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DEPARTMENT OF THE NAVY
COMMANDER MILITARY SEALIFT COMMAND
WASHINGTON NAVY YARD BLDG 210
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WASHINGTON DC 20398-5540

COMSCINST 1730.3
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COMSC INSTRUCTION 1730.3

Subj: MSC LAY READER RESOURCE AND SERVICE GUIDE

1. Purpose. To provide an MSC Lay Reader Resource and Service Guide for all USNS ships and to provide guidance to Masters of USNS ships for the maintenance and utilization of this resource.
2. Cancellation. MSC Pamphlet No. 1730.
3. Background. For a number of years, the Military Sealift Command has provided USNS ships copies of MSC Pamphlet No. 1730, Lay Leader Resource and Service Guide. This resource document for lay leaders was intended to facilitate religious services aboard USNS ships in the absence of active duty Navy chaplains. That publication has been thoroughly revised and is now made available in two formats, hard copy and a computer disk, so that it can more easily be revised in the future and may more reliably be available. The title is changed to Lay Reader Resource and Service Guide in conformity with prevailing Navy terminology.
4. Information
 - a. Each ship will be provided two copies of the hard copy version of this instruction and one copy on a computer disk. The computer version is indexed in such a manner that portions of the Resource Guide can be accessed and printed as resource material for worship services of for needed information.
 - b. The International Christian Mariners Association (ICMA) Directory, containing information about worship and service centers in ports around the world, is provided only in the paper (hard copy) version of this Resource Guide since its symbol system cannot be put into the computer format. This directory is periodically updated and new versions will be provided as they are published.

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5. Action. Masters are directed to assure that hard copy versions of this Resource Guide are maintained in the ship's library and that they are used by Lay Readers and that they are returned for future use. Should the copies be damaged or lost, particularly because only these copies contain the ICMA Directory, they should promptly be reordered from MSC headquarters (N0021). The computer version, contained on the floppy disk, shall be installed into the ship's computer hard disk for future use and for later revisions. The presence and availability of these items will become inspection items for MSC ships. It is directed as well that newly appointed lay readers be acquainted with the availability of this Resource Guide in both formats. Questions about the use of this resource should be directed to the chaplains assigned to the administrative commands and COMSC and to any active duty or Reserve Chaplains assigned to MSC.

Distribution:

SNDL T-100 (Masters, civil service manned ships)

Copy to:

SNDL 41B (MSC Area Commanders)
41C (MSC Subarea Commanders)
41D3 (MSC Offices)

MILITARY SEALIFT COMMAND

***LAY READER RESOURCE
AND
SERVICE GUIDE***

Life at sea provides a unique opportunity for spiritual reflection and spiritual growth. At the same time, the rigors of this lonely duty require that sailors be physically fit, mentally alert, spiritually sound, and morally strong. In the Military Sealift Command, both civilian and military sailors go to sea for long periods of time in support of our nation's defense but without their own chaplains. Opportunities for worship and arrangements for ministries of all sorts are provided by the Master through his appointed Lay Readers all of whom are volunteers, none of whom are ordained persons.

This Lay Reader Resource and Service Guide is provided as a support for both Masters and Lay Readers in providing resources for worship and for services to those who sail on our ships.

It is dedicated to all the splendid men and women who sail our ships and give so much of themselves in service to our country. It is my hope that this Service Guide will prove a source of strength and inspiration to all who use it.

P. D. BUTCHER
Vice Admiral, U.S. Navy
Commander, Military Sealift Command
21 January 1990

**MILITARY SEALIFT COMMAND
LAY READERS RESOURCE AND SERVICE GUIDE**

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CHAPTER 1

PURPOSE, BACKGROUND AND ORIENTATION

1.1 PURPOSE

The purpose of this Guide is to support religious ministry to people serving in MSC civil service manned ships. It is directed to:

- a. THE MASTER, who has the responsibility to provide for a religious ministry aboard the ship. The information contained in this Guide will help focus on what religious ministry is and what can be done to meet the religious and spiritual needs of the crew.
- b. THE volunteer, command-appointed LAY READERS. There may be only one person per ship, or a Lay Reader for each of several different religious groups represented aboard. The position, however, is a collateral duty in every case - "a labor of love." Lay Readers are people highly motivated to serve God and help their shipmates grow in their religious life.

1.2 BACKGROUND

The information in this section is provided to portray life on board a merchant ship - the setting in which MSC ministry takes place. There isn't a "typical" merchant seaman, but there was a time in the past when the seafaring life projected an aura of adventure and thrills. The common stereotype was of a rough, tough, burly, oftentimes brawling man, high on adventure, - a social class all its own. There still are some who fit all or part of that picture, but most seamen are not like that. Maritime service is still very challenging and rewarding, but the demands placed upon the seamen have changed.

- a. The nature of shipping has changed. Ships today are highly specialized, their crews smaller, and interpersonal contact often is limited. Containerization and modern loading and unloading devices have made inport periods brief and busy. There isn't much time for adventure.
- b. A mariner's life at sea is hard. Crews are small. Each person has a specific task. There is little or no "backup;" hours are long. The work is normally rigorous and demanding. Time at sea is greater while inport periods are shorter than was once the case. Increasing periods away from home can be hard on individuals. The strain and demands of separation from the family creates tensions and frustrations. At the same

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time, crews are getting older. The average age in the merchant fleet is over 50. Adventure isn't so appealing when you've been just about every place.

c. Relations with one's shipmates may not always be good. Seamen sign on, each for personal reasons, then there is no choice but to stay and do the job. Sometimes strong camaraderie develops, and that makes life more enjoyable for everyone. Other times people just endure, doing what they have to do, but without grace or joy. The Lay Reader needs to take into account the makeup of the crew aboard the ship and seek to minister "in context" to the needs of the shipmates.

1.3 MINISTERING TO MERCHANT SEAMEN

a. Merchant seamen are a unique group of people due to the situation in which they live and work. They are hard workers, know their jobs, are conscientious and have learned to live with their situation. Still, they have needs. They may not talk much about them, but the needs are there. These needs are what religious ministry tries to satisfy.

b. Seafarers may not appear outwardly to be particularly religious, but many take a profound personal faith with them to sea. Some find God at sea in a deep and meaningful way. It is the privilege and responsibility of anyone who has a faith and a personal walk with God to provide some of these valuable qualities for shipmates. It is a skill that anyone can develop and strengthen.

c. The Lay Reader who has accepted the request of the Master to lead in spiritual life for those aboard has a great privilege. In leading devotions, Bible Studies, prayer groups, etc., they bring the Word of God to bear on the needs of fellow shipmates. The spiritual quality of the Lay Reader's personal life can provide an additional powerful and effective ministry itself.

d. The following sections are intended as suggestions and resources, not rigid rules, for providing a ministry of spiritual uplift. Each individual will craft a personal style of ministry and service as the task is pursued. If the Lay Reader respects the human dignity of shipmates, gives priority to concern for others and heeds sound guidance, the ministry will be effective.

1.4 MILITARY SEALIFT COMMAND (MSC)

a. The Military Sealift Command is unique organization within both the Merchant Marine and the Department of Defense. It is part of the U.S. Navy, yet the people who crew its ships are for the most part civilian merchant seamen. Many of these mariners work for private shipping companies contracted to MSC and have only a distant relation to the Navy. Others are civil service employees assigned to ships owed by the Navy.

This guide is prepared for the civil service mariners assigned to Navy owned/operated ships. Since they are directly employed by the Navy, the Navy regards their well-being as its own concern and religious support is a part of that concern.

b. The Secretary of the Navy has been designated single manager for ocean transportation for the entire Department of Defense. The implementation of that responsibility has been delegated to the MSC. Operational control and logistical support Commands in whose areas each ship may be operating at any given controlled directly from MSC headquarters in Washington, DC. The mission of MSC is fivefold. The primary mission is to provide mobility and logistical support for the Army, Navy, Marine Corps, and Air Force in the event of war or national emergency. In direct support of this is the second, peacetime development of plans and techniques for expansion of sealift capability in a all Defense cargo which goes by sea. MSC operates Navy fleet support ships with U.S. civil service crews, and also crews and other projects. In the last few years, several additional responsibilities have been added to MSC's basic mission. They include providing sealift for movement of the Strategic Petroleum Reserves, and the operation of the Afloat Prepositioning Force ships deployed in the Indian Ocean.

c. Within the general mission of providing ocean transportation for the Department of Defense, MSC operates a considerable variety of ships. Basic seamanship skills required remain basically the same, but crew size varies greatly as do lengths of deployments. Each Lay Reader must get to know and understand the shipmates in order to minister effectively.

1.5 RELIGIOUS MINISTRY IN THE MILITARY SEALIFT COMMAND

The U.S. Navy is governed by a system of rules and regulations. Those of the military may be a bit more specific and detailed than other institutions. Navy Regulations specify the place and function of each position in the organization which makes coordination of activities possible. Regulations also give authority for specific actions, whenever questions arise.

a. Authorization. Provision for religious ministry in the U.S. Navy and the use of lay persons in providing a religious ministry is spelled out in the following directives:

(1) U.S. Code Title 10, Article 6031. Directs commanders to cause divine services to be held and enjoins all naval persons to behave reverently during divine services.

(2) SECNAVINST 1730.8. Details the appointment of Lay Readers and other elements of the command religious program as well as directing budgeting.

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(3) Navy Regulations, Section 0722. Observance of Sunday. Provides for religious services when no chaplain is attached to the command, and states specifically that services led by lay people are encouraged.

(4) NAVMILPERSMAN 5810100-Observance of the Sabbath

(5) NAVMILPERSMAN 5810110-Observance of Holy Days

(6) NAVMILPERSMAN 5810150-Use of Lay Readers in Religious Services

(7) OPNAVINST 3120.32B, paragraph 303.22 LAY READERS

b. Personnel

(1) MSC, as part of the U.S. Navy and coming under its authority, implements these policies by its own directives for its own people. The Master of the ship has the responsibility to provide for religious ministry in the ship. The ship's religious program belongs to him. But, since no active duty Chaplains are assigned to MSC at the present, the Master's resource for providing regular shipboard religious ministry is the volunteer, command-appointed Lay Reader. For this reason, directives from COMSC and from Area Commanders deal entirely with Lay Readership in the religious support program:

(a) COMSCINST 5390.2C provides guidance for the Lay Readership Program in the Military Sealift Command.

(b) MSCLANTNOTE 5390 authorizes the Lay Readership Program aboard MSCLANT civil service manned ships (USNS).

(c) MSCPACINST 5390.2A authorizes the Lay Readership Program aboard MSCPAC civil service manned ships (USNS).

(2) These directives establish the framework and provide the authority for a religious ministry aboard MSC civil service manned ships. Regulations and directives can not make women who volunteer to work within this authority to give spiritual leadership.

(3) In addition, Naval Reserve Chaplains attached to headquarters staffs provide support, assistance, and direction to the Master and Lay Reader in individual ships. This Resource Guide is part of the ministry provided by the COMSC Command Chaplain. There are also Reserve Navy Chaplains at MSCLANT and MSCPAC to give area support and guidance.

c. Funding

(1) In addition to authorization and staffing, there is often a need for funding various aspects of the program. The following documents provide for funding to purchase supplies and elements for the religious support program:

(a) SECNAVINST 1730.8 directs that “the command religious program is an essential element of a command’s total administration,” and the “it is to be supported and managed as an integral part of the command’s planning, programming and budgeting.”

(b) U.S. NAVY CHAPLAIN PROGRAM SUPPORT GUIDE (published annually) contains information on available equipment and materials and how to order them as well as addresses of film libraries from which to requisition religious films. Active duty and Reserve Chaplains have copies.

(c) COMSCINST 5605.4H contains the publications allowance for MSC civil service manned ships (USNS). Enclosure (1) to that instruction contains lists of publications to be aboard all USNS ships.

(2) The publications listed in Chapter 3, Section 3.4 of this Guide are available for issue. They are required to be aboard each USNS ship. They should be kept in a location easily accessible to the Lay reader. If these publications not aboard, they may be requisitioned through the Staff Chaplain at COMSCLANT or COMSCPAC.

(3) Other available religious publications can be found in Chapter 3, Section 3.5. Items of ecclesiastical equipment needed for the Lay Reader Program should be identified by type, number needed, etc., and a request for the items submitted to the appropriate MSC Area Command. A selected list of such items and information for ordering them is provided in Chapter 3, Section 3.5. Subject to budgetary restrictions, basic ecclesiastical equipment and supplies will be made available. The Lay Reader is to keep an inventory of ecclesiastical supplies, and ensure that such equipment is maintained in good condition.

1.6 RESPONSIBILITY FOR RELIGIOUS MINISTRY ABOARD USNS SHIPS

a. The Master of each MSC civil service manned ship is charged with the responsibility of carrying out the religious ministry of his ship. However, as in many other cases, he will normally delegate this responsibility to some other person normally delegate this responsibility to some other person aboard. In the case of the Religious Lay

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Reader, this appointment will be to serve in a collateral duty status. The appointment is to be in writing using the same format as for other collateral duty appointments.

b. The Lay Reader can be any member of the crew, from any department of the ship, including the Military Department. This person should be well-motivated for this responsibility and should regard it as a privilege to serve God and shipmates rather than merely another duty to perform. Regardless of who nominates a particular individual as Lay Reader, the person should be a willing volunteer.

1.7 GUIDANCE ON THE LAY READER PROGRAM

The following are offered as summaries of respective responsibilities in providing for religious ministry aboard MSC ships.

a. **How To Obtain Maximum Use Of Lay Readers** -- The responsibility for the Command Religious Program belongs to the ship's Master.

(1) The Lay Reader is appointed by the Master and services are scheduled through the First Mate.

(2) All reports of the work of a Lay Reader should be sent via the Master, with a copy kept for the Lay Reader's file.

(3) The Chaplain should consult with the Master, as well as the Lay Reader, in evaluating the success of the program.

(4) Lay Readers should be interviewed by the Master before appointment to determine that each is a conscientious adherent of the respective faith, has the respect of shipmates, is dependable, and is properly motivated.

(5) Instruct Lay Readers fully in their duties. Provide the Lay Reader with supplies and equipment needed.

(6) Define the boundaries within which the Lay Reader will work: They are not to administer the sacraments; will conduct an orderly service; will refrain from formal preaching, specialized counseling, and other activities which would presume ordination by a religious body, and they will not take an offering.

(7) Command support for the Lay Reader is needed to deal with problems, provide for material needs, and to give encouragement.

b. Ten Commandments For Lay Readers

(1) Remember that the ultimate responsibility for the lay program rests with the Master.

(2) The Lay Reader should do nothing by way of action or word that brings discredit upon Master, ship, or crew.

(3) While religious functions are carried out as a collateral duty, the Lay Reader may assume that department heads and others will cooperate in making it possible to conduct the scheduled services.

(4) Never schedule an activity (or change a schedule) without permission of the Master, or the First Mate. If the scheduling or change comes through the Master, advise the First Mate.

(5) Fulfill the primary function of leading worship services while the ship is deployed at sea; but whenever possible arrange for worship with a Chaplain coming aboard or organize church parties when the ship is in port.

(6) Seek to have a place for services that will be accessible, well-ventilated, away from likelihood of disturbance, and that can be rigged to provide a worshipful environment.

(7) Select a time that will ensure maximum opportunity for attendance, and interfere least with the ship's schedule. Publicize the services over the public address system, on the bulletin boards, and by every other means.

(8) Offer, according to opportunity, morning or evening prayers over the public address system. Keep them brief.

(9) Keep careful records, and make reports promptly.

(10) Prepare fully for the arrival of any visiting Chaplain.

CHAPTER 2

THE MINISTRY OF THE LAY READER

2.1 REQUIREMENTS AND LIMITATIONS

Even though serving as a willing volunteer, the Lay Reader must remember that there are limitations placed upon the performance of these religious ministries:

a. Collateral Duty. Even as a “labor of love” this ministry must not take precedence over, limit, nor interfere with the performance of primary duties. The Lay Reader will be expected to devote what would otherwise be personal time to this ministry.

b. Lay Reader As Lay Person. The Lay Reader is not a clergyperson by virtue of this position. The conduct of baptisms (except in extremis) or marriages is NOT authorized. Serving of communion, except for official Catholic Lay Eucharistic Ministers, adherents of the Mormon (Latter Day Saints) faith and members of other religious groups that specifically allow it, is NOT authorized.

c. Sensitivity To Religious Diversity. The Lay Reader must recognize and respect the diversity of religious backgrounds represented within the crew. Without compromising personal convictions, the Lay Reader must attempt to provide religious services that will be spiritually beneficial to as wide a variety of people as possible. Concern for those who show no interest in spiritual matters is appropriate.

2.2 PERSONAL DEVOTIONAL LIFE

The starting point and basis for any ministry to others must be a person’s own walk with God. This is especially true in the confined environment of an MSC ship. In addition to willingness to serve, the Lay Reader must have a quality that commends itself to others as authentic spiritual life. Moreover, to lead in religious services, he or she must have inner spiritual resources upon which to draw. This is not something that just happens. Conversion may be - preferably is - clear and definite in a person’s experience. It is, however, just the beginning of a life of fellowship with God and spiritual growth. The Scriptures themselves exhort us to “Grow in grace, and in the knowledge of our Lord and Saviour” (II Peter 3:18). How does one stay alive and grow spiritually? There are resources available:

a. **BIBLE STUDY**. The Bible is God’s Word to us. Each believer should have a copy with which he feels comfortable, and should find time to read it devotionally every

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day. For those who may wish guidance in the selection of passages to read each day, and/or some commentary on the meaning of the text of the day, devotional guides may be obtained from most denominational publishers and religious bookstores. An excellent non-denominational source for Bibles is the American Bible Society, P.O. Box 5656, Grand Central Station, New York, NY 10023.

b. Prayer

(1) Prayer is our response to God - our communication with Him. The Lord's Prayer, as recorded in Matthew 5:9-13, is an excellent model to follow, and there are many other great prayers throughout the Bible, especially in the Psalms. Devotional guides, hymnals, and denominational books of prayers, available at religious bookstores, can be very helpful in personal spiritual growth.

(2) As a person grows in prayer life, he or she may find themselves conversing with God in their own way. A person may be able of face each day better by beginning with at least a brief prayer, committing that day and its events to the Lord. It can be very beneficial to set aside some additional time later in the day, to pray about other matters. These thoughts can profitably be included in your prayers:

(a) "Lord, help me to rejoice in you today, come what may."

(b) "Guide me to know and do God's will today, to the fullest extent possible, in all things."

