air Force programs without slavishly following their content. The first Civil Air Patrol chaplain conference brought together 144 CAP chaplains from all 48 states, plus Alaska, Hawaii, and Puerto Rico. This March 1951 event at Bolling AFB, Washington, DC, was the forerunner of the annual regional chaplain staff colleges today. Then as now USAF chaplain resources supplemented CAP resources to insure the volunteers received the best possible training. In many ways, this relationship has benefited both the Air Force and CAP. It has certainly benefited the nation.

CAP Headquarters moved from Ellington AFB, Texas, to Maxwell AFB, Alabama, in 1967. This year also saw another major change. CAPR 35-5 brought the initial appointment grade of CAP chaplains in line with Air Force appointment policy. This meant that chaplains with both seminary education and pastoral experience were appointed in

the grade of captain. By December 1968, almost 1000 chaplains served CAP. In addition, some Air Force Reserve chaplains earned retirement points without pay by ministering to CAP units. Chaplain, Col Clarence Hobgood, the National Chaplain (as the office was then known), recognized that the special needs of the CAP Chaplaincy required a special "think tank." He spearheaded the creation of the National Chaplain Committee to do advance planning and work as required to fulfill the potential of the CAP chaplains. Chaplain Hobgood also strongly influenced the creation of the 3-day National Laboratory on Ministry to Youth in August 1969 at Maxwell AFB. More than 200 CAP chaplains, 100 cadets, and 50 college students attended this event.

Chaplain Hobgood also appointed the first female chaplain for Civil Air Patrol. The Rev. Phyllis Keller Ingram, of the Congregational Church, was appointed in 1969. The seventies were a decade of continued major change. The first Sunday in December was designated as CAP Sunday in 1971. Chaplain, Col Ralph Pace gained approval for CAP chaplains to join the Military Chaplains' Association in 1972. That same year he published "Values for Living," Part 1. In 1974 the Freedom Foundation, Valley Forge, PA, awarded their Honor Award to CAP for its "Values for Living" character development curriculum. That same year, Air Reserve Personnel Center assigned five reserve chaplains to the National Chaplain's office to write the "Values for Living" curriculum. Chaplain, Lt Col (later Colonel), Frank Ebner chaired this group for the next 20 years.

By the end of the seventies, the National Chaplain Committee proved so valuable that the National Board (CAP's governing body until 2012) approved changing the titles of the chairman and vice chairman. In 1980 these positions became the National Chief of Chaplains, CAP, and Deputy National Chief of Chaplains, CAP, respectively.

The 1990s brought new challenges. The Air Force began shrinking to a size smaller than it has ever been in its history. Consequently, many of the humanitarian missions formerly performed by active duty and reserve components will now have to be performed by CAP and other civilian relief organizations. At the same time, the emphasis on quality is forcing changes in the established ways of doing things. Chaplains at every level of responsibility must become more proactive in planning and executing their service. In December 1993 the first chaplain from a non-Judeo-Christian faith group entered the US Armed Forces Chaplaincy. The Civil Air Patrol chaplain service made similar adaptations as the nation became more pluralistic in religious composition. The addition of Moral Leadership Officers to the CAP chaplain service team took place in 1995. Moral Leadership Officers (MLOs) have more limited qualifications for appointment than chaplains and, therefore, more limited responsibilities. MLOs were never intended to be chaplain's assistants, and further, they may not perform the duties that are typically those of a chaplain.

Significant changes have taken place with the Civil Air Patrol chaplain service since 2000. In 2001 our nation entered into a "War on Terror" following the attacks on the World Trade Center and the Pentagon by terrorists which took place on September 11th. With the downsizing of the military in the '90s and the frequent deployments of military personnel (including chaplains), many Civil Air Patrol chaplains have served as "force multipliers." They have offered counseling, officiated at weddings and military funerals, visited military hospitals, performed chapel services, prayed for soldiers leaving the country, and conducted services for returning troops. Organizational changes took place

at National Headquarters, which have seen the day to day oversight of the Civil Air Patrol chaplain service shift from an active duty USAF Chaplain to a Corporate Director (2002) to the volunteer National Chief of CAP Chaplain Service (2005).

A component of cadet training conducted by Civil Air Patrol Chaplain Service personnel called Moral Leadership was renamed Character Development in keeping with the example of the Air Force Academy enabling the cadet training materials to be utilized in public school programs. This followed a change in the format of the curriculum from the use of several discussion questions to the analysis of a case study. The title Moral Leadership Officer became Character Development Instructor.

The USAF Chaplain Service changed its name to Corps in 2009. To reflect our association, the CAP Chaplain Service followed suit. Later that year a formal Memorandum of Agreement was signed by Chaplain, Maj Gen Cecil Richardson (Chief of the USAF Chaplain Corps) and Chaplain, Col Whitson Woodard (Chief, CAP Chaplain Corps).

Yet with all the changes, the task of the CAP Chaplain Corps remains the same as at its beginning: to be a visible reminder of the Holy for women and men, boys and girls, involved in the three-fold mission of Civil Air Patrol.

Chapter 2 - The Culture of the Corps

Responsibility to 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, Para 2)

All Chaplain Corps personnel have 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 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 of Integrity, Volunteerism, Excellence, and Respect.

Another aspect of the Chaplain Corps culture is the responsibility to stay connected to your endorser. After getting an endorsement, the Chaplain should continue to communicate with their endorser and denominational board, if available. This could include an annual letter to your endorser, attending denominational conferences, subscribing to endorser newsletters, emailing updates and making phone calls. Chaplains should have a clear understanding of the requirements and prohibitions of their endorsers. In CAP, chaplains will never be made to do something contrary to their endorser.

Identity and Vision

The process of building or transforming the culture of an organization begins with an understanding of the group’s identity. As members of the CAP Chaplain Corps, we understand ourselves as:

We are representatives of America’s religious community

Members of the Chaplain Corps bring a wide variety of perspectives, understanding and beliefs regarding God, religion, spirituality and the roles they play in life. Chaplains and CDIs reflect the theistic, agnostic and atheistic approaches to religion in our culture.

We are CAP senior members

The Chaplain Corps is fully integrated into the training, requirements and missions of Civil Air Patrol. Chaplain Corps personnel contribute and actively support Aerospace Education, Cadet Programs and Emergency Services.

We are committed to the well-being of people within the missions of CAP

Though other members of CAP may select roles that have educational, missional and logistical responsibilities, the Chaplain Corps is committed to the wellbeing of people

above all else. Chaplain Corps personnel seek to help all members to find fulfillment and enjoyment in their service to America.

