USCG Chaplain Corps

Lay Leader Handbook & Resource Guide

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THE ROLE OF A LAY LEADER

(Cick here to view related web links)

The Lay Leader/Extraordinary Minister of the Eucharist (EME) on board a ship has an important function. It is the privilege and duty of a Lay Leader/EME to conduct Divine Services in the absence of the ship/squadron chaplain. The position can be of great benefit to the corporate life of the ship.

The Lay Leader/EME who is faithful and devout and who sets a good moral example among shipmates will be effective and helpful.

If you feel unequal to your task, do not despair. You are in company with a vast host among the living and the dead -- some of whom we call "saints" -- who counter that God could find any worthwhile use for such a vessel of clay. And yet He is able to use us to carry on His words.

There are certain functions, which are <u>not</u> within your power to perform. You are not ordinary clergy -- at least in the Navy. So you will not administer sacraments aboard Navy vessels, except baptism "in extremis" or prayers for the dying, according to the accepted form of the appropriate faith group. Conducting the Service of Burial at Sea, in the absence of a chaplain, is the duty of the Commanding Officer, although you might be called on to assist. These limitations involve not only Navy policy but also Canon or Church Law. Further, you do not have the authority or the permission to preach. You may lead discussions of the scriptures, but not preach. This role is the sole prerogative of ordained clergy who are commissioned Navy chaplains as priests, ministers or rabbis. In summary, a Lay Leader/EME is precluded from doing anything, which presupposes ordination.

Occasionally shipmates will come to you with personal problems. You must be <u>extremely</u> cautious in such situations. If it is an internal ship administrative problem, the person should be tactfully advised to handle their problem through normal shipboard channels.

If possible, all counseling cases should be referred to the ship/squadron chaplain, or some other available chaplain, who is a specialist by virtue of professional training and experience. This does not mean that you should give the "brush-off" to anyone who wants to talk a problem over with you. But, you can best help by showing understanding in listening to them and their problem and then advising them where they can go and receive the help they need.

RELATIONSHIP TO THE COMMAND

The Lay Leader/EME acts as a representative of the Commanding Officer providing religious worship when the service of an ordained chaplain is not available. Like chaplains, their religious activities are performed subject to military jurisdiction of the Commanding Officer. In the United States Navy it is the Commanding Officer who has the responsibility of seeing that religious needs of personnel are cared for. The time and place of Divine Services must be approved by the Commanding Officer or Executive Officer because the Commanding Officer is also responsible for assuring that all the other complex military functions of the ship or station are carried out. The Lay Leader/EME must, therefore, be clearly aware of his/her relationship to the command. In brief, these things should be remembered:

1. No sailor can constitute himself or herself as a religious Lay Leader/EME. Appointment by the Commanding Officer will be in accordance with instructions in paragraph 5810150 of the Naval Military Personnel Manual.

2. The Lay Leader/EME should never schedule or reschedule an activity without the approval of the Executive Officer.

3. The use of spaces must be approved by the Executive Officer, both as to location and time.

4. Lay Leaders/EMEs carry out religious functions as a collateral duty. They have no authority to excuse themselves from their primary duty. However, since they are appointed by the Commanding Officer, it can be assumed that their division officer or department head will cooperate in making them available to conduct scheduled services.

5. Lay Leaders/EMEs should keep a record of the number of services conducted and the attendance, and be prepared to submit this record to the unit chaplain or to the Commanding Officer if so required.

6. The ultimate and absolute responsibility for what happens aboard a ship of the United States Navy rests with the Commanding Officer. Lay Leaders/EMEs must therefore guard against actions or statements that might bring discredit to the command. The services conducted must not be used as sounding boards to argue their own opinions or controversial themes.

FACTORS IN A SUCCESSFUL LAY PROGRAM

Many Lay Leaders/EMEs are appointed to their task without asking for it or desiring it. Most do their best regardless of training or personal

inclination. You probably would like to do it well, but are hesitant because of your lack of training and background. Or perhaps you have some training, but still have not gotten to first base with your program. The following factors should be considered before you give it up as a lost cause, or before you accept your present level of success as the best that can be done in your ship.

PERSONAL ENTHUSIASM

Enthusiasm is contagious. Some Lay Leaders/EMEs approach their job as if it were just that - a job, and then justify their lack of enthusiasm by lack of it among the crew. You will never be able to inspire all the crew of a given command, but being an enthusiastic Lay Leader/EME will help enormously.

ECUMENICITY

Remember that you are to assist the command in providing a religious program for persons of all backgrounds. This is especially important for Protestants, in view of the wide range of denominational backgrounds. Try to meet as broad an area of worship needs as possible. Concentrate on major matters not minor ones.

PREPARATION

You have an existing subject, a factual subject, a subject of interest to the crew, and one of vital importance. Surely such a subject demands your best. Think enough of your task as a leader of worship to spend some time preparing for it. Know what is going to happen in the service. Read over the scripture and devotional guide ahead of time. God gave His best for us. Can we do any less for Him?

PERSONAL EXAMPLE

Live what you advocate. Your religion has no more eloquent example than your everyday life. Be distinctive about what you believe, but not "holier than thou." Do your best to follow the teachings of your faith.

COMMAND SUPPORT

Remember that the ultimate responsibility for the religious and moral life of a ship rests with the Commanding Officer, according to Navy Regulations. You are an assistant in this area, so enlist command aid and support.

GET SOME HELP

Don't think that the services have to be all yours. Get an assistant Lay Leader to help with some of the mechanics of publicity, etc. Get the MAA to take responsibility to supervise the duty of rigging for church. Involve others in worship -- let them read scriptures, pray, lead singing, etc. DELEGATE -- You will be twice blessed: in relief from some of the work, and by helping others become involved.

USE YOUR CHAPLAIN

From time to time there will probably be "circuit riding" chaplains aboard your ship. Let them know of your problems, your successes, your ideas, and your needs. Visit the chaplain's office whenever you are in port. There are chaplains in every port who would enthusiastically receive your request for help and discuss your program with you.

DEFINITIONS

Confusion often exists regarding the titles used for individuals who have an active supplemental role within the Command Religious Program. Lay Leader, lay minister, and EME are the usual names given the various individuals who facilitate religious services when an ordained Chaplain is not available.

Lay Leader - a person **formally appointed by a Commanding Officer** to facilitate prayer and/or devotional services of an identified group of people when and where an appropriate chaplain is unavailable for worship services.

Lay minister is a volunteer who assists informally within a Command Religious Program supporting the Chaplain or Lay Leader and does not exercise an official appointment. This person may be a musician, lector or Leader of scripture, usher. etc.

An Extraordinary Minister of the Eucharist (EME) is a Roman Catholic who has been formally appointed by the Archdiocese for the Military Services to exercise a unique privilege extended to the military to have custody of the Eucharist during a deployment only. This individual functions with command concurrence and only when a Roman Catholic priest cannot be obtained.

WHO

There is no age, sex, rate or rank standard for an individual to be considered for appointment as a formal Command Lay Leader/EME. He or she must be a conscientious adherent who practices his/her religious tradition. Good will alone as a volunteer is not the criterion. Because the position of Lay Leader is an official collateral duty, an individual should fill it on active duty. An RP should not be appointed as Lay Leader.

Mature in conduct, ethical and moral in behavior and a consistent religious practice in formalized religion are necessary for the individual to facilitate religious services. Definitions of what constitutes "religious practice" will differ from one religion to another. Therefore, it is best to seek the advice of a chaplain of the religion in question when appointing a Lay Leader.

A Lay Leader must maintain a sensible openness to all. He/she must be non-judgmental in words or deeds toward the religious beliefs of others whose faith experience differs. Lay Leaders must understand that it is inappropriate for the command or its Command Religious Program (CRP) representatives to make judgements or express opinions regarding the "rightness" of the religious beliefs of others. The CRP is dedicated to ensuring the "rights" of individuals: rights to enjoy and practice the religious freedom our constitution guarantees.

Certainly leadership qualities and skills of communication are assets to be sought.

There can be several appointed Lay Leaders in a Command to meet particular faith group needs. DEMONSTRATED NEED is the criterion.

The Lay Leader's appointment in the Command Religious Program is an official collateral duty. It is expected that the Command will make the Lay Leader available according to the units routine. It is expected as well that the individual who is chosen be in good standing with his/her faith group.

WHAT

Chaplains are commissioned to provide for and facilitate the free exercise of religion in the sea services. Lay Leaders cannot provide for, but can facilitate the exercise of religion, from a non-ordained status. Preaching, Teaching and Administering Sacraments are not a part of the Lay Leader role. A Command appointed Lay Leader facilitates the obtaining of a Chaplain's services, and recommends the necessary arrangements for

the Chaplain's arrival to the Command Chaplain, or, where there is no Command Chaplain, to the Executive Officer. If an appropriate chaplain is not available, the Lay Leader's primary function as a facilitator is enlarged to coordination, planning, and leading religious services.

Secondary expectations of a Lay Leader can include prayer services, Bible studies, making arrangements for transportation to and from chapels and churches when visiting other than homeport, and upon request to say a morning or evening prayer at sea. Lay Leaders who are invited to offer and evening prayer must understand that such prayers must be "inclusive," offering a few words of prayer to which all personnel within the command can add their "Amen". Lay Leaders who cannot in good conscience offer such prayers are free to decline the invitation.

WHEN AND WHERE

Not all members of religions gather for worship on Sunday. For some, other days are recognized either as Sabbath or as a special primary Day of Prayer. The emphasis on accommodation is especially important here.

It is appropriate to expect that a Lay Leader would fulfill his or her primary function by either obtaining the services of a Chaplain or leading a service weekly when deployed.

The appointment of a Lay Leader presumes preparation for a specific deployment. Some situations will require an appointment for a larger period of time, but a specific length of time (generally an extended deployment) is advisable. This will mean a continual cycle of training on the part of chaplains. At the same time it will allow opportunity for other persons of faith to serve in this role.

Along with a weekly religious service, the Lay Leader makes similar preparations for Holy days, and, at times, holidays.

There are many spaces on a ship, which can be utilized for conducting a service. The Executive Officer is to provide and make one available. Sensitivity to other shipmates and their right to recreation and privacy cannot be overlooked. A reasonably quiet space distant from distracting noises is essential. Cleanliness and orderliness of the space is presumed. Weather conditions may permit the use of outdoor space (topside). Where special needs exist for individual faith groups, it is appropriate for the Lay Leader to ensure that these needs are understood before the spaces for religious services are chosen.

USE OF CHURCH PENNANT: The church pennant is rightfully flown only

when an ordained clergyperson is conducting worship services. When a chaplain is aboard for services, it should be flown during the time services are in progress. It is not flown during services conducted by a Lay Leader, unless the Commanding Officer so directs.

Note: The church pennant is placed over the Ensign and removed directly following the worship service.

HOW

There are variances in the customs and practices of faith groups. A Lay Leader may be so attuned to the proper order of worship to be followed in his/her faith group that he/she is insensitive to the prayer and devotional needs of others.

CLEAR DIRECTION, BREVITY, AND SIMPLICITY IN FORMAT ARE A MUST IN GUIDING THE NON-ORDAINED LAY LEADER. It is of greater advantage to delineate the parts of a service, which will create a sense of reverence, than it is, is to expose the Lay Leader to numerous options and choices. The burden of preparation for such a service should be as light as possible for the volunteer.

The goal is to present the Lay Leader with a model for the conduct and order of service to be used in the absence of a chaplain.

Lay led devotional services should be geared toward a 30-45 minute time frame.

RIGGING FOR CHURCH

With the approval of the Executive Officer, choose an area free from excessive noise and traffic.

The Duty Section supervised by the Duty Master at Arms is responsible for rigging for services. Assure sufficient time prior to the service for proper cleaning and rigging of the space.

A Cross/Crucifix, candlesticks, Bible stand, should be polished, altar linens clean and pressed.

Provide a backdrop for the altar (draperies, posters, Flags) whenever possible to create an attractive background.

A sound system for reading and music should be installed and tested prior to the service.

Make provision to control (limit) use of the 1MC during the services.
If services are in a heavy traffic area (like messdecks), post signs for ask

the Duty Master at Arms to service the area. On occasion individuals forget the word just passed: "Maintain silence about the decks during religious services." So, rig to assure entry from the back for latecomers.

If services are topside, keep the sun out of the eyes of the congregation, and pay attention to the direction of the wind (stack gas).

Create a check-off list to fit your own situation. You may have the process memorized, but a list will help whoever takes over in your absence.

VISITING CHAPLAINS

In the event a chaplain or civilian clergyman comes aboard for services, remember that he/she is the commanding officer's guest. Give ample announcement of the intended arrival and have arrangements completed for the visit prior to arrival. As preparation for the chaplain and as a checklist for yourself, consider the following items:

1. Inform the Executive Officer.

2. Arrange for time - Space for service.

3. Advertise.

4. Alert duty section for rigging for service.

5. Prepare for music.

6. Set up altar.

7. Have hymnals, Bibles, Missals, or other appropriate items distributed.

8. Request that the church pennant be flown during services.

9. When directed, meet the visiting chaplain at the quarterdeck, and advise him/her of your capacity as Lay Leader and the arrangements completed.

10. Stand ready to assist in any way possible.

ADDITIONAL LAY LEADER CONSIDERATIONS

Morning and/or Evening Prayers: Prayers over the public address system aboard ships at sea and deployed units are very meaningful. With command approval it is good to have the Catholic, Protestant, Jewish and other Lay Leaders alternate in offering the prayers. All circuits should be cut in when practical.

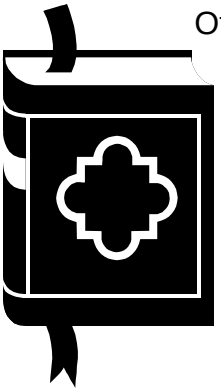
A recommended time for morning prayers is just before pipe to breakfast. In the evening, just before taps has been found to be appropriate. Learn to speak clearly into the microphone. Do not hold the microphone too close. Prayer should be brief, preferably 30-45 seconds in length. WRITE OUT THE PRAYER and read it, inviting all members of the ship's company to join in the prayer. Keep the prayer general enough to be helpful and appreciated by all. A good prayer book may be helpful. Selected readings from the Book of Psalms may also be used.

The prayers can be introduced by arranging for the Boatswain Mate of the Watch to announce: "***Stand by for the morning/evening prayer***." After a short pause you announce, "Let us pray..."

Note: For evening prayers, appropriate a flashlight to aid while reading in the pilot house during darken ship.

CHURCH PARTIES: Transportation may be arranged for personnel to attend services at a nearby church/synagogue. Transportation arrangements should be made through the Executive Officer or Command Duty Officer. The Lay Leader can provide a valuable service by arranging for visits by personnel to local churches overseas.

BIBLE STUDY GROUPS: The Lay Leader or an approved volunteer may lead Bible studies. Permission must be procured from the Executive Officer before such a group is organized. It should be remembered that several faith traditions might be represented. The Bible study sessions must not be allowed to become occasions for arguing one's personal interpretation. Rather, there should be an endeavor to understand what the Scripture is saying. The appropriate chaplain assists in developing the Bible study groups and in selecting study material.



CONDUCTING WORSHIP SERVICES

There are variances in the customs and practices of faith groups. A Lay Leader may also be attuned to the proper order of worship to be followed in his/her faith group that he/she is insensitive to the prayer and devotional needs of others. *CLEAR DIRECTION, BRIEVITY, AND SIMPLICITY IN FORMAT ARE A MUST IN GUIDING THE NON-ORDAINED LAY LEADER*. It is of greater advantage to delineate the parts of a service, which should create a sense of reverence, than it is to expose the Lay Leader to numerous options and choices. The burden of preparation for such a service should be as light as possible for the Lay Leader. Lay led devotional services should be geared toward a 30-45 minute time frame.

1. The Protestant Lay Leader usually conducts a service by using one of the two approaches as follows: Thematic and liturgical. A seasonal lectionary or a book of selected reading is recommended. The Book of Worship for U.S. Forces contains useful samples, which may assist in training a Lay Leader. Other formats may be provided by the chaplain to permit variety.

2. The Roman Catholic Lay Leader should use the booklet given to him/her by the Catholic Priest at Lay Leader Training. Their service contains a Rite of Communion to be followed when an approved Lay EME is present with consecrated bread. A St. Joseph's Sunday Missal is all that is necessary to accompany the proposed booklet.

3. An Orthodox Lay Leader should use the materials provided to them by their faith group Chaplain. The appropriate and designated scriptures for seasons and Holy days are contained in the desktop Planning Guide, which can be obtained from the Chaplain's Resource Board.

4. The Jewish Lay Leader will find the audiocassette for Friday evening and Saturday morning Shabbat a useable companion to the Prayer Book for Jewish Personnel. The tape can be ordered from the Chaplain's Resource Board.

RELIGIOUS SERVICES

1. Several Protestant formats and orders of service are presented as models. Usually, two approaches are followed: thematic and liturgical. A seasonal lectionary or a book of selected readings is recommended.

The Book of Worship for U.S. Forces contains useful samples, which may assist in training a Lay Leader. Other formats may permit the chaplain to provide a variety.

The books accompanying this guide or similar resources should be included in a training program.

2. The Roman Catholic Lay Leader should use the information (pg. 16) included in this section as the format and order for a para-liturgical service. The service contains a Rite of Communion to be followed when an approved EME is present with consecrated bread. A St. Joseph's Sunday Missal is all that is necessary to accompany the proposed booklet.

3. An Orthodox Lay Leader should use the service also included in this section. The appropriate and designated scriptures for seasons and Holydays are contained in the desktop Planning Guide, or in the chaplain's office.

4. The Jewish Lay Leader will find the audiocassette for Friday evening and Saturday morning Shabbat a useable companion to the Prayer Book for Jewish Personnel. A master copy of the tape has been sent to every Command Chaplain.

HOW TO DETERMINE WHICH SERVICES TO USE & WHEN

Early Christians, long before the invention of printing when many did not know how to read, divided the year into seasons that reminded them of the life of Christ. This became known as the Christian year. Most Christians celebrate some seasons of the Christian year; many Christians celebrate all of the seasons. These services follow the seasons of the Christian year:

1. Advent: the 4 Sundays before Christmas; a time of preparation for the birth of Christ.

2. Christmas: 12 days, beginning on 25 Dec., when the birth of Christ is celebrated.

3. Epiphany: 4-9 Sundays beginning with the celebration of the visit of Magi; the last Sunday of Epiphany is the Sunday immediately preceding Ash Wednesday.

4. Lent: 40 days of preparation and repentance before the celebration of Jesus' death and resurrection, ending the Saturday before Easter and based upon the Biblically symbolic number of 40.

5. Ash Wednesday: the first day of Lent.

6. Palm Sunday: the remembrance of Jesus' entrance into Jerusalem; also known as Passion Sunday in some traditions that remember the final week of Jesus' life.

7. Holy Week: the 7 days from Palm Sunday to Easter.

8. Maundy Thursday (Latin, meaning mandate): the remembrance of Jesus' Last Supper and washing his disciples' feet.

9. Good Friday: the remembrance of Jesus' crucifixion.

10. Easter: the celebration of Jesus' resurrection; the celebration of Easter lasts seven Sundays.

11. Pentecost: the 50th day after Easter, the day the Church received the Holy Spirit.

12. The Sundays after Pentecost: the teachings, healing, and other events of Christ's life are remembered; ends on the Sunday before the first Sunday of Advent, also known as Christ the King Sunday.

EXTRAORDINARY MINISTER OF THE EUCHARIST (EME)

DO:

- Contact a priest one-week prior to a deployment for consecrated hosts (the Sacrament).
- Keep Sacrament in a secure safe, which is available to you, **only**, or in the Executive Officer's safe.
- Consecrated hosts should be kept in a proper "Pyx" not in a paper or "tupperware" container.
- Label vessel or container with: "This container holds the Roman Catholic Sacrament of the Eucharist. Only a Roman Catholic Priest or the EME may handle or open."
- Announce in the POD: time, place of the Roman Catholic Communion Service.
- Announce Church Call over 1MC ten minutes prior to starting.
- Encourage Roman Catholics to attend.
- Be enthusiastic in leading the service.
- Prepare the service in accordance with printed booklet and missal.
- Keep crucifix and candles cleaned.
- Keep a clean altar/table cover.
- Use recorded music or a musician if possible at beginning, during Communion and end of service.
- Consume whatever is remaining of the Sacrament en route to/or when in homeport more than ten days.
- Remember, you have been appointed by the Archdiocese for the Military Services to be custodian of the Sacrament, and to serve your Catholic shipmates by distributing Holy Communion.

DON'T:

- Presume the XO or CO know when or where service is being held.
- Assume designated space is clean and prepared for service.
-
- "Wing it" as far as preparation for readings and prayers.
- Leave missals, booklets, hymnals and altar elements just anywhere. Use designated space/locker.
- Announce: Catholic Divine Services; you conduct a Catholic Communion Service.
- Pretend a Mass is being celebrated.
- Encourage non-Roman Catholics to receive Communion; other faiths can attend for prayer.
- Hesitate to bring any problems to the XO or CO. The Command Religious Program is their responsibility.
- Look at yourself as just doing a collateral duty. Make the Universal Church present by your attitude and reverence.
- Counsel or act as a Catholic Chaplain.
- Lose sight of our Archbishop's appointment of you.
- Under any circumstances: keep the Sacrament in your locker; keep the Sacrament aboard when in homeport more than ten days.
- Lead a service when in homeport, or when a priest is available during a deployment.

ROMAN CATHOLIC

Extraordinary Minister of the Eucharist (EME)

There is a long and rich tradition concerning the use of a lay person to distribute the Sacrament of the Eucharist. Numerous books and writings are available for anyone interested in this history. For the purpose of training an individual within the Navy to exercise the privilege of distributing Communion to his or her shipmates a few clarifications are in order.

The EME, functions in the Roman Catholic tradition within three areas: (1) during Mass as an assistant to the Priest; (2) taking Communion to the sick (home, hospitals, etc.); (3) by special appointment from the Bishop to be a custodian of the Sacrament when a Priest is not available. The concern of this section is to address the THIRD area as the most applicable to training needs in the sea service.

It was because of very particular circumstances that non-ordained Roman Catholics were first allowed to have custody of the Eucharist during a deployment for distribution to themselves and their shipmates. This rare privilege was sensibly granted to the submarine force, and later extended throughout the military when and where a priest would not be available for the full Liturgy of the Eucharist (Mass). An EME is not necessary when a priest is readily available, and functions only during deployments.