(c) "Give me strength to face temptations and problems that may come my way today."

(d) "Make me sensitive to the needs of others, and help me to meet those needs when and where I can."

(e) "Help me sensitive to the needs of others, and help me to meet those needs when and where I can."

(f) "Enable me to do good work today, on my job."

Beyond that, of course, there are many specific and personal concerns, which the person may want to talk about with God. Praise, adoration, and thanks to God for His goodness and special blessings will also comprise an important part of the growing believer's prayer life.

c. Devotional Exercises. A person's own religious traditions may suggest or require specific acts of devotion, such as, Roman Catholics reciting the Rosary, or Muslims praying five times a day. Every faith has its special observances throughout the year (Christmas, Passover, Easter, Ramadan, etc.). While we need to guard against mere formality in prayer and religious devotion, still these special observances can be very meaningful and deepen spiritual dedication.

2.3 SMALL GROUP STUDIES

The simplest form of religious activity is some form of small group study. It does not require special preparation of spaces; neither does it require any special ritual. It does not require a great deal of theological sophistication nor a leader with special "charisma." All that is required is a few interested people and at least one Bible or holy book to be studied; one per person works out better. It does take someone to request permission of the Master to hold such a session, to reserve a space, set a time, and publicize the study. That could be the Lay Reader, and usually will be. It is good to rotate the leadership among the participants. In any case, the Lay reader should offer to help with the arrangements and encourage those who do take part. It would be appropriate for the Lay Reader to remind whomever will be leading the study group of the diversity of views aboard and the need to respect others' beliefs.

a. Approach. The best small group study starts with a group of learners - including the Reader. They are there to learn the truths of a particular passage of Scripture, and to seek to find ways of applying these truths to daily living. The Reader leads the discussion by asking questions which get people to examine the passage for themselves in order to find out what passage beforehand, researched it himself to get the main points and the central truths, then prepared questions to draw out the key answers in the study. Everyone can participate, since it is not intended to be an activity where people share what they already know, but seek to find out together what the Scripture says.

b. Group Study Organization

(1) Begin your preparation with prayer for guidance. Then select a passage for study (after the group has met together a few times, the group may have suggestions for topics or specific Scripture portions to study). Passages that have some study usually brings out many spiritual truths to apply to one's own life.

(2) Next, study the passage, preparing questions that will enlist study and discussion: What does it say (observation)? Who is involved? What is happening?

What does it mean (interpretation)? What does it mean to me (application)? Try to organize the questions into a plan that leads fairly smoothly from one point to another, and that leads to a definite conclusion which will leave the participants thinking and meditating on the truths found in the lesson.

(3) The leader should not do all the talking. It is hoped that everyone will enter into the discussion. This requires flexibility, both to encourage participation and at the same time to keep the discussion moving along. Stress at the beginning, and again as needed, the goal of the study: not to preach or demonstrate any person's knowledge, but rather to embark on a common search for God's truth. Begin and end the study with prayer for God to apply the teachings of His word to our lives.

2.4 WORSHIP ABOARD SHIP

Everyone worships something, whether God as traditionally understood, or valued precepts, or even oneself! Most people prefer to worship God in company with others who understand their relationship to God in the same way. This is often difficult to accomplish aboard ship. Work schedules do not lend themselves to common worship. The crew comes from many different backgrounds and traditions. The Lay Reader faces the challenges, but also creating and holding interest while making worship fulfilling for as many as possible. He or she must be true to personal convictions, yet seek to understand the shipmates and structure a meaningful worship experience for all participants.

a. Arrangements. The first step in providing worship services is finding a time and place to hold them. Review the ship's normal operating schedule and select a time that would seem to make it possible for the maximum number to attend, while allowing for flexibility due to operating requirements. Then, consider spaces that are suitable for the size group expected. Discuss the use of this space, and the time intended with those who have responsibility for the operation and maintenance of the facility (the stewards, for example, if it is the mess deck that is being considered). When a plan has been worked out, the Lay Reader should go over it with the Master, get his suggestions and approval, and arrange to have the services announced in the Plan of the Day and/or by means of posters in appropriate places.

b. Rigging for worship may be either very simple, or fairly elaborate. The use of the ship's Worship Kit is encouraged. Some ships rig the worship area with signal flags for color and variety. The objective of meaningful worship for as many as possible should be remembered when rigging for church.

c. Passing The Word. The following announcements have proven helpful for passing the word about services:

(1) Thirty minutes before the time set for service, request the word be passed: “(Protestant, Catholic, or other faith name) Divine Services will be held in (place) at (time). All hands are invited to attend.”

(2) Five minutes before the service, request the word be passed: “(Protestant, Catholic, or other faith name) Divine Services will be held in five minutes in the (place). Maintain silence in the vicinity of the (place).”

2.5 ORDER OF WORSHIP

It is not necessary to be overly concerned with technical details in structuring the worship service itself. Suggested orders of service for different faith groups are offered in this Guide. Use what is appropriate for your tradition. Worship resources are also provided that can be electronically “pasted” to print a custom order of service.

2.6 MUSIC

Some groups can function quite well singing “a capella;” in fact some congregations worship this way all the time. Whenever possible, however, it is best to have some kind of musical accompaniment. A guitar or other musical instrument suitable for accompanying singing can add a lot to the worship service. Tape recordings can also be used effectively if the songs are familiar. Members of the crew may have suitable recordings. Ask to use them. Special music by members for the crew can be very meaningful. Talk with the worshippers and explore new ideas, too.

2.7 PRAYER AND PRAISE

Prayer is an essential part of group worship. Guard against the two extremes of being so rigid, stereotyped, and technically accurate, on the one hand, that the spiritual blessing is lost; or the other extreme of being so “loose” and “folksy” that the awesomeness of God and the wonder of worship are lost. Printed prayers read with feeling are suitable for group worship. If you prefer extemporaneous prayers, think them through before the service; try to avoid stumbling and wandering, and use good, clear language. Pray for one other: ask for prayer requests about individual needs and include them; give time for others to lead in public prayers.

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a. The Lay Reader is not a Chaplain, although, in some cases, he may be an ordained clergy person of his or her own church. Generally speaking, formal preaching is not expected. Nevertheless, a “meaningful word” can be offered.

b. There are many excellent books of sermons available, either as models or to be read verbatim. Many radio and television preachers make their sermons available in print, often just for the asking. If sermons are read, they should be read over several times for content and emphasis; and rehearsed orally so they may be read smoothly.

c. If the Lay Reader prefers to develop a personal message it should be researched and prepared thoroughly. The thoughts to be presented should be organized so the main inspirational points will stay with the worshippers. Time need not be the primary consideration in preparing a message, but remember that people become restless if the meditation goes on too long. Ten to fifteen minutes should be adequate for the message itself. Avoid using worship time to air one’s own pet peeves or prejudices. **MINISTER TO PEOPLE WHO ARE THERE!** The aim of every message should be to bring people into the presence of God, and to deepen each worshipper’s understanding and appreciation of Him.

2.9 THE LAY EUCHARISTIC MINISTER (CATHOLIC)

a. The Catholic Church has a program for the selection and appointment of lay persons to serve as Lay Eucharistic Ministers and assist in the distribution of Holy Communion. Interested individuals should make inquiry with the Force Chaplain, or a civilian Roman Catholic Priest serving maritime personnel. The Apostolic Instruction, “*Immensae Caritatis*” of 29 January 1973, deals with facilitating Sacramental Communion in particular whenever the number of the faithful requesting Holy Communion is such that the celebration of Mass or the distribution of the Eucharist outside Mass would be unduly prolonged.

b. The Roman Catholic Lay Eucharistic Ministry is a function of the Catholic Church, in both civilian and military life. The Lay Eucharistic Minister is appointed by, and serves under the authority of, an ordained Catholic Priest. Appointment as a Lay Reader, on the other hand, is a function of the ship or command to which the person is attached, and is a separate and distinct action from appointment as a Lay Eucharistic Minister by the Catholic Church. The command would be well served by encouraging qualified Catholic Lay Readers to consider this special ministry.

Navy Regulation 0722, Section 3.1.1, recommends that where no Chaplain is attached, the Master shall engage the services of naval or military Chaplains who may be available; or, failing of this, where practicable, invite and possibly remunerate a civilian clergyman to conduct religious services. Such actions are especially appropriate for USNS ships, since MSC has no active duty Chaplains at the present time. USNS ships sailing in company with other Navy ships having Chaplains aboard should request the services of a Chaplain whenever possible. The same is true for religious services aboard while in port at a Navy or other military base. Masters of MSC ships are encouraged to invite civilian clergymen to conduct divine services aboard, as well. It should be taken into consideration, however, that, in such cases, as distinct from military Chaplains, civilian clergy normally should be remunerated for their services. It is recommended that each MSC ship have at least one copy of the International Christian Maritime Association Directory aboard; they are available at ICMA, St. Michael Paternoster Royals, College Hill, London EC4R 2FL. This document is also duplicated in Chapter 5, Section 5.1.

a. Clergy Service Aboard. In the event a Chaplain or civilian clergyman comes aboard for services, remember that they are guests on your ship. Give ample announcement of their intended arrival and have arrangements completed for their visit prior to that arrival. *There will probably be other ships also awaiting their services.* As preparation for the clergy visit, check the following items:

- (1) Inform the First Mate of visit.
- (2) Arrange for time and space for their service.
- (3) Advertise what services will be offered.
- (4) Complete the rigging for services as much as possible.
- (5) Prepare whatever music resources are available.
- (6) Have appropriate worship books and arrangements in place.
- (7) Request that the appropriate church pennant be flown during services.
- (8) Meet the visiting clergy at the quarterdeck or flightdeck and advise them of your capacity as Lay Reader and the arrangements.
- (9) Stand ready to assist them in any way possible.

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b. Use Of Church Pennant. The church pennant is flown only when an ordained clergy person is conducting Divine Services. When a Chaplain is aboard for service it should be flown during the time services are in progress. It should not be flown during services conducted by a Lay Reader.

2.11 THE LAY READER AND COUNSELING

Occasionally a Lay Reader may find shipmates coming for counsel on personal or religious matters. It is not the responsibility of the Lay Reader to do counseling, but only to lead in worship. Counseling is to be left to Chaplains. When no Chaplain is available, however, the Lay reader probably wish to offer at least some assistance. the following gives some broad guidance:

a. Keep in mind that his duty is collateral and must not detract from duties. Avoid getting too deeply involved in other people's problems. Go slowly in offering help with personal problems. You could find yourself in "over your head" with situations that require special training. Use caution when getting involved because there may be someone else aboard who has the authority and responsibility to provide the proper kind of help and your intervention could complicate matters. In any emergency, always advise the Master. The Master has the final responsibility and must know what is happening.

b. Professional career seamen generally recognize that they cannot let personal problems interfere with their performance, and tend to keep their difficulties to themselves. There may not be the need or opportunity for the Lay Reader to get involved in direct counseling. The Lay Reader can and should exert a positive influence on shipmates by good work, consistent life, and cheerful attitude. That, in itself, can help others find victory in their own situations.

c. If a shipmate does come to the Lay Reader for personal counsel, offer whatever assistance you can. Remind the person you are not a professional, but that you do care and will listen. Often a sympathetic ear is all a person needs. Here are some guidelines:

(1) Keep in mind your own limitations.

(2) Keep it strictly private, both the conversation itself and any mention of it, unless an emergency or illegal situation is involved.

(3) **Listen.** Listening often brings healing and is a prerequisite to any constructive help.

(4) If the person has a spiritual need, help him find peace with God. This implies a general knowledge of God and of Scripture on your part. Use Scripture as a guidebook to life; apply its principles to give guidance for facing life in general and the specific situation. You may find suggested verses for specific situations included with your Bible.

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(5) Offer your own estimate of the person's situation and suggestions for dealing with it, ONLY WHEN ASKED. Don't force your views on the other person.

(6) Point the person to a proper source of help, if you know it.

(7) Offer, and give, continuing support, friendship, and encouragement without intruding into their privacy unless the matter up is brought up again.

(8) Keep praying for your shipmate.

2.12 THE "SILENT" MINISTRY OF RELIGIOUS LITERATURE

One type of ministry open to the Lay Reader, which can be very effective, is that of providing religious literature aboard. This offers religious encouragement and provides reminders of other options in life. The Lay Reader must make as wide a variety of material available as possible because of the religious diversity of the crew. Think through some proposals and plans and then discuss them with the Master for approval. Then follow these steps:

- a. Find a space that would be suitable for a literature rack. It should be where most of the crew will see it in the course of the daily routine - possibly on the mess decks or in a main passageway.
- b. Discuss the plan with the person responsible for the space, and get prior approval.
- c. Design or buy a literature rack to fit the space and its intended use. It can be of metal, wood, or even canvas. The ship's carpenters may be able to construct such a literature rack.
- d. Stock the rack with a good variety of quality religious literature. Maintain a balanced inventory with a variety of denominational emphases represented. Use attractive literature so people will readily take. Stock up before leaving port, but estimate usage to avoid having large numbers of boxes of literature around that get in the way.
- e. Inquire of the Supply Officer and the Master about funding. Moneys may not be available for this project.

2.13 FELLOWSHIP AND SERVICE OPPORTUNITIES OFF THE SHIP

a. The merchant seaman can benefit from spiritual “moorings” when “on the beach.” In homeport, they probably already know their way around and may have a church home. In other ports, visits with a person’s choice of religious worshipping communities can be an especially helpful way for a person to find wholesome friends and fellowship.

b. Navy Regulation 0722 encourages church parties from the ship. Such groups can be very helpful to individuals or small groups of friends who want to learn about and develop opportunities for religious contact and fellowship in foreign ports. Military chapel communities are always open to MSC in other ports. These religious communities welcome visitors. Religious servicemen’s centers, such as those operated by the Young Men’s Christian Association (YMCA) are open to mariners of all religious backgrounds. The United Seamen’s Service is not a religious organization, but is found in many foreign ports and provides a place to relax and get information on local churches and other local religious groups. The International Christian Maritime Association (ICMA) publishes annually a directory of ministries to seamen, around the world, that is incredibly complete, yet compact. This directory is provided in Chapter 5, Section 5.1. For a personal copy write ICMA, St. Michael Paternoster Royal, College Hill, London EC4R 2RL, England.

2.14 FELLOWSHIP GROUPS FOR SEAMEN

It is good to keep in contact with others who share one’s interest in the sea and one’s religious faith:

a. For Catholics in the United States this is provided, under the Military Ordinariate, by the Apostleship of the Sea. This ministry publishes the Catholic Maritime News to keep links alive between Catholic seamen. The address of the organization is P.O. Drawer 6068, Tallahassee, Florida 32301. Rev. James P. Keating is the editor of the Catholic Maritime News; his office is at 9501 S. Ewing Avenue, Chicago, Illinois 60617.

b. The Merchant Christian Fellowship seeks to provide fellowship for Christian seamen throughout the world. In addition, they have “shore links” in most ports of the world; these are Christian residents in these ports who provide hospitality and Christian fellowship for seamen visiting their city. Those interested may contact them at 110 Berkeley Street, Glasgow G4 7TH, Scotland, United Kingdom.

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c. The Officer's Christian Fellowship provides a fellowship for Christian Military Officers worldwide. Licensed Merchant Marine Officers can qualify as members, if they know Christ as Saviour and Lord. OCF publishes an excellent periodical for officers, called Command. Information about both the Fellowship and the magazine should be directed to P.O. Box 36200, Denver, Colorado 80236.

d. The Christian Military Fellowship seeks to provide the same type of fellowship for present and former enlisted members of the U.S. Armed Forces. Members of the Military Detachments who are Christians might be interested in this contact. Also, any former enlisted persons who are members of the ship's crew, including those who may presently be officers, may become members if they know Christ as Saviour and Lord. Write about this to Christian Military Fellowship at Box 36440, Denver, Colorado 80236.

e. The Navigators minister primarily to U.S. military personnel. Christian seamen would also find good fellowship in their Bible study fellowships and other activities. Write to the Navigators, P.O. Box 20, Colorado Springs, Colorado 80901 for information about Navigator work in specific areas.

f. The Jewish travel Guide provides just about all of the above services, including contacts who will provide hospitality, and even interpreter services, for Jewish personnel who may be away from home in another country. This is an annual directory, selling for \$4.95, and available from British Publications, Inc., 1103 46th Ave., Long Island City, New York 11101.

g. Military chaplains can also provide a wide range of information about interesting religious, educational, cultural, and recreational opportunities around the world. Get to know the chaplains in your ports of call. Each will be happy to assist you.

2.15 RELIGIOUS RADIO OVERSEAS

Powerful religious radio broadcasting stations reach into almost the entire world with religious programs in many languages. It may be possible to pick up some of these broadcasts and advertise their availability to the crew. A partial list of such radio stations is provided in Chapter 5, Section 5.2.

2.16 SERVICE OPPORTUNITIES

Any type of civic assistance the crew might offer to local institutions or charitable organizations is always appreciated and pay rich dividends in fellowship and personal satisfaction. Missionaries and/or Chaplains frequently have information about these

opportunities and can direct seamen who wish to contribute time to worthwhile projects. The Lay Reader need not feel that this is a direct responsibility. If, however, they discover such needs, it would be appropriate for the Lay Reader to clear this opportunity with the Master and publicize the project.

2.17 MINISTERING TO INDIVIDUALS OF OTHER FAITHS

a. **GENERAL CONSIDERATIONS.** Most often the appointed Lay Reader will be either Protestant or Roman Catholic. And frequently there will be crewmembers from other religious faiths. These people should also be encouraged and assisted to practice their own religious beliefs. If there is sufficient interest for particular religious services, a specific Lay Reader should be appointed to function for that group in accordance with this Guide. It is the responsibility of the ship's Master to determine if such services should be held, then to appoint a Lay Reader for that particular religious faith. A ship may have as many Lay Readers as is necessary to provide for the free practice and expression of religion.

b. Guidance For The Master. Here are some suggestions for the ship's Master in appointing multiple Lay Readers:

(1) Evaluate the extent and genuineness of this interest.

(2) Select and appoint a Lay reader for that religious group aboard. Determine the willingness of other crewmembers of that persuasion to accept their leadership.

(3) It is a wise policy to require that all religious services aboard be open to any who may wish to attend, even though the service itself may have a specifically sectarian emphasis. All services should be scheduled and announced in the Plan of the Day.