The vision that provides focus for the Chaplain Corps is:

The CAP Chaplain Corps will become a paradigm of excellence and effectiveness within the three missions of Civil Air Patrol.

As individuals, the Chaplain Corps is expected to behave and serve as examples to other members of CAP in areas of ethics, morality and humility. Our vision acknowledges that the same responsibility exists on the organizational, administrative and professional side as well. Our communications, our availability for accomplishing the missions of CAP, our preparations and our skills are to be examples that all can follow.

Skills in Building a Culture of Excellence

Though all leaders within the Chaplain Corps are expected to focus on this culture, all Chaplains are encouraged to make their contribution to the Chaplain Corps culture. In order to build and enrich this culture, the Chaplains 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. Second, 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 – 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 squadron 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. Second, all messages need an appropriate, timely response. This includes phone calls, emails, letters, memos and social media posts.

Principles in Building a Culture of Excellence

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. Each 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.

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. Squadron 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 rank. Because of this similarity, the use of rank 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, squadron chaplains are encouraged to depend on the quality of their relationships with other members rather than their position or rank 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 squadron chaplain will be surprised by the actions of superiors or subordinates. Though well-informed, 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.

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. Squadron Chaplains have a very important dual role in working with volunteers. First, the squadron 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 squadron 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 CAP Chaplain Corps Five Core Processes

The unit commander has responsibility for the chaplain program within the CAP unit. This function is grounded in the First Amendment of the US Constitution and elaborated in US law establishing the federal chaplain service. The chaplain functions as a commander's staff officer and advisor on religious, ethical, moral, and morale issues confronting the commander and his/her subordinates, and provides assistance to chaplains serving subordinate units. The core processes are carried out with considerations to the mission of the unit, the needs of the unit's people, and the resources of the unit chaplain. Every chaplain is responsible for implementing all the processes. Precisely how the chaplain does that is determined in consultation with the commander.

Conducting Religious Observances

CAP Chaplains are responsible for providing opportunities for religious and interfaith worship to CAP members.

CAP members are free to attend the church, synagogue, mosque or other place of worship of their choice. Even during weekend activities, the commander should make every effort to schedule duty assignments so that CAP members are free to attend the service of their choice. For example, those who worship on Saturday may be scheduled to work Sunday, while those who worship on Sunday can be present for duty all day Saturday. When the unit is deployed to an area outside their normal location, the chaplain can best promote worship attendance by obtaining and actively publicizing worship services in the local area. On a military installation the base chapel can provide for most, if not all, worship needs. The installation senior chaplain will likely be very open to having the CAP chaplain join in the worship at the chapel. Clergy of the chaplain's own denomination can be very helpful in compiling a list of worship services in distant civilian communities.

There may be times, however, when attending worship in the local community is simply not feasible. The deployment location may be too distant, the demands of the mission may be too intense, or transportation may be inadequate. Whatever the circumstance, in these situations the chaplain should plan to conduct either a faith group (Protestant, Catholic, Jewish, etc.) service or an interfaith service, if necessary. Appendix A contains a suggested outline for an interfaith worship service, a general Protestant worship service, and an interfaith memorial service. If the chaplain elects to conduct a faith group service, she/he must make arrangements for unit members of other major faith groups to have a similar service. For example, if the unit chaplain is from one of the Protestant denominations, the chaplain might contact a civilian priest in the local area to provide Mass for Catholics at the mission location. The important thing to remember is that the chaplain will provide denomination-specific worship only after major faith group or interfaith worship needs are met.

Another way of taking care of unit worship needs is providing prayers at various functions. Many unit chaplains open every unit meeting with prayer. In these public occasions the chaplain is functioning as the commander's representative, and therefore must select words carefully.

Like a chaplain in the US armed forces, a CAP chaplain occupies a unique role. Most clergy serve a particular congregation composed of people who have chosen to affiliate with that religious body and are largely in agreement with its doctrines and practices. In contrast, the CAP chaplain serves the needs of a large body of persons, seniors and cadets, who come from many varied religious traditions, including those who have no personal religious convictions. As a chaplain and a CAP officer, the chaplain serves both God and the organization. Nurturing people of other faiths while being true to his/her own, praying publicly in a manner that preserves his/her own spiritual integrity while at the same time not offending others, requires the utmost discretion and diplomacy. Yet one of the features that distinguish the CAP Chaplain from the civilian clergy person is precisely this ability to be both a careful respecter and supporter of the religious needs of others, and a faithful representative of his or her own religious group.

In a clearly advertised worship service, the CAP chaplain, like the military chaplain, has much more freedom to follow the usages of his/her own religious tradition or affiliation. Attendance is voluntary, and those who choose to participate know fairly well what to expect. Even then, a Protestant chaplain (for example) should be sensitive to the fact that the service will probably include people from a number of Protestant denominations. The chaplain should seek the highest common denominator without compromise of conscience.

Funerals and memorial services performed as a CAP chaplain are rare. CAP members, by virtue of their membership in CAP, are not entitled to military honors. In any funeral or memorial service, the important principle for the chaplain to remember is that these services are for the living. Therefore, the exact design of the service will depend on the religious needs of the next of kin and of the unit. A funeral or memorial service could as easily be denominationally specific as it could be interfaith.

Chaplains may also legitimately provide invocations and benedictions at community events—a city council meeting, for example. When functioning as a CAP chaplain, the chaplain should wear the uniform properly and proudly. The chaplain should also be very careful not to say anything that might reflect less than highly on Civil Air Patrol or the US Air Force. Finally, unless the chaplain is absolutely certain of being correct, the chaplain should not give the impression of speaking on behalf of Civil Air Patrol or the US Air Force. It is one thing to represent the organization. It is quite another to give what might be construed by the media as official policy statements. Chaplains and the organization are best served when chaplains restrict their public comments to religious matters and leave policy statements to commanders.

Provides Compassionate Care

CAP chaplains may express compassion through counseling and care, which responds to the needs of Civil Air Patrol members and those that CAP serves.

By being available to and displaying interest in members' weekly activities, the chaplain opens doors for spiritual counseling. Spiritual counseling is a specific form of the counseling process. Its essence is a conscious reaching out towards another in behalf of a loving God and as a representative of a community of faith. It is the facilitation of

communication—communication being not just the use of words, even intellectually precise ones—but also the art of understanding and being understood.

By its very nature, spiritual counseling is short-term and solution-focused. (Spiritual counseling is not synonymous with therapy, even therapy provided by properly trained and certified religious professionals. Therapy, whether grounded in faith or in secular theories, is a long-term process. It requires training and skills far beyond this course.)