Some considerations regarding the EME:

- A Lay Leader facilitates religious services in the absence of a Chaplain. An EME provides a sacramental presence in the distribution of Communion to Roman Catholics.

- An EME may conduct a Rite of Communion within a service planned and led by the appointed Catholic Lay Leader. Separate individuals are acceptable.

- The installation and ministry of an EME does not provide the same Catholic faith experience as does a priest presiding at the Liturgy of the Eucharist (Mass).

- When there is not an expressed need and total support of Command, and adequate time for the required training, an EME should not be considered for a deployment.

- The preference for Roman Catholic worship is always to have a priest present for Liturgy of the Eucharist. An EME is not required by military instructions.

ROMAN CATHOLIC
RITE OF DISTRIBUTING HOLY COMMUNION
OUTSIDE MASS TO BE LED BY
EXTRAORDINARY MINISTER OF THE EUCHARIST (EME)

INTRODUCTORY RITES

ENTRANCE SONG (STAND)

(An opening hymn from the Armed Forces Book of Worship or another source may be sung to begin the service)

EME: In the name of the Father, and of the Son, and of the Holy Spirit.

ALL: AMEN.

GREETING

EME: The grace and peace of God our Father and the Lord Jesus Christ be with you.

ALL: AND ALSO WITH YOU.

PENITENTIAL RITE

EME: To prepare ourselves for this celebration, let us call to mind our sins and failings. (Pause for a few moments of reflection).

ALL: I confess to almighty God, and to you, my brothers (and sisters), that I have sinned through my own fault in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever Virgin, all the angels and saints, and you, my brothers (and sisters), to pray for me to the Lord our God.

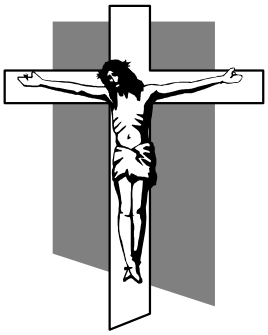
EME: May Almighty God have mercy on us; forgive us our sins, and bring us to everlasting life.

ALL: AMEN.

EME: Lord, have mercy.

ALL: LORD, HAVE MERCY.

EME: Christ, have mercy.



ALL: CHRIST, HAVE MERCY.

EME: Lord, have mercy.

ALL: LORD, HAVE MERCY.

GLORY TO GOD (Omitted during Advent and Lent)

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, and we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord; you alone are the Highest, Jesus Christ, with the Holy Spirit, in the glory of God the Father. AMEN.

OPENING PRAYER

(EME offers the appropriate prayer found in the Missalette) for the particular Sunday or Holy Day).

EME: Let us pray...forever and ever.

ALL: AMEN.

LITURGY OF THE WORD

(EME chooses Leaders who proclaim the First Reading, the Responsorial Psalm, and the Second Reading found in the Missalette).

FIRST READING*. (SIT)*

Leader: A Reading from ...This is the Word of the Lord.

ALL: THANKS BE TO GOD.

RESPONSORIAL PSALM

(Repeat the response after the Leader).

SECOND READING

Leader: A Reading from ...This is the Word of the Lord.
ALL: THANKS BE TO GOD.

ALLELUIA OR GOSPEL ACCLAMATION (STAND)

(Omitted if not sung)

GOSPEL

EME: A reading from the Holy Gospel according to....

ALL: GLORY TO YOU, LORD.

(At the end of the Gospel, the EME says):

This is the Gospel of the Lord.

ALL: PRAISE TO YOU, LORD JESUS CHRIST.

HOMILY OR REFLECTION ON THE SCRIPTURES. (SIT)

(The EME may now share some personal reflections on the readings. A homily resource of audio/visual message, provided by a Catholic chaplain, may be read or played at this time. Otherwise, a few moments of quiet individual reflection takes place before continuing).

PROFESSION OF FAITH (SAID IN UNISON) (STAND)

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, one in 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 was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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 worshiped and glorified. He has spoken through the Prophets.

We believe in 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.

GENERAL INTERCESSIONS

(The EME or another person offers appropriate petitions similar to the following):

EME: My brothers (and sisters), our God has said to us that if we are in need of anything we have but to ask. Let us pray to God with all our hearts; presenting our needs and those of others. For our Holy Father, our President, and all church and state leaders, that they may be instrumental in promoting peace and justice.

ALL: LORD, HEAR OUR PRAYER.

EME: For one another that we may witness to our faith in Christ by our words and deeds. We pray to the Lord.

ALL: LORD, HEAR OUR PRAYER.

EME: For the sick and suffering, and for all who are in special need of our prayers. We pray to the Lord.

ALL: LORD, HEAR OUR PRAYER.

EME: For our families and loved ones that the Lord may keep us strong in our love for one another. We pray to the Lord.

ALL: LORD, HEAR OUR PRAYER.

EME: Please offer other prayers that you wish to share.

(After pausing to allow others to offer prayers, the EME continues with those or similar words):

EME: God of love, our refuge and our strength, hear the prayers of your people, and grant us today what we ask you in faith. We ask this through Christ our Lord.

ALL: AMEN.

(If consecrated hosts are not available and there is to be no Communion, proceed with the Lord's Prayer, the Sign of Peace, a Closing Prayer, the Blessing, and Closing Song).

COMMUNION RITE

(After pausing to allow participants to offer personal petitions, the EME invites the worshippers to prepare for the reception of Communion by announcing):

EME: Let us pray with confidence to the Father in the words that our Savior gave us.

ALL: 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.

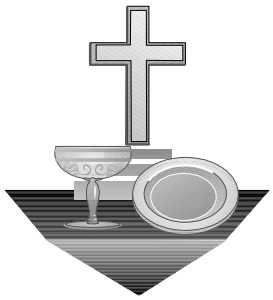
EME: Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.

ALL: FOR THE KINGDOM, THE POWER AND THE GLORY ARE YOURS, NOW AND FOREVER.

SIGN OF PEACE

EME: Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give to you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live forever and ever.

ALL: AMEN.



EME: The peace of the Lord be with you always.

ALL: AND ALSO WITH YOU.

EME: Let us offer each other a sign of peace.

(Following the Sign of Peace, which is exchanged according to local custom, the EME and the participants prepare for their encounter with the Eucharistic presence of Christ in Communion by saying).

ALL: LAMB OF GOD, YOU TAKE AWAY THE SINS OF THE WORLD: HAVE MERCY ON US. LAMB OF GOD, YOU TAKE AWAY THE SINS OF THE WORLD: HAVE MERCY ON US. LAMB OF GOD, YOU TAKE AWAY THE SINS OF THE WORLD: GRANT US PEACE.

(The EME genuflects. Taking a host, he raises it slightly over the vessel and, facing the participants, says):

EME: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to His supper.

ALL: LORD, I AM NOT WORTHY TO RECEIVE YOU, BUT ONLY SAY THE WORD AND WORD AND I SHALL BE HEALED.

(The EME gives him/herself Communion, saying quietly: "May the Body of Christ bring me everlasting life." After reverently consuming the body of Christ, the EME distributes communion in the communicants. He takes a host, raises it slightly, and says):

EME: The Body of Christ.

ALL: AMEN.

(Communion meditation music may be played during distribution).

CLOSING PRAYER/PRAYER AFTER COMMUNION

(If Communion is offered, after distribution and a period of thanksgiving, the EME invites the participants to stand for the Prayer After Communion, which is offered from the Missalette).

EME: Let us pray...through Christ our Lord.

ALL: AMEN.

(Following the Closing Prayer/Prayer After Communion, the EME invokes God's blessing and, making the Sign of the Cross, says):

EME: May the almighty and merciful God bless and protect us, the Father, Son, and the Holy Spirit.

ALL: AMEN.

EME: Let us go in the peace of Christ.

ALL: THANKS BE TO GOD.

CLOSING SONG

(A closing hymn from the Armed Forces Book of Worship or another source may be sung to conclude the service).

GENERAL INTERCESSIONS

For our Holy Father, our President, and all church and state leader that they may be instrumental in promoting peace and justice in the world. We pray to the Lord.

For one another, that we may witness to our faith in Christ by our words and deeds. We pray to the Lord.

For the sick and the suffering, and for all who are in special need of our prayers, especially Prisoners of War and those Missing in Action. We pray to the Lord.

For our families and our loved ones, that the Lord may keep us strong in our love for one another. We pray to the Lord.

Please offer your personal prayers to the Lord.

BEFORE EUCHARISTIC SERVICE

Psalm prayers of Preparation

Psalm 1	Disposition of worshipper
Psalm 22 (23)	Lord feeds his flock
Psalm 23 (24)	The Lord: Coming to those prepared
Psalm 33 (34)	Preparation and praise by believer
Psalm 39 (40)	Readiness
Psalm 62 (63)	Longing for the Lord
Psalm 83 (84)	Beauty of Lord's dwelling
Psalm 99 (100)	Praise on entering the Lord's presence
Psalm 130 (131)	Peacefulness

AFTER EUCHARISTIC SERVICE

Psalm Prayers of Thanksgiving

Psalm 8	Thanks for all creation
Psalm 15 (16)	Recommitment
Psalm 18a (19a)	Glory of the Lord
Psalm 46 (47)	Praise
Psalm 65 (66)	Greatness of the Lord's deeds

Psalm 71 (72)	Kingship of the Lord
Psalm 90 (91)	Protection
Psalm 95 (96)	A new song to the Lord
Psalm 99 (100)	Joyful thanks
Psalm 118 (119)	Love of God's law
Psalm 135 (136)	Litany of thanks
Psalm 145 (146)	Hymn of all creation

OTHER PRAYERS

Morning Offering

Eternal Father, I give you thanks and praise for the blessings, which you have bestowed on my family my loved ones and me. I offer you my life, and in particular my thoughts, words, and deeds, together with any trials I may undergo this day. Continue to bless and guide me, Lord, that I may be an instrument of your peace and love. Amen.

Our Father

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.

Hail Mary

Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Prayer of Praise

Glory be the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and falling to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin.

Prayer for Peace

God, our Father, You sent your son into the world as the Prince of Peace. As his followers help us through the power of the Holy Spirit to work without ceasing for that justice which brings true and lasting peace. Amen.

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. Send forth your Spirit and they shall be created and you shall renew the face of the earth. Oh, God, who has instructed the hearts

of your faithful by the light of the Holy Spirit, grant that by the same Holy Spirit we may have a right judgment in all things and evermore rejoice in his consolations. Through Christ our Lord. Amen.

Prayer for Vocations

Jesus, High Priest and Redeemer forever, we beg you to call young men and women to your service as priests and religious. May they be inspired by the lives of dedicated priests, brothers, and sisters. Lord, you told us that "the harvest indeed is great but the laborers are few. Pray, therefore, the Lord of the harvest to send laborers into his harvest." We pray particularly for those called to serve as priests, brothers, and sisters; those whom you have called, those you are calling now, and those you will call in the future. May they be open and responsive to the call of serving your people. We ask this through Christ, our Lord. Amen.

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 arose again. He ascended into heaven, and is seated at the right hand of the Father. He will come 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 life everlasting. Amen.

Act of Faith

O my God, I firmly believe that you are one God in three divine persons, Father, Son, and Holy Spirit. I believe that your divine son became man and died for our sins, and that he will come to judge the living and the dead. I believe these and all the truths, which the holy Catholic teaches, because you have revealed them, who can neither deceive nor be deceived.

Act of Hope

O my God, relying on your infinite goodness and promises, I hope to obtain pardon for my sins, the help of your grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

Act of Love

O my God, I love you above all things, with my whole heart and soul, because you are all good and worthy of all my love. I love my neighbor as myself for the love of you. I forgive all that have injured me and ask pardon for all that I have injured. Amen.

Prayer of St. Francis

Lord; make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.

O Divine Master,
Grant that I may not so much seek
to be consoled as to console
To be understood as to understand
to be loved as to love
For it is in giving that we receive
it is in pardoning that we are pardoned
it is in dying that we are born to eternal life.

The Stations of the Cross

The way of the Cross-is an ancient form of meditation, using sight and movement. Early Christians used to walk the "Via Delorosa" of Jesus in Jerusalem, following in the footsteps of the Lord. Francis of Assisi popularized the prayer in its present form. All that is required to "make the stations" is a prayerful pondering of the mystery of Jesus' suffering, moving from one scene to the next.

1st Jesus is condemned to death
2nd Jesus carries his Cross
3rd Jesus falls the first time
4th Jesus meets his sorrowful Mother
5th Simon of Cyrene helps Jesus carry his cross
6th Veronica wipes the face of Jesus
7th Jesus falls the second time
8th The daughters of Jerusalem weep over Jesus

9th Jesus falls the third time
10th Jesus is stripped of his garments
11th Jesus is nailed to the cross
12th Jesus dies on the cross
13th Jesus is taken down from the cross
14th Jesus is buried in the tomb
15th The Resurrection

The Rosary

The rosary consists of 150 Hail Mary's to correspond to the number of psalms. These 150 Hail Mary's are divided into groups of ten (decades), each group being introduced by an Our Father and closed with a Glory be to the Father, thus giving fifteen decades for the whole rosary. Since the whole rosary of 150 beads is rather unwieldy, it is usually shortened into five decades, so that our common rosary is only one-third of the size.

To say the Rosary properly one should not only say the Our Fathers and Hail Mary's, but also reflect on one of the mysteries of the life of our Lord or the Blessed Virgin. There are fifteen such mysteries for the rosary, one for each decade. These fifteen mysteries are grouped into the five Joyful, the five Sorrowful, the five Glorious Mysteries, and are intended to give us a brief account of our Lord's life.

The Five Joyful Mysteries

1. The Annunciation
2. The Visitation
3. The Birth of Jesus Christ in Bethlehem
4. The Presentation of our blessed Lord in the temple
5. The Finding of the child Jesus in the temple

(These are usually said on Sunday from Advent to Lent, also on Mondays and Thursdays)

The Five Sorrowful Mysteries

1. The Agony in the Garden
2. The Scourging of our blessed Lord at the pillar
3. The Crowning of our blessed Savior with thorns
4. Jesus carrying his cross
5. The Crucifixion of our Lord Jesus Christ

(These are usually said on Sunday during Lent, also on Tuesdays and Fridays)

The Five Glorious Mysteries

1. The Resurrection of our Lord from the dead
2. The Ascension of Christ into heaven
3. The Descent of the Holy Spirit upon the apostles
4. The Assumption of the Blessed Virgin Mary into heaven
5. The Coronation of the Blessed Virgin Mary in heaven

(These are usually said on Sunday from Easter to Advent, and also on Wednesdays and Saturdays)

Hail Holy Queen

Hail Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, your eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O Sweet Virgin Mary!

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray. O God, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating on these mysteries in the most holy rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ, our Lord. Amen.

The Memorare of St. Bernard

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired with this confidence we fly unto you, O Virgin of Virgins, Our Mother; to you we come, before you we stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not our petitions, but in your mercy hear and answer them. Amen.

Regina Coeli

Queen of Heaven, rejoice, Alleluia. For he whom you did deserve to bear, Alleluia. Has risen as he said, Alleluia.
Rejoice and be glad, O Virgin Mary, Alleluia. Because our Lord is truly risen, Alleluia.

Let us pray: O God, who by the resurrection of your Son, our Lord Jesus Christ, has given joy to the world, grant, we beseech you, that through the intercession of the Virgin Mary, his Mother, we may attain the joys of eternal life, through the same Christ our Lord. Amen.

PROTESTANT EXPRESSIONS IN WORSHIP

Apostolic Succession - Belief that church and/or doctrine began and continued from original disciples.

Baptism - Different modes - Infant Sprinkling
Infant Immersion
Adult Sprinkling/Immersion

Be Saved - Spiritual relationship between Christ and person, which effects salvation.

Believers Baptism - Baptism by immersion of person old enough to distinguish sin and righteousness and Christ's life, burial, and resurrection.

Born Again - A person who has had a life-changing experience with Jesus, through faith and acceptance of him as savior.

Christening - Basic meaning "one who is gifted" specifically refers to the gifts of the Holy Spirit. May or may not include people who speak in tongues. Can include persons who are free with bodily motions in worship.

Communion - Some religious traditions use wine in a common cup. Some use grape juice only in small individual cups. Some religious traditions weekly, others monthly or less often.

Confession - Some candidates for membership in specific communal church bodies must make a public confession of faith in Christ prior to baptism and membership.

Dedication - A service for infants without the act of baptism.

Ecumenical - A term signifying a combined worship service for more than one Christian denomination.

Evangelical - A term denoting churches which promote discipleship through active contact with non-believers.

Free Church - A distinction in the style of worship whereby ecclesiastical garb, use of church ritual, and ornamentation is minimized.

Fundamentalist - A term denoting those who hold certain "fundamental beliefs." No one church or denomination has the title. Fundamentalist's primary doctrine holds the bible to be verbally inspired, inerrant and infallible.

Independent - A term applied to churches who choose not to form an association with other church bodies.

Interfaith - Signifies a worship or prayer service including religions other than Christian. Leadership of such events reflects a harmony of representation.

Liturgical - Religious traditions that utilize a cycle of Scripture readings. There is usually a prescribed order to the worship service.

Lord's Supper - A term used in various religious traditions as synonymous with Communion.

Pentecostal - Groups which practice speaking in tongues. Such individuals are often referred to as having been baptized by the Holy Spirit.

PROTESTANT ORDER OF SERVICE

1. Worship and prayer expression should be focused on WHY we gather and not only HOW we do it.

   - Worship is defined in the dictionary as the act of showing reverence, homage or adoration to God. In the Christian tradition, it is all this and more.

   - Worship may be private or public, individual or corporate (group). It is the function of the Lay Leader to lead the congregation in corporate (group), public prayer. There is a spiritual bond that is two-fold. It strengthens the individual's spiritual life, and it also brings about group solidarity in which each believer both helps and is helped by the others in the congregation.

   - There is a two-fold tradition of religious service: liturgical and "free". In liturgical worship the service is conducted with reverence, using an officially adopted form and prayers. In a "free" service, much more use is made of extemporaneous prayer and the service is usually less formal in its character though not less reverent.

   - A Lay Leader will, of course, be guided by his/her own faith background and experience; yet take into account the fact that he/she will have in the congregation individuals of varying religious traditions.
   -

1. A religious worship service may contain some or all of the following parts:

   a. Musical processional – prelude
   b. Call to worship - opening sentence
   c. Hymn of praise
   d. Prayer of praise and invocation to God to draw near
   e. Hymn related to message topic or church year/season
   f. Responsive reading/Psalm
   g. Prayer of Penitence, Intercession and Thanks
   h. Old Testament Reading
   i. New Testament Reading
   j. Presentation of special music, poetry, drama, puppets
   k. Choral music
   l. Offering and prayer of thanksgiving/dedication
   m. Singing of doxology
   n. Reading of Gospel
   o. Hymn of invitation
   p. Meditation

q. Prayer of benediction, dismissal
r. Musical recessional, postlude

3. As one can see, music is a big part of any service and should not be overlooked. The diversity of prayer includes written prayers, extemporaneous prayers, and prayers read in unison. Scripture is handled distinctly by various faith groups. Some stand when any Scripture is read, some stand for the Gospels only, some stay seated. No one does not expect you to be a preacher, nor are you allowed to be. Readings and taped sermons can be used, when provided by a chaplain. Your own testimony may be contributed, and those of others to relate what the scripture passage means to them. As a Lay Leader you can not preach and thus be asked to do that for which you are not trained, educated or ordained.

4. Baptisms and Communion services are only to be conducted by those specifically authorized by their faith group.

ORDER OF SERVICE - Based on a "free form" model (non-liturgical) developed for Protestant Lay Leaders.

ADVENT

Prelude "Let All Mortal Flesh Keep Silence" No. 232

Opening Sentences Lay Leader

(Opening Sentences may include a welcome, acknowledgement of visitors, matters of interest to the congregation, or readings appropriate to the season of worship. A Call to Worship, perhaps read responsively, a collect for the day, or even a general Prayer of Confession are also appropriate in this segment of the service. In this case, the Prayer of Confession on page 105 of James F. Weekly's Praise and Thanksgiving is suggested.

Hymn "O Come, O Come, Emmanuel" No. 218

Invocation Lay Leader

(Praise and Thanksgiving, page 105, offers an Invocation in keeping with the theme of the Incarnation begun with the Prelude. Extemporaneous prayer is, of course, an option. Additional resources include selections 741 - 760, pages 721 - 726 of the Book of Worship for United States Forces).

Sharing Our concerns Prayer Partners

(Pairing off with the person next to you, share your concerns for prayer. Pray for one another about those concerns you have both expressed. When all have finished praying in partnership, say the Lord's Prayer together. An alternative way to share our concerns at this point would be for the Lay Leader to lead the congregation in a Prayer of Intercession such as the one found on pages 105 - 106 Praise and Thanksgiving).

The Lord's Prayer

Hymn "Come, Thou Long-expected Jesus" No. 217

Scripture Readings Volunteers

Psalm 98
John 1:1-14

ORDER OF SERVICE - Based on an Ecumenical Service for Unity and Peace conducted at sea off the coast of Libya 26 April 1986.

EASTERTIDE

The National Anthem — No. 201

Words of Welcome — CMC

Hymn Sing (Request led a capella by the ship's choir)

Invocations — Catholic and Protestant Lay Leaders

A Reading on the Hope for Man — CO

Scripture Readings — Volunteers

Jeremiah 32:36-41
Philippians 2:2-11

Hymn "Mine Eyes Have Seen the Glory" — No. 191

The Gospel John 17:20-26 — Volunteer

A Meditation on Unity and Peace — Protestant Lay Leader

Choral Response — Ship's Choir
"He's Got the Whole Wide World in His Hands"

Prayers for the World — Catholic Lay Leader

Response: "Hear us O Lord"

Prayer for Guidance — Protestant Lay Leader

A Reflection on Peacemaking — Catholic Lay Leader

The Peace

LDR: "A prayer for peace is an outstretched hand."

ALL: And a truth to be lived as we say: "Brother, forgive me."
(Greet one another with a handclasp saying, "Peace be with you").

The Navy Hymn "Eternal Father, Strong to Save" — No. 196

Words of Dismissal — Catholic and Protestant Lay Leaders

Response: " Thanks be to God. "

A MEDITATION

(A meditation is an opportunity to reflect on the Scriptures read earlier, their possible meaning to the Lay Leader, his witness to the transforming qualities of mercy, love and grace conveyed; to some current situation the listeners face, and to the call for faithful living with which the Scriptures are inspired. A Meditation is not a "pretend sermon" or testimony. Rather, it is (or should be) the honest appraisal of God's word by a member of the laity to who it was first addressed. A Meditation may be read, or spoken informally. Resource materials abound in Study Bible notes, commentaries, religious periodicals, etc., and there use is encouraged).