2.18 INFORMATION RELATED TO SPECIFIC FAITH GROUPS

The following is offered as useful information for both Lay Reader and Master about specific faith groups:

a. Orthodox. Chapter 4, Section 4.3 was prepared by a Navy Chaplain of the Orthodox Faith to assist Orthodox Lay Readers in leading services.

b. Jewish. Chapter 4, Section 4.4 has been prepared by a Jewish Navy Chaplain to assist Jewish Lay Readers. For further assistance for Jewish Lay Readers, contact the

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Commission on Jewish Chaplaincy, National Jewish Welfare Board, 15 East 26th Street, New York, New York 10010.

c. Latter Day Saints (Mormon) And RLDS: (Information furnished by Military Relations Committee, The Church of Jesus Christ of Latter Day Saints, 50 East North Temple Street, Salt Lake City, Utah 84150.) Local stake presidents at the home ports of the ships are authorized to select LDS Lay Readers from the servicemen aboard the ships to be the leader for the group while they are aboard ship at sea. The stake president is responsible for supervision and direction of the Lay Reader and the group. The Lay Reader is responsible and reports directly to the stake president at the home port of the ship on which he and his group are serving. LDS Literature for distribution and use aboard Military Sealift Command ships can be obtained from the stake president at the ship's home port.

(1) "The religious program, services, etc., would be similar to the program and services conducted at the regular wards of the Church, modified of course, as necessary, due to the situation and circumstances aboard ship."

(2) Members of the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) operate under basically similar arrangements. Further information can be obtained from denominational headquarters at the Auditorium, Independence, Missouri 64050.

d. Christian Scientists. (Information furnished by Christian Science Activities for Armed Services, Personnel, Christian Science Center, Boston, Massachusetts 02115.) "Christian Science Representatives" in the Armed Services are appointed by this office to serve at military installations as well as onboard Navy and Coast Guard ships. Because the ships of the Military Sealift Command are under the Department of Defense, we would be willing to consider appointing representatives from among Christian Science crewmen serving onboard these ships if they meet the same standards as for active-duty service members.

(1) "Christian Scientists may gather together anytime for an informal service based on the Bible Lessons found in the Christian Science quarterly. The Sunday church service is based on these lessons, and most serious students will own a copy of the Quarterly, together with a Bible and the Christian textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. If there is a Christian Science Representative onboard, a more formal meeting could be arranged using the outline of services followed by all Churches of Christ, Scientist. Usually the informal service works best at sea.

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(2) “In seven ports in the United States, especially in Boston and New York, the Churches of Christ, Scientist, in these areas have harbor literature distribution committees which provide, free of charge, Christian Science literature to ships in port. The Harbor Chaplain may be contacted by anyone who wishes to be put in touch with committee to receive this literature, or to get information about local church services.”

e. Muslims (Believers In Islam). (Information obtained from the Islamic Center, 2551 Massachusetts Avenue, N.W., Washington, DC 20008.) There is no professional clergy in the Islamic faith. All adult Muslims are required to say their prayers faithfully. This can be done individually or in community. In the latter case, the leader is usually the man present who has the greatest knowledge of the Coran and its teachings, and whose life demonstrates that he is seeking to live by them.”

(1) Prayers must be said five times each day, on a very fixed schedule based on the lunar calendar for each locality; at the latest, each set of prayers must have been recited before the fixed time for the next prayer arrives. Prayers that are missed must be made up later. Certain rites of ceremonial cleansing (washing) must be observed before praying available. The Friday Noon Prayer is said in community, if at all possible, and will be accompanied by a sermon by the Imam (leader). Prayers are to be said in specific kneeling postures, on a rug of some kind - or another substance may be improvised, if nothing of that kind is available. There are certain garments prescribed for reciting prayers, but this is not always rigidly adhered to. Muslims do not eat pork nor drink alcoholic beverages.

(2) There are two main festivals of the Islamic Religion:

(a) Ramadan is a time of fasting and deepened consecration to God. This is a month in the Muslim lunar calendar, and occurs during the solar calendar months of July and August.

(b) Each Muslim is expected to make a pilgrimage to Mecca at least once during his life time. This takes place each year in the Fall, often in our month of October. It is followed by a sacrifice of a lamb, usually at Mecca, but possibly in one's own locality.

(3) There are very specific instructions regarding burial of the dead. A Muslim should be the one to perform the ceremony for the deceased; but someone else could do it in case no Muslim is present. It would be advisable to have on hand the book, Essentials of Muslim Prayer, available from the above address, for such purposes.

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f. Seventh-Day Adventists (SDA). The Seventh-Day Adventists set aside the period from sundown Friday to sundown Saturday as a day of rest and worship. Seventh-Day Adventists are Christians. They would prefer not to do any unnecessary work on the Sabbath, and may try to adjust their watch responsibilities to accommodate this belief. Corporate worship is valued if there several SDAs aboard, but they may choose to worship with other Protestant Christians.

(1) Many Seventh-Day Adventists are vegetarians; although some modify that to include “clean” meats, in accordance with the Levitical code (no pork or shellfish). SDAs do not bear arms; they do not object to other forms of service under the military organization. Some may not be able, in good conscience, to handle ammunition. It is an individual matter for SDAs.

(2) Chapter 4, Section 4.5 gives a more detailed statement, from the General Conference of the Seventh-Day Adventist Church, regarding these matters. Further questions may be addressed to Mr. Clark Smith, General Conference of Seventh-Day Adventists, 6840 Eastern Ave., N.W. Washington, DC 20012.

g. Mennonites And “Peace” Churches. Mennonites normally do not accept any kind of employment under the Department of Defense, nor even handle cargo for DOD knowingly, since all Mennonites have historically stood against any participation in war. Members of other historic “Peace Churches,” such as the Religious Society of Friends (Quakers) and the various Brethren groups, of which the Church of the Brethren would be the strongest, might display more variation in their views on this subject. None of these groups require any special kind of worship.

h. Other Religions. For information on still other religious groups, not covered here, the U.S. Navy Chief of Chaplains recommends Department of the Army Pamphlet No. 165-13; April 1978; *Religious Requirements and Practices of Certain Selected Groups, A Handbook for Chaplains*. This very concise handbook describes the religious practices, especially as they relate to U.S. military requirements, of 37 religious groups of Christian, Jewish, Oriental, and other origin. It may be ordered from the Department of the Army, through the regular supply chain, via the Area Commander, or from The Chief of Chaplains, Navy Department, Washington, DC 20350.

2.19 MINISTRY TO THE DYING AND SERVICES FOR THE DEAD

a. Prayers For The Dying. There is always the possibility that a seaman may be seriously injured or become critically ill at a time when a Catholic Priest, Protestant Minister, Rabbi, or other religious clergyperson is not available. After determining from the doctor or corpsman that the man is critically ill the Lay Reader should ask the man, if conscious, if he would care for him to say a prayer. Suitable prayers follow:

(1) Catholic. He will recite the Act of Contrition with the dying man, or have him repeat it phrase by phrase after him. This prayer, if sincerely said, will remove any sin from the man's soul. This should be explained to the man by the Lay Reader. Act of Contrition: *"O my God! I am heartily sorry for having offended Thee, and I detest all my sins because I dread having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell, but most of all because they loss of Heaven and the pains of Hell, but most of all because they offended Thee, my God, Who are all good, and deserving of all my love. I firmly resolve, with the help of Thy grace to confess my sins, do penance, and to amend my life. Amen."*

(2) Protestant. One of the following prayers may be used:

(a) *"Depart, O Christian soul, out of this world, in the name of God the Father Almighty who created Thee, in the name of Jesus Christ who redeemed Thee, in the name of the Holy Ghost who sanctifies Thee. May thy rest be this day in peace, and thy dwelling place in the Paradise of God."*

(b) *"O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over, and our work is done. Then in Thy mercy grant (name) a safe lodging, and a holy rest, and peace at last. Amen."*

(c) *"Lord Jesus, I do heartily confess unto Thee all my sins. And I truly repent of all the evil in my life, and I promise so to serve Thee with whole heart. I give my life to Thee and pray that Thou wilt forgive all my sins and purify my soul from all evil. Grant me Thy salvation because I believe in thee and Thy holy promise that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Lord Jesus I believe. Amen."*

(3) Jewish. *"Father of Mercies, my life and my death are in Thy hands. Thou art One, eternal and all powerful. Heal me and I shall be healed. But if in Thy wisdom and because of my many sins, Thou hast differently decreed concerning me, I will humbly*

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submit to Thy will, praying that my pain and my suffering at this time be acceptable in Thy sight as the atonement for all my errors. Into Thy hands I commit my spirit. Thou art with me, I shall not fear. (Have him say if at all possible, or say for him) Hear, O Israel: The Lord our God, The Lord is One. Praised be His name whose glorious kingdom is forever and ever. The Lord, He is God. Amen."

b. Christian Baptism "In Extremis". If a dying shipmate has not been baptized and wants to be, and in the absence of a Chaplain, Priest, or Minister, any person may administer the Sacrament of Baptism. In all other situations Baptism is to be administered only by a Chaplain or other ordained clergyperson. The following guidance is offered:

(1) Roman Catholic. Pour water over the forehead of the person and say: "*(Name - use only the formal Christian name), I baptize you in the name of the Father, and of the Son, and the Holy Spirit.*" A suitable prayer can be offered, closing with the Our Father.

(2) Protestant. Pour or sprinkle water on the forehead of the person and say: "*(Name - only the Christian name is necessary) I baptize you in the name of the Father, and of Son, and the Holy Spirit.*" Close with a brief prayer.

c. Burial At Sea. Guidance and order for burial at sea is contained in "*Ceremony for Burial of the Dead at Sea*" (NAVPERs 15046A). Each ship should have a copy with its directives.

CHAPTER 3

REGULATIONS, INSTRUCTIONS AND RESOURCES

3.1 REGULATIONS AND DIRECTIVES

The following regulations and directives govern religious expression in the military. Brief summaries are provided for ready reference.

- a. U.S. Code Title 10, Art. 6031: Authorizes chaplains to conduct worship according to the forms of their faith group; directs commanders to cause divine services to be held; and enjoins all naval persons to behave reverently during divine services.
- b. U.S. Navy Regulations, 1973, Art. 0722: Provides guidance to commanders concerning the performance of work on Sunday, the conduct of divine services, etc.
- c. U.S. Navy Regulations, 1973, Art. 0737(A): Directs commanders to develop and strengthen the moral and spiritual well-being of personnel and to provide Chaplains with the necessary logistical support.
- d. U.S. Navy Regulations, 1973, Art. 0845: Designates chaplains as noncombatants.
- e. SECNAV Instruction 1730.8: This directive promulgates policy and assigns responsibilities for religious ministries within the Department of the Navy. It directs that *“the command religious program is an essential element of a command’s total administration,”* and that *“it is to be supported and managed as an integral part of a command’s planning, programming, and budgeting activities.”* It also states the policy regarding observance of the Sabbath, religious holy days, the appointment of Lay readers, etc.
- f. SECNAV Instructions 7000.23A and 7043.5A: Give guidance on establishment and management of nonappropriated religious offering funds.
- g. COMDINST M1730.3: Provides guidance for Chaplains serving with the Coast Guard.
- h. Marine Corps Order 1730.5A: Concerns policy and procedure for logistic support of religious programs.

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i. Marine Corps Order 4400.154: Gives policy and management principles for the acquisition of material, supplies and equipment for the provision of religious ministry.

j. Naval Military Personnel Command NAVPERS 15555: Provides guidance for burial at sea.

k. NMPCINST 1770.1, (Chg (1) Aug 83): Provides guidance and procedures regarding the Navy Casualty Assistance Calls Program.

l. Flags, Pennants And Customs NTP 13, June 1977: Gives guidance concerning rigging for divine services.

m. NAVSO P-3520: Gives accounting procedures for nonappropriated funds.

3.2 NAVY REGULATIONS

The following sections from Navy Regulations apply to the exercise of religious freedoms and the Lay Reader Program. The summary paragraphs below are provided for ready reference.

a. Navy Regulations 0722 - Observance Of Sunday

(1) Except by reason of necessity or in the interest of the welfare and morale of the command, the performance of work shall not be required on Sunday. Except by reason of necessity, ships shall not be sailed nor units of aircraft or troops be deployed on Sunday. The provisions of this paragraph need not apply to commands engaged in training reserve components of the Navy and the Marine Corps.

(2) Divine services shall be conducted on Sunday if possible. All assistance and encouragement shall be given to Chaplains in the conduct of these services, and music shall be made available, if practicable. The Chaplain shall be permitted to conduct public worship according to the manner and forms of the church of which he is a member. A suitable space shall be designated and properly rigged for the occasion, and quiet shall be maintained throughout the vicinity during divine services. The religious preferences and the varying religious needs of individuals shall be recognized, respected, encouraged, and ministered to as practicable. Daily routine in ships and activities shall be modified on Sunday as practicable to achieve this end.

b. Naval Military Personnel Manual 5810100 - Observance Of The Sabbath. The Sabbath shall be observed on Sunday, except by members of the naval service whose religious convictions require them to observe some day other than Sunday as their day of worship. Those whose day of worship is other than Sunday are entitled to respect for

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their religious convictions and practices. Except by reason of necessity, personnel who celebrate the Sabbath on a day other than Sunday will be afforded the opportunity to observe the requirements of their religious principles. Where excused from duty on a day other than Sunday, the workweek of such individuals should not be less than that of any other individuals and may include work on Sunday. Determination of necessity rests entirely with the commanding officer.

c. NAVMILPERS Manual 5810110 - Observance Of Religious Holy Days

(1) Consistent with the exigencies of the service, commanding officers are encouraged to give favorable consideration to applications for leave from those who may desire to observe significant holy days of their faith with their families. This is particularly important where appropriate services are unavailable in the local areas.

(2) Examples of days of religious obligation are the Festival of Passover in the spring and the High Holy Days of Rosh Hashanah and Yom Kippur in the fall for individuals of the Jewish faith. Chaplains are available to render assistance and advice.

d. NAVMILPERS Manual 5810150 - Use Of Lay Leaders In Religious Services

(1) The Master is responsible for the conduct of divine services within his command. In the absence of a Chaplain, a civilian clergyman, the Master, or a Lay Reader delegated by the Master may conduct the service.

(2) Lay-conducted services are an adjunct to the Chaplain's religious ministry and are not to be considered a substitute for divine services conducted by a Chaplain or an ordained civilian clergyman.

(3) The Master may appoint one or more voluntary religious Lay Readers. Care must be exercised in the choice of such appointed Lay Readers to ensure that those who conduct lay services are members who have proven themselves effective and responsible, conscientious adherents to their respective faith, well motivated for such an assignment, and that they hold a good reputation among their shipmates.

(4) Restrictions upon the Lay Reader's religious leadership:

(a) Personnel of the Navy and Marine Corps, except commissioned Chaplains, will not administer sacraments aboard Navy ships or Navy/Marine Corps activities. Chaplains, however, may arrange for properly appointed Lay Readers to distribute Communion in cases of necessity.

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(b) A Lay Reader will conduct an orderly service but will refrain from formal preaching, specialized counseling, and other activities which presume ordination by a religious body.

(5) Masters will ensure that Lay Readers receive instruction and guidance from the appropriate fleet, force, flotilla, or squadron chaplain, and that regular and adequate supervision is provided. The advice and assistance of the chaplain shall be used in selecting Lay Readers. When Navy sponsored lay training centers are available, they shall be utilized for the training of Lay Readers.

(6) Basic ecclesiastical supplies such as Testaments, Sunday Missals, Jewish Prayer Books, hymnals, rosaries, medals, etc., will be made available to Lay readers by the appropriate Chaplain within the limitations imposed by appropriations.

3.3 COMMAND INSTRUCTIONS

To meet the requirements of the freedom of religious exercise and expressions, appropriate instructions are periodically issued at different levels of command. The following summaries are for ready reference:

a. OPNAVINST 3120.32B, paragraph 303.7, Lay Readers

(1) Basic Function. The Lay Reader may be appointed when a Chaplain is not available to meet the need. For instance, a unit might have a Protestant Chaplain but might not have a Roman Catholic or a Jewish Chaplain. Hence, the command may assign a Roman Catholic and Jewish Lay Reader. Other religious groups might also have a need for a Lay Reader (Latter Day Saints, Christian Scientists, and so forth). The Lay Reader must always be a volunteer and can either be officer or enlisted. Their qualifications should be that they are interested in representing their religious organization, that they have some expertise in the area of their faith, and that their personal conduct will always reflect in a wholesome way upon the command, the Navy, and their church/synagogue.

(2) Duties, Responsibilities and Authority

(a) Conduct lay services at the times designated in the unit's routine.

(b) Personnel of the Navy, except ordained clergymen, will not administer sacraments aboard Navy ships or activities except in those special circumstances in which sacramental ministries are authorized by their church.

(c) Offerings should not be taken at lay-conducted services, except at the discretion of the Master.

(d) It is the responsibility of the Lay Reader to coordinate his ministry with the ship/squadron Chaplain.

(e) Lay Readers will make a special effort to attend Lay Reader seminars in their homeport, if available.

b. Organizational Relationships. Lay Readers report to the First Mate for the performance of their assigned responsibilities.

c. COMSCINST 5390.2C, Lay Leadership Program

(1) Background

(a) The deeply religious nature of men who go down to the sea in ships has long been recognized. Provision for opportunities for worship has frequently been lacking in situations where the services of a Chaplain or regularly ordained civilian clergyman have not been available.

(b) In the absence of ordained clergy, almost all religious groups permit some form of public worship or devotion under the leadership of laymen. Properly supervised and conducted, such services are of immeasurable benefit to the corporated life of the seagoing community as well as to the lives of the individuals concerned.

(c) Careful consideration must be given to the choice of Lay Readers. Untold damage to the morale of a ship and to the prestige of religion can be caused by an unqualified Lay Reader who may use the position to exploit original theories or singular views.

(2) Appointment. Masters are encouraged to appoint one or more Lay Readers, as appropriate, to represent each of the major faiths; Protestant, Catholic, and Jewish. Masters will ensure that appointed laymen are well motivated for such an assignment, that they are conscientious adherents of their respective faiths, that they hold a good reputation among their shipmates, and that they will voluntarily undertake the assignment.

(3) Information

(a) Reserve Chaplains are available, on a part-time basis, at COMSC Headquarters, Washington, D.C., COMSCLANT, Bayonne, N.J.; and COMSCPAC,

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Oakland, CA; to coordinate and provide guidance and assistance to the Lay Readership program within MSC and aboard MSC civil service manned ships.

(b) A resource and service guide for Lay Readers has been developed and published by MSC for use onboard MSC ships. Each ship has been provided copies of this guide for its permanent use.