When counseling or otherwise ministering to cadets, CAP chaplains should bear in mind that they are dealing with minors who are under the legal control of their parent or parents. Parents have the legal right to determine the religious upbringing and training of their children. CAP chaplains must consult with parents before providing religious advice to their children. They should involve the parents and/or the family's religious leader in the process.

Pastoral/spiritual visits to homes and work centers of unit members are another form of pastoral/spiritual care. The key difference between the visits one makes in a chaplain role and those one makes in a regular clergy role is that the chaplain is sometimes expected to visit work areas. The chaplain and other unit members, by virtue of their common commitment to the three-fold mission of CAP, share a common bond. The more the chaplain demonstrates interest in the unit members' work, the stronger this bond becomes.

The busy Chaplain who cannot spend an entire week at a cadet encampment can block out a day or two to visit cadets at the encampment. The Chaplain who cannot devote an entire weekend to a SAR exercise can block out a few hours to visit unit members at the exercise. These visits should be made wearing an appropriate CAP uniform. The quality of the caring is more important than the quantity of the hours spent.

Modeling Ethical Leadership

CAP Chaplains can provide a positive influence in the Civil Air Patrol environment by modeling and facilitating ethical leadership that promotes moral decision making.

CAP acknowledges the need for leaders to have a character development program to guide their decision making. The program is rooted in basic principles that are constant and apply to everyone. Application of these principles strives to enable a person to serve in any capacity and under any circumstance within CAP. Character development, then, includes all activities that develop an individual's sense of responsibility toward the Holy, the nation, and our fellow neighbors.

Cadet Character Development - The ability to make moral choices, like other cognitive abilities, is developmental. To be effective, then, character development for cadets must be grounded in the CAP core values and be presented in a manner that makes internalizing these principles easier.

Cadets are at a stage of life during which learning comes by experimenting, by trying on different roles and attitudes. The dizzying rapidity with which teens change what is "in" and what is "out" can confuse adults who are trying to keep up with youth. Even so, it is a necessary part of their social, intellectual, and moral development.

Recognizing this, the office of the CAP Chief of Chaplain Corps publishes a new edition of CAPP 265-2, *Flight Time: Values for Living*, on the average of once a year. Each new edition contains suggestions for discussing 10 to 12 timely topics. Character Development is one of the four required leadership components of the cadet program. Chaplains are to conduct character development classes monthly. There should be no confusion. This is a cadet program. Cadets are learning to take moral responsibility by trying on different roles and situations. They are the ones who are learning leadership. However, the chaplain's role is both key and essential. The chaplain's primary job is to facilitate (i.e., make easier) the cadets' learning. The chaplain does this by setting up the situations and establishing the boundaries within which cadet discussion can take place. In other words, the chaplain guides the process, while the cadets take responsibility for the content. Chaplains, as staff officers without command authority, provide a safe environment for such instruction.

Senior Character Development - No person ever reaches a point where character development study is no longer needed. Demands of life change and new moral dilemmas arise that previous generations would never have dreamed of. Although senior participation in a character development program is not mandated like cadet participation in *Values for Living* is, chaplains should do all in their power to stress the importance of moral choices.

Advising Leadership

CAP chaplains are expected to advise commanders and other members concerning the spiritual needs, religious requirement, and ethical issues that impact the mission, the quality of life and the religious freedoms of Civil Air Patrol members.

The focus of the chaplain's job as a staff officer is to provide advice on religious, ethical and quality of life concerns. Because of the chaplain's complex network of relationships with all members of the unit, the chaplain is uniquely qualified to assess concerns within the unit. The chaplain's job is to provide the commander this information as accurately as possible as often as necessary while the commander's job is to do something about these concerns.

Of course, the chaplain owes the same loyalty to other members of the commander's staff. To the extent that another staff member has the power to fix a problem, the chaplain owes that staff member the opportunity to do so before the chaplain elevates the concern to the commander.

As a member of the commander's staff, a chaplain should never present the commander a problem without also presenting at least one possible solution. By proposing one or more possible solutions and providing the facts that support those solutions, the chaplain (or other staff officer) encourages the commander to make a decision that addresses the concerns put forth by the chaplain.

Emergency Services is one of the three components of the CAP mission. Therefore, every CAP chaplain should rate this core process very high in the order of priorities. CAP incident commanders require a valid CAPF 101, *Civil Air Patrol Emergency Services Qualification Card*, for admission to the mission base.

The chaplain should set the example and complete and maintain currency. In addition to these basic skills, the chaplain should seek training in grief counseling, and in crisis response. Commanders need chaplains who can effectively minister to families of aircraft accident victims, to disaster victims, and to the ground team members who sometimes have to witness death and destruction in some of their more horrible forms.

For mission chaplains, chaplain duties are always primary. No one else but the chaplain can perform these duties. It was to perform these duties that the denomination endorsed the clergy person as a chaplain for CAP. Though chaplains often assume other responsibilities (radio operator, safety officer, scanner and etc.), they should not become engaged in any activity that would prevent or delay their chaplain service at a mission. The attainment of core competencies in non-chaplain duties is more wisely sought at a SAREX than an actual mission.

Provides Training, Involvement, and Recognition.

The need to supply training and recognition for people who voluntarily support the chaplain program is a pressing matter for CAP chaplains. Cadet discussion leaders and recorders for character development classes need training. So do cadets and seniors who may assist the chaplain with field services. Public recognition and/or letters of appreciation help keep these volunteers involved and motivated.

Chapter 4 - The Chaplain and the CAP Mission

Aerospace Education

In July 1994, 25 years after the first human stepped on the moon, NBC News released a poll indicating less than 1/2 of the American populations believed the lunar landing was worth the cost. If this is true, it is evidence of the tremendous lack of awareness Americans have of the importance of aerospace.

This book is being produced on a personal computer that is a direct spin-off of technology from the U.S. space program. The DVDs in almost every home are a direct result of space program technology, as are the video cameras and digital cameras that many households own. Every business that publishes materials on a personal computer and laser printer instead of a typewriter and mimeograph machine can thank aerospace technology. So can every person whose life has been saved by a CAT-scan, a MRI, or any of the other medical-imaging technological marvels.

The point is, even those who never fly in a commercial aircraft benefit from aerospace, and they need to know it. Aerospace-related technology made the United States the dominant economic force in the world. As more labor intensive jobs transfer to developing nations, technology's importance to U.S. economic health grows. CAP chaplains share with the rest of CAP in the mission of keeping our nation economically strong through building public awareness of the vital importance of aerospace to our everyday lives and the role of Civil Air Patrol.