A Time for Silent Prayer and Reflection

Hymn "Love Divine, All Loves Excelling" No. 463

Words of Parting Lay Leader

(Words such as "Charge" and "Benediction" come to mind at this point in the service. Their use, however, should be reserved to Chaplains and other ordained clergy as part of the official function for which they have been called apart. The Dismissal/Benediction on page 106 of Praise and Thanksgiving (a paraphrase of Jude 1:24-25) is a fitting conclusion to the Service. The Book of Worship for United States Forces offers additional words of parting and dismissals on selections 823 - 832 on pages 742 - 744.)

I
II
III
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VIII
IX
X

DIVINE SERVICES FOR EASTERN ORTHODOX PERSONNEL BY AN ORTHODOX LAY LEADER

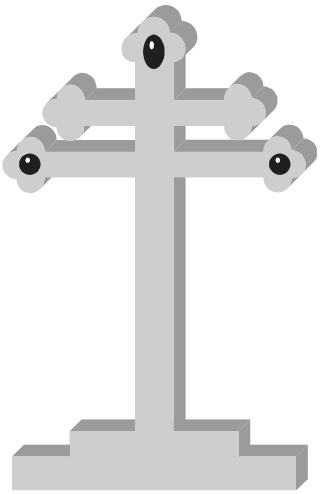
The material in this section is not intended to be a substitute for the Divine Liturgy served by an Orthodox Chaplain. Under no circumstances is a Lay Service to be preferred to the actual celebration of the Divine Liturgy when an Orthodox priest is available.

The following 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 that are present have a role. The participants stand throughout much of the service, but there are moments when they are called upon to kneel.

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.

The physical set-up of the compartment in which the Lay Leader Service is being held will determine whether or not space will be available for an altar. If there is, 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.

The physical set-up of the area will also dictate whether of 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.



EASTERN ORTHODOX LAY LEADER SERVICE

Note: This service should take place preferably in the morning hours before 1200 and is to be served on Sundays and Holydays.

LDR: In the name of the Father and of the Son and of the Holy Spirit.

ALL: Amen.

LDR: In peace let us pray to the Lord.

ALL: Lord have mercy.

LDR: For 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 the Lord.

ALL: Lord have mercy.

LDR: For this ship 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 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 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 tothe Son, and to the Holy Spirit, now and ever unto ages and 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 you 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 art Thou, O Lord!

LDR: Again and again in peace let us pray.

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 command ourselves and each 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 the Holy Spirit, and 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 unto ages of ages. Amen.

Only begotten Son and immortal Word of God Who for our salvation will 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.

LDR: Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God, and Ever-Virgin Mary, with all the saint, 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 loves mankind, and unto Thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, and now and ever and unto ages and ages.

ALL: Amen.

The Beatitudes: (Matthew 5:3-12)

In Thy Kingdom remember us, O Lord, when Thou comest untoThy 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 sake, for theirs is the Kingdom of Heaven.
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 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 Sunday's one of the following eight hymns are selected and recited by all present.*

Tone 1:

When the stone has been sealed by the Jews! While the soldiers were guarding thy most pure Body; Thou didst rise on the third day, O Savior, 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 dispensation, O Thou who loves 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 deaths 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 "He has become the first-born of the dead" He has delivered us from the deaths 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, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He will 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 the 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 myrrn 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!

Note: (*On special holy days the following appropriate hymn is recited by all, recited instead of selecting one of the above*).

Palm Sunday (Tone 1) :

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 to thee! O Vanquisher of Death: Hosanna in the highest! Blessed is He that comes in the name of the Lord!

Christmas (Tone 1):

Thy nativity, O Christ our God, has shown to the world the light of wisdom! For by it, those who worshipped the stars were taught by a star to adore thee, the Son of Righteousness, and to know thee, the Orient from on high! O Lord, Glory to Thee!

Easter:

Christ is risen from the dead, trampling down death and upon those in the tombs bestowing life.

Pentecost Sunday (Tone 8):

Blessed are Thou, O Christ our God, who hast revealed the fisherman as most wise by sending them the Holy Spirit; through them Thou didst draw the world into Thy net. O lover of Man, Glory to Thee.

LDR: For holy art Thou, O our God, and unto Thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and for 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 forever and into 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 you!

ALL: Wisdom!

LDR: 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 Leader who reads the appropriate Prokeimenon, and a selection from the epistles.*

LDR: (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!

LDR: (announces the title of the epistle selection). For example: The Reading is from the Epistle of St. Paul to the _____.

LDR: Let us attend:

LDR: (reads the selection).

ALL: (When Leader has finished the selection.)
Alleluia-Alleluia-Alleluia.

LDR: Wisdom! Let us attend! Let us listen to the Holy Gospel.
Peace be with 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: 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.

LDR: Again we pray for the Holy Orthodox Patriarons, for all Orthodox Bishops, for priests, deacons and all other clergy; and 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 thy blessed and ever-memorable Holy Orthodox Patriarchs; and for all our fathers and brethren 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: For thou art a merciful God and loves mankind, and unto thee we ascribe glory; to the Father and to the Son, and to the Holy Spirit, now and forever and unto ages and ages.

ALL: Amen.

LDR: Peace be with you.

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 for all ages. Light of Light; true God of true God; begotten, not 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 on the third day, he rose 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 is worshipped and glorified; who spoke by the prophets. I believe in one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I 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 in mind or 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 God. More honorable then the Cherubim, and more glorious beyond compare than the Seraphim, without definement you gave birth to God the Word; true birthgiver of God, we magnify you.

LDR: Let us complete our prayer to the Lord.

ALL: Lord have mercy.

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

ALL: Grant it, O Lord.

LDR: All things that are good and profitable, for our souls, and peace of 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 judgement seat of Christ, let us ask of the Lord.

ALL: Grant it, O Lord.

LDR: Having asked for 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:

ALL: Our Father, who art 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 ndivided,origin

for 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 art our Sanctification, and unto thee we ascribe glory. To the Father, and to the Son, and to the Holy Spirit, now and forever and unto ages and 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 thosewho 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 world, to thy churches, to thy priest, 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 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 forever 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 to ages. Lord have mercy. Lord have mercy.

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.

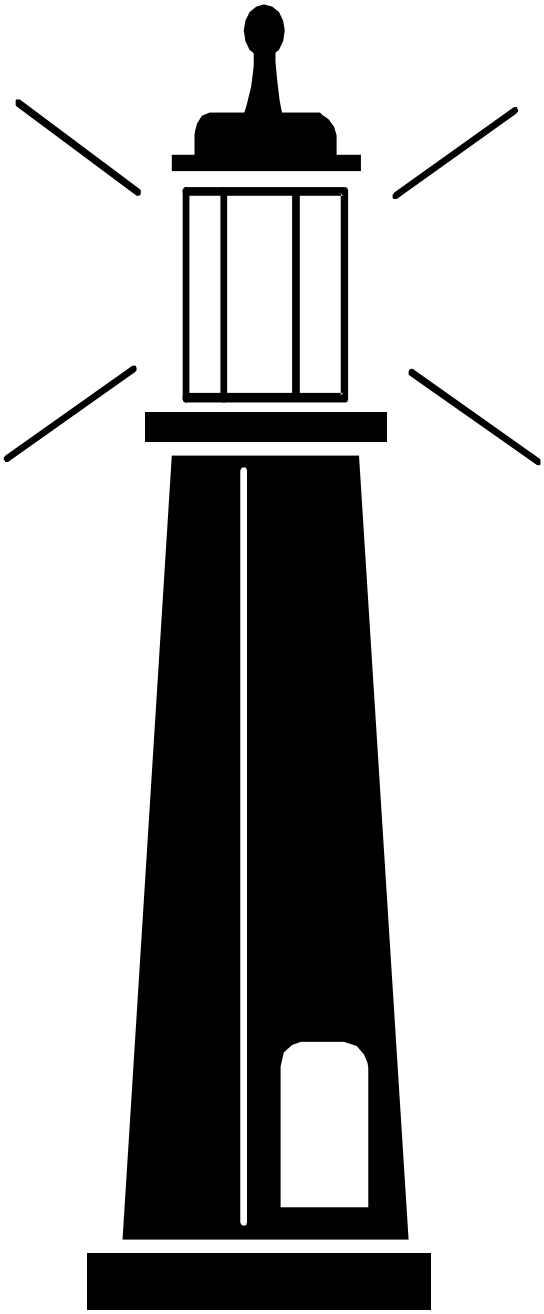
Orthodox Prayers for Different Occasions

Prayer at the 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 foreseen events let 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.

Prayer for the acceptance of God's Will:

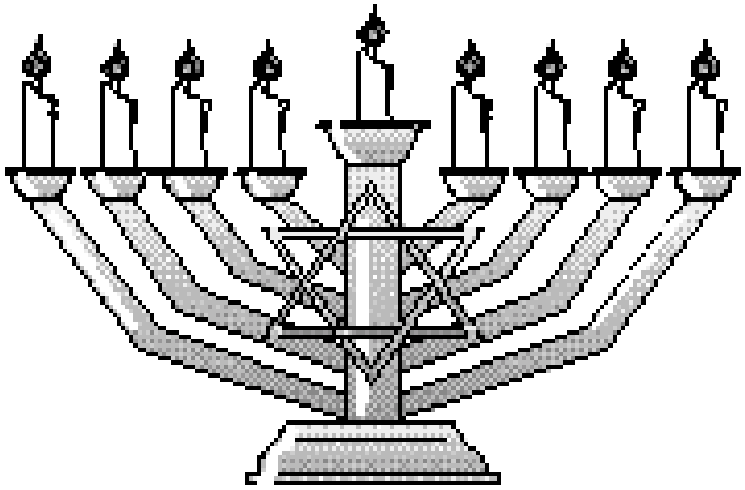
O Lord, I know not what to ask of thee. Thou alone knowest what are my true needs. Thou loves me more than I myself know how to love. Help me to see my real needs, which are concealed from me. I dare not ask either a cross or consolation. I can only wait on thee. My heart is open to thee. Visit and help me, for thy great mercy's sake. Stride 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.



GUIDE FOR JEWISH LAY LEADERS

The Lay Leader is limited to what his or her denomination will permit a lay (non-ordained) person to do. Like a member of a civilian synagogue, a Jewish Lay Leader may conduct public worship, deliver a sermon; teach Jewish subjects (all depending on his or her knowledge). The Jewish Lay Leader serves as a point of contact for the command for the ritual and cultural needs of Jewish personnel aboard in the free exercise of religion.

Assignment as a Lay Leader is collateral and not a primary duty. A Lay Leader is not automatically excused from his or her appointed place of duty to conduct worship, for example. Prior permission from the division officer or department head must be obtained. Duty time should be arranged accordingly. For example, Sunday morning duty might be exchanged for time on Friday night or Saturday to conduct Sabbath worship. Since the Jewish Lay Leader is the commanding officer's right-hand person for Jewish affairs, permission to attend to Jewish chapel needs should be readily forthcoming. It is a privilege to be a Lay Leader. *HONOR* the trust placed in you.



JEWISH WORSHIP

What is Religion?

Religion is the way individuals and groups solve the differences between any aspect of life as it is and how they would like that aspect of life to be. These solutions consist of beliefs, ethics and rituals. As the differences are resolved a sense of improved living results. This improved living contributes to the individual's and the group's sense of worth and purpose. Depending on the religion's contents many people other than the members of the religion may also benefit from the religion. For example, if the religion teaches that all life is precious and people who are in trouble should be helped – poor fed, oppressed freed, etc. – then it becomes easy to understand how a religion may benefit others. A formal philosophical definition of religion would be the resolutions to the clashes between infinite strivings and finite limitations, through a belief structure and a behavioral structure, for the purpose of attaining a state of soteria. Achieving absolute, fulfilled, whole existence is to reach the permanent state of SHALOM. Reaching SHALOM (wholeness of being) usually remains the ultimate aim of religion. 'Shalom' and 'soteria' are nearly synonymous.

Life after the death of the body and the immortality of the soul are concepts some Jews accept and others reject. Many simply do not know what to think. In some Jewish sources we find the suggestion that the highest level of existence is reserved for life after death in a setting of perfection: a heaven. However, lots of Jews pay little attention to the places where souls or bodies might go after life on earth ends. Even among those Jews who consider it important to achieve a happy life after death, one's chance of attaining such a life depends on the goodness of one's earthly conduct.

That all Jews do not believe the same on all subjects should be considered a positive state of affairs. The diversity represents our growth and maturity of the religion over four thousand years. It also represents the importance of the individual's uniqueness within Judaism. Your faith and people will understand and support you. In return you provide strength to your people. There will always be a home for you in Judaism.

What is Judaism?

Judaism is the total collection of ways Jews have pursued SHALOM or wholenes from the time ascribed to Abraham until the present day. Judaism is the varied beliefs, ethics and rituals we have affirmed and pursued. Judaism contains a Jew's understanding of the universe, the world, and of his or her life within these realms. Judaism is how Jews

resolve the differences between life as it is and life as he/she/they would like it to be, in order to come closer to attaining shalom, whole being.

Many forms of Judaism have existed in the past. The Hebrew religion of Abraham became the Israelite religion of Moses and the early kings. It evolved into Judaism by the sixth century BCE and the time of our return from the Babylonian exile. After the Temple was destroyed, in the year 70 C. E., Judaism underwent dramatic changes. We entered the age of the Talmud. Today we have many forms of Judaism existing at the same time, but we always have begun our quest for where we are going with a firm understanding of where we have been. This approach is an **essential** part of every form of Judaism. The technical term for the contents of the Jewish past is "Jewish Continuum." The popular term for the contents of the Jewish past is "Tradition." **Without the emphasis on knowing and understanding our past – even the parts of it with which we disagree – Jews and Judaism would quickly disappear.**

What is Orthodoxy?

Orthodoxy is both simple and complex to understand. Basically, it is the belief that the written and oral Torahs were given by God through Moses to the Israelites (later Jews) at Mt. Sinai. Every Jew who has ever lived or shall ever live is bound to the written and oral Torahs and must follow these divine revelations. The written Torah is contained within the Five Books of Moses (Genesis through Deuteronomy). The Oral Torah is contained within the Talmud. In Orthodoxy, the rabbis or rebbes (if one is Chasidic) inform their followers what it means to observe the law or ha'la'cha. Following the law is right. Not following it is wrong. Certain circumstances and conditions may change the conclusion. Rabbinic authorities determine such matters. In Orthodoxy, we will all someday have to account to a heavenly court for each of our actions.

Orthodoxy becomes complex when we try to describe all the different groups within it. While Orthodoxy appears rigid to many people, to its followers it is a joyous and wonderful path to follow what God wants of us.

What is Reform?

Reform began in the 19th century in Germany as an alternative to Orthodoxy. The founders of Reform believed that Judaism had evolved through the ages and that with the arrival of the Enlightenment and modern science and new ways of understanding the origin and development of the Bible, change was necessary. Reform treasures the sources of Jewish life: the Bible, Talmud, Midrash, prayer book, etc. and sees each source as another example of Jewish growth. While regarded as extremely holy, these sources become resources for Jewish life and development, not absolute binding laws.

Reform does not advocate "everybody do whatever you feel like doing." Reform challenges every Jew to carefully examine the Jewish past and present and to know and understand it. Reform challenges every Jew to also carefully examine his/her life and circumstances. Then, we are charged with blending the results of both examinations into a whole Jewish experience.

Therefore, it is acceptable that a Reform Jew may or may not keep kosher. A Reform Jew may or may not believe in capital punishment. A Reform Jew may or may not believe in life after death. **Reform Jews are able to agree to disagree.**

What is Conservative Judaism?

Conservative Judaism began toward the end of the 19th century. The Conservative leadership expressed great unhappiness with the rigidity of Orthodoxy and the freedoms of Reform. They sought a middle ground. Many Conservative rabbis have different views about the nature and content of this middle ground. To this point no one proposal has been accepted. Emphasis on Jewish law remains great. A booklet explaining Conservative Judaism title "Emet V'emunah" "Truth and Faith" was developed around 1990. It is an excellent resource

The Conservative movement tends to emphasize four areas of Jewish life as starters:

1. Learning Hebrew
2. Keeping a kosher home
3. Keeping many of the Sabbath laws
4. Supporting Israel

Their services are only slightly different from Orthodox services. Many other pieces of Conservative Jewish life resemble Reform: men and women sit together in the sanctuary; women may read from the Torah (individual congregations may disagree); driving on Sabbath is acceptable etc., etc. The Rabbinical Assembly (Conservative rabbinate) and the faculty of their rabbinical school (Jewish Theological Seminary) decided (1983) to ordain women as rabbis.

A small, fourth branch of Judaism in America is called Reconstructionism. Rabbi Mordecia M. Kaplan founded it. He started Jewish Community Centers. It sees Judaism as an evolving religious civilization. Therefor one should do as much as possible within a Jewish environment, even athletic, social and artistic pursuits. The importance of Israel is very great in Reconstructionism. There is some theological flexibility, perhaps not as much as in the other branches of Judaism. There is a strong tendency not to accept God as the power that answers prayer through direct, divine,

miraculous interventions. For more information about Reconstructionist Judaism read "Questions Jews Ask" by Mordecia M. Kaplan. Much of Rabbi Kaplan's work has had a profound impact on Reform and Conservative Jews.

Who/What is God?

Throughout the ages enormous numbers of concepts about God have been developed. Even within Judaism many different and at times conflicting beliefs about God are accepted. Some people accept more than one definition of God. Four general concepts of God found among Jews appear here. They were described by Rabbi Dr. Alvin Reines, professor of philosophy at Hebrew Union College-Jewish Institute of Religion.

1. The Miracle Working God: God is physically separate from the universe. God created the universe. God will interrupt the natural laws of the universe in order to perform miracles. This means God may intervene directly in our lives. At times God's will is known, but not God's appearance.

2. The God of Sustenance: God is physically separate from the universe. God created the universe. God's being and power sustain the universe, including, obviously, life on earth. God's being and power enable nature to run its course. We may affect nature in ways that are important to us, but they are of little or no importance in terms of the universe as a whole. In addition we use natural laws to affect nature. God does not interrupt natural events or change the course of history. It is impossible to describe God's appearance.

3. The Universe is God or a Part of God: God is not separate from the universe. Either God created the universe or began at the same moment as the universe. You may believe that God and the universe are two terms for exactly the same thing. You may believe the universe is a part of God or in God, but that God is greater than the universe. God may or may not perform miracles depending on your belief about the existence of a will of God that would be aware of us and choose to miraculously alter our world.

4. The fourth category is found in some Jewish writings, but is not accepted by the major branches of Judaism. In this category atheism and agnosticism are suggested.

What is Prayer (Meditation)?

Prayer (meditation) consists of spontaneous or formalized words and actions which may be addressed to God and which may serve any of the following purposes:

1. To bring about a miraculous intervention in your life or the lives of others.

2. To feel more comfortable in the world or universe.

3. To become a better receiver of natural and supernatural energies.

4. To clarify a problem and understand solutions to that problem.

5. To celebrate or commemorate an event.

6. To engage in a prayer ritually which, once done, increases your sense of well being.

Prayer may be practiced alone or with others. Going to services is meant to be helpful to you for one or more of the reasons mentioned above. Your attendance also reinforces our sense of Jewish community. A Jew may pray anywhere but a Jew cannot build Jewish community anywhere. That has to be done with other Jews.

The language of prayer usually comes from the Bible and other major sources of Judaism. It may also come from the individual. During periods of group worship use the material from the prayer book that works best for the people attending the service you are leading. It may be best to make wearing a kipah or a tallit optional for both men and women. Use more or less Hebrew depending on the needs of the worshippers.

HISTORY

What are the Major Divisions of Jewish History?

1. The Biblical Period – 2000 BCE – 200 CE

The history begins with Abraham. Perhaps the most important figure in this period is Moses. Moses, it is generally agreed, trained the Israelites in their concept of peoplehood. Moses is a lawgiver, a general, a political ruler, and a religious leader. During this period we go from Canaan to Egypt and on a long trek back to Canaan which becomes Israel. The First Temple is built and destroyed. The Second Temple is built. We are exiled from Israel in 586 BCE by the Babylonians (Iraq today). The Persians (Iran today) release us to go back to Israel in 535 BCE. During the Biblical period we cease being nomads and semi-nomads. We establish a religion, a country and a peoplehood. Prophets judges, kings, and priests rule us. How much of what is placed in the biblical period is history and how much is sacred mythology will vary according to the beliefs of the individual.

2. The Talmudic Period – 200 BCE to 500 CE

During this time the Temple is destroyed (70 CE.) Rabbis begin to appear. The Jews are dispersed and many are exiled. Terrible persecution by Greek and Roman forces takes place. The Talmud, describing what post-Biblical Jewish life had become, is written. It becomes the most important work in Judaism. The Torah is understood according to Talmudic interpretations of it. Jews wind up living throughout the Middle East. They also begin to settle in Europe during this period.

3. G'onic Period – 500CE to 1050 CE

G-on-im (Gaon means Excellency or Genius) have the greatest impact on the Jewish community. We continue to spread out through the Middle East, Europe and Africa. Great Jewish academies flourish in the Middle East. Jewish scholarship increases at an amazing rate. Persecutions occur with greater frequency in Christian lands than in Islamic lands. Jews become split into two worlds: Ashkenazim (those Jews living under Catholic rulers mostly in Northern Europe) and Sephardim (those Jews living under Islamic rulers, mostly in Southern Europe.) A golden age of Jewish life begins in Spain under Islam.

4. Middle Ages – 1050 CE to 1800 CE

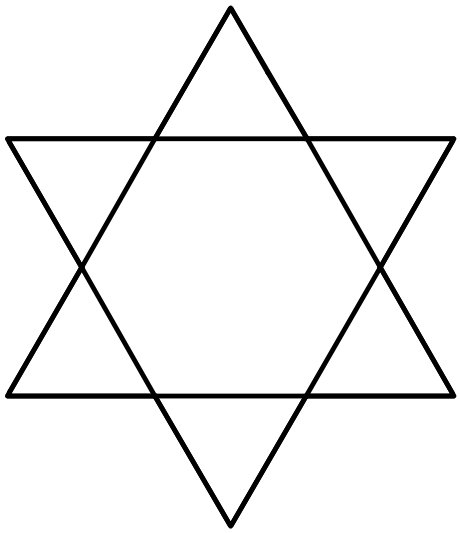
During this period many great Jewish leaders emerge: Rashi, Maimonides, Joseph Karo, just to name a few. The Golden Age in Spain ends. The Church retakes Spain, Portugal and other lands held for

centuries by Islam. The Spanish Inquisition takes place. Eventually Jews are expelled from many countries including Spain (1492). Chasidism begins. Yiddish begins. Jews become established in the New World. However, the majority of the world's Jews live in Eastern Europe. Superstitions are widespread. The worst persecutions of this period occur from 1648 to 1656 in northern Poland. Hundreds of thousands of Jews are slaughtered mostly by Cossacks led by Bogdan Chmielnicki. Synagogues as we know them today become well established.