(4) Limitations To Lay Reader Functions

(a) Shipboard personnel, except for duly commissioned Chaplains, will not administer sacraments (in Divine Services) aboard MSC ships. Baptism "in extremis" according to the accepted form of the appropriate church is excluded from this prohibition.

(b) The canons of the Roman Catholic Church prohibit preaching by laymen. The public reading of the Epistle and Gospel of the particular Sunday and the recitation of the Rosary is considered the basis of the Catholic lay service.

(c) Lay Readers should refrain from specialized tasks, such as personal counseling, which requires special training, and from activities which presume ordination by a religious body.

(5) Equipment And Supplies. Subject to limitations imposed by budgetary restrictions, basic ecclesiastical equipment and supplies will be made available. Such equipment should be maintained in good condition. Area Commanders will be responsible for distribution of such equipment and related supplies.

d. MSCLANTNOTE 5390

e. MSCPACNOTE 5390

f. Useful Information. The following articles from CINCLANTFLTINST 5400.2L CH-3 of 28 NOV 1988, concerning religious ministry, are useful for information and reference:

(1) Article 15201 Chaplains. Chaplains are noncombatants and as such shall be assigned no duties in violation of that status. They are assigned to specific units for the primary purpose of providing religious ministry. Chaplains are responsible to their commander or commanding officer, and to the supervisory Chaplain at the next higher echelon in the command structure. When assigning collateral duties to Chaplains, commanders, and commanding officers shall recognize the primacy of religious ministry as provided for in U.S. Navy Regulations, Article 0845, and NAVMILPERSMAN,

Article 5820100. Collateral duties shall not be assigned which would result in a diminution of the Chaplain's effective provision of religious ministry. Chaplains' functions and duties are described in OPNAVINST 1730.1B.

(2) Article 15202, Religious Program Specialists. The Religious Program Specialist (RPS) rating exists to assist with administration and coordination of the Command Religious Program. RPS shall be assigned primary duties in support of the Command Religious Program. Collateral duties assigned shall not detract from or impede their primary duties. Additional information regarding the role and function of RPS is contained in OPNAVINST 1730.1B and NAVPERS 18068D.

(3) Article 15203, Lay Readers

(a) Commanders and commanding officers may, in accordance with NAVMILPERSMAN Article 5810150, appoint, in writing, a Lay Reader to meet the religious rights and needs of a particular faith group. Lay Readers shall be selected on the basis of volunteerism, high moral character, motivation, capability and religious interest. Religious Program Specialists (RPS) shall not be appointed as Lay Readers. Commanders will ensure that Lay Readers are properly trained.

(b) Lay Reader responsibilities include:

1. In the absence of a Chaplain, providing a devotional service consistent with their status as a lay person;
2. Assisting personnel in contacting a chaplain or civilian clergy of their choice;
3. Supporting the Command Religious Program; and
4. Maintaining supplies of religious, devotional, and instructional materials.

(c) Lay Readers shall not administer sacraments unless specifically permitted by the commanding officer. A statement of certification from the religious body, empowering them to administer sacraments, must be provided by the Lay Reader or service member. Only in cases of necessity is the commanding officer to grant this permission.

(4) Article 15204, Lay Eucharistic Ministers. To support Roman Catholic ministry, Lay Eucharistic Ministers (LEMs) may be appointed to administer communion. LEMs are nominated by the commanding officer to the Archbishop for the Military

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Services for their official appointment. When properly trained, officially appointed, and publicly installed, the LEM, serving aboard a ship or other deployed unit, is authorized to maintain custody of an to distribute communion. The consecrated hosts must be kept secure in a locked safe. The LEM may also serve as a Lay Reader but this is not a requirement. The LEM will be selected on the basis of being a practicing Catholic, of high moral character, and willing to serve in this role.

(5) Article 15205, Civilian Clergy. U.S. Navy Regulations, Article 0722, provides guidelines by which commanding officers may engage civilian clergy to conduct religious services when a chaplain is not available. SECNAVINST 1730.3G delineates the procedures for their employment and contains a table of maximum payments.

(6) Article 15206, Jewish Religious Coverage. The Jewish Chaplain, Naval Station, Norfolk, has additional duty to the staff, CINCLANTFLT under the supervision of the Fleet Chaplain to assist with fleet-wide programs of Jewish ministry and Lay Reader training. Commanding Officers desiring an on-site, assistance visit by the Jewish Chaplain shall make their requests to the Fleet Chaplain. Use of Jewish Lay Readers is encouraged on ships and locations where no Jewish Chaplain is available.

(7) Article 15207 Professional Training. Continuing professional training is essential for Chaplains and RPS to assure quality ministry for fleet personnel. OPNAVINST 1730.1B affirms the responsibility of the command to support this training. Chaplains should be granted up to 15 days funded TEMADD annually to attend retreats, denominational meetings, and professional training courses. Every Chaplain is expected to attend the annual professional development training courses conducted by the Chief of Chaplains, described in OPNAVINST 1550.9C.

3.4 LOGISTIC SUPPORT OF THE LAY READER PROGRAM

Various instructions at appropriate levels of command have been issued concerning the funding responsibility for logistic support of religious programs. The following summaries are provided for ready reference:

a. SECNAVINST 1730.7 of 14 December 1983

(1) Purpose. This instruction promulgates policy and assigns responsibilities for religious ministries within Department of the Navy.

(2) Background

(a) The religious program is an official and integral part of the operations of the installation or unit within the Navy and Marine Corps. Responsibility for this program rests with each command. This responsibility not only ensures that there will be divine services as prescribed in Title 10, USC, but also includes the responsibility of providing logistic support for religious programs and for the Chaplains if one is assigned to each command, as set forth in U.S. Navy Regulations, 1973.

(b) Official logistic support is interpreted to include, but is not limited to:

1. Contracting for musical and educational services such as organists, choir directors, directors of religious education, and resource persons;
2. purchasing religious literature or other literature pertinent to the religious program;
3. providing such equipment, transportation, printing or other facilities as will enable Chaplains to perform their duties effectively;

(3) Action. Commands and units of the Navy and Marine Corps will utilize local O & M funds for the support of the religious program of each command.

b. Other Appropriate Instructions

3.5 RELIGIOUS PUBLICATIONS AVAILABLE FROM NAVY RESOURCES

Publications available as Navy stock items at no cost:

STOCK NO.	NAVPERS NO.	TITLE
0506-LP-191-0000	MISC	Book Of Worship For U.S. Forces
0506-LP-252-0100	MISC	Jewish Prayer Book Pulpit/Chapel E
0506-LP-252-0200	MISC	Jewish Prayer Book Pocket/Field Ed

3.6 RELIGIOUS SUPPLIES

A large number of religious and ecclesiastical supplies are available through the Navy supply system. The following is excerpted from the U.S. Navy Chaplains Program Support Guide FY89:

a. Ordering Standard Stock Items: All standard stock items listed on the following pages are to be ordered by submission of a Military Standard Requisitioning and Issue Procedure (MILSTRIP) Form (DD 1348) through your command Supply Department. Current prices should be verified by the Supply Department at the time of

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purchase. The command submitting the requisition pays for these items from O & M funds.

b. Explanation of Column Headings:

(1) **National Stock Number (NSN)** - a thirteen-digit number which identifies a specific item.

(2) **Federal Supply Classification (FSC)** - a group of items of a similar type under a common four-digit number (the first four digits of the National Stock Number); ecclesiastical equipment falls in FSC 9925.

(3) **Source of Supply (505)** - the routine identifier of the particular supply center which manages the specific type of material. For example, FSC 9925 items (505 S9G) are managed by the Defense General Supply Center in Richmond, VA. FSC 8345 items (505 S9T) are managed by another supply center.

c. Ecclesiastical Equipment (FSC 9925)

ITEM NAME	NAT'L STOCK NO.	SOURCE	DESCRIPTION
ALTER, Porter Leg Style	9925-00-174-8834	S9G	39 in. oak, 60 in. lg, 24 in. d, anodized aluminum finish
BELL, Sanctus	9925-00-275-7312	S9G	chrome plate finish, 4 in. oak
BIBLE, Leather Cover	9925-00-273-9024	S9G	the Holy Scriptures, English
BOWL, Baptismal	9925-00-274-3847	S9G	chrome plate finish
CANDELABRA, Chapel	9925-00-273-4541	S9G	chrome plated finish, 7 candleholders 19.5 in., oak
CANDLE, Altar	9925-00-161-4300	S9G	self-fitting ends, 12.43 in. lg, .875 in. base dia, 24 per box
CANDLE, Altar	9925-00-889-9575	S9G	self-fitting ends, 24.259 in. lg, 1.250 in. base dia, 6 per box
CANDLE BURNER	9925-00-275-7313	S9G	chrome plated finish, for 938 in. dia candles
CANDLE, Votive	9925-00-202-4417	S9G	10 hour burning time, 36 per box
CANDLE, Votive	9925-00-292-9857	S9G	7 day burning time, furnished in glass cup, 12 per box
CANDLELIGHTER and SNUFFER	9925-00-639-8664	S9G	3 feet long, chrome
CANDLESTICK, Altar	9925-00-264-3604	S9G	brass, chrome finish, 14.625 in. oak, 744 in. inside dia of candleholder
CANDLESTICK, Altar	9925-00-639-8017	S9G	brass, chrome finish, 28 in. oak, 1.25 in. inside dia of candleholder
CANDLESTICK, Paschal	9925-01-022-8297	S9G	chrome, 50 in. oak, 12 in. dia base
CENSOR, and BOAT	9925-00-504-1733	S9G	chrome plated, 9.5 in. oak, 12 in. dia base
CHAPLAINS KIT	9925-00-926-5206	S9G	Catholic, light weight, combat, olive green carrying case

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ITEM NAME	NAT'L STOCK NO.	SOURCE	DESCRIPTION
CHAPLAINS KIT	9925-00-754-2293	S9G	Jewish
CHAPLAINS KIT	9925-00-285-1285	S9G	Protestant, metal carrying case
CHEST, Hymnbook	9925-00-171-1314	S9G	inside 27.5 in. lg, 10.125 in. w, 10.375 in. hinged cover w/locking device, handles
CHUPAH MARRIAGE	9925-00-522-2086	S9G	portable, 50 in. w, 36 in. d, w/four brass posts
COLLECTION PLATE	9925-00-550-0056	S9G	brass w/chrome finish, 12 in. dia, ultra marine blue recess pad
COMMUNION SET	9925-00-264-4628	S9G	Chapel, individual cup type. Components, 1 ea: base and cover; 120 communion glasses; 2 silver patens; 3 silver trays
CROSS-CRUCIFIX	9925-00-273-4545	S9G	brass, cross, silver plated corpus and INRI plate, chrome finish cross, 24.094 in. h
CROSS-CRUCIFIX	9925-01-022-8369	S9G	wood cross, corpus, INRI plate, 60 in. oak, 7 in. w
CROSS	9925-01-020-1306	S9G	processional crucifix; chrome, 72 in. oak, detachable base 12 in. dia
CRUET, Communion	9925-00-282-9251	S9G	glass, 2.563 in. largest outside dia, 3.813 in. h, w/handle, pkg 2 per box
CUP, Communion	9925-00-255-8734	S9G	individual
FAIR LINEN, Altar	9925-00-255-8742	S9G	linen cloth, 42 in. lg, 14 in. w, white
FAIR LINEN, Altar	9925-00-255-8743	S9G	linen cloth white, 136 in. lg, 34 in w
HANGING SET	9925-01-014-7212	S9G	five seasons. Components: Jacquard Brocade Lectern-Pulpit alter covers, 96 in. lg, 45 in. w; hangings 36 in. lg, 18 in. w; green, scarlet, purple, blue and white
HYMN BOARD	9925-00-501-7527	S9G	oak, 15 in. w, 35 in. h, w/o religious symbols; 3 sets numerals
HYMNODY SET	9925-00-202-1651	S9G	reel type, magnetic tape, 7.5 in. per sec, 100 hymns, w/storagecase for 100 reels
KIDDUSH CUP	9925-00-275-1277	S9G	brass, exterior chrome finish, gold plated interior
LAMP, Eternal	9925-00-522-2106	S9G	110 volts, hanging, copper w/Jewish star, 10 in. h, 8 in. dia
MENORAH	9925-00-273-4542	S9G	brass, chrome finish, 9 candleholders, 4.183 in. h
PEDESTAL	9925-00-504-1735	S9G	oak wood medium, 12 in. w, 12 in. d, 36.5 in. h
POINTER, Torah	9925-00-501-7525	S9G	brass, chrome finish, 9375 in. lg
PRIE-DIEU	9925-00-639-8012	S9G	wood, natural oak color w/foam rubber cushion padding on knee rest, w/shelf for prayer book
PRIE-DIEU	9925-00-504-1745	S9G	confessional panels, oak wood, 30 in. w, 32 in. h, w/kneeler

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ITEM NAME	NAT'L STOCK NO.	SOURCE	DESCRIPTION
PULPIT, Chapel	9925-01-033-0700	S9G	wood nonportable w/o religious symbols
RACK, Jewish Prayer Shawl	9925-00-522-2101	S9G	portable wood, 65 min. h, 48 in. w
RAMS HORN	9925-00-522-2138	S9G	aesthetic model
RECEPTACLE, Yarmelke	9925-01-015-5009	S9G	
RECEPTACLE, Yarmelke	9925-01-015-2800	S9G	optional open purchase item
SANCTUARY LAMP	9925-00-053-4086	S9G	electric type, chrome finish, 17 in. h, 5437 in. dia of base
SCARF, Chaplain	9925-00-255-8744	S9G	Jewish, white
SHAWL, Prayer	9925-00-522-2100	S9G	tallith satin w/colored lines
STAND, Bible and missal	9925-00-522-2100	S9G	brass, chrome finish, chapel type, folding style, adjustable, w/o ecclesiastical symbol, reading table 13 in. lg, 11 in. w
STATIONS OF THE CROSS	9925-00-504-1737	S9G	reliefs in bronze oak, mounted, 7.5 in.
SUKKAH	9925-00-522-2140	S9G	congregational size, portable, canvas roof, bamboo w/ropes
TAPER, Candlelighter	9925-00-273-9561	S9G	
VASE, Altar	9925-00-273-4546	S9G	brass body, chrome finish, w/alum insert sq base, 9.875 in. oak, pkg 2 per box
YARMELKE	9925-00-522-2141	S9G	satin, black w/lining

d. Flags, Pennants and Accessories (FSC 8345)

ITEM NAME	NAT'L STOCK NO.	SOURCE	DESCRIPTION
CASE, Flag	8345-00-178-8495	S9T	
STAFF, Flag	8345-00-214-9123	S9T	wood, 8 ft.
FLAG, Identification	8345-00-262-2404	S9T	Christian Chapel, 3 ft. x 4 ft.
FLAG, Individual	8345-00-245-2795	S9T	Chaplain, Jewish
FLAG, Individual	8345-00-245-2796	S9T	Chaplain, Christian
FLAG, National, U.S.A.	8345-00-656-1444	S9T	50 star, 3 ft. x 4 ft.
PENNANT, Signal	8345-00-480-5836	S9T	Church, hoist 3 ft. 11 in. x 8 ft. 8 in.
PENNANT, Signal	8345-00-480-5837	S9T	Church, hoist 2 ft. 11 in. x 8 ft. 8 in.
FLAG, Identification	8345-00-262-2405	S9T	Jewish Chapel, 3 ft. x 4 ft.
PENNANT, Signal	8345-01-021-1438	S9T	Jewish Worship, 3 ft. 11 in. x 11 ft 8 in.
PENNANT, Signal	8345-01-021-1464	S9T	Jewish Worship, 2 ft. 11 in. x 8 ft. 8 in.

e. POW/MIA flag can be ordered from National League of Families for Prisoners and Missing in Southeast Asia, 1608 K Street N.W., Washington, DC 20006. The cost of the flag is \$40.00, further information (202) 223-6846.

f. Bulletin Boards (FSC 7195)

ITEM NAME	NAT'L STOCK NO.	SOURCE	DESCRIPTION
BOARD, Bulletin	7195-00-986-6400	JJG	aluminum, all weather, for use outside chapels. Wall mounted case type. One door w/lock, black frame, felt covered posting surface, 33 in. w, 42 in. h, allotted for inserts. 39 in. w, 56 in. h, 8 in. d

g. General Services Administration/Federal Supply Service

(1) Lectern-type public address sets, tape recorders and magnetic tape are available from contractors on GSA/FSS government schedules, FSC 58, Part III, Section B. Organs, FSC 77, Part II. For covering federal supply schedules and price lists, contact your Supply Department or local GSA regional office.

(2) CDC Di Stock Items: Cognizance symbol DI items are "no cost" material and no Fund Code should be cited on the MILSTRIP requisition. Signal Code "D" or "M" should be shown. These items may be ordered on DD Form 1348 from Naval Publications and Forms Center, 5801 Tabor Avenue, Philadelphia, PA 19120-5099. Detailed information on CDC DI items is found in NAVSUP PUB 2002D.

NAT'L STOCK NO.	PUBLICATION NO.	TITLE
0500-LP-277-8150	NAVPERS 15505	Standard Subject Identification Codes - Chaplain Corps
0500-LP-244-8140	NAVPERS 15503	The Pioneers: First Black Chaplains in the U.S. Navy Chaplain Corps
0500-LP-175-1700	NAVPERS 15571	Navy Family Ombudsman Manual
0500-LP-370-0512	NAVPERS 15955F	Manual for Escorts of Deceased Naval Personnel
0500-LP-370-0552	NAVPERS 15756C	Naval Funerals at Arlington National Cemetery
0506-LP-191-000	MISC	Book of worship for U.S. Armed Forces
0506-LP-252-0100	MISC	Jewish Prayer Book, 5 x 7 hardback pulpit edition
0506-LP-252-0200	MISC	Jewish Prayer Book, 3 x 5 pocket

DIRECTIVES: These items may be ordered using MILSTRIP format (DD 1348) from Naval Publications and Forms Center. If a directive stock number is not listed in NAVSUP 2002, requests may be submitted in writing to Commanding Officer, Naval Publications and Forms Center, 5801 Tabor Avenue, Philadelphia, PA 19120-5099.

NMPC Article 4210160 (BUPERSINST 1770.2), The Navy Casualty Assistance Program

SECNAVINST 1730.7, Religious Ministries within the Department of the Navy.