CAP Sunday/Sabbath - In 1972 the CAP National Board designated the first Sunday in December as CAP Sunday. Soon after that, the Saturday before was added to the celebration for those whose day of worship is Saturday. The event commemorates the fact that CAP was chartered by the U.S. Congress on December 1, 1941. CAP Sunday/Sabbath gives CAP chaplains an opportunity to acquaint their churches, synagogues, or mosques with their service as CAP chaplains. Sometimes units may choose to support their chaplain by all worshipping in the same place, and in uniform. Other units encourage members to attend the church, mosque or synagogue of their choice in uniform. This is an excellent opportunity to take the message of aerospace to non-CAP members. For chaplains, it is also an excellent opening for telling their religious bodies about the importance of character development in CAP.

Other Aerospace Education Activities - As highly educated people who are also accomplished speakers, chaplains are naturals to supplement the work of unit aerospace education officers. Depending on the chaplain's areas of interest, the chaplain might volunteer to teach some of the internal aerospace education courses (i.e., courses for CAP cadets or seniors).

Cadet Program

The cadet program, like the senior training program, is divided into training phases. For the cadets, each phase is composed of achievements which, when successfully completed, result in advancement in rank and responsibility.

There are five factors common to all 16 achievements of the cadet program:

(1) Participation in varied special activities programs.

(2) Development of aerospace knowledge, including the total impact of air and space vehicles on society.

(3) Learning self-discipline through the study of leadership and military training.

(4) Understanding the moral issues of our time through discussion and debate.

(5) Becoming and remaining physically fit.

Chaplains, by virtue of their ethical and theological training, are qualified to facilitate the character development discussions. However, they have much more to contribute than simply being once-a-month facilitators of group discussion. Cadets need trusted adults to whom they can talk as they develop their self-identities. Often they would benefit from someone who will encourage them and cheer for them even when they lack confidence. Chaplains who build rapport by being present at every meeting and by actively listening to what the cadets have to say can do all this and more. Being a unit chaplain is truly an exciting and rewarding service.

Wing Encampments - Chaplains should refer to CAPR 52-16, *Cadet Program Management* for the expectations and standards for chaplain involvement and leadership at cadet encampments. Chaplains are responsible to teach Character Development as part of the required course content concerning leadership and the cadet ethics. The encampment chaplain is an essential and valuable part of the encampment commander's staff. However, character development is only a portion of what an encampment chaplain does. The encampment chaplain's principal job is to keep the commander advised about the morale and overall welfare of the cadets and seniors in attendance. Naturally, to do this job well the encampment chaplain will have to be very active in the overall program. All chaplains should be familiar with the materials on chaplain participation in wing encampments. These are essential to providing comprehensive chaplain services at wing encampments.

Special Activities - National Cadet Special Activities (NCSAs) are designed to provide cadets with incentive and motivate them toward greater participation in the Cadet Program. Special activities broaden the experiences of participants and contribute directly to knowledge of career opportunities, both in the military and in the civilian fields.

Chaplains may make their presence felt at special activities in any number of ways. Some may choose to go as senior member escorts (on International Air Cadet Exchange, for example). Whatever the style, chaplain presence at special activities affords the chaplain the opportunity to make a real impact on cadets while enjoying the setting and new experience.

Few chaplains enjoy the luxury of having the time to participate in encampments and special activities in addition to their own professional continuing education. For that reason, unit chaplains need to work closely with their wing chaplain to ensure that all events in their geographical area are properly covered. The principle is simple. If everyone gets involved, no one gets overloaded.

Emergency Services

By definition, an emergency is not predictable. Most ministers, priests, imams and rabbis know how to deal with the "normal" emergencies of sudden illness and death. CAP's emergency services component of its mission normally deals with human suffering and anxiety on a much larger scale. This being the case, chaplains need special training to function as effective CAP emergency services team members. Every chaplain should become emergency services qualified as soon as possible after completion of this course. To successfully function as a mission chaplain, the chaplain needs specialized training in emotional care of trauma victims and survivors. This last area is one most clergy routinely face, but in CAP emergency services there is often a difference. The grieving people (i.e., family members of an aircraft crash victim) may be miles from home and their normal support systems. Emergency services chaplains need to know how to build a "caring cocoon" around these people until they can be supported by their usual support system.

Sometimes chaplains choose to function in mission capacities other than chaplain. The Chaplain should consider these functions secondary to the chaplain's primary role as mission chaplain.

Chapter 5 – The Squadron Chaplain

The basic unit in CAP is the squadron. Most of the program, training and resources are designed to be used in the squadron. CAP members who are appointed as chaplains will almost always begin as a squadron chaplain. The vital role that the squadron chaplain has in CAP is described here.

Working on the Squadron Commander's Staff

The squadron chaplain serves on the commander's staff and like other members of the staff, the chaplain has two main functions.

The first is to serve as an advisor to the commander on issues of ethics, morality and religion. In any organization where people have to make decisions, apply rules, or interpret behavior, the pressure to disregard the feelings, morale and desires of individuals can be intense. The chaplain can be a significant resource for insights in dealing with volunteers as well as an experienced observer of group dynamics and processes. The pace of work in a normal squadron can be so fast that the commander might not recognize a problem developing among the members, especially if the behavior of the commander is in question.

The second function is to take responsibility of the programs, events and activities that are within the areas of expertise of the staff member. The commander can easily become overwhelmed with all of the responsibilities that are inherent in the position. The staff is provided to divide these responsibilities into specialty areas. CAP calls these specialty training tracks. Other senior members will have the background and training to support the commander in these areas. Chaplains serve the squadron by facilitating the character development program, by helping the commander with the recruitment of character development instructors and by any other activity that would further the chaplain program in the squadron.

Chaplains must be well-informed of religious practices outside of their own faith in case religious issues emerge among the membership of the squadron. The commander may not be familiar with the faith convictions of the members of the squadron and how that might affect the scheduling of squadron events or the availability of certain members. Chaplain input can be helpful in avoiding sensitive situations and enabling the squadron to better accomplish its mission

Teaching Character Development

A primary responsibility of a chaplain in a cadet or composite squadron is the teaching of character development. The CAP Chaplain Corps serves cadets by helping them to develop their moral character. One way the Chaplain Corps accomplishes this is by managing the Cadet Program's character development curriculum.

Using Flight Time: Values for Living (CAPP 265-2) - Civil Air Patrol incorporates one of the unique aspects of its cadet program when qualified and certified senior members teach character development. Important dynamics of this program focus on the non-religious teaching of moral choices and consequences. Character development is not

religious training though the training may draw upon teachings and concepts from a variety of faith traditions as resources for discussion.