5. Modern Period – 1800 to present

The center of Jewish life shifts from Eastern Europe to Western Europe, America and Israel. The Russians Czars make life horrible for Jews under their control. Jews leave in droves for America. Modern culture, science, advanced philosophies strike Jews with incredibly sudden and enormous forces. The Holocaust and then founding of modern Israel follow this. The world of the Jew had been greatly changed by each of these events. The changes are still taking place. Where we will end up is not at all clear. When the next age of Jewish life will begin is unknown.

During this period Reform, Conservative and Reconstructionist Judaism emerge. They result from the impact of modern science and philosophy on Jews. Jews attain greater education, freedom, wealth and influence in America than was ever experienced before. In this period Jewish leaders begin to fear that what the Nazis could not do by force we Jews may do out of choice to ourselves and Judaism: allow our people and faith to become so weak that we disappear.



THE MAJOR TEXTS OF JEWISH LIFE

Bible. What are the three divisions of the Bible?

1. Torah – (5 Books of Moses) – Genesis to Deuteronomy
2. N'vee'eem (Prophets) – Joshua to Malachi
3. K'tu-veem (Writings) – Psalms to Chronicles II

Talmud. What are the two major parts of the Talmud?

1. Mishnah – completed around 210 CE
2. Gemara – completed around 500 CE

The Talmud contains 63 books divided into 6 major categories that cover everything from prayers to holidays to ethics to theology to agriculture to punishments for crime. Marriage, divorce, purification rites and more are also featured in this incredible record of Jewish life from 1500 years ago. Much of the Talmud is considered by the Orthodox to be part of what Moses received at Sinai with the 613 Mitzvot.

Midrash. What is Midrash?

Midrash was a vast literature of sermons and lectures written to explain the Bible's relevance to Jews in every time and place. Many different collections of Midrash exist. The technical term for Midrash is "Biblical exegesis." The oldest Midrashim were written 2,000 years ago.

Zohar. What is Zohar?

The Zohar is a collection of essays on the Torah. These essays are extremely difficult to understand. They are very important to many Chasidic groups of Jews. The **Zohar** is the best example of Jewish mystical literature. Moses De Leon of Spain wrote it between 1270 and 1300. We do know it had an enormous impact on Jews in the later Middle Ages.

Shulchan Aruch. What is Shulchan Aruch?

The **Shulchan Aruch** is a lengthy handbook (many volumes) on Jewish life. Joseph Karo in Palestine wrote it in the 1550's. It still is a basic resource for many Jews today. Rabbis often disagree with the Shulchan Aruch today but it is still honored and used as one of the most important sources of information about Jews and Judaism. Many codes or handbooks about Jewish life have been developed. Jewish law is still being produced. It is generally referred to as RESPONSA (responses to issues confronting Jews).

Siddur. What is the Siddur?

The Siddur is our prayerbook. The Siddur contains very important information about Jewish history, theology, rituals, holy days, family life and ethics. Its contents have been developed over a period of several thousand years. It is worth careful study and understanding by each Jew. Our prayerbook contains many services for a variety of occasions. However each service usually contains seven parts.

What are basic parts of a service?

1. Opening prayers and songs
2. Sh'ma and its blessings (beginning with Barchu.)
3. T'filah (Amidah, Sh'moneh Esrei)
4. Torah service
5. Aleinu
6. Kaddish
7. Closing prayers and songs

Special additions may be inserted depending on the occasion being celebrated. The Torah is not read at every service. It is read at least on the Sabbaths, the holy days and major festivals.

THE JEWISH CALENDAR

Why do the dates of major events seem to change from year to year?

The Jewish calendar is based on lunar months and solar years. Each month is 29 or 30 days long. There are 353 days in a lunar year and 365 in days in a solar year. The twelve days difference is important. Imagine if every year our holidays occurred 12 days earlier than the year before. Eventually Passover would be in winter and Chanukah in summer. We use the solar year calculation and an extra month to keep things straight. Every two or three years we add a second month of Adar to our calendar. Doing this keeps our holidays in their proper season. We figure the frequency of the extra month so that we remain close the length of the solar year. You could say every two to three Jewish calendar years equals the length of every two to three solar calendar years. In the Jewish leap year the regular month of Adar (with Purim in it) becomes Adar II while the added month of Adar becomes Adar I.

What are the important holy days and holidays of the Jewish year?

Shabbat	Purim
Rosh Hashanah	Pesach
Yom Kippur	Yom Hashoah
Sukkot	Yom Ha-atz-ma-ut
Simchat Torah	Sh'vu-ot
Chanukah	Tisha B'Av
Tu B'Shevat	S'li-chot

RIGGING FOR JEWISH WORSHIP

Chain of Command.

1. Always use the chain of command. Communicate programs or requests through the assigned chaplain or Command Chaplain. When no chaplain is aboard, make contacts through the Executive Officer.

2. As the Command Lay Leader it is your responsibility to arrange, well in advance of the needed time, all command resources such as: Space availability, P.A. system, ritual items, food stuffs, publicity, etc.

Publicity.

1. Publish times for worship in the POD. As Sabbaths, festivals, holydays, and special events occur, add a 1-4-sentence description.

2. One half hour before the worship or special event begins, and at the time it begins, request that a 1MC announcement be made.

3. Because of shipboard evolutions, the lay Leader must make certain, via the chain of command, the location and time of the service and not change them without going back to the chain of command.

Time for (Sabbath) Worship.

1. Late Friday afternoon (1700,1730) or early Friday evening (1900,1930, or 2000) might be the best time to bring together the Jewish community aboard. The Sabbath day extends from sundown Friday through sundown Saturday.

2. Regardless of the time selected, gear the service and Oneg Shabbat to last not more than a total of 90 minutes.

Setup.

Place the Jewish Chaplain's Kit on a covered table at the front or in the middle of a circle of chairs to make it the focal point of the worship. Set the candleholders with the candles, and the Kiddish Cup to the side or on top of the altar provided by the bottom half of the kit. If no kit is available,

place candles with holders and Kiddish Cup (or plain glass with kosher wine or grape juice) on a table. Use communion style plastic cups with wine/grape juice for all personnel attending. Light the candles before the service begins. Cover up or remove all non-Jewish symbols. Set out prayerbooks, yarmulkes (kipot), and prayer shawls (tallitot). Set out a prayer shawl only for the service leader during the evening prayer.

Prayer book.

For Sabbath and Festivals use the 1958 or the 1984 editions of the Jewish Welfare Board's Prayer Book for Jewish Personnel in the Armed Forces of the United States. For Rosh Hashanah and Yom Kippur, use the Jewish Welfare Board's High Holy Day Prayer Book. The 1958 and the 1969 High Holy Day Prayer books have a Reform section if the majority chooses to use it. If prayer books are not available you can use the Jewish sections of the Book of Worship for United States Forces (Nos. 624, as appropriate).

Music.

For music, you or a member of the group can chant the service or parts thereof, or sing in unison the appropriate passages. A cassette tape of sung prayer for Sabbath Eve and Morning "Jewish Friday Eve Service", "Jewish Sabbath (sic) Morning Service" is available from the Chaplain's Resource Board. Additional hymns and responses can be found in the Book of Worship for United States Forces (Nos. 5, 46, 52, 53, 57-69, 609, 610).

The Sabbath and the Festival (Yom Tov).

1. If the first night of a Yom Tov (Passover, Shavuot, Sukkot or Shemini Atzeret) falls on Friday night, begin the worship service with candle lightning, skip to Psalm 92 and read it. Use the Festival Amidah vice Sabbath Amidah, reading the phrases for the appropriate Festival and Sabbath. Do likewise with the Kiddish. The rest of the Sabbath Eve service remains the same. Add any additional words or phrases for the appropriate Festival as indicated on any page. Note that Chanukkah, Purim, Shabbat Teshuvah (the Sabbath before Yom Kippur) are not Festivals in this context.

2. When the Sabbath Eve occurs during the Festivals (Shabbat d'Chol Hamoed) of Pesach or Sukkot, first light candles with blessings of the Sabbath only. While traditional practice is to proceed directly to Psalm 92, you may worship like a regular Sabbath Eve and do the full Kabballat Shabbat. Either way, use the regular Sabbath Amidah, including the paragraph

marked “on Rosh Chodesh and Chol Hamoed add…” and read the appropriate words. Do the same with the Kiddish (regular Friday night).

The Question of a Minyan.

In the order of prayer (above), and asterisk (*) indicates this prayer, according to Traditional observance, is a “public prayer”, requiring the presence of a minyan (quorum) of ten Jewish men over the ages of thirteen, or this prayer is not read. A Liberal interpretation would include women over thirteen or disregard the requirement altogether and read all of the prayer service regardless of numbers.

Order for the Sabbath Evening Service.

1. General. The Hebrew word for prayerbook is **siddur**. It means the prescribed order of prayer. The following outline is for use with the Prayer Book for Jewish Personnel in the Armed Forces of the United States, the 1958 or 1984 editions (marked “edition year/page number”.) The Hebrew page number is given; English is on the opposite page. Responsive readings are indicated by italics; however, the prayer or reading might also be read in unison. Sing or chant where appropriate.

2. Welcoming the Sabbath (Kabbalat Shabbat)

    a. Opening hymn (your choice), 58/176; 84/140 0r 204

    b. Meditation before candle blessing, 58/386 (may be used if desired), 84/136(Choose one)

    c. Light candles with Blessing (1/2 hour before sunset, if possible), 84/138 (Be sure to add “Shehecheyanu”, on the first night of Yom Tov.)

    d. Read Psalm 95 and/or Psalm 29, 58/126, 127; 84/146, 148

    e. Sing or read “L’cha Dodi” (as many verses as you choose, but at least first and last, stand for last verse and face entrance, turn on the chorus to face altar)

    f. Read Psalm 92, 58/132 and 134; 84/150 and 152

    g. Read Mourners Kaddish (optional), 58/136; 84/152 and 154

    h. Read :Amar Rabbi Elazar” and Kaddish D’Rabbanan, (optional), 84/154 and 156

3. Evening Service for Shabbat and Yom Tov

a. Call to formal prayer: BAREKHU* (Standing, Leader alone, in Hebrew, English or both); BARUKH ADONAI….(Standing, all respond in Hebrew, English or both);58/138; 84/158

b. Read BARUKH ATA (Praised are You…), 58/138; 84/158

c. Read AHAVAT OLAM (With abundant love…), 58/138 & 140; 84/158 &160

d. Read/sing SHEMA and BARUKH SHEIM in Hebrew, then read English in unison (Standing or sitting is optional.), 58/140; 84/160

e. Read VAHAVTA (And you shall love…), 58/140; 84/160

f. Silent reading Duet. 11:13-21 and Nu. 15:37-41, 58/140, 142 & 144; 84/162 &164

g. Read EMET VE'EMUNAH (True is…), 58/144 &146; 84/164 & 166

h. Sing (if possible) MI KHAMOKHA etc., 58/146; 84/166

i. Read HASKIVEINU (Cause us to lie down…), 58/146; 84/168

j. Read VESHAMRU (The Children of Israel…), 58/148; 84/168

k. On Yom Tov only, read VAIYDABEIR (And Moses proclaimed…), 58/148; 84/168

l. Read CHATZI KADDISH (Half Kaddish)*, 58/148; 84/168

m. AMIDAH (standing, silent, individual prayer; After everyone has finished, leader may offer special prayers on behalf of sick, those in peril, etc.), 58/150-160; 84/172-182

n. Read VAYEKHULOO (Gen.2:1-3), 58/162; 84/182

o. Read BARUKH ATA (We praise you…), 58/162; 84/182

p. Read MAGEIN AVOT (shield of the Fathers...) 58/162; 84/184

q. Read ELOHEINU VEILOHEI (Our God..), 58/164; 84/184

r. Read KADDISH TITKABEIL (Leader's Kaddish)*, 58/121; 84/186

s. KIDDUSH (Sanctification) (Stand), 58/166; 84/188

t. Greetings, talk, lesson, sermonette

u. Read ALEINU (Let us acclaim…), 58/170 &172; 84/196 & 198

v. KADDISH YATOM (Mourner's Kaddish)*, 58/172; 84/196 & 198

w. Closing hymn, (Choose one) 58/174, 286, 292; 84/200 & 202, 344, 354

x. Closing prayer (Leader's choice or the Priestly Benediction, beginning with ELOHEINU VEILOHEI (Our God…), 58/66; 84/60

What is Shabbat?

Shabbat is the most important day in the Jewish year. It is a day for rest, study, prayer and feasting. Welcoming the Sabbath is called "Kabbalat Shabbat." Yom Kippur is considered that Sabbath of Sabbaths. It is a fast day very different in tone and content from the normal Sabbath. The ceremony used to conclude the Sabbath is called HAVDALAH.

What is Rosh Hashanah?

Rosh Hashanah is the Jewish New Year and it occurs on the first day of Tishri. It begins the ten Days of Awe. During these ten days each Jew is urged to go through a thorough soul cleansing. To many Jews these days are used for confession. Confession is made about sins intentionally and unintentionally committed during the past year. Seeking reconciliation with God and those people who you wronged is an important part of the confession process. The 1st of Tishri is referred to as a "sacred occasion" in the following passage from Leviticus 23:23-25.

> 23 The LORD spoke to Moses, saying: 24 Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. 25 you shall not work at

your occupations; and you shall bring an offering by fire to the LORD.

Sometime between Biblical and post-Biblical days the calendar was rearranged. Tishri, the Biblical 7th month, became the first month. No one knows how or why this happened. In becoming the first month the first day of Tishri then became our New Year's day.

Thus, Rosh Hashanah came into being. It rapidly became not only the New Year of the Jews but it was assumed Rosh Hashanah was the birthday of the world as well. According to ancient Jewish traditions then, the date of the Jewish year represents the age of the world. Another tradition claims that on Rosh Hashanah God and the heavenly courts examine the life of each person while on Yom Kippur the decision is sealed as to who will live and who will die in the next year. From this belief come the traditional Holy Day greeting "Shanah tovah" which is a shortened form of the saying which in English means: "May you be inscribed and sealed in the Book of Life for a good year." These birth of the world and reward and punishment traditions are not generally advocated in Reform.

Rosh Hashanah is a time of intense holiness. It is time for self-scrutinizing, for sober rejoicing in the gift of life and the opportunity for renewal of life and our all-important relationships. It is a time for unadorned truthfulness and getting ourselves rejuvenated religiously.

Observance: Festival service (in J.W.3) High Holy Day prayer book). Orthodox and Conservative Jews observe two days of Rosh Hashanah; Reform Jews observe the first day.

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 may you postpone the observance.

Try to arrange for at least one festive meal, with candles and Kiddish, to celebrate the day. Apples dipped in honey are a Rosh Eashanah symbol for a sweet year.

The New Year greeting is: L'Shanah Tovah Tii-ka-tayvoo: (May you be recorded for a good year)

TORAH Reading:

1st day: Genesis 21:1-34

2nd day: Genesis 22:1-24

What is Yom Kippur?

Yom Kippur is called the Day of Judgement and the Sabbath of Sabbaths as well as the Day (Yom) of Atonement (Kippur). It is the holiest day of the Jewish year. The intensity of confession, reconciliation, renewal and resolutions comes to its high point on Yom Kippur. A twenty-four hour fast is carried out to help the cleansing process. We are to turn our attention from all normal worldly activities and concentrate on the spiritual importance of this day.

Yom Kippur takes place on the 10th of Tishri. The Sabbath between Rosh Hashanah and Yom Kippur is called Shabbat Shuva, the Sabbath of Repentance or Return.

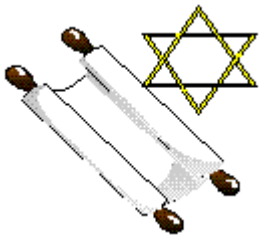
Yom Kippur is established in Leviticus 23:26-32.

> 26The LORD spoke to Moses, saying: 27Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the LORD; 28You will do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the LORD your God. 29Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin; 30and whoever does any work throughout that day, I will cause that person to perish from among his people. 31Do no work whatever; it is a law for all time, throughout the ages in all your settlements. 32It shall be a Sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this Sabbath.

Observance: Evening service at sundown, and services throughout the day. Kol Nidre is chanted in the evening service. A memorial service (Yizkor) can be held either in the morning or afternoon.

At sundown, after the Shofar (Ram's Horn) is blown, arrange for a Break-The-Fast meal. Keep it simple and light.

TORAH Reading:



Morning: Leviticus 16:1-34
Afternoon: Leviticus 18:1-30 or
Leviticus 19:1-37
Afternoon: Hartarah: Jonah 1:1-4:11

What is Sukkot?

We read of Sukkot also in Leviticus 23. The following quote contains verses 39-41.

> [39]Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the LORD (to last) seven days; a complete rest on the first day, and a complete rest on the eighth day. [40]On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the LORD your God seven days.[41]You shall observe it as a festival of the LORD for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages.

Sukkot begins on the 15th of Tishri and is celebrated seven days by some Jews and eight days by others. It is the model for our national Thanksgiving holiday. Sukkot probably came into being as an autumn harvest festival. The festivities of Sukkot were so great that ways had to be found to tone down the celebrations a bit and bring more of a sense of reverence to this time. Still, Sukkot remains one of the most joyous periods in the Jewish calendar year. In addition to its theme of thanksgiving - for both the harvest and the slower work pace of the winter months – Sukkot is also immersed in recreating Jewish history.

Sukkot is called the feast of booths and the feast of tabernacles. In ancient days, before settling in Israel, the Israelites lived in temporary shelters. The shelters consisted of tents or booths. These temporary shelters non-Jews often called tabernacles. The word Tabernacle, as you know also refers to the portable Holy Ark that the Torah says was placed inside the Tent of Meeting during those same decades of wandering in the wilderness. It is considered very important by most Jews to enter a Sukkah or booth during this festival period. Many Jews try to eat **at least** one meal in a booth. Other Jews spend an entire day and night in a booth. Many Jewish communities hold contests each year to determine who has created the most interesting or beautiful booth or sukkah.

Observance: Festival services (In regular J.W.B. prayer books page 138 or page 440). Benedictions over **Lulay** and **Etrog** and building of a **Sukkah**.

TORAH Reading:

Leviticus 23:1-44 (especially verses 39-44). Also, the Book of Ecclesiastes.

What is Shemini Atzeret?

Eight Day of Assembly is the eighth day of Sukkot. Yiskor services are held on Shemini Atzeret.

What is Simchat Torah?

During the course of the year, in most synagogues, each week the worshippers read at least a small part of the Torah scroll. The readings are done in a certain order so that each part of the Five Books of Moses, or Torah scroll, is studied in the course of each year. This annual cycle of Torah readings is concluded and begun anew on Simchat Torah.

The Festival is celebrated with many special prayers and rituals including marching around the sanctuary clutching the holy Torah scrolls and singing psalms of joy and praise. The Torah scroll after all, is the holiest religious object in the Jewish world. It contains the roots of Jewish life on which every further expression of Jewishness is based. The Torah scroll symbolizes, more than any other object, the struggles Jews have gone through to survive, and the "miraculousness" which that survival represents. For approximately twenty-five centuries, Jews have passed the Torah from generation to generation.

In the Reform community Shmini Atzeret and Simchat Torah are combined and observed on the eighth day of Sukkot.

What is Chanukah?

From the Oxford Annotated Apocrypha, I Maccabees 4:36-51

> [36]But Judas and his brothers said: "Now that our enemies have been crushed, let us go to Jerusalem to cleanse the temple and rededicate it." [37]So the whole army was assembled and went up to Mount Zion. [38]There they found the temple laid waste, the altar profaned, the gates burnt down, and the courts overgrown like a thicket or wooded hillside, and the priests' rooms in ruin. [39]They tore their garments, wailed loudly, put ashes on their heads, [40]and fell on their faces to the ground. They sounded the ceremonial trumpets, and cried aloud to Heaven. [41]Then Judas detailed troops to engage the garrison of the citadel while he cleansed the temple. [42]He selected priests without blemish, devoted to the law, [43]and they purified the temple, removing to an unclean place the stones which defiled it. [44]They discussed what to do with the altar of burnt-offering, which was profaned, [45]and rightly decided to demolish it, for fear it might become a standing reproach to them because it had been defiled by the Gentiles. They therefore pulled down the altar, [46]and stored

away the stones in a fitting place on the temple hill, until a prophet should arise who could be consulted about them. [47]They took un-hewn stones, as the law commands, and built a new altar on the model of the previous one. [48]They rebuilt the temple and restored its interior, and consecrated the temple courts. [49]They renewed the sacred vessels and the lamp-stand, and brought the altar of incense and the table into the temple. [50]They burnt incense on the altar and lit the lamps on the lamp-stand to shine within the temple. [51]When they had put the Bread of the Presence on the table and hung the curtains; all their work was completed.

From the Oxford Annotated Apochypha, II Maccabees 10:1-6

[1]Maccabaeus with his men, led by the Lord, recovered the temple and city of Jerusalem. [2]He demolished the altars erected by the heathen in the public square, and their sacred precincts as well. [3]When they had purified the sanctuary, they constructed another altar; then, striking fire from flints, they offered a sacrifice for the first time for two whole years, and restored the incense, the lights, and the Bread of the Presence. [4]This done, they prostrated themselves and prayed the Lord not to let them fall any more into such disasters, but, should they ever happen to sin, to discipline them himself with clemency and not hand them over to blasphemous and barbarous Gentiles. [5]The sanctuary was purified on the twenty-fifth of Kislev, the same day of the same month as that on which foreigners had profaned it. [6]The joyful celebration lasted for eight days; it was like the Feast of Tabernacles, for they recalled how, only a short time before, they had kept that feast while they were living like wild animals in the mountains and caves;

The Maccabees were not perfect, according to history. However, their battle represents much more to Jews than a military victory fought as a guerrilla war. The tactics helped bring about success, but the cause is much more critical. Fighting for Jewish survival in a Jewish land summarizes the plot line of this chronicle. Losing the national independence of Israel was a grievous loss. But it did not bring on armed rebellion. However, trying to prohibit Jews from worshiping their God in their way was more than the people could tolerate. They would not cease to be Jews and they would fight to the death to remain Jew.