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3.7 CALENDAR OF RELIGIOUS OBSERVANCES

a. The following calendar of religious observances is provided for ready reference:
(SECNAVNOTE 1730 of 29 SEPT 1987)

**LIST OF CALENDAR YEARS 1988, 1989, 1990 HOLY DAYS
AND DAYS OF RELIGIOUS OBSERVANCE**

OBSERVANCE	FAITH	1988	1989	1990
Solemnity of the Mother of God (Note 1)	RC	01 JAN	01 JAN	01 JAN
Epiphany	EO	06 JAN	06 JAN	06 JAN
Meeting of Our Lord	EO	02 FEB	02 FEB	02 FEB
Ash Wednesday (Note 2)	RC, P	17 FEB	09 FEB	24 FEB
Great Lent	EO	22 FEB	13 MAR	26 FEB
Purim (Note 3a, 3b)	J	03 MAR	21 MAR	11 MAR
Annunciation	EO	25 MAR	25 MAR	25 MAR
Palm Sunday	RC, P	27 MAR	19 MAR	08 APR
Orthodox Palm Sunday	EO	03 APR	23 APR	08 APR
Passover (Pesach) (Note 3c)	J	02-09 APR	20-27 APR	10-17 APR
Holy Thursday	RC, P	31 MAR	23 MAR	12 APR
Holy Thursday	EO	07 APR	27 APR	12 APR
Good Friday	RC, P	01 APR	24 MAR	13 APR
Good Friday (Note 4)	EO	08 APR	28 APR	14 APR
Holy Saturday	RC	02 APR	25 MAR	14 APR
Holy Saturday	EO	09 APR	29 APR	14 APR
Easter	RC, P	03 APR	26 MAR	15 APR
Orthodox Easter	EO	10 APR	30 APR	15 APR
Holocaust Remembrance Day	J	14 APR	02 MAY	22 APR
Ascension of Our Lord	RC	12 MAY	04 MAY	24 MAY
Feast of Ascension	EO	19 MAY	08 JUN	24 MAY
1 Ramadan (Note 5)	M	18 APR	07 APR	28 MAR
Shavuot	J	22-23 MAY	09-10 JUN	30-31 MAY
Feast of Pentecost	EO	29 MAY	18 JUN	03 JUN
Idul-Fitr (Note 5)	M	18 MAY	07 MAY	26 APR
Transfiguration of Our Lord	EO	06 AUG	06 AUG	06 AUG
Assumption of Mary	RC	15 AUG	15 AUG	15 AUG
Dormition of the Mother of God	EO	15 AUG	15 AUG	15 AUG
Idul-Adha (Feast of Sacrifice)	M	25 JUL	14 JUL	03 JUL

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OBSERVANCE	FAITH	1988	1989	1990
Rosh Hashanah	J	12-13 SEP	30 SEP-01 OCT	20-21 SEP
Yom Kippur	J	21 SEP	09 OCT	29 SEP
Sukkot	J	26 SEP-02 OCT	14-20 OCT	04-10 OCT
Simchat Torah Period	J	03-04 OCT	21-22 OCT	11-12 OCT
World Communion Sunday	P	02 OCT	01 OCT	07 OCT
All Saints Day	RC	01 NOV	01 NOV	01 NOV
Advent Begins	RC	15 NOV	15 NOV	15 NOV
Presentation of the Virgin Mary	EO	21 NOV	21 NOV	21 NOV
Advent (First Sunday)	RC, P	27 NOV	03 DEC	02 DEC
Immaculate Conception	RC	08 DEC	08 DEC	08 DEC
Hanukkah	J	04-11 DEC	23-30 DEC	12-19 DEC
Christmas	RC, P, EO	25 DEC	25 DEC	25 DEC

b. Legend

(1) EO - Eastern Orthodox

(2) J - Jewish

(3) M - Muslim

(4) P - Protestant

(5) RC - Roman Catholic

c. Footnotes

(1) Days of obligation include all Sundays and Solemnity of the Mother of God, Ascension of our Lord, Assumption of Mary, All Saints Day, Immaculate Conception, and Christmas. Catholics are obliged to fast and abstain from meat.

(2) All holy day observances begin and end at sundown on the dates shown.

(a) The sundown to nightfall (the following day) time frame applies to all Jewish Holy Days, including the weekly Sabbath (which is, next to Yom Kippur, the holiest of Jewish days).

(b) Within the Jewish community, differing levels of importance are attributed to these days.

(c) The first two and last two days are more important than the intervening days. Special food (*i.e.*, *matzoh*) is required during Passover.

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(3) Many faith groups have memorial services on Martin Luther King's Birthday.

(4) Eastern Orthodox abstain from meat and meat products on Fridays. Days of obligation include all Sundays plus major feast days.

(5) On Ramadan (*beginning of the month of fasting*): Muslims abstain from food and drink during daylight hours, from sunrise to sunset. Idul-Fitr is the feast marking the end of fasting.

CHAPTER 4

SPECIFIC DENOMINATIONAL GUIDANCE

4.1 DENOMINATIONAL GUIDANCE

Some religious faith groups have special requirements or guidelines that need to be explained in specific detail. This chapter provides such specific denominational guidance for ready reference. Additions to this chapter may be requested by contacting the Command Chaplain, Commander, Military Sealift Command (N00C), Washington, DC 20398-5100.

4.2 ROMAN CATHOLIC LAY READER

One of the changes that has taken place in the Catholic Church is the selection and the appointment of lay persons to assist in the distribution of Holy Communion. In keeping with this concept, the Archdiocese for the Military Services has requested Lay Eucharistic Ministers (LEM) to have custody of and to distribute Holy Communion when ships are deployed, or on isolated bases where no Catholic Priest is available.

a. Criteria. In order to use this privilege, the following requirements are necessary:

(1) The Lay Eucharistic Minister may be appointed by Command at the recommendation of the Catholic Chaplain who enjoys the proper jurisdiction.

(2) The Lay Eucharistic Minister's name and the name of the Command must be submitted to the Archdiocese for the Military Services by a Catholic Chaplain.

(3) Upon approval and receipt of the Mandate from the Archdiocese for the Military Services, a Catholic Chaplain must deputize the Lay Eucharistic Minister.

(4) The Eucharist (*Holy Communion*) must be reserved in a pyx (*ciborium*), in a safe, in which nothing else is stored for safekeeping.

(5) The ritual for distribution provided by the Archdiocese for the Military Services must be followed.

b. Deputization. The Lay Eucharistic Minister should be deputized in a suitable ceremony, either during Mass or outside of Mass. It is recommended that the ceremony take place on board the ship to which the LEM is attached. Also, an effort should be made to educate the Catholic personnel of that particular Command.

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(1) The Ceremony - During Mass:

(a) After the homily, during which the faithful are given an explanation of the Lay Eucharistic Program, the celebrant presents the LEM to the people with an oral commission which may be similar to the following:

“By authority of the Holy See we entrust to you: the office of reserving the Eucharist and of distributing it to others in a manner that is becoming of the dignity of the Sacrament and the priesthood that you hold in your baptism in Jesus Christ. In view of this priestly office it is important that you are a person of good character and constantly have the concern of others.”

(b) Standing before the celebrant the LEM will be questioned as follows:

1. *“Do you willingly undertake the office of distributing the Body of the Lord to your brothers and sisters for the service and the edification of themselves and their Christian Community?”*

Answer: *“I will.”*

2. *“Will you conform your life more intensely to the life of Christ by your own reception of Holy Communion?”*

Answer: *“I will.”*

3. *Do you promise to observe the greatest care and reverence in administering the Eucharist?”*

Answer: *“I will.”*

4. The celebrant then pronounces the following blessing over the person:
“Almighty God, source of every grace and blessing, deign to bless this man/woman who has been appointed to administer the Body of Christ, so that comforted by the strength of the Sacraments, he or she may have happiness with You forever. Through Christ Our Lord.”

(2) The Ceremony - Outside Mass

(a) The people should sing some suitable hymn and suitable homily/sermon should follow in which the people are instructed on the significance of the Lay Eucharistic Minister.

(b) The LEM should be questioned as above.

(c) Then all should pray for the New Minister and the ceremony should end with the Prayer of the Faithful, the benediction, and a suitable hymn.

c. Distribution of Holy Communion by the LEM

(1) Rite of Administering Holy Communion

(a) A small table can serve as an altar. It is recommended that the table be covered by a white tablecloth. On the table there should be corporal, two lighted candles, a finger towel, and a small vessel of water.

(b) A circular positioning of the chairs is more conducive to liturgical communication. Essentially the LEM can use the regular format for the Mass (except for the Offertory and Eucharistic Prayer). He can use the Missalette including the reading of the scriptures for the particular Sunday or Holiday. A lector should be determined beforehand to read all the Scriptures with the exception of the Gospel. The LEM himself should read the Gospel and be prepared to make certain "observations" concerning the same. He should invite response to the Gospel and to his observations; however, he should be careful that the Eucharistic liturgy does not become a religious discussion group.

(2) Distribution of the Sacrament

(a) Then the LEM should invite all persons to stand with him for the recitation of the "Our Father." After the "Our Father," the LEM will invite all present to give the handshake of peace to one another. Following that, he will take his place at the table and say, while extending the ciborium to the community: "*Here is the Lamb of God who takes away our sins. Happy are we who are called to this Supper.*"

(b) The people then say together: *Lord I am not worthy to receive you; but only say the word and I shall be healed.*"

(c) Then the LEM gives communion to himself.

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(d) The manner of distribution: Invite the people to come forward to receive the Lord's Body. Hold the Host before each saying: "*The Body and Christ.*" Then place the Host on the tongue of the recipient or in the hand of the recipient.

(e) After everyone has received and after the LEM has washed his fingers in the vessel provided, he should join the other communicants seated in silent thanksgiving. After waiting a minute or two, the LEM will invite all persons present to join him in the final prayer of the Mass (*found in the Missalette*). The Liturgy will end with the LEM's words: "*Let us go in peace to know and serve the Lord.*" To which all should reply "*Thanks to God.*"

(f) Opening and closing hymns are always recommended.

(3) A Practical Consideration: What does a LEM say to a person who approaches him with these or equivalent words: "*I really want to receive Holy Communion, only I have to go to confession?*" Advise the person that if he/she is truly repentant and sincerely desirous of receiving Communion that the sins should be confessed before God, an act of contrition made and Holy Communion received. Also, it would be comforting for such a person to realize that the Eucharist itself is a Sacrament of forgiveness and that God loves His people and accepts their repentance. Furthermore, this person should be advised to seek the sacrament of Reconciliation (Confession) at the first opportunity.

d. Sample Catholic Lay Service (with LEM)

(1) Theme. The specific theme for the day is read to the group. Sources:

(a) Celebration - a worship service publication distributed or mailed to the Lay Readers. It includes themes for all Sundays as well as special occasions-civic, ethnic, or particular religious holidays.

(b) Sunday Missal (*St. Joseph*) contains theme material that prefaces each Scripture lesson.

(c) Particular occasions can warrant leader and group selecting their own theme from this variety or from their own creative expression.

(2) Songs. Music selected should follow the day's theme. Guitars, other instruments, and taped music are all encouraged. Sources:

- (a) Armed Forces *Hymnal* (*has guitar chords for many selections*).
- (b) Cassettes of religious or contemporary music.
- (c) Young Peoples Hymnal - Vol. I & II.
- (d) Hymnal for Young Christians.

(3) Readings. Each Sunday's liturgy contains three Scripture readings and a responsorial psalm, all selected to express the theme. For special holidays and other occasions the same material is provided. In addition, poems, readings and song lyrics, etc. may be used to complement the themes of non-specified days. Sources:

- (a) Sunday Missal
- (b) Celebration
- (c) Hymnal, Lectionary section
- (d) The Holy Bible

(4) Meditation. A time to reflect on the theme and readings. It may be a short time of silence; or listening to the meditation points from Celebration.

(5) Song (*Meditation*). Same sources as 2.

(6) Penitential Rite. Any of three forms found in the Introductory Rites of the Missal may be used. Sources:

- (a) Sunday Missal or Missalette
- (b) Creative or spontaneous expressions

(7) Exchange of Peace. All show by an appropriate sign, *e.g.* - *handshake*, an outward regard for fellow Christians before the sharing of the Eucharist.

(8) Communion Rite. All present recite the Lord's Prayer; then the Lay Eucharist Minister distributes Communion using the formula: "*The Body of Christ.*" The response: "*Amen.*" He or another may recite the Communion verse after communing. Sources of Communion verse:

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(a) Sunday Missal

(b) Bread Blessed and *Broken (Mossi)* - "*Prayer for the Breaking of Bread*"

(c) Lectionary section - Hymnal

(d) Concluding Prayers - Eucharistic Liturgies

(9) Song - Closing. Same sources as 2.

e. Catholic Lay Reader Worship Aids

(1) New St. Joseph Sunday Missal (*Prayer book and Hymnal for 19__*)
Paperback edition available from O'Connor's Religious Goods, 3720 El Cajon Blvd., San Diego, CA 92105. (*This is a basic for Catholic Sunday worship. Each participant should have a copy. Texts change each year on a three-year cycle.*)

(2) CCD Correspondence Courses, 424 North Broadway, Wichita, Kansas 67202.

(3) Confraternity Home Study Service, 3472 S. Grand Blvd., St. Louis, MO 63118.

(4) Liturgy and Laity by Peter A. Chiara, Confraternity of the Precious Blood, 5300 Fort Hamilton Pkwy, Brooklyn, NY 11219., \$.95. This is an excellent resource book for Lay Reader on basic theology of worship, scriptural background, and format for liturgical prayer and cycle.

(5) Scripture Services by John Gallen, S.J., Liturgical Press, Collegeville, MN 56321. Eighteen Bible themes.

(6) Glory to the Lord - Liturgical Press, Collegeville, MN 56321. Twenty Bible themes.

(7) Proclamation - Liturgical Commission, 320 Cathedral St., Baltimore, MD 21201, \$3.00 per year. (*Homilies for each Sunday*)

(8) Celebration - P.O. Box 281, Kansas City, MO 64141.

4.3 GREEK ORTHODOX LAY READER

Divine Services for Eastern Orthodox personnel by an Orthodox Lay Reader are not intended to substitute for the Divine Liturgy served by an Orthodox Chaplain. Under no

conditions is a Lay Reader Service to be preferred to the actual celebration of the Divine Liturgy when an Orthodox priest is available.

a. Introduction

(1) The following (4.3b) service is structured around actual liturgical services and contains prayers that are a part of Orthodox tradition. The service is a corporate action in which all who are present have a role. The participants stand throughout much of the service, but there are moments when they are called upon to kneel.

(2) It is preferable to have a moment or two of silence after a prayer is finished to allow time for meditating on the subject matter.

(3) The physical set-up of the compartment in which the Lay Reader Service is being held will determine whether or not space will be available for an altar. If available, a crucifix should be centered on the altar near the back, flanked by two lighted candles. The Bible should be placed, closed, in front of the crucifix and directly on the altar. If an icon is available, it too should be placed on the altar.

(4) The physical makeup of the area will also dictate whether or not the group will be able to kneel and/or sit. When in doubt, those participating in the service should merely stand attentively and respectfully.

b. Order of Service

(1) The Pro-Liturgy. This service should take place preferably in the morning hours before 1200 and is to be offered on Sundays and Holy Days.

LDR: *“In the Name of the Father and of the Son and of the Holy Spirit.”*

ALL: *“Amen.”*

LDR: *“In peace from above and for the salvation of our souls, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For the peace of the whole world, for the welfare of God’s holy churches, and for the union of all men, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

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LDR: *“For this holy House and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For the Holy Orthodox Patriarchs, for all Orthodox Bishops, for the honorable Priesthood, the Diaconate in Christ, and for all the clergy and people, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For this ship, for every city and country and for the faithful dwelling in them, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For seasonable weather, for the abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For travelers by sea, by land, and by air, for the sick and the suffering, for those in captivity and for their salvation, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *“Help us, save us, have mercy on us, and keep us, O God, by Thy grace.”*

ALL: *“Lord have mercy.”*

LDR: *Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and Ever-Virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life into Christ our God.”*

ALL: *“To Thee, O Lord.”*

LDR: *For unto Thee are due all glory, honor and worship to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.*"

ALL: "Amen."

PSALM 103: *"Bless the Lord, O my soul! Blessed art Thou, O Lord! Bless the Lord, O my soul! And all that is within me, Bless His holy name! Bless the Lord, O my soul! And forget not all His benefits! Who forgives all your iniquity, who heals all your diseases! The Lord is compassionate and merciful, long suffering and of great goodness! Bless the Lord, O my soul! Blessed are Thou, O Lord!"*

LDR: *"Again and again in peace let us pray to the Lord!"*

ALL: *"Lord have mercy."*

LDR: *"Help us, save us, have mercy on us, and keep us, O God, by Thy grace."*

ALL: *"Lord have mercy."*

LDR: *"Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and Ever-Virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God."*

ALL: *"To Thee, O Lord."*

LDR: *"For Thine is the majesty, and Thine is the Kingdom and the power and the glory; of the Father, and the Son, and of the Holy Spirit, now and ever and unto ages of ages."*

ALL: *"Amen. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Only begotten Son and immortal Word of God Who for our salvation willed to be incarnate of the holy Mother of God and Ever-Virgin Mary Who without change became man and was crucified Who is one of the Holy Trinity, glorified with the Father and the Holy Spirit; O Christ our God, trampling down death by death, save us!"*

LDR: *"Again and again in peace let us pray to the Lord."*

ALL: *"Lord have mercy."*

LDR: *"Help us, save us, have mercy on us, and keep us, O God, by your grace."*

ALL: *"Lord have mercy."*

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LDR: *Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God, and Ever-Virgin Mary, with all the saints, let us commend ourselves and each other, all our life unto Christ our God.”*

ALL: *“To Thee, O Lord.”*

LDR: *“For Thou art a good God and lovest mankind, and unto Thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.*

ALL: *“Amen.”*

THE BEATITUDES: (Matthew 5:3-12) *“In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven!”*

LDR: *“Wisdom! Let us attend!”*

ALL: *“Come, let us worship and fall down before Christ, who rose from the dead. O Son of God, save us who sing to thee: Alleluia!*

(Note: At this point, on Sundays one of the following nine hymns is selected to be recited by all present.)