CAP provides material to facilitate character development training in the form of "*Flight Time: Values for Living*" (CAPP 265-2). Only this material may be used when facilitating the character development sessions. CAPP 265-2 is found at <http://www.capmembers.com/character>. From time to time additional material approved by the National Chief of Chaplains may be placed on this website to supplement CAPP 265-2. Using these approved materials protects the chaplain, character development instructor and Civil Air Patrol from accusations relating to the separation of church and state. It also protects the cadets from receiving teaching that might otherwise be construed as proselytizing in an official CAP setting.

The Lesson - Contained in *Flight Time* are descriptions of the program, a sample lesson and as many as twelve lessons for use with cadets. The lesson focuses on a topic that is familiar to the cadets and relevant to their life in CAP. Each lesson is submitted and edited by CAP members so that it can be easily used with a minimum of preparation. They are written to connect the cadets with the core values of Civil Air Patrol and give them a chance to practice their own moral reasoning and choices. The chaplain has the responsibility to teach the lesson with as little deviation from the material as possible. This will protect the integrity of the material, the program and the chaplain.

The Case Study - The cadet program offers a challenging environment for teaching character development. One of the most challenging aspects of the program is the wide age range of the cadets. Cadets can be between 12 and 21 with all the differences that occur during the maturation of those years. The cadets bring a wide range of experiences, interests and expectations to the discussions as well.

The writers are presently using the case study as a means of bridging these differences. The case study draws upon a moral dilemma from recognizable youth situations. The desire is to make the discussion as concrete as possible for all the cadets, not just those who can think abstractly.

Options in Presenting the Lesson - The lesson offers the presenter options in presenting the material to the cadets. These options are described in the pamphlet and usually deal with the issues that the chaplain may encounter in different size squadrons. Almost all chaplains will have experience in teaching and that experience can be vital in leading cadets. CAP is grateful that such skills are being made available to young people across America. Chaplains are encouraged to use those skills to enhance the Flight Time materials rather than replace them.

Submitting a Case Study for Publication - All members in CAP are encouraged to submit lessons for inclusion in CAPP 265-2. A submission form is included in the publication and can be completed and returned to the Chief of the Chaplain Corps at any time. Case studies submitted are approved by the National Chief of Chaplains or designee before use. Chaplains can draw insights from their work with cadets, from raising their own children, or from conversations with other senior members. All suggestions concerning the materials found in CAPP 265-2 are welcomed.

Using the Religious Interview Guide

CAPR 265-1, *The Civil Air Patrol Chaplain Corps* directs that each unit chaplain will conduct a confidential interview with every senior and cadet member of the unit. Chaplains must inform CAP members their information is voluntary. These interviews are recorded on CAPF 48, *Religious Interview Guide (RIG)*. A newly assigned chaplain will have to conduct interviews with each person in the unit. From that point on, the chaplain will interview new unit members as soon as possible after their CAP membership is approved.

Once completed, a Religious Interview Guide becomes confidential information. This means the interview is conducted in a manner that reasonably prevents outsiders from overhearing the interview. The Religious Interview Guides are stored in a locked container or secure electronic file to which only the chaplain has access. The chaplain will not reveal contents unless required by law to do so.

Why the Religious Interview Guide is Important - CAPF 48 was created to provide a tool for establishing a relationship between the unit chaplain and the members of the unit. This enables the chaplain to adequately fulfill the responsibility of providing religious support for the member's faith. The chaplain cannot know the faith composition of the unit without the interview, nor can the chaplain plan or schedule the proper religious observances for the members of the unit.

Another important use of the information is the case of an emergency involving a cadet or senior member's health. The religious perspective of a person can have its most profound impact when a person's health or life is threatened

The Religious Interview Guide and Confidentiality - The one required item of the chaplain management transmission file, which is never left behind, is the file of completed CAPF 48, *Religious Interview Guide*.

Once completed, the information on this card is confidential and may not be released to anyone other than the individual who provided the information without the express written permission of that individual unless otherwise required by law. Inspectors may ask to see evidence that the chaplain does maintain a file of current CAPFs 48 and those they are kept confidential. Inspectors may not see the cards themselves. This is true even for other chaplains who may be on staff assistance visits.

Computer literate chaplains may wish to store the information from the CAPF 48 interviews in a computer database. This is quite acceptable as an option, as long as certain precautions are taken. The data file should contain, as a minimum, the same record fields as the card form of CAPF 48 (the chaplain may add additional fields to customize its use, if desired). The data file must be kept on a CD/DVD, or portable drive that remains under the physical control of the chaplain to prevent unauthorized access or tampering. Ideally, the file should also be password protected. Any reports or paper copies of the data file must be protected just as the card versions of CAPF 48 would be.

When the chaplain leaves the unit, he/she destroys all existing CAPF 48 before leaving. As members leave the unit, the chaplain destroys or deletes that member's CAP 48 depending upon the method in which the file was completed (hard copy or computer generated).

Chapter 6 - Administrative Responsibilities of the Squadron Chaplain

Correspondence

CAPR 10-1, *Preparing and Processing Correspondence*, specifies the correct format for CAP correspondence. There is only one change to the basic regulation of which chaplains should be aware. In accordance with CAPR 265-1, chaplains always use the title "chaplain", never their grade, as their official title.

A salutation might be:

Dear Chaplain Jones,

rather than:

Dear Lt Col Jones.

Writers may also use religious titles (Father, Brother, Pastor, Rabbi, etc.) if those are known (for example, "Dear Rabbi Cohen"). Likewise, the official closing always includes the title "chaplain" in the signature element. If the correspondence is staying within CAP channels, the title and grade may both be abbreviated:

JANE C. DOE, Ch, (Maj), CAP

Unit Chaplain.

If the correspondence is going outside of CAP channels the title should be spelled out:

JANE C. DOE, Chaplain, (Major), CAP

Unit Chaplain, Timmons Cadet Squadron

Current formal English usage dictates two changes in style from what many learned in school. First, language in all correspondence, reports, and publications should be as gender-neutral as possible. Second, writers should use active voice. For more complete guidance on usage and grammar, chaplains should consult one of the major style manuals (for example, Turabian, University of Chicago, American Psychological Association, etc.).

Chaplain Reporting (CAPF 34)

Chaplain reporting exists to provide a vehicle for evaluation of the effectiveness of chaplain personnel and resources. Reporting provides the metrics (measuring devices) by which "quantify" and "quality" are both defined and measured. The primary report is CAPF 34, *Chaplain Statistical Report*, which is a semi-annual report that is to be completed online through the National CAP website. This is the basic tool for reporting CAP chaplain activities.