In the Talmud we encounter a very beautiful Chanukah story, the historicity of which is not at all agreed to by the denominations of Judaism. Reform Jews generally reject it as history and accept it as folklore. The Talmudic story reveals that when the Temple was retaken by the

Maccabeean forces only one cruze of oil remained undefiled and suitable for burning in the sanctuary. The cruze contained enough oil for one day. Preparing the Temple for rededication would take more than one day. Through a miracle of God, we read, the oil burned for eight days, long enough to complete the clean-up mission for the purpose of re-dedication. Not incidentally Chanukah means "dedication."

From the Talmud, book of Shabbat, page 2lb.

> What is the reason of Chanukah? For our Rabbis taught: On the twenty-fifth of Kislev the days of Hanukkah, which are eight on which a lamentation for the dead and fasting are forbidden. For when the Greeks entered the Temple, they defiled all the oils therein, and the Hasmonean dynasty prevailed against and defeated them, they made search and found only one cruze of oil which lay with the seal of the High Priest, but which contained sufficient oil for one day's lighting only: yet a miracle was wrought therein and they lit the lamp therewith for eight days. The following year these days were appointed a Festival with the recital of Hallel and thanksgiving.

In addition to its theme of fighting for religious freedom and the story of the miracle of the cruze of oil, Chanukah also provides the Jewish community with a festival of light and warm feelings in the midst of the darkness and cold of approaching winter. Lots of decorations and special foods are particularly relevant to this festival's celebration.

Cha-nu-ki-yot or Chanukah menorahs (nine candle candelabra) are used throughout the festival of lights. Each night an additional candle is lit until a burning candle represents each of the eight days. The ninth candle position is for the "servant" candle, the one used to light the others. It is called the "shamas." We place the candles from right to left and light them from left to right.

<u>Observance</u>: Every evening for eight nights, candles are lit to commemorate the achievement of the Maccabees. In the Chanukah Menorah one candle (plus the shamash) is lit the first night; two on the second, three on the third, and so on. Gifts are customarily exchanged. When the candles are lit, the blessings (J.W.3. page 342) the blessings are chanted. Clear the permission to gather for a nightly candle lighting ceremony. Potato pancakes (latkes) are the traditional food, as are jelly doughnuts, and dreidel games are in order if no gambling is involved.

<u>What is Tu B'Shevat</u>?

15 in Hebrew is written _____. Putting together these two letters makes the sound "tu." Shevat is the name of the month in which this holiday

occurs. “Tu B’Shevat” is the “15th of Shevat” and it is celebrated as Jewish Arbor Day – also known as the New Year of the Trees. It is customary to plant trees and eat a variety of fruits on this day. Although there is no synagogue observance the lay leader might encourage individuals or the entire group to "plant a tree" in Israel. Trees can be purchased from the Jewish National Fund, 42 East 69th Street, New York, New York 10021. A tree planted in honor of a unit is a fine contribution to military morale. (When writing to the JNF, be sure to mention that you are a member of the United States Armed Forces.) The links between people and nature are stressed in most of our festivals.

What is Purim?

Purim is a holiday whose origin is derived from the Book of Esther. Purim means, “cast lots” as when Haman cast lots to select the day on which the Jews would perish. The actual story in Esther is fictitious. However the plot depicting a thwarted plan to murder the Jews is a good one. Too often the murders took place. Stopping such plans is the point of the story. Jews must act in our own defense. When threatened we must respond. Purim teaches us that greed; hatred and conniving of all sorts exist in the world. We must stop such evils from destroying people, including, but not limited to, Jews. On Purim, the behavior in our sanctuary is bizarre. We make an enormous amount of noise whenever Hamen’s name is mentioned. We dress in costumes, run around and often even drink wine frequently during the service. We study the megilah of Esther and hamantashen and get very silly. Purim occurs on the 14th day of Adar. It us customary to perform the mitzvah of sha-lach ma-not giving money or other special gifts to the poor during Purim.
Purim:

Observance: At the Sabbath Eve service preceding Purim, read Deuteronomy 25:17-19, about the Amalekite attack. Haman was thought to be a decendant of Amalek. Preferably on Purim, or on the Sabbath Eve closer to Purim, read the Scroll of Esther (the Megillah). (See J.W.3. prayer book pages 336, 338).

What is Pesach?

No one knows for certain the original meaning and use of Pesach. But for thousands of years it has been linked with the sacrifice of the first fruit of spring. As you know, many animals give birth in the spring. In ancient times a sacrifice of thanksgiving and praise was made with some of the first born of these animals.

Pesach has been used to celebrate many themes:

1. Redemption of the Israelites from Egyptian bondage.

2. The arrival of spring and nature's rebirth.

3. Early spring harvest.

4. The festival of eating matzoh.

5. Ultimate redemption.

6. Pilgrimage to Temple in Jerusalem (ended in 70 CE when the Temple was destroyed.)

7. A regathering of the family to celebrate the Pesach Seder. Seder is the festival home service and it is contained in the "Haggadah Shel Pesach."

Exodus 12:3-8

> Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbor, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; it may be either a lamb or a goat. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must be taken and put on the doorposts and the lintel of the houses where it is eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs.

Leviticus 23:5-14 (see also Numbers 28:15-25)

> The fourteenth day of the first month, between the two evenings, is the Passover of the Lord; and the fifteenth day of the same month is the feast of unleavened Bread for the Lord. For seven days you shall eat bread without leaven. On the first day you are to hold a sacred assembly; you must do no usual work. For seven days you shall offer a burnt offering to the Lord. The seventh day is to be a day of sacred assembly; you must do no work. The Lord spoke to Moses; he said: 'Speak to the sons of Israel and say to them: "When you enter the land that I give you, and gather in the harvest there, you must bring the first sheaf of your harvest to the priest, and he is to present it to the Lord with the gesture of offering, so that you may be acceptable. The priests shall make this offering on the day after

the Sabbath and on the same day as you make this offering you are to offer the Lord the whole offering of an unblemished lamb one year old. The oblation for that day shall be two-tenths of wheaten flour mixed with oil, a burnt offering whose fragrance will appease the Lord. The libation is to be one quarter of the hin of wine. You are to eat no bread, roasted corn, or baked bread, before this day, before making the offering to your God. This is a perpetual law for all your descendants, wherever you live."

Observance: Get the best dining space possible. Use table linen; candle sticks, and china. Work closely with your supervisory chaplain and supply personnel on this project.

If you wish to hold Passover morning services, use the special services in the J.W.B. prayer book, page 184 or page 452. Include Passover readings in the Sabbath Eve services of Passover week. Yizkor services are held on the last day of Passover.

You should have enough matzah for the week. Every effort should be made to 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
Select from these to cover the themes of the festival.

Plan in detail. (See pages 9-11 of the J.W.B. 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 more familiar ceremonies. Start planning well in advance, perhaps as much as three months ahead. If you are deploying for six or seven months, during which Pesach will fall, be sure to plan ahead for this and other religious observances before the deployment begins. Your Supply Officer can be very helpful as well as active duty Jewish chaplains in your region. Any chaplain can help you locate them.

What is Yom Ha Sho-ah?

"Holocaust Memorial Day" or the "Day of Utter Destruction" is Yom Ha Sho-ah. Yom Ha Shoah occurs on the 27th of Nisan. This date was chosen because it falls between the start of the Warsaw Ghetto Uprising and the Israeli War of Independence. Special memorial services are held. We also use this time to confront the Holocaust and its horror and review the lessons to be learned from the Holocaust.

What is Yom Ha-atz-ma-ut?

The day of celebrating Israel's independence is called Yom Ha-atzmaut. It occurs on 5 Iyar. Special services and programs take place in synagogues and J.C.C.s. The holiday celebrates the existence of Israel, its freedom, its strength, its benefits to the world, our ties to Israel and our hopes for Israel's secure and healthy future.

What is Sha'vu'ot – Festival of Weeks?

Shavuot occurs on 6 Sivan. Shavuot gets its name "weeks" form this quote in the Torah, Leviticus 23:15-18.

> 15And from the day on which you bring the sheaf of wave offering-the day after the sabbath-you shall count off seven weeks. They must be complete; 16you must count until the day after the seventh week-fifty days; then you shall bring an offering of new grain to the Lord. 17You shall bring form your settlements two loaves of bread as a wave offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to the Lord. 18With the bread you shall present, as burnt offerings to the Lord, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations, an offering by fire of pleasing odor to the Lord.

Along with Sukkot and Pesach, Shavuot has been considered one of the three major festivals of the Jewish year. Though Shavuot is technically a major festival and Chanukah a minor one, Chanukah is clearly given greater prominence by many Jews today. In order to firm up the importance of Shavout, Confirmation has been connected with this festival. Through the ages many other meanings were given for celebrating Shavuot including:

The day of the giving of the Torah (decide for yourselves)
The festival of first fruits
The late spring harvest festival

Observance: Festival services (in the J.W.B. prayer book, page 184 or Page 440) or included as part of the Sabbath Eve service closest to Shavuot. It is appropriate to read the Ten Commandments (Exodus 20:1-14) and the Book of Ruth. Yizkor services are held on shavuot.

Traditional foods are blintzes and dairy products.

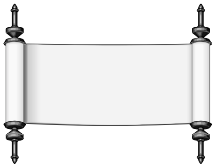
TORAH Readings:

1st Day: Exodus 19:1-20:23
2nd Day: Deuteronomy 16:9-11. Also, the Book of Ruth.

What is Tisha B'Av?

Tisha B'Av means the 9th of Av which is when this memorial day occurs. Many Jews commemorate it as a day of mourning. Supposedly many horrible events took place on this day including the destruction of the Temple of Jerusalem.

Observance: Men may fast according to their preferences and their military requirements. Provide for a meal after sundown for those who have fasted. A pamphlet of "Elegies for the Ninth of Av." is available from the J.W.B.



TORAH Readings:

Morning: Deuteronomy 4:25-40
Afternoon: Exodus 32:11-14
Exodus 34:1-10. Also, the Book of Lamentations.

What is S'lichot?

Selichot is the late night service that takes place in Elul just before the High Holy Days. S'li-chot means "pardon." The service contains many of the themes and prayers used on the Holy Days. To really experience the Holy Days we must take time to prepare for them intellectually, emotionally, spiritually. S'li-chot helps us do that. It is gaining in importance.

THE JEWISH CALENDAR

SEASON	MONTH	HOLY DAY/FESTIVAL
FALL	E-LUL ENDS	S-LI-CHOT
	TISH-RI	ROSH HA-SHA-NAH YOM KIPPUR SUK-KOT SIM-CHAT TO-RAH
	CHESH-VAN	
	KIS-LEV BEGINS	
WINTER	KISLEV ENDS	HANUKKAH
	TEVET	
	SHE-VAT	TU BI-SHE-VAT
	ADAR BEGINS	PURIM
SPRING	ADAR ENDS	
	NI-SAN	PASSOVER YOM HA-SHO-AH (HOLOCAUST DAY)
	IYAR	YOM HA-ATZ-MA-UT (Israel Independence Day)
	SI-VAN BEGINS	SHA-VU-OT
SUMMER	SI-VAN ENDS	
	TAM-MUZ	
	AV	TISHA B-AV
		E-LUL BEGINS

ORDERING JEWISH SUPPLIES

A. General Information.

Determine what materials (prayerbooks, wine, etc.) are needed. Submit a list with resources and prices to the command chaplain, XO or supply officer as directed. Periodically keep track of the request(s).

B. Quantities. (minimum supply aboard)

1. Half dozen of each: Sabbath and Festival prayerbook; high Holy Day prayerbook, black (unlined) yarmulkes (skull caps); white (unlined) yarmulkes; tallit (prayershawls); bottle of kosher wine or kosher grape juice; The Holy Scriptures or TANAKH; Passover Hagaddah (ritual narrative for Pesach Seder).

2. At least one of: Torah (photo offset or printed book (Hebrew and English); Hertz, ed., Pentateuch and Haftorahs (Sabbath and Festival lexionary); Chanukkah candles; set of candle holders; Kiddush cup; shofar (ram's horn); yahrzeit (memorial candle or light; ritual bread board, knife and challah (bread) cover.

C. Sources for ordering.

1. Open stock or sole source purchase of ritual, educational or cultural items. (Use DD Form 1155 or Impact Card (Visa).

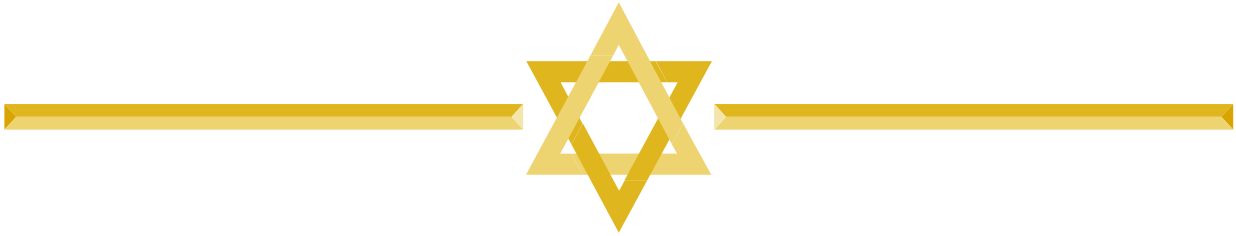
- Hamakor Judaica, Inc., PO Box 59453, Chicago, IL 60659; 800-426-2567
- J. Levine Company, 5 West 30th St., New York, NY 10001; 212-695-6888
- Local Jewish book store or synagogue Judaica shop.

D. Passover Solo Seder Kits.

A supply of matzah, a Hagaddah, plus some food items for Passover (for one person) is obtainable form the:

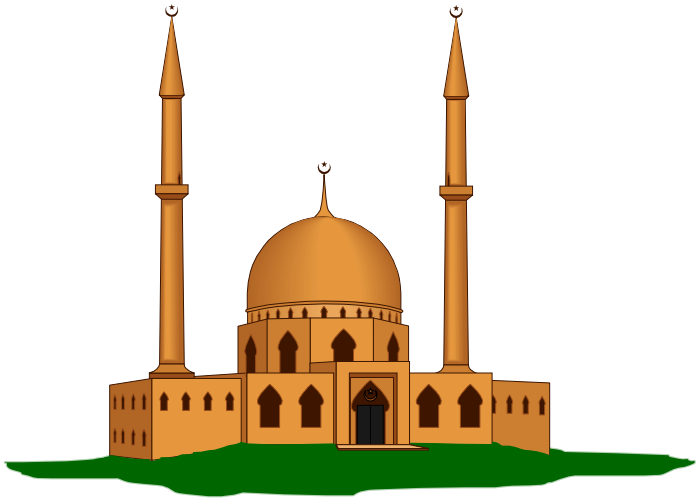
Jewish Welfare Board
15 East 26th St.,
New York, NY 10010-1579

Phone: 212-532-4949. FAX: (212) 481-4174. Commands afloat during Passover should have order in by previous 15 November. Food items for this holy day may be purchased from a local Jewish food store. Items must be marked "Kosher for Passover" and for the current year, if not in sealed jars or cans.



Because the matter of ordination, as institutionally defined, is not an issue in Sunni or Orthodox Islam, the lay Leader is free to act in the same capacity as their civilian or military counterpart(s), the extent to be determined by an Imam on an individual basis and in accordance with the depth of each individuals theological knowledge and 'on hands' practical experience. As with their interfaith counterparts, the Muslim lay Leader serves as a point of contact for the command for the free exercise of religion of Muslim personnel, in the uniform service.

Assignment as a lay Leader is a collateral duty. A lay Leader is not automatically excused from his or her appointed place of duty to conduct worship. Prior permission from the division officer or department head must be obtained. Duty time should be arranged accordingly. Since the Muslim lay Leader is the commanding officer's liaison for matters pertaining to Islam, permission to attend to related chapel needs should be easily obtained. It must always be remembered that this assignment is not simply a privilege but an honor.



RELIGIOUS SERVICES

The Muslim Lay Leader is reminded that in order for the Friday Ju'mah Prayer to be considered valid certain formats and structures must be included in the Khutbah (sermon). A valuable aid in this effort can be found in the text entitled "Prescribed Prayers made Simple" by Tajuddin B. Shu'aid (ISBN: 09610618-0-4).

RIGGING FOR MUSLIM WORSHIP

A. Chain of Command.

1. Always use the chain of command. Always communicate programs or make requests through the chaplain assigned or through the command chaplain. If none is aboard, make all contacts through the executive officer.

2. Because you are appointed by the command, you may call upon command resources (space availability, public address system, ritual items, food stuffs, publicity, etc.) It is the lay Leader's responsibility to send the request forward well ahead of when needed.

B. Publicity.

1. Publish times for worship in the POD. As religious observances or special events occur. Add 1-4 sentences for background.

2. Request announcement over the 1MC, one half hour before worship or special activity commences and another announcement at the designated time. This request includes of the five daily prayers.

3. Because of shipboard evolutions, the lay Leader must secure permission from the chaplain or executive officer as to the place and time(s) of worship/prayer and shall not change them without approval from the same source.

C. Time for (Ju'mah) Worship.

1. Recommend Friday Ju'mah service be conducted anywhere between the hours of 1200-1400. While the service can run anywhere from 30 minutes to an hour, failure to observe it within the time frame identified would invalidate the prayer completely.

FESTIVALS AND HOLY DAYS FOR MUSLIMS

Id (Eid) al Adha (lit., “the feast of the sacrifice”). Also known as the Id al Kabir (“the great feast”), this is the most important feast in the Islamic calendar. It falls on the 10th Dhu l Hijjah which is also the culmination of the pilgrimage of Mecca.

Id al Fitr (lit., “the feast of the breaking fast”). After the Id al Adha, the Id al Fitr is the second most important observance in Islam. Initiated by the Id salat (prayer) the festive period lasts for three days and follows the twenty-nine to 30 day fasting period observed during the month of Ramadan.

INTRODUCTION TO THE KHUTBAH

The Salatul Ju'mah Khutbah (Friday Prayer Service/Sermon) is composed of two consecutive segments of speeches, interrupted with a small pause in between. Each segment of the khutbah is to start with praise to Allah (Subhanahu wa ta'ala) and with the greetings to the Prophet (salla allahu alaihi wa sallam). All of these introductions are to be recited in Arabic, which is the language of the Qur'an. Any khutbah that starts abruptly without these introductions is not considered as a khutbah, having failed to meet these necessary requirements. Many `Ulama' (scholars) would say that the khutbah is not accepted and/or the reward is missed or lost.

There is no one specific format for the introduction to the two segments of the khutbah, as long as the lay Leader includes the praise of Allah and the greetings to the Prophet. Here are a few samples for the introduction of the two segments of the khutbah.

A. Introduction to First Khutbah

Ahmaduhu Subhanahu wa Ta`ala, wa Ashkuruhu, wa Huwa Ahlul-Hamdi wath-thana.

I praise Him (Allah), the Exalted One and the High, and I thank Him. It is He Who deserves the praise and gratitude.

Allahuma Salli was Sallim `Ala `Abdika wa Rasuulika Muhammdin wa `Ala Alihi wa Sahbihi wa Sallim.

O Allah! Let Your blessing and Your peace be on Your servant and Your messenger, Muhammad, and on His family and His companions.

B. Introductions to Second Khutbah

Al Hamdu Lillahi Rabbil `Alameen, Wassalutu Wassalamu `Ala khairil Mursaleen; Muhammadin Al-Nabiyil Ummiyee, wa `ala Alihi wa sahbihi Ajma'een.

Praise be to Allah, the Lord of the universe; may the greeting and the peace (of Allah) be upon the best messenger, Muhammad, the unlettered Prophet; and upon his family and upon all of his companions.

DU`A' (SHORT PRAYERS)

Rabbana atina fid-dunya hasanatan wa fil akhirati hasanatan waqina azaban-nar.

Our Lord! Grant us good in this world and good in the hereafter, and save us from the torment of the fire. [Qur'an, 2:201]

Rabbana atina min ladunka rahmatanwa hayyi lana min amrina rashada.

Our Lord! Give us mercy from Your presence, and shape for us right conduct in our plight. [Qur'an, 18:10]

Rabbana hab lana min azwajina wa dhurriyyantina qurrata A'yunin waj`alna lil-muttaqina imama.

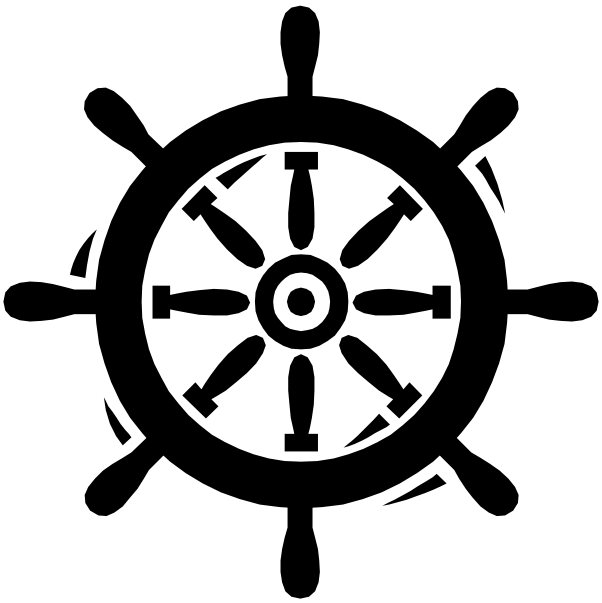
Our Lord! Grant us in our mates and offspring the joy of our eyes and make us patterns for those who guard against evil. [Qur'an, 25:74]

MUSLIIM SUPPLIES

Chaplains or lay Leaders may contact KAZI Publications for procurement of the Qur'an and other related religious materials (i.e., the Ahadith/ principally, Sahih Bukhari or Sahih Muslim). The most respected and widely used English transliteration of the Holy Qur'an remains that of Imam Abdullah Yusef Ali which has a price range of anywhere from five to fifty dollars. Lay Leaders are advised to contact their chaplain for assistance in procuring these materials.

KAZI Publications, Inc.
3023-3027 W. Belmont Avenue
Chicago, IL 60618
(773) 267-7001
Fax: (773) 267-7002
E-mail: kazibooks@kazi.org
WEB: HTTP://www.kazi.org/

RESOURCES



CALLS TO WORSHIP

LDR: The baby who was born in Bethlehem is alive today.