Tone 1: *“When the stone had been sealed by the Jews; while the soldiers were guarding Thy most pure Body; Thou didst rise on the third day, O Saviour, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life; Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind.*

Tone 2: *“When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!*

Tone 3: *“Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with his arm! He has trampled down death by death! He has become the first-born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!”*

Tone 4: *“When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection; they cast away the ancestral curse and elatedly told the apostles; Death is overthrown! Christ God is risen, granting the world great mercy.”*

Tone 5: *“Let us, the faithful, praise and worship the Word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.*

Tone 6: *“The angelic powers were at Thy tomb: the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord who didst rise from the dead; glory to Thee!”*

Tone 7: *“By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrh bearers, Thou didst change weeping into joy! And thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy!”*

Tone 8: *“Thou didst descend from on high, O Merciful One! Thou didst accept the three-day burial to free us from our sufferings! O Lord, our life and Resurrection; glory to Thee!”*

Tone 9: *“On special holy days the following appropriate hymn is recited by all, instead of selecting one of the above.”*

(2) Special Festivals:

(a) Christmas - *“Thy Nativity, O Christ our God, has shone to the world the light of wisdom! For by it, those who worshipped the stars, were taught by a star to adore Thee, the Sun of Righteousness, and to know Thee, the Orient from on high. O Lord, Glory to Thee!”*

(b) Palm Sunday - *“By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee: O Vanquisher of Death: Hosanna in the highest! Blessed is He that comes in the name of the Lord!”*

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(c) Easter - *“Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.”*

(d) Pentecost Sunday - Blessed are Thou, O Christ our God who hast revealed the fisherman as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee!

LDR: *“For holy are Thou, O our God, and unto Thee we ascribe glory: To the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.”*

ALL: *“Amen Holy God! Holy Mighty! Holy Immortal! Have mercy on us (3-times) Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Holy Immortal! Have mercy on us. Holy God! Holy Mighty! Holy Immortal! Have mercy on us.”*

LDR: *“Let us attend! Peace be with all of you!”*

Reader: *“And to your spirit!”*

LDR: *“Wisdom!”*

Reader: The PROKEIMENON in the tone:

(Note: Prior to the start of the service the Lay Leader is responsible for selecting the Hymn of the Day, the Prokeimenon (in the same tone as the Hymn of the Day), and appointing a Reader who reads the appropriate Prokeimenon, and a selection from the epistles.)

Reader: (reads the appropriate Prokeimenon)

Tone 1: *“Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.”*

Tone 2: *“The Lord is my strength and my song. He has become my salvation.”*

Tone 3: *“Sing praises to our God, sing praises! Sing praises to our King, sing praises!”*

Tone 4: *“O Lord, how manifold are Thy works! In wisdom hast Thou made them all.”*

Tone 5: *“Thou, O Lord, shalt protect us and preserve us from - this generation forever.”*

Tone 6: *“O Lord, save Thy people and bless Thine inheritance.”*

Tone 7: *“The Lord shall give strength to His people! The Lord shall bless His people with peace!”*

Tone 8: *“Pray and make your vows before the Lord our God!”*

LDR: *“Wisdom!”*

Reader: (Announces the title of the epistle selection. For example: *“The Reading is from the epistle of St. Paul to the _____.”*)

LDR: *“Let us attend!”*

Reader: (reads the selection)

ALL: (When reading finished) *“Alleluia-Alleluia-Alleluia.”*

LDR: *“Wisdom! Let us attend! Let us listen to Holy Gospel. Peace be with all of you.”*

ALL: *“And to your spirit.”*

LDR: *“The lesson is from the Holy Gospel according to St. _____.”*

ALL: *“Glory to Thee O Lord, glory to Thee.”*

LDR: *“Let us attend!”* (LDR reads a selection of the Gospels)

ALL: (When the LDR has finished the selection) *“Glory to Thee O Lord, glory to Thee.”*

LDR: *“Let us say with all our soul and with all our mind, let us say.”*

ALL: *“Lord have mercy.”*

LDR: *“O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.”*

ALL: *“Lord have mercy.”*

LDR: *“Have mercy on us, O God, according to Thy great goodness we pray Thee, hearken and have mercy.”*

ALL: *“Lord have mercy. Lord have mercy. Lord have mercy.”*

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LDR: *“Again we pray for the Holy Orthodox Patriarchs, for all Orthodox Bishops, for priests, deacons, and all other clergy; and for all our - brethren in Christ.”*

ALL: *Lord have mercy. Lord have mercy. Lord have mercy.”*

LDR: *“Again we pray for the President of our country, for all civil authorities, and for our armed forces everywhere.”*

ALL: *Lord have mercy. Lord have mercy. Lord have mercy.”*

LDR: *Again we pray for the blessed and ever-memorable holy Orthodox patriarchs; and for all our fathers and brethren the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.”*

ALL: *Lord have mercy. Lord have mercy. Lord have mercy.”*

LDR: *Again we pray for those who bring offerings and do good works; for those who labor, and those who sing; and for all the people here present, who await Thy great and rich mercy.*

ALL: *Lord have mercy. Lord have mercy. Lord have mercy.”*

LDR: *“For Thou are a merciful God, and lovest mankind, and unto Thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.”*

ALL: *“Amen.”*

LDR: *Peace be with you all”*

ALL: *“And to your spirit.”*

LDR: *Let us love one another, that with one mind we may confess.”*

ALL: *“Father, Son, and Holy Spirit! The Trinity, one in essence, and undivided.”*

LDR: *“The Doors! The Doors! In wisdom, let us attend!”*

ALL: (The Nicene Creed) *“I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ the Son of God, the only begotten, begotten of the Father before all ages. Light of Light; true God of*

true God; begotten, no made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit, and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. O look for the resurrection of the dead, and the life of the world to come. Amen.”

LDR: *“Loose, remit, forgive, O God our transgressions, voluntary and involuntary, those that were committed either in word or deed, either knowingly or in ignorance, either in the day time or at night either in mind or in thought, pardon us everything as the Good Lover of men.*

ALL: *“Amen. It is truly meet to bless you, O Birthgiver God, ever-blessed and most pure, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, without defilement you gave birth to God the Word: the Birthgiver of God, we magnify you.”*

LDR: *“Let us complete our prayer to the Lord”*

ALL: *“Lord have mercy.”*

LDR: *“Help us, save us, have mercy on us, and keep us, O God by Thy grace.”*

ALL: *“Lord have mercy.”*

LDR: *That the whole day may be perfect, holy peaceful, and sinless, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“A pardon and remission of our sins and transgressions, let us ask of the Lord.”*

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ALL: *“Grant it, O Lord.”*

LDR: *“All things that are good and profitable, for our souls, and peace for the world, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“All things that are good and profitable, for our souls, and peace for the world, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“That we may complete the remaining time of our lives in peace and repentance, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“A Christian ending to our lives: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.”*

ALL: *“Grant it, O Lord.”*

LDR: *“Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our lives into Christ our God.”*

ALL: *“To Thee, O Lord.”*

LDR: *“And make us worthy, O Master, that with boldness and without condemnation we may dare to call on thee, the heavenly God, as Father, and to say: (Everyone kneels)*

ALL: *“Our Father, who are in heaven, hallowed by Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.”*

LDR: *“For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.”*

ALL: *Amen.”*

LDR: *“Peace be with all of you.”*

ALL: *“And to your spirit.”*

LDR: *“Let us bow our heads unto the Lord.”*

ALL: *“To Thee, O Lord.”*

LDR: *“O all Holy Trinity, mighty one in Essence, Kingdom undivided, origin of all good things, be graciously inclined also unto us sinners. Establish Thou us; give understanding to our hearts, and cleanse away our vileness. Enlighten our minds, that we may ever glorify, sing praises, and adore Thee and say: “Thou only art Holy, Thou only art the Lord, O Jesus Christ, in the glory of the Father: For Thou are our Sanctification, and unto Thee we ascribe glory: To the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.””*

ALL: *“Amen.”*

LDR: *“Let us depart in peace.”*

ALL: *“In the name of the Lord.”*

LDR: *“Let us pray to the Lord.”*

ALL: *“Lord have mercy.”*

LDR: *O Lord, who blesses those who bless Thee, and sanctifies those who trust in Thee: Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify those who love the beauty of Thy house; glorify them in return by Thy divine power, and forsake us not who put our hope in Thee. Give peace to Thy world, to Thy churches, to Thy priests, to all those in civil authority, and to all Thy people. For every good gift and every perfect gift is from above, coming down from Thee, the perfect gift is from above, coming down from Thee, the Father of Lights, and unto Thee, we ascribe glory, thanksgiving, and worship: to the Father, and to the son, and to the Holy Spirit, now and ever and unto ages of ages.*

ALL: *Amen. Blessed be the name of the Lord, henceforth and for ever more. (3 times)*

LDR: *Glory to Thee, O Christ our God and our hope, glory to Thee!”*

ALL: *“Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy. Lord have mercy. Lord have mercy.”*

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LDR: May He who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of the holy venerable St. Herman, Wonderworker of Alaska and Enlightener of America; of the Holy and righteous Ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.”

ALL: “Amen.”

(The service may then conclude with the following prayer and the Grace or the Grace alone.)

A PRAYER OF ST. CHRYSOSTOM

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.”

THE GRACE

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

(A hymn may be sung at the end.)

c. Orthodox Prayers for Different Occasions

(1) Beginning of the Day: O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings, in unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray Thou Thyself in me. Amen.

(2) Prayer for the Acceptance of God’s Will: O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask either a cross or consolation. I can only wait on Thee. My heart is open to Thee. Visit and help me, for Thy great mercy’s sake. Strike me and heal me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.

(3) A Prayer for Relatives and Friends: O God, our heavenly Father, who loves mankind, and art most merciful and compassionate, have mercy on Thy servants (names of relatives and friends here) for whom I humbly pray to Thee, commending them to Thy gracious care and protection. Be thou, O God, their guide and guardian in all their undertakings; lead them in the paths of Thy truth, and draw them nearer to Thee, that they

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may lead a godly and righteous life, in Thy love and fear, doing Thy will in all things. Defend them against the assaults of the enemy, and grant them wisdom and strength to resist all temptations and corruption's of this life; and direct them in the way of salvation, through Thy Son our Saviour Jesus Christ, and the prayers of the Mother of God and Thy blessed Saints. Amen.

(4) A Prayer to the Mother of God: O my most holy Lady, the Mother of God, by Thy holy and all powerful prayers remove from me, Thy humble and burdened servant, despair, forgetfulness, lack of understanding and negligence, and take away all unclean and blameworthy thoughts from my heart and from my darkened mind; quench the flame of my passions, for I am poor and lost, deliver me from many cruel recollections and undertakings and set me free from all evil actions; for Thou art blessed of all generations, and Thy most honorable name is glorified unto ages of ages. Amen.

(5) A Prayer for our Enemies: Thou who prayed for them who crucified Thee, O Lord, Lover of the souls of men, and who did command Thy servants to pray for their enemies, forgive those who hate us and turn our lives from all harm and evil to brotherly love and good works. As Thy first martyr Stephen prayed to Thee for his murderers, O Lord, so we fall before Thee and pray: forgive all who hate and maltreat us and let not one of them perish because of us, but let all be saved by Thy grace. For this we humbly bring our prayer, that with one accord and one heart we may glorify Thee who alone loves mankind. Amen.

(6) A General Thanksgiving: Almighty God, Father of all mercies, we, Thine unworthy servants, do give the most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

(7) A Prayer of St. Chrysostom: Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

(8) A Prayer for the Dying: O Master and Almighty Lord, the Father of our Lord Jesus Christ, You have told us You desire all men to be saved and to come to the knowledge of the truth, and that You desire not the death of a sinner but that he turn again and live. We therefore implore to absolve Your servant from all sins from his youth until now. You alone can loose the bonds and restore the contrite. You alone are the Hope of the despairing and can remit the sins of everyone who trusts in You. Receive now in peace the soul of Your servant and give it rest in that place where all Your saints dwell; through the grace of Your Only-begotten Son, our Lord and Saviour Jesus Christ, with whom You are blest, and Your All-Holy and good and Life-Creating Spirit; now and forever and unto ages of ages. Amen.

4.4 JEWISH LAY READER

Usually the best time to schedule the Sabbath Service is Friday evening at 1930 or 2000. Schedule your service in such a manner that there is no haste in completing it before another activity is scheduled to begin. It should not be rushed. Even so, the total length of the service should not be over an hour.

a. Jewish Personnel. Who Are the Jewish Personnel Aboard Ship? Discuss with your First Mate methods for ascertaining who the Jewish personnel are. Once you have the names of Jewish personnel aboard your ship, meet each personally. Look him up; say “Hello” and invite him to services. If a man has a watch scheduled during the hour when Sabbath Services are to be held, suggest that he contact his Division Officer, in advance, to ask permission to attend the service. Meet the men and you will have a fine attendance at services. However, do not hesitate to conduct a service for only two or three men, or even for yourself. Regularity is the key!

b. Rigging for Jewish Service

(1) If a front altar effect is desired, (though none is necessary for a Jewish service), use flower holders and an altar cloth, either plain or inscribed, “Holy, Holy, Holy” if such are available. Following the service, make certain to collect the prayer books and Bibles. Put everything away in its proper place. We regard the tallit, prayer books, and Bibles to be deserving of proper care and respect.

(2) Make sure that your supplies are aboard ship before you deploy. Plan ahead. Keep your ship’s sea schedule in mind when you make advance plans. Don’t be caught short of supplies at sea. You will need the following items:

(a) One tallit for the leader of the service.

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(b) One prayer book per man plus five (5) extra copies.

(c) One “Jewish Holy Scriptures” per man plus five (5) extra copies.

(d) One “Book of Jewish Thoughts” (Hertz), one per man plus five (5) extra copies.

(e) Pocket Jewish Calendar, one per man plus five (5) extra copies.

(f) KIPPOT (Skull Caps), one per man plus five (5) extra.

(g) Wine for Kiddush. Navy Regulations permits the use of wine for religious purposes aboard ship, even if no Chaplain is assigned, but you must obtain the permission of the ship’s Master or First Mate. It must be stored by an officer.

c. Conduct of the Service

(1) The leader who conducts the service must familiarize himself with the service in the prayer book. Read through it aloud. Become familiar with the words and phrases so that you can read fluently and effectively.

(2) What about Hebrew? If you (or one of the other men) can read Hebrew, then read the starred portions in Hebrew. If none of you can read Hebrew, then simply conduct the service in English. The important thing is to pray, whatever the language.

(3) Regarding head covering during services: Conservative and Orthodox Jews worship with their heads covered. Some Reform Jews do also; others worship with heads uncovered. You should make no compulsory rule on this.

(4) Provide KIPPOT for those who want to wear them. Let individual conscience and religious preference guide the decision of your congregants. Seamen worshipping with heads covered may use their own hats. If KIPPOT are available, they are preferable.

d. Orthodox-Conservative Friday Evening Service. All references are to the *Prayer Book for Jewish Personnel in the Armed Forces of the United States, 1958*, (abbreviated as JWB).

The asterisk (*) denotes congregation standing.

1. Page 127. Responsive Reading: Psalm 92.

2. Page 130. Sing or recite one or more stanzas of Leha Modee (Come, my beloved).
3. Page 133. Responsive Reading: Psalm 92.
4. *Page 138. Congregation rises. Barehu (Bless the Lord). Congregation is seated after “*for all eternity.*”
5. Page 138. If possible, read the first paragraph beginning with “*Praised be Thou,*” in Hebrew.
6. Page 138. Read paragraph beginning with “*With everlasting love,*” in English.
7. Page 141. Chant the Shema. (Congregation may stand or remain seated.)
8. Page 141. Read “*Thou shalt love the Lord thy God,*” in English or Hebrew.
9. Page 141. Silent reading from “*It shall come to pass*” to “*I am the Lord your God,*” on page 145.
10. Page 145. Responsive Reading to “*Who hast redeemed Israel,*” on page 147.
11. Page 147. Read “*Cause us, O Lord our God.*”
12. Page 148. Read Exodus 31:16-17.
13. *Page 151. Rise for Amidah (standing devotions), which is read silently through page 161. Congregation is seated on completion of Amidah.
14. Page 163. Read “*The heaven and earth,*” “*Blessed are Thou,*” and “*The Shield of our fathers,*” as indicated on this page.
15. Page 165. Read “*Our God and God of our fathers.*”
16. Page 166. Chant or recite the Kiddush beginning with the words: “*Praised art Thou.*” (Only if wine is available, otherwise omit.) (A TORAH READING MAY BE INSERTED HERE.)
17. Page 170. Congregation rises for the Adoration. It is customary for the congregation to read, or sing, the first paragraph, Alaynu in Hebrew, and the second paragraph, beginning with the words: “*We therefore hope,*” in English.
18. *Page 171. Mourners rise and recite the Kaddish (omit if no mourners are present).

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19. Conclude with a closing hymn, such as *Yigdal*, *Shalom Alayhem*, *Ayne Kaylohaynu*, or *Adon Olam*.

e. Reformed Friday Evening Service. The Friday Evening “Reformed” Service is on page 386 of the JWB Prayer Book. It should be read in its entirety. The “Reform” Torah service is on page 424.

f. Festival Services Aboard. The observance of the festivals will vary according to the nature of the holiday, and its relative importance in the calendar year. Although only the High Holy Days and Passover are accorded the status of a special NMPC Notice (usually numbered 1730), there is no reason to conclude that you cannot hold religious services to mark the other festivals. It is often most practical that observance of many holidays be moved to the closest Sabbath Eve. However, your requests for services to be held on the actual date for your group or individuals within the group will be respected if at all possible. Your requests are legitimate. One word of caution: Don’t take advantage, but on the other hand, don’t be embarrassed to ask. Generally speaking, the command will appreciate your making them aware of your needs.

g. Holy Days of the Jewish Year

(1) Rosh Hashanah (Jewish New Year) marks the beginning of the Jewish New Year. It is the beginning of the Ten Days of Penitence, which end with Yom Kippur. During this period, teshuvah, repentance, is especially significant. Sincere prayer and meditation help us experience the reality of God and to dedicate ourselves to the establishment of His Kingdom on earth - the reign of freedom, justice, and peace.

(a) Theme of the Day: Rosh Hashanah is the Day of Judgment (Yom Ha kin) on which God judges all living beings according to their deeds. How do you stand?

(b) Observance: Festival services (in JWB High Holy Day Prayer Book). Orthodox and Conservative Jews observe two days of Rosh Hashanah; Reform Jews observe only one day, the first.

(c) Plan to have services on the evening of the first day, the morning of the first day, the evening of the second day, and the morning of the second day. If extreme necessity precludes the holding of full services, cut the services short, but on no account postpone your observance.

(d) A trumpet may be used if a shofar is unavailable. (The shofar is not blown if the festival falls on a Sabbath.)