The key to using the form is to remember that CAPF 34 is a wing chaplain's management tool. Chaplains should include everything the wing chaplain needs to know to lead and manage the total wing chaplain program more effectively.

Another form of reporting is the "After Action Report." This is used to describe an event or activity where a more specific description is needed or requested. If the chaplain is assigned to an event that is not a routine part of a CAP chaplain's duties, or an activity that has never had a CAP presence or where the experience could be informative to other CAP chaplains, then an after-action report is warranted. The form of this report is flexible, but suggestions are available.

CAP chaplains, as in the Armed Forces, serve only as long as they maintain the approval of their ecclesiastical endorser. It is in the chaplain's best interest, therefore, to keep ecclesiastical superiors apprised of their CAP activities. This may include speaking about CAP at local clergy association meetings, or at area denominational activities. Certainly the chaplain should send a report at least annually to the endorsing agent. Even if the endorser does not require such a report (many do require them), an annual letter is still a very good idea. This is an excellent method of recruiting new CAP chaplains and building support for the CAP Chaplaincy.

Chaplains should know that they must contact their current endorser before they change denominations or make any changes, which would affect their ecclesiastical status. They should notify their endorsing agent any time they change addresses.

Chaplain Transmission File.

A transmission file is a tool for ensuring continuity ("corporate memory") in the chaplain program. With the exception of the Form 48s, the transmission file stays with the unit even when a chaplain leaves so that a new chaplain can pick up where the previous chaplain left off, even if there is a long break in service. Overall guidance for maintaining files is found in CAPR 10-2, Files Maintenance and Records Disposition. The unit administrative officer may be of additional assistance.

The following list of items for the chaplain transmission file applies to all units.

1. Copy of CAPR 265-1, *CAP Chaplain Corps*
2. Copies of the newsletter from the National Chief of the Chaplain Corps' office
3. Copies of the wing chaplain's newsletter
4. Copies of the region chaplain's newsletter
5. Copies of all professional (not personal) correspondence sent to or received from wing, region or National Headquarters
6. Project folders for chaplain activities (including after action reports)
7. The goals, objectives, and metrics for the current year's unit chaplain program

CAP Chaplain Promotions and Awards

CAPR 35-5, *CAP Officer & Noncommissioned Officer Appointments and Promotions*, governs both the grade to which chaplains are initially appointed as well as the time-in-grade criteria for subsequent promotions. CAPR 265-1 states that chaplains must successfully complete CAPP221A to be eligible for promotion beyond their grade of initial appointment. The CAPR 265-1 also states that they must complete the next course, CAP

221-B, *Chaplains Helping Chaplains*, to be eligible to serve at group or wing level. Chaplains should note that once a chaplain is appointed, promotion procedures are the same for them as for other CAP senior members.

There are two CAP national awards for chaplains: The National Squadron Chaplain of the Year Award, and the National Senior Chaplain of the Year Award. Candidates for these awards generally come from the winners of the region awards in these two categories. The wing chaplains generally nominate chaplains from their wing for the region awards. The recipient of each award is usually announced prior to the following summer National Board meeting.

National Squadron Chaplain of the Year Award - This award is given for outstanding chaplain service at the squadron level. The letter of nomination should include the following information:

Name, grade, and CAPID number of the chaplain nominated; his/her unit of assignment; number of years in CAP, previous CAP assignments, civilian education, military experience (if applicable), civilian service, civilian and CAP awards and honors, professional memberships, professional expertise.

The narrative should do more than overflow with glowing platitudes. It should contain evidence of quality in most of the following areas; activities in CAP, recruiting, training and participation, professional continuing education, character development programs for cadets and seniors, attendance at CAP functions, regularity at submitting required CAP reports, counseling seniors and cadets, interviewing each squadron member, maintaining proper records, participating in exercises and missions, conducting or arranging for religious services, any other accomplishments.

In short, this individual is one being held up to the entire Civil Air Patrol as embodying outstanding service at a squadron level.

National Senior Chaplain of the Year Award - This award is given for outstanding chaplain service at group, wing, region, or national levels. Nominees must have been CAP chaplains a minimum of 5 years and achieved Level V. The letter of nomination should contain the same basic identification information as the Squadron Award nomination:

Name, grade, and CAPID number of the chaplain nominated; his/her unit of assignment, number of years in CAP, previous CAP assignments, civil education, military experience (if applicable), civilian service, civilian and CAP awards and honors, professional memberships, professional expertise.

Since the National Senior Chaplain of the Year Award is given for performance in a supervisory role, the evidence of outstanding service should focus on the nominee's proven leadership ability:

Attendance at wing conferences and wing chaplain conferences, region conferences and region chaplain conferences; National Board meetings and National Chaplain Seminars; leadership in exercises and missions; leadership in CAP training courses; timely and regular submission of required CAP reports; participation in unit meetings; active support of the character development program; ability to assist commanders in the recruitment and retention of CAP

chaplains; participation in encampments and special activities for cadets and seniors; ability to work effectively with commanders and staff, both cadets and seniors; leadership in the civilian community.

This chaplain inspires others to follow his/her lead.

Chapter 7 – The Character Development Instructor

Character Development Instructors (CDIs) are valuable members of the CAP Chaplain Corps team. They assist and support the CAP Chaplains Corps program by teaching and contributing to character development training.

The History of the CDI

In the fall of 1995 Chaplain (Lt Col) Wayne Perry USAF, Director of Chaplain Services, Chaplain (Col) David Van Horn, CAP Chief of Chaplains and Chaplain (Lt Col) John Murdoch, CAP Deputy Chief of Chaplains developed a program to respond to the need of squadrons that had no chaplain. Without a chaplain, squadrons were unable to teach character development (formerly known as moral leadership) even though there were officers in the squadron who could teach character development.

The concept that non-clergy officers could teach character development emerged and was subsequently developed. CAP members who met a two-year college educational requirement and had a recommendation from their pastor, priest, rabbi, etc. were given the opportunity to facilitate character development lessons. They could not function as chaplains and they did not have confidentiality privileges. The name Moral Leadership Officer (MLO) was chosen. The MLO was to be supervised by the chaplain in the unit or by the wing chaplain.

The National Chaplain Committee (now named Chaplain Corps Advisory Council) conceived the Moral Leadership Officer program at their meeting in August of 1995, and subsequently it was approved by the National Board. The responsibility of administrating this program was given to the Chaplain Service, and specific oversight to the wing chaplain. All applicants were to send their applications through the wing chaplain to the Director of Chaplain Services at national headquarters. In 1996, Chaplain Murdoch was named National Chief of Chaplains and continued to develop the program as it was incorporated into CAPR 265-1. MLO badges for all three levels of the specialty track were quickly developed and approved for use by qualified MLOs.