ALL: COME, LORD JESUS!

LDR: Death has no power over him; he walks the world as our risen lord.

ALL: COME, LORD JESUS!

LDR: We can feel his presence now as we sing and pray and pray and hear the Word.

ALL: COME, LORD JESUS!

LDR: It is a time of angels and shepherds and wise men.

ALL: THE WORLD HAS TURNED TO BETHLEHEM ONCE MORE.

LDR: We bring praises and gifts to the one born in a manger.

ALL: O COME, LET US ADORE HIM!

LDR: This is the night we have waited for.

ALL: IT IS THE MOST BEAUTIFUL NIGHT IN ALL THE YEAR.

LDR: It is the night of shepherds and stables, of humble people everywhere.

ALL: IT IS THE NIGHT OF OUR DEAR SAVIOR'S BIRTH!

LDR: It is over now: the shopping and wrapping, the baking and celebrating.

ALL: THE CHRISTMAS RUSH IS BEHIND US.

LDR: But the meaning of Christmas goes on and on.

ALL: THE LORD OF CHRISTMAS IS HERE AMONG US!

LDR: Let us worship the Lord of Christmas!

LDR: This is one of the days the lord has made.

ALL: LET US REJOICE AND BE GLAD IN IT!

LDR: He has called us to be his people and to witness to his story.

ALL: LET US PRAISE AND GLORIFY HIS NAME!

LDR: We shall praise you, O lord, with all our hearts!

ALL: GLADLY WILL WE SING AND PRAY TO YOU!

LDR: We shall bow down in your holy sanctuary.

ALL: FOR YOUR LOVE AND FAITHFULNESS WE WILL PRAISE YOUR NAME! AMEN.

LDR: Let us make a place for God in the wilderness of our hearts.

ALL: LET US MAKE A WAY FOR HIM IN THE DESERT OF OUR EMOTIONS.

LDR: Let us make room for him in the crowdedness of the season.

ALL: LET US WORSHIP HIM NOW WITH PRAISE AND SINGING!

LDR: It is the time of the star and the shepherds.

ALL: IT IS THE SEASON OF OUR SAVIOR'S BIRTH.

LDR: Let us surround him now with prayer and caroling.

ALL: LET US PRAISE HIS HOLY NAME!

LDR: We are here this morning for many reasons.

ALL: SOME OF US ARE TIRED, AND NEED A PLACE TO REST.

LDR: Some are lonely, and seek relationship. (Continued next pg.)

ALL: SOME ARE AFRAID, AND LOOK FOR COURAGE.

LDR: Who is able to meet needs like these?

ALL: IT IS GOD WHO MEETS OUR NEEDS, AND WE ARE HERE BECAUSE THIS IS WHERE HIS PRESENCE IS CELEBRATED.

LDR: Let us worship God!

LDR: Welcome to this place of worship.

ALL: WE COME IN THE NAME OF JESUS CHRIST.

LDR: We worship the God who bids us honor our fathers and mothers.

ALL: LET US WORSHIP HIM IN THE NAME OF JESUS AND IN HONOR OF OUR FATHERS AND MOTHERS.

LDR: I was glad when they said to me, "let us go to the house of the Lord."

ALL: THERE IS A FEELING OF LIFE AND WHOLENESS HERE THAT WE NEED FOR LIVING.

LDR: There is a sense of Christ's presence here that renews our spirits.

ALL: LET US REJOICE IN HIS PRESENCE AND SING THE GLORIES OF HIS NAME!

LDR: O give thanks to the Lord, call on his name!

ALL: MAKE KNOWN HIS DEEDS AMONG THE PEOPLES!

LDR: Sing to him, sing praises to him.

ALL: TELL OF ALL HIS WONDERFUL WORKS!

LDR: God is our hiding place.

ALL: GOD SHALL KEEP US IN TIMES OF TROUBLE.

LDR: Let us be glad in the Lord, and rejoice.

ALL: LET US SHOUT FOR JOY AND PRAISE HIS NAME IN SONG!

LDR: Happy are the people who have learned to worship God.

ALL: HAPPY ARE THOSE WHO WALK IN HIS PRESENCE.

LDR: In his name they shall rejoice all the day.

ALL: HIS RIGHTEOUSNESS SHALL LIFT THEM UP FOREVER.

LDR: Let us worship and rejoice!

LDR: Christ did not come into the world to be served but to serve.

ALL: HE IS IN OUR MIDST THIS MORNING AS ONE WHO SERVES.

LDR: We celebrate our Servant Lord by worshiping God.

ALL: LET US SING AND PRAY UNTIL WE TOO HAVE BECOME SERVANTS.

LDR: This is God's day and we are his people.

ALL: LET US COME INTO HIS HOUSE WITH THANKSGIVING.

LDR: Let us lift up our hearts with gladness.

ALL: LET US SING PRAISES TO HIS NAME FOREVER AND EVER. AMEN.

LDR: The Lord is our rock, our fortress, and our deliverer.

ALL: OUR GOD, OUR ROCK, IN WHOM WE TAKE REFUGE.

LDR: God is our shield, and the giver of salvation.

ALL: LET US CALL UPON THE LORD, WHO IS WORTHY TO BE PRAISED!

LDR: Today is the day the Lord has made!

ALL: IT IS A DAY FOR SINGING AND WORSHIP!

LDR: God is with us in our celebration.

ALL: LET US SING AND WORSHIP WITH ALL OUR HEARTS!

LDR: Most rulers are born in palaces;

ALL: JESUS WAS BORN IN A STABLE.

LDR: Most rulers never work for a living.

ALL: JESUS WAS RAISED IN A CARPENTER'S SHOP.

LDR: Most rulers ride about in fine carriages;

ALL: JESUS WALKED WHEREVER HE WENT.

LDR: Most rulers die in bed;

ALL: JESUS DIED ON A CROSS.

LDR: Most rulers reign from a throne;

ALL: JESUS REIGNS FROM PEOPLE'S HEARTS.

LDR: Most rulers rule for a lifetime;

ALL: JESUS RULES FOREVER!

LDR: Lord, we believe in you.

ALL: HELP THOU OUR UNBELIEF!

LDR: Lord, we love you.

ALL: HELP US TO LOVE YOU WITH ALL OUR HEARTS!

LDR: Lord, we sing praises to your name.

ALL: HELP US TO WORSHIP YOU IN SPIRIT AND IN TRUTH!

LDR: God watched over us as we slept last night.

ALL: GOD WAS THERE WHEN WE AWAKENED THIS MORNING.

LDR: God is in this place, among us now.

ALL: GOD IS IN THE SILENCE, THE SINGING, THE SERMON, AND THE PRAYERS.

LDR: Let us worship God.

LDR: God is the God of all the ages. Let us praise his name.

ALL: FROM EVERLASTING TO EVERLASTING, GOD IS THE LORD.

LDR: As the heavens are higher than the earth, so are his ways higher than our ways.

ALL: LET US WORSHIP AND BOW DOWN. LET US SING PRAISES TO HIS NAME!

LDR: The Lord is my strength and my shield;

ALL: MY HEART TRUSTED IN HIM, AND I AM HELPED;

LDR: Therefore my heart greatly rejoices,

ALL: AND WITH MY SONG WILL I PRAISE HIM.

LDR: O give thanks to the Lord, call on his name.

ALL: MAKE KNOWN HIS DEEDS AMONG THE PEOPLES!

LDR: Sing to him, sing praises to him, tell of all his wonderful works!

ALL: GLORY IN HIS HOLY NAME; LET THE HEARTS OF THOSE WHO SEEK THE LORD REJOICE!

OPENING PRAYERS

In the excitement of this holy season, O Lord, we wave our palm branches and lay down our garments in the road, bidding you to enter and be present in our midst. Help us to open our hearts for your coming, and not to close them in fickleness when you make demands of us. Let this community of faith be yours, and let all who live in this day experience new wholeness of heart and soul and body. For you have given us hope, and have taught us to pray, saying, Our Father, etc.

The world praises you, O God. The sun, the stars, and the moon praise you. The mountains and the seas praise you. The meadows and rivers praise you. The grass and the trees and the sky praise you. The birds and the fish and the animals praise you. Now let us, who above all created beings were made to worship and adore you, praise you through Jesus Christ our Lord, who taught us to pray together, saying, Our Father, etc.

Lord God of hosts, who spoke to us in ancient times through the law and the prophets, and who visited us in Jesus Christ, come now and make your presence know in our midst through song and prayer and sermon. Remind us of our salvation, grant us mercy for all our sin, and renew your spirit within us, that we may rightly praise you and afterwards serve you.

O God who has made the heavens and the earth, who has surrounded us with beauty and goodness, help us to see what you have made and to fall down before you in wonder. Let our hearts open before you like the flowers of the field, and praise you for the sun and the morning. For you are the giver of every perfect gift, and have given us your son Jesus Christ, who taught us to pray, saying, Our Father, etc.

God of the seasons, of springing grass and falling leaves,
God of the world, of sprawling ocean and towering mountains,
God of our lives, of birth and death and all the moments between,
We praise you this morning for the gift of awareness -- awareness of place and people and flowers and music -- awareness of our bodies, our feelings, our failures, our futures. Tune our voices to exalt you and our spirits to commune with yours, that we may rightly worship you and worthily magnify your name, through Jesus Christ our Lord, who has taught us to pray, saying, Our Father, etc.

We lift our hearts to you, O God, after the rest of the night. We thank you for the beauty of the day and the opportunity to come to this place of worship. We pray for all who are here with special needs today. May they experience your presence and feel their burdens lightened. Help us to worship you in spirit and in truth, through him who instructed us to pray, saying, Our Father, etc.

We greet you in the morning, O God, as those enfolded in your arms through the night. We praise you for your tender mercies and your loving kindness, and for your faithfulness at time when we have been unfaithful. Now we gather to worship you and to glorify you in the name of your son Jesus, who taught us to pray together, saying, Our Father, etc.

Your mighty power is always with us, O God, and yet we live as if we were alone. Let this be the hour in which we remember your presence. Change us from a crowd of separate and lonely individuals who experience their own way into a united people who are seeking your way. And let your love and forgiveness overcome all our doubts and anxieties and sin, through your son Jesus Christ, who taught us to pray together, saying, Our Father, etc.

O God of sunrise and sunset, let this be an hour of sunrise in our hearts, when all things are made bright and new. Drive away the shadows of discouragement and loneliness. Raise us up from beds of weariness and despair. Outfit us with joy and excitement for a new day, when we shall walk in the way of Christ Jesus our Lord, who taught us to pray, saying, Our Father, etc.

God of the winter cold and God of the summer heat,
God of spring rains and God of dry fields.
We worship you.
Yours is the earth in all its fullness,
And yours are our lives with all their complications.
Tune our hearts to sing your songs.
Lift our eyes to see your visions.
And give us voice to praise you.
Through Jesus Christ, who taught us to say,
Our Father, etc.

AFFIRMATIONS OF FAITH

I believe in the power of Christ whose presence is felt in every season of the year but especially now, when life wells up everywhere and folks feel a quickening in their souls it is spring and summer is on the way.

I believe Christ is somehow responsible for both spring and friendship, and that the excitement I feel today is related to the fact that he was dead but is alive forevermore, not only in our memories but in the truest kind of actuality. I worship him by coming here, and say, "Hallelujah! Christ is alive, and in this very place!"

We believe in God, who created the world, called the nation of Israel, sent prophets among his people, and gave his only Son to die for our sins.

We believe that he sent his Spirit upon the church at Pentecost, causing those who were present to enter a new style of personal relationships and a new way of living in the world.

We believe in the importance of remembering these things, that we too may live in daily awareness of whose we are and to what ends we move.

We believe that when we recall the works of God in other times we are helped to serve him in our own time.

We believe that when we remember Christ He lives among us today, healing our brokenness, calling us to discipleship, and leading us to victory in the world.

We believe that remembering the past is the best guarantee of a meaningful present and a joyful future. Therefore we dare to say today "We remember," and to commit ourselves once more to the God who gives us, the only life that is really worth remembering. **AMEN**.

I believe in the God of Autumn, who spreads the mantle of his glory across the hills like a cloak of many colors;
I believe in the God of Winter, who whispers in the wind and makes me thankful for the warmth of hearthside;
I believe in the God of Spring, who dazzles the eye with blankets of blossoms and peaks to my heart through gentle rains;
I believe in the God of Summer, who meets me in the morning mists and waits for me in the cool of the evening.
I believe in the God of all seasons, who is a God for all seasons, and who calls me forth to be a man or woman for all seasons, ready to sacrifice for truth and to love the world as he loves it. He has revealed himself in Jesus Christ, and continues to reveal himself in nature, in history, and in the inner life. His name is to be praised forever and ever. **AMEN**.

I believe in the spirit of Christmas, for it is the spirit of our Lord Jesus Christ, whose birth it celebrates;
I believe in the lights of Christmas, for they remind me of him who is the light of the world;
I believe in the greenery of Christmas, for it symbolizes the eternal life of those in Christ;
I believe in giving gifts at Christmas, for it is in keeping with the greatest gift the world has ever known;
I believe in being childlike at Christmas, for Jesus said we must become as children to enter the kingdom of heaven; and I believe in the angels' song about peace on earth among persons of good will, for when my will is good, as it is at Christmas, I feel a peace and joy in my heart that is unlike anything else in all the world. It has to be the peace and joy of God! **AMEN**.

I believe in the meaning of Christmas, and the importance of celebrating it in the church.

I believe in the God at the center of Christmas, whose hope for the world was dreamed by seers and told by prophets.

I believe in the messengers of God, who speak to human beings in quiet moments and in dreams.

I believe in the pondering spirit of Mary, who knew God was involved in the birth of her child, and in the generosity of Joseph, who could accept the involvement of God with his wife.

I believe in the beauty of the manger, transformed by the coming of Jesus, and in the eligibility of every simple place to be ennobled by his presence.

I believe in shepherds, that they often hear songs of grace and glory not heard by those who lead busier, noisier lives.

I believe in gold, frankincense and myrrh, and less expensive gifts as well, especially when they are gifts of the heart, and not merely tokens of duty or obligation. But above all I believe in Jesus, without whom there would be no Christmas, and in using this season to discover again my relationship to him, so that for me it will not be just an ordinary Christmas, but a time of great joy that will change my life. I too would be born in the manger.

I believe that Christmas is more than a time for parties and ornaments; it Is a time for remembering Christ and the incarnation of God's love in human flesh.

I believe there are gifts more important then the ones under the Christmas tree, such as the things we teach our children, the way we share ourselves with friends, and the industry with which we set about reshaping the world in our time.

I believe that the finest carols are often sung by poorest voices, from hearts made warm by the wonder of the season.

I believe in the angel's message that we should not be afraid -- that the Child of Bethlehem is able to overcome all anxieties and insecurities.

I believe in prayer and quietness as a way of appropriating Christmas – that if I wait in silence I will experience the presence of the one born in the manger, for he lives today as surely as he lived then.

I believe in going away from Christmas as the wise men went -- "another way." I want to be different when these days are past -- more centered, more thoughtful, more caring. And I believe God will help me. **AMEN**.

We believe that the man who rode into Jerusalem on a donkey is the Lord of all history and of every city that ever was.
We believe that he came to save us from our sin, and to restore us to the Father.
We believe that he was cruelly treated, that he was put to death on a cross, and that he was buried in a borrowed tomb.
We believe that God raised him from the dead, and that he became the first fruits of those who were asleep.
We believe that he is present in our midst today, comforting our sorrow, showing us the way to tomorrow, and challenging us to life in the kingdom.
And, we believe that the day will come when the entire world will be his and he will reign in glory as the Restorer of all that was separated from God, receiving our love and praise forever and ever. **AMEN**.

I believe in the Christ who rode in triumph, but I also believe in the Christ who died on Calvary.
I believe in the God, who speaks in fire and storm, in the God of the still, small voice.
I believe that being a Christian involves more than coming to church and being "nice"; I believe it means being faithful in school or business, and worshiping Christ in my private moments.
I believe that the real triumphs of Christ are often small and unnoticed, occurring in the lives and decisions of people whose names will never be in the newspapers.
I believe that the best thing I can do for him today is not to say, "I believe," but to act out my belief in love and justice for others. For his is no hypocritical kingdom, but a kingdom of truth and reality that shall be forever and ever. **AMEN**.

I believe in God, whose care for rightness and goodness preserves the world from utter destruction, and who has promised us a new world beyond this one that will make all our struggles worthwhile;
I believe in Jesus Christ, who died to make the new world a reality and who in the triumph of his resurrection calls on us to spread the gospel of that new world;
I believe in the Holy Spirit of Christ, his presence among us now, who empowers us to live with dedication and sacrifice and love in the old world, helping it to become new;
I believe in The Church as the fellowship of Christ's followers, worshiping and learning, teaching and growing, until we have all taken upon us the image of the Master and become his representatives in the world;
And, I believe in coming together as we have today, to sing praises, to humble ourselves in prayer and meditation, to listen to the Word, and to clasp one another in the warmth of fellowship as a foretaste of the new world that is coming through Jesus Christ our Lord. **AMEN**.

I believe in the beauty of spring that is known in windy skies, blossoming fruit trees, waving jonquils, and sweet-smelling grass;
I believe in the warmth of a friendship that is communicated in gentle eyes, a loving smile, a fond touch of the hand, and an arm laid on the shoulder.
I believe in the God of Autumn, who spreads the mantle of his glory across the hills like a cloak of many colors;
I believe in the God of Winter, who whispers in the wind and makes me thankful for the warmth of hearthside;
I believe in the God of Spring, who dazzles the eye with blankets of blossoms and speaks to my heart through gentle rains;
I believe in the God of Summer, who meets me in the morning mists and waits for me in the cool of the evening.
I believe in the God of all seasons, who is a God for all seasons, and who calls me forth to be a man or woman for all seasons, ready to sacrifice for truth and to love the world as he loves it. He has revealed himself in Jesus Christ, and continues to reveal himself in nature, in history, and in the inner life. His name is to be praised forever and ever. **AMEN**.

I believe in the God, who made and owns the world, and in the Son he sent to redeem the world, and in the Holy Spirit who is his presence in the world today.
I believe that everything I have is really his, given into my keeping for the good of the world.
I believe that I expected to live spiritually in the world, dealing justly with all persons and contributing to the care of the poor and needy.
I believe that my own life and the lives of those I love will be blessed by my faithfulness in stewardship and my devotion to spiritual matters, for God rewards those who seek him with a greater sense of his presence. **AMEN**.

I believe in God, who put music in the universe, so that the birds and the wind, the animals and insects, and the very stars in their courses are the makers of melody.
I believe in Christ, whose message of love and grace enables me to sing from the depths of my being praising God for my salvation and for the redemption of all whom put their trust in him.
I believe in the Holy Spirit, who touches the strings of my life, the way a master musician touches the strings of a harp, causing me to produce beautiful resonance in the lives of others.
I believe in worship, not because it is reasonable or sensible but because I can't help it: my heart sings in response to my faith! AMEN.

PRAYERS OF CONFESSION

O God, who has shown us only love and forgiveness, we confess to you that we have not lived in love this week. We have experienced envy, hate, and resentment. We have not turned the other cheek or walked the second mile. We have cared for our own interests and forgotten the interests of others. We are not worthy of your love, but we ask your forgiveness. Let the spirit of Christ be renewed in us, that we may be safe from our heedless ways. Amen.

LDR: If we are truly repentant, God hears our prayers and forgives our sins.

ALL: HE WILL TAKE AWAY OUR HEARTS OF STONE AND GIVE US HEARTS OF FLESH.

LDR: For he is a good God,

ALL: AND HIS MERCY IS FROM EVERLASTING TO EVERLASTING. AMEN.

We confess, O God, that we have been less than childlike in our minds and hearts. We have labored for that which does not satisfy, and given ourselves to things that do not build up the family of God. Our hearts have been anxious for rank and personal welfare, and not for the coming of your kingdom. Forgive us, we pray, and redeem us from all our sin. In the name of the everlasting Savior, Jesus Christ our Lord. Amen.

LDR: Christ has borne our sins and carried our sorrows.

ALL: HE HAS LOVED US WHEN WE WERE UNWORTHY OF LOVE.

LDR: Surely God has forgiven us for Christ's sake, and made us to be children of the promise.

ALL: HE HAS HEARD OUR PRAYER, AND WILL RECEIVE US IN LOVE AND REJOICING. AMEN.

I have done a lot of running this week, O Lord, but much of it was not for you. I have run in a lot of circles because I failed to organize my days in prayer. I have run down a lot of deadened streets because I was not following the Spirit's Leadership. I have run in loneliness because I was not running for love of others. I have run with a sense of heaviness because I was running under my own power. Forgive me, O Lord, and help me to find the right track for my life again. Let running become fun again, and let me praise you as I run. Through Jesus Christ, who is the greatest Runner of all. Amen.

LDR: God always hears the prayer of a sincere heart.

ALL: I AM SINCERE, LORD, HELP MY INSINCERITY.

LDR: Surely God has forgiven our sins, and is moving among us even now to restore in us the true spirit of running. Amen.

Compared with your will, O God, our ways are crooked and not straight; our desires are selfish and not generous; our devotion is shallow and not deep. We have used your name without seriousness, and we have lived without gratitude for all your gifts. Forgive us, we ask, and turn our hearts to true repentance. Let the spirit of Christ convert and dwell in us, that we may honor you with our entire beings. For your name's sake.

LDR: God is a God of holiness and justice.

ALL: GOD IS ALSO A GOD OF MERCY AND FORGIVENESS.

LDR: He has promised to forgive our sin if we devoutly call upon his name.

ALL: HE WILL HEAR OUR PRAYER AND TAKE AWAY OUR GUILT, IN THE NAME OF CHRIST OUR LORD. AMEN.

We have not loved the world, O Lord, as we should.
We have not forgiven our enemies seventy times seven.
We have not gladly turned the other cheek when ALL have offended us.
We have not gone the second mile with most ALL, and with some not even the first. We have not befriended the stranger or spoken kindly of the foolish. Yet you have loved us with a steady and unchangeable love. You have been generous to us far beyond our worth, and merciful when we deserved no mercy. Forgive us, Lord, for seeing the faults of others and not seeing our own. Receive us again as your followers, and teach us anew how to love and be loved. For yours is indeed the kingdom that will be forever. Amen.