(e) Be sure to refer to the special Lay readers' Guide for the High Holy Days, stocked by the nearest Jewish Chaplain's Office. With proper cooperation, you can arrange for a least one festive meal, with candles and Kiddush, to celebrate the day. Apples dipped in honey are a Rosh Hashanah sign for a sweet year.

(f) The New Year greeting is: L'Shanah Tovah Teekatayvoo! (May you be recorded for a good year!)

(g) TORAH Readings - 1st day: Genesis 21; 2nd day: Genesis 22

(2) YOM KIPPUR (Day of Atonement) is a day of fasting and prayer. We strive to reawaken the latent spiritual power in our soul to forsake our bad habits, and make God's commandments an effective and directing force in our daily conduct. Rabbinic doctrine says that the gates of repentance are always open, but true repentance involves not just ritual atonement, but also (1) making amends to the person(s) wronged, and (2) determining to avoid your previous behavior when confronted with the same or a similar situation.

(a) Theme for the day: God desires honest repentance, in which words are matched with deeds. In the words of the vlahzor, "*Repentance, prayer and acts of charity avert the severity of the degree.*"

(b) Observance: Evening service at sundown, and services throughout the day. Kol Nkdre is changed in the evening service. A memorial service (YIZKOR) can be held either in the morning or afternoon, if it is needed.

(c) TORAH Readings

1. Morning: Leviticus 16

2. Afternoon: Leviticus 18:1-30 (Reform Jews read Leviticus 19:1-37; a more appropriate portion.)

3. Afternoon Haftarah: Jonah

(d) At sundown, after the shofar is blown, try to arrange a break-the-fast meal. Keep it simple and light. Avoid greasy and sharp foods out of consideration for those who have fasted. generally speaking, dairy foods are easier on the digestive system.

(e) Do not curtail or postpone your observance of Yom Kippur.

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(3) SUKKOT (*Feast of Tabernacles*) is the Jewish festival of Thanksgiving, marking the final in gathering of the harvest. The Sukkah which is customarily built symbolizes the wanderings of our ancestors in the wilderness of Sinai.

(a) Theme of the day: Gratitude for God's bounty; the frailness of human life as symbolized by the Sukkah.

(b) Observance: Festival services (in regular JWB prayer book page 138 or page 440). Try to obtain a lulav while in port if any are available.

(c) TORAH Readings: Leviticus 23:1-44 (especially verses 39-44). Also, the book of Ecclesiastes should be studied or read.

(4) SHEMINI ATZERET (Eighth Day of Assembly) is celebrated after the seventh day of Sukkot as the concluding festival of the season. Since no special ritual distinguishes this day, it is best for the Lay reader to combine its observance with that of Simhat Torah, observing both holidays on the second Sabbath Eve service after Yom Kippur.

(5) SIMHAT TORAH (Rejoicing in the Torah) is the second day of Shemini Atzeret. On this day the reading of the Pentateuch is completed and begun anew for the coming year.

(a) Theme of the day: *"This book of the law shall not depart out of thy mouth, but thou mayest put into practice all that is written therein, for then thou shalt make thy ways prosperous and then shalt thou have good success."*

(b) Observance: To mark the completion of the annual reading cycle, the last portion (Deuteronomy 33:11-34:12) and the first portion of the Torah (Genesis 1:1-2:3) are read in succession. In synagogues around the world, processions with the Torah scrolls, called Hakafot, are held. On board ship, the day should be marked by reading the last verses from Deuteronomy and the first verses of Genesis from the Torah on the second Sabbath Eve service after Yom Kippur. The Lay Reader should note the significance of Simhat Torah in the sense of its emphasis on constant learning and continuing education throughout life.

(6) HANUKKAH (Festival of Lights; Days of Dedication) celebrates the rededication of the temple by the victorious Maccabees (165 B.C.E.) after the Syrian attempt to suppress the religion of the Jews.

(a) Theme of the day: The first recorded fight for religious liberty.

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(b) Observance: Every evening for eight nights, candles are lit to commemorate the achievement of the Maccabees. In a special Hanukkah Menorah, light two candles the first night (1 plus a “SHAMASH”), three the second, four the third, and so on. Gifts are customarily exchanged when the candles are lit, the blessings (JWB pages 336, 340) are said, followed by Rock of Ages (JWB page 342). The Lay Reader can arrange to place the Menorah and kindle the candles in an appropriate spot on board. Obtain permission to gather for a nightly candle lighting ceremony. Potato pancakes (latkes) are the traditional food, and dreidel games are in order if no gambling is involved.

(7) PURIM (Feast of Lots) commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman’s plot to exterminate them.

(a) Theme of the day: Mordecai’s remarks to Esther apply to smug Jews in the United States today: *“Think not to thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou holdest thy peace altogether at this time, then will relief and deliverance come to the Jews from another place, but thou and thy father’s house will perish; who knoweth whether thou art not come to royal estate for such a time as this?”*

(b) Observance: General rule: START EARLY and GO FIRST CLASS. If you will be at sea, plan a shipboard Seder to which you will invite the ship’s Master and the First Mate, as honored guests. Plan to have only one Seder. Get supplies from the Fleet Chaplain. (They get theirs from JWB.) Count on a Jewish Chaplain for emergency supplements.

(c) Make sure you have KIPPOT, JWB Haggadahs, matzah, gefillte fish, chicken soup and parts, macaroons, and chocolate bars (*all made available by JWB, if you order through channels in time*). Get the best dining space possible, use table linen, candlesticks, and china. Work closely with your First Mate on this project.

(d) Plan in detail. See pages 9-11 of the JWB Haggadah. You need not cover every page of the Haggadah. Much of the rabbinic discourse in the first part of the service can be omitted, as well as some parts after the meal. Be sure, however, to include the central ceremonies:

Kiddush, page 16

Karpas, page 20

Motzee, page 20

Ha Lakhma, page 20

The Four Questions, page 22

The answer: Avadeem Hayeenoo, page 24

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The Four Sons, page 26f
V'hee She'Amdah, page 32
The Ten Plagues, page 40
Dayenu, page 44 (3 or 4 verses minimum).
The Three Symbols, if need be
In Every Generation, page 53.
Therefore, It Is Our Duty, page 55, constitute a "Kosher Seder"
The second cup, page 58
The blessings, page 60
The Meal
The Afikoman is redeemed
Grace, page 63
The third cup, page 76
Open the door (hatch) for Elijah, page 76
The fourth cup, page 98
Concluding prayer, page 100
Closing Hymns
- Adeer Hu, page 110
- Had Gadya, page 120

(e) Do the Seder well and all participants will have a rich and moving religious experience, perhaps the finest in their lives.

(9) Passover Morning. If you wish to hold Passover morning services, use the special services in the JWB Prayer Book, page 184 or page 452. Do include Passover readings in the Sabbath eve services of Passover week. Your men should have enough matzah for the week. total Passover kashrut is impossible. The correct attitude to urge is "observe as much as possible." Generally speaking, this means avoiding bread and bread products for Passover week.

TORAH Readings:

1st Day: Exodus 12:21-51

2nd Day: Leviticus 23:1-44 (especially verses 4-8)

Sabbath: Exodus 33:12-34:26

7th Day: Exodus 15:1-21

8th Day: Deuteronomy 16:1-8

Also the Song of songs should be studied or read, Select from these to cover the themes of the festival.

(10) SHAVUOT (The Feast of Weeks) is so called because it completes seven weeks from the second day of Passover on which the omer (a measure) of new barley was brought to the temple. This holiday celebrates the early wheat harvest in Israel. It also commemorates the covenant at Sinai between God and Israel.

(a) Theme of the day: The two themes of Shavuot are found in its titles (a) Hag HeKatzir, the harvest festival, and (b) Z'man Matan Toratavnoon, the time of the giving of the Torah.

(b) Observance: Festival services (in the JWB Prayer Book, page 1-4 or 440) are included as part of the Sabbath Eve services closest to Shavuot. It is appropriate to read the Ten commandments (Exodus 20:1-14). Traditional foods are blintzes and dairy products.

TORAH Readings:

1st Day: Exodus 19:1-20:23

2nd Day: Deuteronomy 16:9-12

Also, the Book of Ruth can be studied or read.

(11) TISHA BAY (Ninth day of Av) is a fast day which marks the destruction of the first Temple of Jerusalem by the Babylonians (586 B.C.E.), and also the second Temple by the Romans (70 C.E.).

(a) Theme of the day: Sadness for the destruction of the two Temples, hope in the promise of future redemption. For added relevance connect with the Nazi holocaust.

(b) Observance: Men may fast according to their preferences and their military requirements. Request the galley to provide a meal after sundown for anyone who has fasted. A pamphlet of "elegies for the Ninth of Av" is available from the Jewish Chaplain. The Book of Lamentations is recited in the evening. N.B. in addition to the foregoing, a "Manual for Jewish Lay Leaders" is available through the Navy supply system at no cost. (FSN 0506-199-0100). This book is a fairly complete program and resource guide and is essential for a successful Jewish program. The above is only a somewhat incomplete, but adequate program for shipboard ministry.

h. Jewish Prayers

(1) Prayer for Sick or Wounded: *"O Lord, my God and God of my Fathers, my destiny is in your hands. If it be Your will, grant me speedy healing of my wounds (illness). But if not, then grant me complete trust in Your wisdom and love that I may accept*

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whatever may be in store for me. Give me the power to understand that only with You is perfect knowledge and only through You can one find boundless happiness and eternal peace. Host sincerely and humble I acknowledge by faith and trust in You. Sh'mah Yisraeyl, Adonay Elohaynoo Adonay Echad. Hear, O Israel, the Lord our God, the Lord is One!"

(2) With the dying (or for him/her, if unable to speak): *"O Lord, my God and God of my Fathers, my destiny is in your hands. If it be Your will, grant me speedy healing of my wounds (illness). But if not, then grant me complete trust in Your wisdom and love that I may accept whatever may be in store for me. Give me the power to understand that only with You is perfect knowledge and only through You can one find boundless happiness and eternal peace. Most sincerely and humbly I acknowledge my faith and trust in You. Sh'mah Yisrael, Adonay Elohaynoo Adonay Echad. hear, O Israel, the Lor dour God, the Lord is One!"*

4.5 SEVENTH-DAY ADVENTIST

The following information has been provided to assist military officers in dealing with problems arising from the religious convictions of members of the Seventh-day Adventist Church.

a. Military Service

(1) Seventh-day Adventists are proud of their country and its government, and they are loyal to its flag and the principles for which it stands. They are ready to serve their nation faithfully, even, if necessary, to give their lives in such service. They ask only that they be allowed to serve in harmony with their deep religious convictions.

(2) Seventh-day Adventists believe and teach that God established both the church and civil government. Therefore, they believe that the Christian has a dual loyalty. The Church has to do with religious and spiritual matters, while the government or state deals with civil affairs and social order. This principle of separation of church and state is set forth in the first Amendment to the Constitution. Religious liberty is recognized as one of the basic principles of the American way of life.

b. Sabbath Observance

(1) Believing they are guided by the teaching of Holy Scripture and the example of Christ and the apostles, Seventh-day Adventists observe the seventh-day Sabbath as taught in the Ten Commandments. According to the Holy Scriptures the Sabbath begins at sunset Friday and closes at sunset Saturday. Seventh-day Adventists believe that this is a

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holy time and that it is to be kept holy. Adherence to and practice of this belief is a test of fellowship in the Seventh-day Adventist church. Any member of that church who fails in this belief and practice may be dropped from church membership.

(2) In the matter of Sabbath observance, members of the Seventh-day Adventist Church would not feel free to participate in the following activities on the Sabbath: Drill, attending classes, any kind of training, guard duty, mess duty, parades, receiving or giving pay, attendance at inspections, and other routine duties. The above list is not necessarily complete.

(3) In all conditions of grave emergency and danger to human life, Seventh-day Adventists gladly minister to the wounded and the sick on Sabbath as on other days. Under such circumstances they do not hesitate to perform duty which will relieve suffering and minister to human ills.

(4) When such emergency conditions do not exist they request relief from ordinary routine duets on the Sabbath. They request permission to use this holy time for purposes of worship, meditation, and religious activities in harmony with their understanding of the Bible and its teachings.

(5) Seventh-day Adventists do not desire to lighten their duties because of the Sabbath. They are willing to accept duty at some other time including Sunday, thus accommodating men who wish to be relieved on that day. If this exchange of duty is not sufficient to make up for the time lost by their being released from duty on the Sabbath, they are willing to accept duty at other times in order that their total duty time will not be less than that of other men in the same military organization.

(6) Because of the very strict beliefs and teachings of the Seventh-day Adventist Church in regard to Sabbath observance, sincere Seventh-day Adventist personnel will feel compelled to ask for the privilege of Sabbath observance as soon as they report to a new command, for to fail in the observance of even one Sabbath would cause them to violate their conscience in this respect and even one such violation would convict them of living under condemnation and sin.

(7) Seventh-day Adventists believe that God will hold the individual responsible for living in harmony with His will as revealed in Holy Scripture. It is the duty of the church to instruct its members in matters of right and wrong. After such instruction has been given it is the individual responsibility of each member to act in harmony with this teaching.

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(8) The keeping of the Sabbath holy is an obligation which the individual owes both to God and to his church. If a member of the Seventh-day Adventist Church faces a grave issue concerning Sabbath observance, his church cannot in any way release him from the divine obligation to keep the Sabbath by suggesting that he disobey that which both he and his church believe to be a most important command to observe that day as holy time. His church expects him to live up to his conscientious convictions insofar as they reflect the teachings of the church. Therefore the church must support him in the stand that he takes in harmony with such convictions.

(9) In harmony with the basic principle of religious freedom which lies at the very foundation of our nation, the various branches of the Armed Forces have made provision in their regulations for officers to release from duty on the Sabbath (Saturday) Seventh-day Adventists according to their religious convictions.

CHAPTER 5

DIRECTORIES AND OTHER USEFUL INFORMATION

5.1 INTERNATIONAL CHRISTIAN MARITIME ASSOCIATION (ICMA)

a. ICMA provides Church sponsored seamen's centers, chaplaincies to merchant seamen and welfare agencies in ports around the world. The directory is a comprehensive index to the services offered and by a symbol system indicates the availability of:

- (1) A Christian center of Chaplaincy
- (2) A center that is not specifically Christian
- (3) Meals
- (4) Beds
- (5) Snacks
- (6) Bar
- (7) Football
- (8) Shop
- (9) Swimming pool
- (10) Dancing

b. A copy of the latest ICMA Directory can be requested by writing International Christian Maritime Association, 81 Orwell Road, Felixstowe, Suffolk, IP11 7PY, England. The primary U.S. source for this directory is the Seaman's Church Institute of New York & New Jersey, 50 Broadway, New York, NY 10004, (212) 269-2710.

c. A copy of the directory is bound with the paper copy of this Lay Reader Guide which is aboard each MSC Civil Service Manned ship.

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5.2 CHRISTIAN OVERSEAS RADIO STATIONS

Powerful missionary radio broadcasting stations reach into almost the entire world with religious programs in many languages. It may be possible for members of the crews of MSC languages. It may be possible for members of the crews of MSC ships to pick up some of these broadcasts, and they may prove to be both an interesting diversion and blessing. Here is a partial listing of some key missionary radio stations: (Note: Some of these broadcast over several frequencies simultaneously, in different languages.)

a. Sudan Interior Mission

ELWA - Monrovia, Liberia	MEDIUM WAVE (AM)
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b. World Radio Missionary Fellowship

HCJB - Quito, Ecuador	SHORT WAVE
HCJB - Quito, Ecuador	MEDIUM WAVE (AM)
HCJB - Quito, Ecuador	FM
HOXO - Panama	MEDIUM WAVE (AM)
HOXO - Panama	FM

c. World Team

Radio Lumierre	MEDIUM WAVE (AM)
Radio Lumierre	FM
Port-au-Prince, Haiti	MEDIUM WAVE (AM)
Part-au-Prince, Haiti	FM

d. OMS International

4VEH - Port-au-Prince, Haiti	SHORT WAVE
Calvary Evangelistic Association	MEDIUM WAVE (AM)
WIVV - Vieques, Puerto Rico	MEDIUM WAVE (AM)

e. Radio Tangier Radio

Tangier - Tangier, Morocco	SHORT WAVE
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f. Trans World Radio

Monte Carlo	SHORT WAVE
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Monte Carlo	MEDIUM WAVE (AM)
Bonaire, NWI	SHORT WAVE
Bonaire, NWI	MEDIUM WAVE (AM)
Swaziland, S. Africa	SHORT WAVE
Swaziland, S. Africa	MEDIUM WAVE (AM)
Guam	SHORT WAVE
Guam	MEDIUM WAVE (AM)
Sri Lanka	MEDIUM WAVE (AM)
g. <u>Adventist World Radio</u>	
Portugal	SHORT WAVE
Portugal	MEDIUM WAVE (AM)
Malta	SHORT WAVE
Malta	MEDIUM WAVE (AM)
h. <u>Vatican Radio</u>	
Vatican City (Rome)	SHORT WAVE
i. <u>Radio Luxemburg</u>	
Luxemburg	MEDIUM WAVE (AM)
j. <u>Philadelphia Church</u>	
Stockholm - IBRA	SHORT WAVE
k. <u>Latin America Mission</u>	
TIFC - San Jose, Costa Rica	SHORT WAVE
TIFC - San Jose, Costa Rica	MEDIUM WAVE (AM)
TIFC - San Jose, Costa Rica	FM
l. <u>The Evangelical Alliance Mission</u>	
Radio Victoria - Aruba	SHORT WAVE
Radio Victoria - Aruba	MEDIUM WAVE (AM)
Netherlands W. Indies	SHORT WAVE
Netherlands W. Indies	MEDIUM WAVE (AM)

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m. Far East Broadcasting Company

DZAS - Manilla	SHORT WAVE
DAZA - Manilla	MEDIUM WAVE (AM)
DZFE - Manilla	FM
DWRF - N. Luzon	SHORT WAVE
DWRF - N. Luzon	MEDIUM WAVE (AM)
DYFR - Philippines	FM
DXKI - Philippines	MEDIUM WAVE (AM)
DXAS - Philippines	MEDIUM WAVE (AM)
DYFL - Philippines	MEDIUM WAVE (AM)
DXFE - Philippines	MEDIUM WAVE (AM)
DWAS - Philippines	MEDIUM WAVE (AM)
DYVS - Philippines	MEDIUM WAVE (AM)
HLDA - Cheju Is., Korea	MEDIUM WAVE (AM)
HLKS - Ichon, Korea	MEDIUM WAVE (AM)
KSAI - Saipan, Mirianas	SHORT WAVE
KSAI - Saipan, Mirianas	MEDIUM WAVE (AM)
FEBA - Seychelles	SHORT WAVE
KGEI - San Francisco (Beamed to Latin American, N. Asia, Russia)	SHORT WAVE

n. Local Sponsorship

JOFF - Okinawa	MEDIUM WAVE
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CHAPTER 6

WORSHIP RESOURCES

6.1 RESOURCES FOR WORSHIP

This chapter will be expanded periodically with material to assist the Lay Reader in the preparation of worship service programs. The materials provided here can be electronically copied, rearranged, and prepared on the ship's word processor and then printed and copied for use.