In 2007, the National Executive Council (NEC), changed the name of the Moral Leadership program to Character Development. Moral leadership officer (MLO) was renamed Character Development Instructor (CDI).

Responsibilities of the CDI

Character Development Instructors are to assist squadron commanders by facilitating character development sessions for cadets.

The responsibility of CDIs is the facilitation of character development lessons for cadets using the material contained in Flight Time: *Values for Living*. They are responsible to provide a meaningful, inclusive and interesting exploration of ethical reasoning in the cadets. CDIs use the same character development material as chaplains and are expected to be as effective.

When working under the guidance of a chaplain, any CAP member may provide non-clergy support for the Chaplain Corps program. CAP members may offer interfaith prayers in the absence of a chaplain.

Though there is no specific role for a CDI in a mission, their familiarity with the Chaplain Corps may lead them to recognize potential problems and bring them to the attention of the mission chaplain.

The Limitations of the CDI

CDIs are not chaplains; they do not wear chaplain insignia nor do they use the title “chaplain.” CDIs (including ordained ministers who are appointed as a CDI) are not protected by CAP regulations and other legal principles granting confidential or penitential communication. CDIs may not conduct confidential religious interviews (CAPF 48), nor may they comprise the sole Chaplain Corps representation for an encampment or other special activity.

The CDI and the Chaplain

When functioning as part of the Chaplain Corps, the CDI always functions under the guidance and supervision of a chaplain. A mentor chaplain will be assigned by the wing chaplain to provide this guidance and supervision. In some cases, the wing chaplain may choose to serve as the mentor to the CDI, and will do so when another chaplain mentor is not assigned. This structure gives both persons the opportunity to build a strong, mutually supportive working relationship from the very beginning.

CDI Promotions and Awards

CAPR 35-5, *CAP Officer & Noncommissioned Officer Appointments and Promotions*, governs both the grade to which character development instructors are initially appointed and the time-in-grade criteria for subsequent promotion. After initial appointment, character development instructors are assigned specialty track code 225 and must meet the regular senior member training and time-in-grade requirements to qualify for subsequent promotions.

The *National Character Development Instructor of the Year* award is given to an outstanding CDI and presented at the summer Command Council and Annual Conference. This award is presented to a CDI who has the designated 225 specialty track and has demonstrated the highest level of excellence in character development for cadets. Candidates for this award generally come from the winner of the region award for this category in the same manner employed for the Chaplain of the Year awards. The recipient of this award is announced prior to the summer Command Council and Annual Conference when the award will be presented.

Chapter 8 – Summary

Next Step

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

Test Procedures

The 221-A Test can be found online at:

https://www.capnhq.gov/CAP.LMS.Web/Quiz/quiz_start.aspx?qid=151.

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 technician level and confirm that the accomplishment is properly recorded in your CAP personnel file (CAPF 45) and CAP PD Report.

Appendix A

SAMPLE ORDERS FOR WORSHIP SERVICES

INTERFAITH WORSHIP SERVICE

Invocation

[Address deity with inclusive terms rather than proper names. Conclude the prayer with "In your holy Name we pray", "Through Your love and mercy we pray", or simply "Amen."]

Reading/Call to Worship

[A responsive reading from the sacred scriptures from each tradition involved in the service is most appropriate.]

Music

[Hymn text should be either patriotic or based on attributes of God such as Creator, Sustainer, etc. Keep in mind that lyrics and tunes may not be familiar to those of different faith and cultural backgrounds]

Reading

[A reading from the sacred scriptures from each tradition involved in the service is appropriate.]

Prayer for the Nation or for Civic Leaders

Message

Music

[See the suggestions above]

Benediction/Blessing

[See the comments above regarding the Invocation, above]

Appendix A (continued)

A SAMPLE ORDER FOR A GENERAL PROTESTANT SERVICE

Hymn Scripture Lesson(s)
Call to Worship Prayer(s)
Invocation Presentation of Offerings
Responsive Reading Response (e.g., Doxology)
Prayer of Confession Sermon
Assurance of Pardon Hymn
Lord's Prayer Benediction
Hymn
Anthem or Special Music

A SAMPLE ORDER FOR AN INTERFAITH MEMORIAL SERVICE

[Most of the comments on the Interfaith Service, above, apply here as well]

Opening Sentence
Music
Opening Prayer
Responsive Reading
Special Music
Reading
Address/Message
Moments of Silence
Taps
Music
Benediction/Blessing

Appendix B

CAP CHAPLAIN TRAINING TRACK

REQUIREMENTS TO COMPLETE LEVELS OF TRAINING I - V

Chaplains must follow the Professional Development Program for Senior Members both for the added experience and exposure to the CAP program. In order to serve as a group or wing chaplain, one must have completed Level III. Here is a step-by-step checklist for you to follow. Just place a date in the line preceding each requirement to record the fulfillment of that requirement. Be sure to record that date in your CAPF 45B.

Level II: Technical Training – Benjamin O. Davis Award (Leadership ribbon)

- _____ completion of CAPP 221A *"The Basic Chaplain Course"*
- _____ attain the technician rating in the Chaplain specialty track
- _____ completion of Squadron Leadership School
- _____ completion of *"The CAP Officer Basic Course"*

Level III: Management - Grover Loening Award (Senior Rating – Bronze Star on Leadership ribbon)

- _____ complete Level II
- _____ completion of CAPP 221B *"The Wing Chaplain Course"*
- _____ attain the senior rating in the Chaplain specialty track
- _____ completion of Corporate Learning Course
- _____ serve on staff for one year
- _____ earn Yeager Award
- _____ attend two national, wing, or region conferences

Level IV: Command and Staff - Paul E. Garber Award (Master Rating – Silver Star on Leadership ribbon)

- _____ complete Level III
- _____ complete two Chaplain Corps Region Staff Colleges within five years to receive credit for Region Staff College completion
- _____ serve as a director or staff member of a CAP course or educational activity or national, region, or wing conference
- _____ complete CAPP 221C *"The Senior Chaplain Course"*
- _____ attain the master rating in the Chaplain specialty track