I admit to you, O God, that I am often distressed by the daily news: by the failure of nations to agree, by the insistent problems of hunger and war and economy; by crime and negligence and immorality. I wish my sense of the presence of Christ were stronger and I had more confidence in his eternal victory over the world. Then I would not be shaken by the winds of adversity, but would stand like a tree planted by the living waters. Forgive my weakness, O God, and deepen my faith in your word. Through Jesus Christ our Lord. Amen.

LDR: This is a true word, and worthy of all acceptances.

ALL: HE HAS BORNE OUR SHORTCOMINGS, AND BY HIS STRIPES WE ARE HEALED.

LDR: He has carried captivity captive, and won our salvation forever.

ALL: THE LORD'S NAME BE PRAISED FOREVER AND EVER! AMEN.

BENEDICTIONS

Now may God, who has brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, give us such a sense of the life to come that we have not hesitance to live in his kingdom this week, but surrender all that we are and have to his holy name, now and forever. **Amen**.

May the God who created and world and all that is in it create in you this day a clean heart, and give you love for all that he has made, through Jesus Christ our Lord. **Amen**.

Now may God, who has always been full of surprises, surprise you this week by reminding you of grace in at least three or four places where you never thought to look for it. In the name of the Father, Son, and Holy Spirit. **Amen**.

Now may God, who has loved us and given his only Son to die for our sins, give us life in his name and love for all created things, in the name of the Father, Son, and Holy Ghost. **Amen**.

Now may God, whose love never lets us go, save, preserve, and keep you this day and forever more, in the name of the Father, Son, and Holy Spirit. **Amen**.

Now may God, who is ever working to achieve his will in the world, bless you with the vision of that will and so draw you into it that your life can never be the same again, now and forever, in the name of the Father, Son, and Holy Spirit. **Amen**.

Now may God, who created us a special people in Christ Jesus, lead us into the fullness of life for which we were intended, and give us peace and love to share with others wherever we go, in the name of the Father, Son, and Holy Spirit. **Amen**.

Now may God, who has sent his Son into the world to save us from sin and reconcile us to himself, give us the desire and the strength to follow his Son today and throughout this week, for his name's sake. **Amen**.

Now may God, who has sat at table with us, continue with us wherever we go and sit at table with us always. Through Jesus Christ our Lord. **Amen**.

Now may God, who has shown us a better life in Christ Jesus, give us that life in him this week, that we may share it with the world in grace and gladness. **Amen**.

May all the roads you travel be upward roads, rising to meet Christ, and may you travel them as easily as if they were downward roads, kept in the love of him who inhabits all roads, watching over travelers. In the name of the Father, Son, and Holy Ghost. **Amen**.

Now may God, who has put in our hearts the love that cements all life together, bless you with the gift of gentleness and wonder of spirit this day and throughout this week, in the name of the Father, Son, and Holy Spirit. **Amen**

Now may the love and care that have kept us going until this moment be as personal to us as the Lord Jesus Christ, and as near as his Spirit, in the name of the Father, Son, and Holy Ghost. **Amen**.

Now may the God who brought again from the dead our Lord Jesus, that great shepherd of the sheep, work in us to bring us all to new hope and life and peace, that his will may be perfectly fulfilled in us, this day and for all time to come. In the name of the Father, Son, and Holy Ghost. **Amen**.

May the God of life and truth be real to you this week in all the affairs of your life, both great and small, and may the purpose of his divine will equip you with joy and excitement. Through Jesus Christ our Lord. **Amen**.

Now may the grace of God, that floods the world we live in, find its way into the openings of your hearts, that you may be swept out of yourselves this week, and into the joy of his kingdom. In the name of the Father, Son, and Holy Ghost. **Amen**.

May the risen Lord meet us today wherever we go; may he dispel the clouds and make the sun shine in our souls; may he use us to touch the lives of others, blessing the poor in spirit and alleviating the ills of the world; and may his name be praised now and forever, time without end. Now may God who calls us on our way and stands at the end of the journey be with us at every step, in the name of the Father, Son and Holy Ghost. **Amen**.

Now may God, who has begun a good work in us through Jesus Christ, bring it to completion in his kingdom, for our eternal joy and salvation, in the name of the Father, Son, and Holy Ghost. **Amen**.

Now may God, who spoke to us in the life and death and resurrection of Jesus Christ, hear us as we speak to him this week through our loving and faithful actions for all Christ's little ones. In the name of the Father, Son, and Holy Ghost. **Amen**.

EVENING PRAYERS

Note: The following prayers (1-17) can be said by a crewmember

1. Lord, You had a purpose when You led each of us out on the face of this vast ocean, in this mighty ship. Did You want us to learn to appreciate others? Did You want us to learn to value what we had to leave behind on shore? Did You want to draw us out here so that we might at last be alone, with our thoughts and memories, and with You? Whatever Your purpose, make it clear to us, Lord, and give our loneliness meaning. **Amen**.

2. Heavenly Father, Now it's time again to ask for Your blessing. At this moment we are again separated from our loved ones. Help us, O Lord to bear our bitter loneliness because of their absence. Help us to fight temptation. Guide us in the right way in order that will be successful in achieving our goals. Make us the instrument of Your peace. And thank You Lord for everything. **Amen**.

3. Thank You, for taking the helm for us as You always do. You direct us with Your Infinite Being full of Grace, wisdom, knowledge, and understanding, and You lead those in authority over us this night. For the loved ones of every household represented, tonight we pray; both near and far, home and abroad. For peace on earth and good will toward our neighbors, and for a restful sleep - we thank You. **Amen**.

4. Dear Lord, Living in close proximity as we do, You know our tempers flash sometimes and we hurt other people with thoughtless words or actions. Give us the courage to go back later and try to heal the injury that we caused. Lord, You are the Great Healer. In healing our injuries help us recall that Your healing and forgiveness have no limits. Then help us to ask forgiveness have no limits. Then help us to ask forgiveness and forgive freely as many times a day as we need to. **Amen**.

5. Lord, throughout our days and nights of sailing, we pray that You help us all to gain a stronger sense of understanding toward our fellow crewmembers, and to keep in our hearts the realization that we are all experiencing the same feelings of confinement, the same feelings of restriction from activities we have grown accustomed to while at home. And most painful of all, feelings of loneliness, feelings of being separated from those whom we hold close in our hearts. So, Lord help us to remain conscious of this, so that we can all get along so much better. After all, can we honestly expect world peace, when we are not at peace with each other? **Thank You God**!

6. Lord, on a deployment like this and at this time of year, we come to

You with many prayers. For friends, for loved ones, for the sick and lonely, we pray for those who have no one else to pray for them. But Lord, if only one prayer is granted this evening, let it be that our mighty ship be always the deterrent to world hostility it was meant to be, and ever the defender of world peace we all know it could be! **Amen**.

7. Dear Lord, help us to overcome our fears of today, and to look to You from Whom comes our strength. Teach us to love our enemies, and trust in You, for You have told us that You will always be there when we need a friend. Lord, we carry a heavy burden upon our shoulders and as long as we have You to lead and guide us our burdens will be light. Lord, protect us from the evil that prevails from day to day. Watch over our loved ones and protect them while they rest at night. Keep them safe as You have kept us and when it seems they can't bear it any longer give them the strength to go that extra mile of the way. Lord, watch over the crew of this ship and keep us safe as we sail the oceans of the world. In Thy name we pray. **Amen**.

8. Dear Lord, Our Father, Almighty One, Our hope and joy, our Eternal Son. From those of us, so far from home whose hearts at times seem so alone. Grant us Your peace and abiding Life from Your heavenly home above. Bless us with strength and will to carry on when the pressures are rough, and the days are long. We of this ship pray not for a lighter load, but help to carry it, on whatever our road. We pray to You for what we may lack: We pray to You Lord for a stronger back. Take care of our loved ones while our duty calls: Take care of our ship, Lord, take care of us all. **Amen.**

9. Father in heaven, when You created us in Your image, You made us Your sons. Make us know always that nothing can ever lessen the love You have for us -- nothing we have been, nothing we are, nothing we may become. Help us to see Your great love all our days, until this life ends and we return to You, who at the very beginning called us into being. **Amen**.

10. Dear Lord, living in close proximity as we do, You know our tempers flash sometimes and we hurt other people with thoughtless words or actions. Give us the courage to go back later and try to heal the injury that we caused. Lord, You are the Great Healer. In healing our injuries help us recall that Your healing and forgiveness have no limits. Then help us to ask forgiveness and forgive freely as many times a day as we need to. **Amen.**

11. Lord, help me and my shipmates to perform to our potential

throughout this cruise. Grant us the good humor to perform even the most mundane tasks cheerfully. Let us help one another through the rough times. Allow us to safely complete our journey better individuals than the one who began it. **Amen**.

12. Let us pray. Let us pray for strength to try and love all humanity. Love comes from thinking of every man or woman as your brother or sister, because we are the children of God. Love means no severe judging, no resentments, no malicious gossip, and no destructive criticism. It means patience, understanding, compassion, and helpfulness. Dear God, we pray that we may realize that You love all of us, since You are the Father of us all. May we in turn have love for all Your children. Amen.

13. I say these words to give me strength.
I mean them with utmost intent;
Nothing to hide nor to conceal.
I've opened by heart; my soul can feel.
I wait for You; Your day is near:
Your Kingdom on earth, I show no fear.
Stay with me in the time of despair;
Comfort me within this prayer.
So, Lord, I ask the Heavens above
To grant my life a true honest love. **Amen**.

14. Lord, You had a purpose when You led each of us out on the face of this vast ocean, in this mighty ship. Did You want us to learn to appreciate other? Did You want us to learn to value what we had to leave behind on shore? Did You want to draw us out here so that we might at last be alone, with our thoughts and memories, and with You? Whatever Your purpose, make it clear to us, Lord, and give our loneliness meaning. **Amen**.

15. O Lord God Almighty, bless this ship: In it may there be health, chastity, victory over sin, humility, strength while we are away from our loved ones, goodness of heart, gentleness, full observance of Your law, and gratitude to God. Lord graciously send Your holy Angel from heaven to watch over, to cherish, to protect, to abide with, and to defend all who dwell upon this ship, both now and forever. And please, Lord, watch over our loved ones while we are away. In His holy name we pray. **Amen**.

16. Heavenly Father, our time is all but over. The cost has been paid by

Your strength in moments of stress, tension and fatigue, when You kept us safe and out of trouble. We ask You as Your humble flock to continue guiding us all the way home; but most especially to look out for my fellow "blue shirts" who keep the birds up, keep the food cooking, keep the ship running, and my radioman colleagues, who maintain "COMMS" always, so home will always be there. **Amen**.

17. Dear Father, You forget the words and actions of my past, because in the race of life You want me first, not last. You lead me back when I stray, and everyday You draw me near You. Lord, when trials come my way, give me strength to walk Your way, and bring this sailor home some day. Thank You Father for health, home, and Your peace from above. But most of all for Your Spirit from above. And now Holy Father guard "the home front" while we're here. Watch and protect those we hold so dear. In Jesus' Name, I pray. **Amen**.

AS THE END DRAWS NEAR

Yes, Lord, the time is approaching for our return; Days drag on as if to say we've covered a long trail; But the nights bring our thoughts back to You with concern; And happy encounters with loved ones we left at sail.

Ensure we remember only the good times of our growing; Placing in our hearts that which You want us to recall; Allowing us to build our lives, like the river -- ever flowing.

We thank you, O Lord, for the friendships we have established during this cruise. Companions help us to be at ease, ourselves, comfortable. O Lord, we know who they are. They are people who come to our rescue -- not to save us -- for we often bring pain upon ourselves -- but those whose laughter, loyalty and respect allows us to relax and to gather our forces and come alive again. Help us to recognize that your goodness and blessing is neither an abstraction nor an illusion, but evidenced by the gift of others you have given us. Cause us to realize that among our friends we experience your presence -- your grace during difficult times. Some say that hell is other people. True, but so is heaven. Lest we forget, O Lord, we thank you this night for our friends. Amen.

O Lord, in moments of reflection we often find that if we were to paint a picture of our inner selves -- that spiritual center known only to ourselves -- we would find not clarity, but a confusion of form and color. For each of us is in our own way incomplete, half men, spiritual dwarfs, never having reached maturity. And yet, our dreams this night confirm what visions, even greatness, lie within us. We often write ourselves off as has-beens, collections of discarded and broken promises, 2.8 on the intimacy scale. And yet, O God, your living Word confirms that we are worth dying for. Why, O Lord, do you think more of us than we do of ourselves? O God, bring us in line with your Truth. Help us to die in you so that we might live in you. It's that important. For this night, grant us peace. Amen.

O Lord, we come to you this evening for no other reason than to simply acknowledge that you are God, the King of the universe, the Lord of Life. All that is, O God, rests in You. You are the Alpha and Omega, the one before whom we bow our heads in reverence and devotion.

O Lord, you know well that it hasn't been easy to find You. Our faith has often slipped between the cracks. Reality has pressed us to the wall. And yet we conclude, O God, that even though it is often hard to believe it is even harder not to believe. We need you as a son needs a father, a student a teacher; a friend a companion and a wanting man a savior.

O Lord, we thank you for being with us, especially in the dangers that surround us. Help us to continue to approach you with confidence and prayer. Be with us and bless us, O Lord, as we begin a new day. Give us peace this night. Amen.

O God, in a world that loves but little and distrusts in megatons, we need more evidence of your sustaining presence, your promise of peace. Cynical men continue to point out the many wooly-clad wolves that roam about. Help what we do to be more than gesture, O Lord. Affirm us as we stand our ground and thus sacrifice our safety so that others can be provided a forum for their separate needs. Allow our courage in the face of constant threat to bring hope to this troubled land. Peace remains a slippery and elusive affair, O Lord. We can't quite make it on our own. Amen.

O Lord, from the evening shadows we call your name. Into your hands we commit ourselves and seek your mercy and peace. Help us to recognize your grace that enables us to complete and make sense of what we started at morning light. Heal us from sin-made wounds. Assure us of your pardon and comfort us with your Word. Bring us through the night rested and refreshed.

O Lord, each of us has fears that betray; worries that capture and shake out our joy. We find ourselves in limbo because we are neither here nor there. We are in a time of transition, of getting ready. Change and chance surround us. Help us, O Lord, to return to your presence. Cause us to find the point and purpose of each day. All we ask is that you keep us on our feet so that we might walk with you. Bless us this night and grant us rest. Amen.

Holy Father, the men of this ship work hard. They work long hours, often in hot, dangerous, of difficult circumstances. They work whether tired or rested. For the life of our ship and the performance of our mission requires -- no, demands -- that we all put our shoulder to the wheel. But let us remember, Lord, why this ship exists, and what we are really about. For the labor we give is a labor for the defense of our land. We work for our families, for our friends, for our freedoms and for a better world. We work that our nation, conceived in liberty and dedicated to the proposition that all men are created equal, shall not perish from the earth. And we know, Lord, that in large measure, the measure of a man is his work. Give us strength, we pray thee, to do our work as laborers who need not be ashamed. Amen.

Lord of the Sea, We know how to supply ourselves materially, but only You can supply our deepest needs. We know how to run an engineering plant, but only Your fire within us can give us power of life. We know how to repair broken equipment, but only You can repair the brokenness within us. We can do preservation work, but only You can preserve us beyond death. We know a lot about healing bodies, but only You can heal our hearts and minds. We can arm ourselves with weapons, but only You can defend us against evil. We can keep records of our official service, but only You can record us in the Book of Life. We know how to take a ship across the ocean, but only You can chart our course to that final shore. Quiet our souls this night that we may listen and hear you say, "Peace, be still." In your Name we pray, Amen.

Psalm 90

"Lord you have been our dwelling place through all generations. Before the mountains were born or you brought forth the world."

Lord, God, during deployment, we leave our family homes behind, and our ship becomes our physical home. Yet the saying, "Home is where the heart is, "reminds us that home is a state of love and trust, a feeling of being secure and cared for.

To those who trust in you, you have promised never to forsake. We can have the security of home wherever we go. Amen.

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

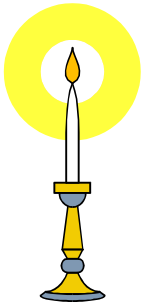
Give us the faith to confess you and our Heavenly Father, our home, our refuge, our security. May the small frustrations and the large problems we encounter in our earthly dwellings never obscure that belief.

Bless our families, and comfort them with the faith that we are linked to your protection and care. In Your Name we pray, Amen

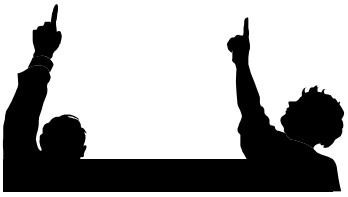
O Lord, Today is today
Tomorrow is another day
Yet not here.
My prayer...? Help me
To live in peace with you,
Myself and others.
May the moment of the
Here and now be the focus
of my spiritual vow....
Yesterday is gone forever
I ask but to cherish it--but
to live it again, never,
For you call me forward
day by day...And more
than that, Moment by moment
as my spirit yearns for the
potential for which I am meant
Today, O Lord, is today.
Amen

Father,
Thank You for this day
And the things You did for us.
Most of us Found a bit of quiet
time In which to think And be
peaceful.
For that, We are grateful.
And, You know, Father,
Most of us Are a bit anxious
bout being ashore
In a foreign country....
Anxious To get there,
And anxious to know
How it will be...

So, Lord, As ever,
We need Your help tonight...
Calm our anxieties,
Help us to put our values
In order, And Keep us
reminded
We belong to You...
Give us A restful sleep
And peace in the days ahead.
Amen.



Father, We've been busy
The last few days.
We haven't talked to You
Very much, or
Taken time to listen
To You either...
So, In this set-aside time
Of evening Prayer,
We do our best
To wait Before You now...
Not asking a great deal,
But thanking You
For understanding us
And being patient With us.
It isn't We do not care.
Father, It's just we get
Our priorities twisted
Sometimes...
So, Receive us
In your mercy, tonight.
Grant us A safe and blessed
sleep
And a good day Tomorrow.
Amen



Father,
Some days,
In our shortsightedness,
We see only
People and decks and paint
And wrenches and paper and gauges
And setting zebra and yoke...

But, sometimes,
In our best moments,
We stumble, unaware,
Across Your greatness...

Like In a quiet midwatch
On a bridge wing
With your moon
Lighting Your ocean...

Or A moment's glimpse
Of a sea bird
Sailing above Your waters...
Thank You, Father,
For such times.

And, Will You please
Give us eyes to see
And ears to hear
And hearts to be grateful
For Your wonders...**Amen**.

Father, We are tired
And we are ready
For a day of peace
And quietness
Tomorrow.

You know how sometimes
In this close environment
Living without privacy
Gets to be A bit much
For us...And,
We sometimes
Vent hostility On others
When they are not the objects
Of our hostility At all.

So, Father,
We need a little space
From the demands
And pressures.

Bless and keep us
This night.
Bless and keep those
Whom we love. **Amen**

O God, tonight we are aware of the bountifulness of Thy world. We pause to thank Thee for the fullness of Thy love, which we so often have experienced through--people to love and friends to cherish--tasks to work and to accomplish--beautiful skies and seas to sail--and most of all--through thy ever-present grace. **Amen**.

The Lord is my pacesetter; I shall not rush;
He makes me stop and rest for quiet intervals;
He provides me with images of stillness, which restore my serenity;
He leads me in ways of efficiency through calmness of mind, and His guidance is peace; Even though I have a great many things to accomplish each day, I will not fret, for His presence is here; His timelessness, His all-importance will keep me in balance; He prepares refreshment and renewal in the midst of my activity By anointing my head with his oil of tranquility; My cup of joyous energy overflows; surely harmony and effectiveness shall be the fruit of my hours; For I shall walk in the peace of my Lord, and dwell in His house forever. May the peace of god be yours as you give of your best in service to those in your care. **Amen**.

Eternal God, you have made each of us something special. Help us to work and develop our unique personalities. You intended for each of us to an original, not a carbon copy of someone else. Thank you for making me different. Grant that I will always put my individuality to its best use for Your work. **Amen**.

Eternal God, we live in a day of instant replays. Only minutes after an exciting play has taken place in a game or event, it can be seen again. But I am aware that life cannot be replayed like that. I know that a bad day can never be taken back and a good day can never be erased. Help each of us to see that we cannot live on yesterdays. May we understand that each day must be lived with fresh vitality. May we see each day as a new gift from you to use for your glory. **Amen**.

O Lord, as we come to the end of this day, we invite you into our lives. We have been busy. The pace is hectic and in many cases dangerous. We are under a lot of pressure. We have responsibilities to both those over us, and those who work for us. It seems there is no time for us to be quiet with all the activity that surrounds us. Oh Lord, in this moment, may all this stress drain away. Help us to relax, to recuperate, and in this night's rest to be renewed in body, mind, and spirit. Give us your peace. **Amen**.
O Lord, tonight we ask your blessing upon our children at home. We remember the joy and freedom of childhood. Help us to be childlike as we experience life and enjoy it. Teach us now to have fun in the midst of the seriousness of our tasks. Be with our families this night we pray. **Amen**.

Our Father, your fondest feelings must be reserved for the least pretentious and most

genuine of us. Sailors must be your favorites. Some of us haven't found the virtues of humility, soft spoken or gentleness. Some of us tend to lead with our jaw and seem more ready to fight than switch. After long days at sea, you can tell your sailors by their red eyes and grubbiness, but their wills match their strong backs, and their respect and concern for each other is a wondrous thing. They are the salt of the deck--and their saltiness is honest and open. We are grateful for them as you love them especially, bless each one on _____, we ask this in your name. **Amen**.

O God, it has been a busy and demanding day for many of us. Others will just be starting their watches and working hours. Help us to stop and catch our breath--to give you thanks for these moments in our lives. May we feel a sense of accomplishment for a difficult and dangerous job, done well. Give us, tonight, a very special sense of personal pride in our jobs, our ship, and ourselves. May that pride be obvious to all with which we come in contact. Bless each man on this ship tonight. **Amen**.

Our Father, we are busy with so many things to be done in this great ship. Sometimes we have the impression that we are not important and our jobs don't mean very much. Some of us tend to be so wrapped up in our own little worlds, our shops, a piece of equipment, an airplane, or our division, and we fail to notice or even care about other shipmates. A ship, so large, can be very impersonal. We may fail to appreciate others who live and work throughout the ship. Help us to realize that we are important in your eyes and that we are important to one another. Our lives really depend on each other. We are brothers. **Amen**.