6.2 AN ORDER OF SERVICE

- a. Opening Hymn.
- b. Call to Worship.
- c. Confession and Prayer for Pardon.
- d. First Reading. From the Old testament. In Easter Season it is customary to read from the Acts of the Apostles instead.
- e. Psalm. Said by all together.
- f. Second Reading. From any New Testament book except the Gospels.
- g. Hymn.
- h. Gospel. All stand for this reading.
- i. Response to the Gospel, the leader, or some other person, may comment briefly on the Gospel passage. Alternatively, all may meditate on the passage, sitting in silence.
- j. Creed. Either the Apostles' Creed or the Nicene Creed may be said, or the Creed may be omitted.
- k. Prayers of the People.
- l. The Lord's Prayer. Said by all together.
- m. Closing Hymn.

n. The leader ends the service with the following: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

6.3 CALLS TO WORSHIP

a. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Philippians 1:2

b. I was glad when they said unto me, "We will go into the house of the Lord." Psalm 122:1

c. Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer. Psalm 19:14

d. The Lord is in his holy temple; let all the earth keep silence before him. Habakkuk 2:20

e. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. John 4:23

6.4 CONFESSION OF SIN AND PRAYER FOR PARDON

The Lay Reader says

"Let us confess our sins against God and our neighbor."

Silence may be kept.

Leader and People

*"Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen."*

Almighty God have mercy on us, forgive us all our sins through our lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

6.5 PSALMS

a. PSALM 23

"The Lord is my shepherd; *
I shall not want.
He maketh me to lie down in green pastures; *
he leadeth me beside still waters.
He restoreth my soul; *
he leadeth me in the paths of righteousness for his Name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; *for thou art with me;
thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies; *
thou anointest my head with oil; my cup runneth over.
Surely thy goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the Lord for ever.

b. PSALM 51:1-18

Have mercy on me, O God, according to your loving kindness; *
in your great compassion blot out my offenses.
Wash me through and through from my wickedness *
and cleanse me from my sin.
For I know my transgressions, *
and my sin is ever before me.
Against you only have I sinned *
and done what is evil in your sight.
And so you are justified when you speak *
and upright in your judgment.
Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
Make me hear of joy and gladness, *
that the body you have broken may rejoice,
Hide your face from my sins *
and blot out all my iniquities.
Create in me a clean heart, O God, *
and renew a right spirit within me.
Cast me not away from your presence *
and take not your bountiful Spirit.
I shall teach your ways to the wicked, *
and sinners shall return to you.

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Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.
Open my lips, O Lord, *
and my mouth shall proclaim your praise.
Had you desired it, I would have offered sacrifice, *
but you take no delight in burnt-offerings.
The sacrifice of God is a troubled spirit, *
a broken and contrite heart, O God, you will not despise.

c. PSALM 118:1-6, 19-24

Give thanks to the Lord for he is good; *
his mercy endures for ever.
Let Israel now proclaim, *
"His mercy endures for ever."
Let the house of Aaron now proclaim, *
"His mercy endures for ever."
Let those who fear the Lord now proclaim, *
"His mercy endures for ever."
I called to the Lord in my distress; *
the Lord answered by setting me free.
The Lord is at my side, therefore I will not fear; *
what can anyone do to me?
Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the Lord.
"This is the gate of the Lord; *
he who is righteous may enter."
I will give thanks to you, for you answered me *
and have become my salvation.
The same stone which the builders rejected *
has become the chief cornerstone.
This is the Lord's doing, *
and it is marvelous in our eyes.
On this day the Lord has acted; *
we will rejoice and be glad in it.

d. PSALM 121

I lift up my eyes to the hills; *
from where is my help to come?
My help comes from the LORD, *
the maker of heaven and earth.
He will not let your foot be moved *
and he who watches over you will not fall asleep.
Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
The Lord himself watches over you; *
the Lord is your shade at your right hand,
So that the sun shall not strike you by day, *
nor the moon by night.
The Lord shall preserve you from all evil; *
The Lord shall watch over your going out and your coming in, *
from this time forth for evermore.

6.6 CREEDS

a. The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and
born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

b. The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ
the only Son of God,
eternally begotten of the father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead, and his kingdom
will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.

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We believe in the one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

6.7 PRAYERS

a. The Lords Prayer

(1) Version 1

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom
and the power, and the glory,
for ever and ever. Amen.

(2) Version 2

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom,
the power, and the glory are yours,
now and forever. Amen.

b. For our country

Almighty God, who hast given us a good land for our heritage: We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out

of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

6.8 HYMNS

a. Amazing grace!

- 1
Amazing grace! how sweet the sound,
that save a wretch like me!
I once was lost but now am found,
was blind but now I see.
- 2
'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!
- 3
The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.
- 4
Through many dangers, toils, and snares,
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.
- 5
When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
then when we'd first begun.

b. Now thank we all

- 1
Now thank we all our God,
with heart, and hands, and voices,
who wondrous things hath done,
in whom his world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.

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2 O may this bounteous God
through all our life be near us!
with ever joyful hearts
and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.

3 All praise and thanks to God
the Father now be given,
the Son, and him who reigns
with them in highest heaven,
eternal, Triune God,
whom earth and heaven adore;
for thus it was, is now,
and shall be, evermore.

c. The God of Abraham

1 The God of Abraham praise, Who reigns enthroned above;
Ancient of everlasting days, And God of love;
To him up lift your voice, At whose supreme command
From earth we rise, and seek the joys, at his right hand.

2 He by himself h'ath sworn: I on his oath depend;
I shall, on eagle wings upborne, To' heav'n ascend:
I shall behold his face, I shall his power adore,
And sing the wonders of his grace, for evermore.

3 There dwells the Lord, our King, The Lord, our Righteousness,
Triumphant o'er the world and sin, The Prince of Peace;
On Sion's sacred height His kingdom he maintains,
And, glorious with his saints in light, for ever reigns. Amen.

4 The God who reigns on high The great archangels sing,
And "Holy, Holy, Holy," cry, "Almighty King!
Who was, and is, the same, And evermore shall be:
Eternal Father, great I AM, We worship thee."

d. Come, thou almighty

1 Come, thou almighty King, Help us thy Name to sing,
Help us to praise. Father whose love unknown All things created own,
Build in our hearts thy throne, Ancient of Days.

2 Come, thou Incarnate Word, By heav'n and earth adored;
Our prayer attend: Come, and thy people bless; Come, give thy
word success; Stablish thy righteousness, Saviour and friend. Amen.

3 Come, Holy Comforter, Thy sacred witness bear
 In this glad hour: Thou, who almighty art,
 Now rule in every heart, And ne'er from us depart, Spirit of power.

4 To thee, great One in Three, The highest praises be,
 Hence evermore; Thy sov'ign majesty
 May we in glory see, And to eternity Love and adore. Amen.

e. Holy, Holy, Holy

1 Holy, holy, holy! Lord God Almighty!
 Early in the morning our song shall rise to thee:
 Holy, holy, holy! Merciful and mighty,
 God in three Persons, blessed Trinity.

2 Holy, holy, holy! All the saints adore thee,
 casting down their golden crowns around the glassy sea;
 cherubim and seraphim falling down before thee,
 which wert, and art, and evermore shall be.

3 Holy, holy, holy! Though the darkness hide thee,
 though the sinful human eye thy glory may not see,
 only thou art holy; there is none beside thee,
 perfect in power, in love, and purity.

4 Holy, holy, holy! Lord God Almighty!
 All thy works shall praise thy Name,
 in earth, and sky, and sea;
 Holy, holy, holy! Merciful and mighty.
 God in three Persons, blessed Trinity.

f. We gather together

1 We gather together to ask the Lord's blessing;
 He chastens and hastens his will to make known;
 The wicked oppressing now cease from distressing:
 Sing praises to his Name; he forgets not his own.

2 Beside us to guide us, our God with us joining,
 Ordaining, maintaining his kingdom divine;
 So from the beginning the fight we were winning:
 Thou, Lord, wast at our side: all glory be thine!

3 We all do extol thee, thou leader triumphant,
 And pray that thou still our defender wilt be.
 Let thy congregation escape tribulation:
 Thy Name be ever praised! O Lord, make us free! Amen.

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g. Eternal Father

1 Eternal Father, strong to save, Whose arm hath bound the
restless wave, Who bidd'st the mighty ocean deep Its
own appointed limits keep: O hear us when we
cry to thee For those in peril on the sea.

2 O Christ, whose voice the waters heard And hushed their raging
at thy word, Who walkedst on the foaming deep, And
calm amid its rage didst sleep: O hear us when we
cry to thee For those in peril on the sea. Amen.

h. AMERICA

1 God bless our native land; Firm may she ever stand Thro' storm
and night: When the wild tempests rave, Ruler of wind and
wave, Do thou our country save By thy great might.

2 For her our prayers shall rise To God, above the skies; On him
we wait; Thou who art ever nigh, Guarding with watchful eye,
To thee aloud we cry, God save the state!

3 And not to us alone, But be thy mercies known From shore to
shore. Lord, make the nations see That men should brothers be
And form one family, the wide world o'er. Amen.

i. THANKSGIVING

1 Come, ye thankful people, come, Raise the song of harvest-home:
All is safely gathered in, Ere the winter storms begin;
God, our Maker, doth provide For our wants to be supplied;
Come to God's own temple, come, Raise the song of harvest-home.

2 All the world is God's own field, Fruit unto his praise to yield;
Wheat and tares together sown, Unto joy or sorrow grown:
First the blade, and then the ear, Then the full corn shall appear:
Grant, O harvest Lord, that we wholesome grain and pure may be.

3 For the Lord our God shall come, And shall take his harvest home;
From his field shall in that day all of fences purge away;
Give his angels charge at last In the fire the tares to cast,
But the fruitful ears to store In his garner evermore. Amen.

4 Even so, Lord, quickly come To thy final harvest-home;
Gather thou thy people in, Free from sorrow, free from sin;

5 There, for ever purified, In thy presence to abide:
Come, with all thine angels, come,
Raise the glorious harvest-home. Amen.

j. Alleluia! sing to Jesus!

1 Alleluia! sing to Jesus!
his the scepter, his the throne;
Alleluia! his the triumph,
his the victory alone;
Hark! the songs of peaceful Zion
thunder like a might flood;
Jesus out of every nation
hath redeemed us by his blood.

2 Alleluia! not as orphans
are we left in sorrow now;
Alleluia! he is near us,
faith believes, nor questions how:
though the cloud from sight received him,
when the forty days were o'er,
shall our hearts forget his promise,
"I am with you evermore?"

3 Alleluia! Bread of Heaven,
thou on earth our food, our stay!
Alleluia! here the sinful
flee to thee from day to day:
Intercessor, friend of sinners,
earth's Redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.

k. O God, our help in ages past

1 O God, our help in ages past, Our hope for years to come,
Our shelter from the stormy blast, And our eternal home:

2 Under the shadow of thy throne Thy saints have dwelt secure;
Sufficient is thine arm alone, And our defense is sure.

3 Before the hills in order stood, Or earth received her frame,
From everlasting thou art God, To endless years the same.

4 A thousand ages in thy sight Are like an evening gone;
Short as the watch that ends the night Before the rising sun.

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⁵ Time, like an ever-rolling stream, Bears all its sons away;
They fly, forgotten, as a dream Dies at the opening day.

⁶ O God, our help in ages past, Our hope for years to come,
Be thou our guide while life shall last, And our eternal home. Amen.

l. Silent night

¹ Silent night, holy night, All is calm, all is bright
Round yon virgin mother and child. Holy infant so tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace.

² Silent night, holy night, Shepherds quake at the sight,
Glories stream from heaven afar, Heav'nly hosts sing alleluia;
Christ, the Saviour, is born! Christ, the Saviour, is born!

³ Silent night, holy night, Son of God, love's pure light
Radiant beams from thy holy face, With the dawn of redeeming grace,
Jesus, Lord, at thy birth, Jesus, Lord, at thy birth. Amen.

m. Hark the herald

¹ Hark! the herald angels sing. Glory to the newborn King!
Peace on earth and mercy mild, God and sinners reconciled!
Joyful, all ye nations, rise, Join the triumph of the skies;
With the angelic host proclaim, Christ is born in Bethlehem!

² Christ, by highest heav'n adored; Christ, the everlasting Lord;
Late in time behold him come, Offspring of the Virgin's womb.
Veiled in flesh the God-head see; Hail the incarnate Deity,
Pleased as man with man to dwell; Jesus, our Emmanuel!

³ Mild he lays his glory by, Born that man no more may die,
Born to raise the sons of earth, Born to give them second birth.
Ris'n with healing in his wings, Light and life to all he brings,
Hail, the Sun of Righteousness!
Hail, the heav'n-born Prince of Peace!

n. O come all ye faithful

¹ O come, all ye faithful, Joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold him, Born the King of angels;
O come, let us adore him, O come, let us adore him,

2 God of God, Light of Light,
Lo! he abhors not the Virgin's womb:
Very God, Begotten, not created;
O come, let us adore him, O come, let us adore him,

3 Sing, choirs of angels, Sing in exultation,
Sing, all ye citizens of heav'n above;
Glory to God In the highest;
O come, let us adore him, O come, let us adore him,

4 See how the shepherds, Summoned to his cradle,
Leaving their flocks, draw nigh to gaze;
We too will thither Bend our joyful footsteps;
O come, let us adore him, O come, let us adore him,

o. The first Nowell

1 The first Nowell the angel did say
Was to certain poor shepherds in fields as they lay;
In fields as they lay, keeping their sheep,
On a cold winter's night that was so deep.

Refrain

2 They looked up and saw a star
Shining in the east beyond them far,
And to the earth it gave great light,
And so it continued both day and night.

Refrain

And by the light of that same star
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went.

Refrain

4 This star drew nigh to the northwest,
O'er Bethlehem it took its rest,
And there it did both stop and stay
Right over the place where Jesus lay.

Refrain

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5 Then entered in those wise men three
Full rev'rently upon their knee,
And offered there in his presence
Their gold, and myrrh, and frankincense.

Refrain

6 Then let us all with one accord
Sing praises to our heav'nly Lord;
That hath made heav'n and earth of naught,
And with his blood mankind hath bought.

Refrain

Refrain: Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel. Amen.

p. Jesus Christ is risen

1 Jesus Christ is ris'n today,
Our triumphant holy day,
Who once upon the cross,
Suffer to redeem our loss.

2 Hymns of praise then let us sing, Alleluia!
Unto Christ, our heav'nly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save. Alleluia! Amen.

3 But the pains which he endured,
Our Salvation have procured;
Now above the sky he's King,
Where the angels ever sing.

4 Sing we to our God above, Alleluia!
Praise eternal as his love; Alleluia!
Praise him, all ye heav'nly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia! Amen.

q. The King of Love

1 The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his,
and he is mine for ever.

- 2 Where streams of living water flow,
my ransomed soul he leadeth,
and where the verdant pastures grow,
with food celestial feedeth.
- 3 Perverse and foolish oft I strayed,
but yet in love he sought me,
and on his shoulder gently laid,
and home, rejoicing, brought me.
- 4 In death's dark vale I fear no ill
with thee, dear lord, beside me;
thy rod and staff my comfort still,
thy cross before to guide me.
- 5 Thou spread'st a table in my sight;
thy unction grace bestoweth;
and oh, what transport of delight
from thy pure chalice floweth!
- 6 And so through all the length of days
thy goodness faileth never:
Good Shepherd, may I sing thy praise
within thy house for ever.

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⁵ Time, like an ever-rolling stream, Bears all its sons away;
They fly, forgotten, as a dream Dies at the opening day.

⁶ O God, our help in ages past, Our hope for years to come,
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Veiled in flesh the God-head see; Hail the incarnate Deity,
Pleased as man with man to dwell; Jesus, our Emmanuel!

³ Mild he lays his glory by, Born that man no more may die,
Born to raise the sons of earth, Born to give them second birth.
Ris'n with healing in his wings, Light and life to all he brings,
Hail, the Sun of Righteousness!
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O come, let us adore him, O come, let us adore him,

4 See how the shepherds, Summoned to his cradle,
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Shining in the east beyond them far,
And to the earth it gave great light,
And so it continued both day and night.

Refrain

And by the light of that same star
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went.

Refrain

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O'er Bethlehem it took its rest,
And there it did both stop and stay
Right over the place where Jesus lay.

Refrain

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5 Then entered in those wise men three
Full rev'rently upon their knee,
And offered there in his presence
Their gold, and myrrh, and frankincense.

Refrain

6 Then let us all with one accord
Sing praises to our heav'nly Lord;
That hath made heav'n and earth of naught,
And with his blood mankind hath bought.

Refrain

Refrain: Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel. Amen.

p. Jesus Christ is risen

1 Jesus Christ is ris'n today,
Our triumphant holy day,
Who once upon the cross,
Suffer to redeem our loss.

2 Hymns of praise then let us sing, Alleluia!
Unto Christ, our heav'nly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save. Alleluia! Amen.

3 But the pains which he endured,
Our Salvation have procured;
Now above the sky he's King,
Where the angels ever sing.

4 Sing we to our God above, Alleluia!
Praise eternal as his love; Alleluia!
Praise him, all ye heav'nly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia! Amen.

q. The King of Love

1 The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his,
and he is mine for ever.

- 2 Where streams of living water flow,
my ransomed soul he leadeth,
and where the verdant pastures grow,
with food celestial feedeth.
- 3 Perverse and foolish oft I strayed,
but yet in love he sought me,
and on his shoulder gently laid,
and home, rejoicing, brought me.
- 4 In death's dark vale I fear no ill
with thee, dear lord, beside me;
thy rod and staff my comfort still,
thy cross before to guide me.
- 5 Thou spread'st a table in my sight;
thy unction grace bestoweth;
and oh, what transport of delight
from thy pure chalice floweth!
- 6 And so through all the length of days
thy goodness faileth never:
Good Shepherd, may I sing thy praise
within thy house for ever.