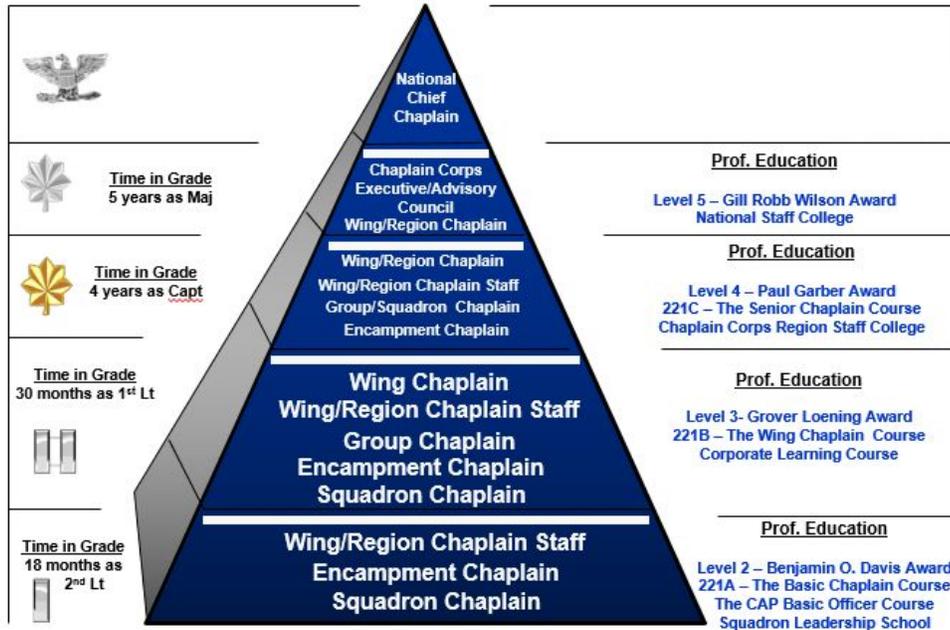
- _____ serve two years on staff
- _____ make a CAP presentation to a non-CAP group or present an external or internal AE presentation

Level V: Executive - Gill Robb Wilson Award

- _____ complete Level IV
- _____ serve three years on staff
- _____ complete National Staff College or Air Command and Staff College
- _____ serve as a director or staff member of a CAP course or educational activity
- _____ mentor a junior officer through technician rating in a specialty track



Chaplain (221) Career Pyramid



Note: At all levels, the CAP Chaplain serves at the will of the Commander. The chart only depicts the training required for the appointment to a Senior Chaplain position and does not limit a chaplain holding the grade of Lt Col and the Gill Robb Wilson award from serving as a Squadron/Encampment/Group or Wing Chaplain or a member of the Wing/Region Chaplain's staff.

Appendix C

MISSION CHAPLAIN CHECKLIST

- _____ Obtain briefing from the Incident Commander.
- _____ Possess and present to the Incident Commander your current CAP Form 101 Card, CAP vehicle driver's license, and CAP membership card (Chaplain on the card)
- _____ Determine if there is another chaplain at mission headquarters or if family members or friends have summoned clergy to mission headquarters. If so, coordinate your efforts. The highest ranking chaplain will be in charge, with the approval of the Incident Commander.
- _____ Minister to both spiritual and physical needs of all individuals, family and mission staff alike.
- _____ Coordinate with the Incident Commander to keep current on mission status.
- _____ Inform the family's religious leader of pertinent information, subject to approval by the Incident Commander.
- _____ Contact family of victims, subject to coordination with the Incident Commander.
- _____ Assist family members as appropriate.
- _____ Arrange for religious services on Sundays, Saturdays, and Holy Days.
- _____ Be available to accompany the Incident Commander or other appointed officer in the event of a casualty notification or serious injury notification.

Appendix D

DICTIONARY OF ABBREVIATIONS AND TERMS

AFCB - Armed Forces Chaplains' Board; the senior policy making body for the US Armed Forces chaplaincies, comprised of the Chief and Deputy Chief of Chaplains for the USAF, US Army, and US Navy

CAP - Civil Air Patrol

CD - Counter Drug; operations to stem/slow the flow of illegal drugs into the United States

DR - Disaster Response; operation to provide relief following a natural or man-made disaster (flood, earthquake, major explosion, etc.)

CCEC – Chaplain Corps Executive Committee

CCAC – Chaplain Corps Advisory Council

NCMAF - National Conference on Ministry to the Armed Forces; the body of religious endorsers approved by the AFCB which controls the religious authority to function for all military, VA, and Civil Air Patrol chaplains

OPLAN - Operational Plan; a plan which spells out how a unit or group will function in a given situation (e.g., during a major natural disaster; during summer encampment)

POW/MIA - Prisoner of War/Missing in Action

SAR - Search and Rescue; a search for a missing person or aircraft

USAF - United States Air Force

Appendix E

SUGGESTED EMERGENCY SERVICES AFTER ACTION REPORT FORMAT

[An After Action Report should be typed on appropriate letterhead stationery using the proper style specified in CAPR 10-1. Number all paragraphs and indicate major divisions by using the solid caps, as indicated in this example. Supplemental information, such as duty lists, worship Corps outlines, etc., should be attached and properly referenced in the body.]

SQUADRON NAME
CIVIL AIR PATROL, UNITED STATES AIR FORCE AUXILIARY
123 Smith Road
Slapout MS 99999-0001
dd/mm/yyyy

MEMORANDUM FOR MS WG/HC
MS WG/MC
MS WG/CC
SER/HC
NATIONAL CHIEF OF CHAPLAIN CORPS

FROM: 51ST Composite Sqdn/HC

SUBJ: After Action Report - Chaplain Support of Mission 08M00120

1. **BACKGROUND:** Briefly state what the purpose of the mission was. Factual data should include who called the mission (state, AFNSEP, AFRCC, etc.). [The mission chaplain should gain this information from the mission coordinator during his/her inbrief, the extent of the situation (number of people displaced by a disaster, missing on an aircraft, etc.), and preliminary actions taken by the mission chaplain prior to arrival at the mission base.

2. **PLANNING:** This section includes chaplains' resources called upon. It details the spiritual triage, process and conclusions the mission chaplain team reached about the areas of need.

3. **EXECUTION:** This is what you actually did. Having a complete set of individual event logs will make completing this section much easier for the mission chaplain. Copies of any worship outlines used (typed, printed, or handwritten) should be attached.

4. **RESULTS:** This section is where the statistics gleaned from the events logs are delineated. Possible data could include: the number of counseling sessions, the number of spiritual visits, the number of hours of care provided, the number and type of worship services offered, etc.

5. **LESSONS LEARNED:** This is the focus of the document. The report should enable other Chaplains and Chaplain Corps personnel to learn from the successes and mistakes that occurred during the event. These could include choices made regarding plans, procedures and processes. Any evaluations should be honest and any suggestions should be constructive. The overall intention of the report is enable and encourage improvement by the Chaplain Corps in similar situations.