Oh God, sometimes this ship seems so big, so many people, and sometimes we feel lost. Help us to feel a sense of belonging--especially those who are new aboard. We remember what it was like when we first reported. Remind us of our brotherhood and our common bond as shipmates. Be close to each of us--help us to reach out and be a friend. **Amen**.

Oh God, you must know in your infinite wisdom that sailors and marines are the most unique creatures of all your creation. Sailors and marines come in all shapes, colors, sizes, and both sexes; we are serious, happy, frustrated, professional and sacrificing. You have called us from a humdrum world and challenged us to go the extra mile and be a part of a great team. Help us to always do our best, teach us to always do the right thing--it will gratify some and astonish the rest. **Amen**.

Oh Lord, tonight we are reminded of our humanity again--that we are not God. We require sustenance, rest, and other essentials to keep our bodies going. As we are replenished at sea so that our mission might be accomplished and our bodies fed, we

ask you to replenish our spirits with hope, love, and a sense f purpose. We ask in the name of our Lord. **Amen**.

O God, in your presence we think of those from whom we are separated by distance, misunderstanding, circumstances, and death. You know the ache we feel for those who matter. Strengthen us to hold out and win. Grant us faith to entrust those we love to your care. Thank you Lord. **Amen**.

Lord, many of us are like gale-beaten ships, arriving at last at a calm and sheltered cove.
Our lines are frayed from incessant tension.
Our sails are battered by sudden gusts of unexpected hardships...
Our spars are broken where we were unable to withstand the force of temptations.
Our decks are soaked, having been awash with the tears of worry and doubt.
Refit us as we draw close to you in this quiet moment.
Restore us with renewed courage that we each may set sail again, as stout ships able to head high into the wind and hold our course.
We thank you that we can set our hearts like sextants upon you and navigate even perilous, uncharted seas with confidence because you are our North Star: absolute, constant and dependable. **Amen**.

Lord, thank you for not answering all my prayers. Most of my life I've prayed for special favors. I've pestered you for many selfish things. I've asked you to solve problems of my own creation. I have prayed that you would make life easy for me. I have prayed for sure ways to success and short cuts to material things when I should have been working to attain spiritual goals that really satisfy. I have asked for good health instead of exercising my body and being more careful about my diet and health habits. I have asked you to help me understand my fellow men when I should have been listening and trying to help them with their problems. I realize now that if you had answered all my prayers, I would be weak, dependent, and perhaps lazy. By forcing me to work out some of my own problems, you have helped me to become strong. Now my days are full of opportunities to live unselfishly. That's the most important thing for which I could have prayed. So thank you, Lord, for not giving me every wish and refusing to answer my prayers in my way; thus, you are helping me to become the person you wanted me to be. **Amen**.

Dear God: Help me be a good sport in this game of life. I don't ask for any easy place in the lineup. Put me anywhere you need me. I only ask that I can give you 100% of everything I have. If all the hard drives seem to come my way, I thank you for the compliment. Help me remember that you never send a player more trouble than he can

handle. And help me, Lord, to accept the bad breaks as part of the game. May I always play on the square, no matter what the others do. Help me study the Book so I'll know the rules. Finally, God, if the natural turn of events goes against me and I'm benched for sickness or old age, help me to accept that as part of the game, too. Keep me from whimpering that I was framed or that I got a raw deal. And when I finish the final inning, I ask for no laurels. All I want is to believe in my heart that I played as well as I could and that I didn't let you down. **Amen**.

Our Father in Heaven, may we learn from you, the only all-powerful being, how to use the power that each one of us possesses in different degrees.
You have been merciful and understanding to us; yet we have often closed our hearts to others.
You have forgiven us so many times, yet we are slow to forgive those who have wronged us. Teach us that only the truly powerful can be kind and merciful and forgiving, because only the truly powerful need not show off their might. **Amen**.

Lord, a wise man once said:
Watch your thoughts, they become words; watch your words,
they become actions; watch your actions, they become habits; watch your habits, they become character; watch your character, and for it becomes your destiny. "Help me watch more closely. **Amen**.

Almighty God, We know that you plot the course of our character with skill patience. We ask for strength that comes from above, that we might faithfully respond to the Pilot of our souls. **Amen.**
Our Father, God and Creator, we turn again to You for refuge from the hustle and hurry of the world without, and from the fury and fears within. Help us, O God, to find that peace and rest which can be found only in You; that we may meet the future with grateful hearts, the difficulties with willingness. And keep us, Father, from petty irritations.
We pray for those among us who have been struck by illness or misfortune...or who are suffering any trial...for those who have been taken from our midst...and especially for those loved ones and family who anxiously await our return. May You keep both them and us in the palm of your protecting hand...this night...and evermore. **Amen**.

Dear God. I opened my pay envelope today. You guessed it, I got what I was told I'd get. (I'm always hoping Christmas will come early.) The thought strikes me that most of us get what we deserve. Others get a lot less. Some of us owe the bank. Most days are like paydays. It takes a lot of faith in ourselves, each other, and in You. You won't always see that faith because it doesn't flash like a neon sign, but it's deep inside, inside each one of us. **Amen**.

Dear God. This afternoon during GQ, in the midst of heavy seas and rain, I saw off the stern a perfectly shaped rainbow. I was reminded of Noah and his Ark and how the rainbow became for him a sign of your blessing and a promise of your presence. Times have changed considerably since Noah got underway. He never had to pass as many engineering examinations as we do. But we've got the people and the know how to get the job done. And today in the rainbow we saw the promise of your blessing and presence. **Amen**.

Dear God. Tonight we think of the folk's back home. Frequently we avoid thinking about them, primarily because thinking about them pulls on the heartstrings. But seldom are they out of our thoughts. We re-read old letters, look at pictures with such regularity that we see fine details, and of course we count the days. Bless our loved ones and keep them in your protection. **Amen**.

Heavenly Father, She said she did not want a Christmas present. "Sure you don't, "I laughed, "and when Christmas morning comes and you don't get anything, I'll be in a world of trouble." "No you won't, "she insisted, "we can't afford a present right now. You can get me one when we have more money. "She was right! We didn't have much money. The car payment, the rent, groceries, the children's clothes all seemed to require that more money go out than we had coming in. So, I decided that she was right. I would wait and buy her present as soon as we could afford it. On Christmas morning we watched the children open their presents and as they rushed outside with their brand new toys, there was one gift left. It was for me. She had managed to get it out of the grocery money. There was nothing there for her! She never said a word, but I do not think the day was a very happy one for her. I know it wasn't for me. Father, help us to love one another. Not that we have to give things to each other, but that we do find ways to make each other feel special. It hurts to be forgotten or taken for granted. There are a lot of important people in our worlds. Our wives, our children, our parents and friends...the people we work with. If it is in our power to make them feel good then let us do it. Let us give that gift, speak that word, and offer that touch that says "I value you **Amen**

Heavenly Father,
In many ways our lives are like those thunderstorms we moved in and out of this morning. Sometimes things run smoothly and sometimes winds and sea batter us. We did not see the sun or know when the lightning would stop streaking down at us. It's the same for all of us tonight, for none of our lives run exactly parallel courses, but sooner or later we all experience the same things. So Father, if this is a happy night, we offer thanks. If it is a difficult time, we pray for reassurance. We are all Your children, unique and individual, and we pray that together we will be faithful to one another, true to the trust placed in us and comforted by the grace that you hold out to us. For even though we live among the storms, we know that because of you, we will see the sun

again. **Amen.**

Heavenly Father,
A little boy once asked his father who had just returned from sea, "Dad, why is it I always had to put on a sweater whenever mom felt cold?" His dad answered, "Son, I know you don't understand this, but it's because she loves you!" The little boy might have asked another question similar to the first. "Dad, why did mom always get mad at you every time I did something wrong?" And the answer is similar too. "Because she missed me son." Father, a lot has been going on back home while we've been gone. Help us to say very tender, very loving words of thanks to those important people who love us and miss us. Bless us Father and those we love. **Amen**.

Heavenly Father,
These evening prayers come from all of us. Chaplains say the words, but the prayers belong to the ship, to everyone, and come from our hearts more than from our mouths. In some ways none of us really knows how another feels, because each of us must struggle with his own fears, cope with his own problems, hurt from his own pains, search for his own goals, forgive and be forgiven his own failures. In such matters Father, when we seek understanding and hope for encouragement, it is to you that we turn. In moments such as these, we reach beyond ourselves and our troubles to you...asking not so much for things, but for a second or two of your presence. Just your slightest touch, and the day will be blessed, the raw spots will be healed and there will be peace in the hours ahead. And so we pray to you Heavenly Father, Almighty, Everlasting God--all of us--giving thanks for this moment, your touch and our healing. **Amen**.

O Lord our God, we confess that in dealings with our shipmates we often are like a clam, 98% mouth covered with a hard shell. A friend has a problem and rather than listen, we sound off. A job doesn't go quite right and rather than learn, we spout off. Lord, you made us with two ears for every mouth. Help us to take this hint from Your creation. Make us slow to speak and ready to listen, that we may better understand and pull together to get the job done and this great ship safely home. **Amen**.

Dear God. Someday it's a pleasure to be alive. Blue skies above and blue seas around. No pressing engagements. No last minute deadlines. Some time to play a little basketball or cards or just kick back and relax. For many of us that was the kind of day we enjoyed. Thanks Lord. **Amen**.

OCCASIONAL PRAYERS

Decommissioning Invocation

O Lord, Our Heavenly Father, we invoke your divine blessing as we gather to decommission this United States Ship. She has rendered many years of distinguished service on behalf of freedom loving people and has upheld the highest traditions of the Navy. We pay respect and tribute to the officers and men who sailed her on the high seas in times of war and peace. We express our gratitude for the preservation of this ship from the dangers of the sea, and the violence of the enemy and for bringing her safely to this hour. May we, like her, live our lives with a similar devotion that when our tour on earth is over, we may hear you're "Well Done." In your holy name we pray. Amen.

Change of Command Invocation

O God our Father, as we face a change of command, give us faith to believe that you make all things work together for good to them that love you. Strengthen our conviction that your hand is upon us, to lead us and to use us in working out your purposes in the world. Even though we may not see the distant scene, let us be willing to take one step at a time and trust in you for the rest. Give us a boldness of faith that has conviction as well as sentiment, and take from us all fear except the fear of failing to do your will. Today we pray especially for open minds, a willingness to receive new light and to respond to new challenges. Let not the past be so dear to us that we attempt to enshrine it and thus limit the future. Keep our eyes and ears ever open to your truth and your word--so that we always may be ready to respond to you, however and whenever and wherever you happen to speak to us.
In your holy name we pray. Amen.

Change of Command Benediction

Eternal Father, we pray that your blessing might rest upon this ship, her commanding officer and this crew. May they face with courage the dangers of the sea and the menace of hostile forces. Bring them safely through all threats. Strengthen and sustain their families who endure the stress, the separation and the sacrifices required to transform these many individuals into one efficient crew. Grant to each of us your grace. Grant to all of us your peace. Amen.

Prayer for Memorial Day

Eternal Father, who alone rules the destinies of nations and who has deemed that men should live in freedom and not fear, awaken in us a new appreciation of our land that we may apply ourselves to the great work of keeping alive a sense of freedom. Grant us your spirit as we honor those who have fought a good fight and finished the course. On this day we call to remembrance those who served in far off places and have laid down their arms to march into that land of eternal peace. We remember the sufferings, the fears and the horrors of what they endured. It is a time for us to realize that much of our best blood has been spilled--all over the world--so that we might live free and

unchained! May they, and those who suffer wounds for peace, as well as their families who valiantly and silently also serve, receive rest from their struggles and a "well done" from you, Captain of their souls.

Permit us never to forget our comrades-in-arms from whose fallen hands we have taken up the sacred cause of freedom. Today, we consecrate unto you the debt of our national gratitude, which is their rightful due. Keep sacred their sacrifice in our hearts. Keep holy our course in your sight. Enkindle within us a flame of selfless unwavering devotion to duty that we may never be found wanting in those qualities of spirit and mind which alone are able to preserve hearth and home, the peace of our nation, and the tranquility of the world. We earnestly implore your providential care as we face the grim and great task, which lies ahead. May the day soon come when we can lay down arms and more earnestly give our attention to do justice, to live in kindness, and to walk humbly in your sight. Amen.

Ship Launching Invocation

Almighty God, we acknowledge your master design in all creation and your authority to direct our every act. How small our accomplishments seem when compared to the majesty and wonder of your works! Yet we stand with pride before this symbol of what human hands and minds can do, and celebrate the commitment of the men who will breathe life into this structure.

We give you thanks for the skills and dedication that will keep this ship afloat and efficient through many miles of trackless oceans. May those who lead this ship be granted wisdom in the ways of ships and men, and a tireless commitment to fair treatment of those in their charge.

May those who serve aboard this ship be given patience and a firm sense of their own value as persons. But Lord, let not our enthusiasm distract us from a prayer for what ever this ship cannot provide: peace on earth and good will toward all people. We pray that the people of this planet might receive the divine gift of your peace, and know justice, security and hope. Amen.

Memorial Service

Two centuries ago Benjamin Franklin challenged a fledgling nation with these words: "Let us ever remember that our interests are in concord and not in conflict, and that our true greatness rests in our victories of peace rather than those of war."

It is in the spirit of that challenge, that we offer this prayer: "Almighty God, we stand here today to pay tribute to brace people, living and dead, who have gone down to the sea in ships. Accept our thanksgiving for their sacrifices and the sacrifices of their families that have purchased for us a free land. Cause us never to take for granted their devotion to liberty.

Grant, we pray, joy and fulfillment to those still living; and for those who are at rest, grant thy peace, until men everywhere "shall beat their swords into plowshares and their spears into pruning hooks...and learn of war no more." Amen.

***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 are blessed of all generations, and Thy most honorable name is glorified unto ages and ages. Amen.

MARINE CORPS BIRTHDAY

O Lord, throughout the years the United States Marines have served with pride and dedication. The mission of the Marine Corps is not an easy one. Those of us who are marines are grateful to serve our country in its bravest Corps. We are grateful for past examples of readiness, courage, persistence and dedication. O God, help us as we seek to be always faithful, serving as you would have us serve, in this age and the ages to come. Amen.

The Marine's Prayer
Almighty Father, whose command is over all and whose love never fails, make me aware of Thy presence and obedient to Thy will. Keep me true to my best self, guarding me against dishonesty in purpose and deed and helping me to live so that I can face my fellow marines, my loved ones and Thee without shame or fear. Protect my family. Give me the will to do the work of a marine and to accept my share of responsibilities with vigor and enthusiasm. Grant me the courage to be proficient in my daily performance. Keep me loyal and faithful to my superiors and to the duties my country and the Marine Corps have entrusted to me. Make me con-siderate of those committed to my leadership. Help me to wear my uniform with dignity, and let it remind me daily of the traditions, which I must uphold.

If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and grant me wisdom by which I may understand the answer to my prayer. Amen.

A Marine's Prayer
Dear God, in a world that's racked with war,

Let me think of the coming years
When the cannon's core has ceased its roar,
And the nations dry their tears.
Keep Thou my heart unblemished. Give
Me strength to wait release;
And let me live as a man should live
In a fight for the God of Peace.

O Father, grant that I may last
To build the world again;
To know when pestilence is past
A brotherhood of men.
Bless Thou the aged with Thy light;
Protect our troubled youth;
And let me fight as a man should fight
In a war for the God of Truth.

Thy will be done, if Thou decree
That I shall die afield.
But let me go face to the foe
Sustain me, lest I yield.
Let no man cry he saw me fly
The battle's agony.
And let me die as a man should die
In a fight for Liberty. Amen.

Written by PFC G.E. Lord, USMC, in 1943 right after the 1st Marine Division left Guadalcanal.

We remember with solemn appreciation the heroic deeds of the marines that fought at Trenton - Bladensburg - Tripoli - and bloody Chapultepec. We commemorate the "devil dogs" of Belleau Wood - Soissons - St. Michael - and the Argonne. We remember with deepest gratitude the valor and sacrificial struggle of our fathers and brothers of the United States Marine Corps who gave their lives in the defense of Bataan - Corregidor - and Wake Island. We remember those who died in the offenses of Guadalcanal - Tulagi - New Georgia - Bougainville - and Tarawa - Tinian - Peleliu - Iwo Jima - and Okinawa. On the Pusan Perimeter - at Inchon - and the Chosin Reservoir. We hold in hallowed remembrance over 12,000 marines who gave their lives in Southeast Asia at Chu Lai - DaNang - Khe Sahn - Quang Tri - Cam Lo - Con Thien - Phu Bai - and Hue. We remember, Heavenly Father, those tragic hours of Lebanon.

For all marines who have given their lives in action on land, at sea, and in the air, we pause in tribute, O Lord.
(Playing of TAPS)
Indicates a single toll of the bell.
(Based on a Litany and Memorial Prayer of Marine Memorial Chapel, Quantico, Va)

Change of Command

Dear Lord God,

As we gather to commemorate this changing of command, we are thankful for the promises of assistance we receive from you in your Word. We are reminded of the words of Isaiah--

"Don't you know, haven't you heard?
...the Lord is the everlasting God,
the creator of the ends of the earth!
...the Lord cannot grow weary or tired
...the Lord gives strength to the weary
and power to the weak
Youths grow tired and weary, young men
stumble and fall.
Yet those who hope in the Lord will
renew their strength
soar like eagles
run and not grow weary
walk and not grow faint

Father, we are thankful for the hope that these verses give us. We pray that you would give strength to these two men as they each assume new responsibilities and duties. For the individuals within this command, Father, we pray that these promises would be a reality in their lives as they accept the responsibility to be prepared for action anytime and anywhere. May your wisdom guide these two men in the many areas of challenge they will face. Amen.

Change of Command Invocation

Eternal God, in whom we live and move and have our being, we ask Your blessings today as we participate in this most impressive Navy Tradition...the change of command ceremony. Today we honor the outstanding leadership _____has given through these past years as _____.
We offer special thanks for the personnel in this command who have given of their talents and dedication in service. For the spouses and families who have given encouragement and exercised more than their share of patience, we offer special thanks.
Grant, O God, that each of us might realize our own selfworth and the need for our talents exercised to the best of our abilities in this command, in our Navy, in our beloved country and in this Your world.
We pray that _____may have good memories of the years he/she has commanded _____ Bless him/her in his/her new duty. Amen.

Commissioning Invocation

Dear Father in heaven,
Many ships and many men have gone to sea.
Some have sailed for conquest,
Others to explore new worlds.

The officers and crew of _____stand
As you have created them.
With blood from Europe, Asia, and Africa.
Their colors are different,
Their accents are different, even
Their prayers are different.

But one quality is common--
They are free!
Believing that all are created equal and
That all share the same freedoms,
Our Navy seeks no reward other than the
Peace and Freedom that you have promised.

Lord, we now commission
A new vessel of liberty.
Medal it with honor,
Forge it in faith so that
The entire world can say,
"There is hope, there is freedom.
Here comes the _____." Amen.

Two Bell Ceremony

("Eternal Father" played very low at the beginning of the ceremony.)

The toll of the ship's bell. XX*
Reminds us of the reverence. XX
We owe to our departed shipmates. XX
And to those who guard the honor. XX
Of our country. XX
Upon the seas. XX
Under the seas. XX
In the air. XX
And upon foreign soil. XX
Let us who gather here. XX
Not forget our obligation. XX

(Stop playing "Eternal Father.")

And in silence (delay while taps XX
is played, lights off, spotlight
on the bell only.)
(Lights on.)
Breathe a prayer. XX
For our absent shipmates XX

Note:XX* indicates that the bell is rung twice.

A Prayer for the Coast Guard

To breathe upon the waters and give life, to safeguard the law, to rescue floundering souls from their pride or peril, these are the traits of the God of history. In their own way, dear Lord, the men and women of the Coast Guard have striven to imitate your bearing and manner since those first cutters set sail in 1790. Their boldness and courage have encircled this land with a new prayer of hope, a cry of salvation rising from your imperiled, abandoned and lost, a phrase cherished by all the people of this land of promise. It resounds from coast to coast with the simple declaration, "Thank God, here comes the Coast Guard!"

On this anniversary, we invoke your blessings upon the oldest service of our nation. Bless our ships and our crews, bless those who command and those who serve and since, in your timelessness, you are a present to 1790 as you are to this day, bless this new world laden with old sins. Bless our country and especially bless our Coast Guard. And we promise you, dear Lord, that since you will not abandon these turbulent waters, then neither shall we. Amen.

Launching

Almighty and eternal God, who art the fountain of all wisdom and power, we invoke Thy blessing upon this ship. We praise Thee for this memorable and climactic moment of human achievement. We rejoice that under the dispensation of Thy providence, in this particular moment of history. Thou have made it possible for the ingenuity, skill and labor of free people to bring this ship into being. May there come now, to those who have been laborers in its planning and construction, the inner satisfaction of having done their tasks worthily and well.
As we christen the_____ we commend her to Thy guidance and care. Grant that her services may be used in the preservation of peace, and for war only when the defense of freedom shall so dictate.

To this petition we add also our supplications for the President of the United State and all others in authority. We ask Thy blessing, too, upon all that serve in the armed forces of our nation, particularly those who are making sacrifices in the troubled areas of the world. Be pleased to protect and uphold them with Thy love and care.

Finally, O God, unite us all in an eternal purpose, to preserve and bear aloft the torch of freedom and peace among nations. To Thy honor and glory we offer this prayer. Amen.

In our larger purpose, keep constantly before us our true mission as an instrument of peace and not of war. Expunge from our hearts and minds all hatred that causes divisions among Thy people. When decisions must be made that require moral courage, help us to choose that which is right and forsake that which is wrong, that honor might appear more desirable than personal gain, that loyalty might be revered above life. When the time comes for us to stand up and be counted, we pray that we might be numbered among those who are found faithful. Be with us, Our Father, on all occasions that we may proudly bear the flag of the United States and the good will of her people to lands beyond the seas. Amen.

Retirement

Eternal Father, we ask for a very special blessing. A blessing upon _____ who has given many years of service not only for his country but also for the God-ordained dream of peace in our world. Such service has meant sacrifices, chief of which have been the long separations from home and family. We rejoice with him on his retirement day. Bless the future years. May they be a time of enjoyment and peace, filled with the presence of loved ones and friends. In your name we pray. Amen.

A Litany in Memory of Dr. Martin Luther King

CH: O Lord. Have mercy upon us.

ALL: O God, Have mercy upon us.

CH: O Lord. Have mercy upon us.

CH: From hypocrisy used to save face and create the illusion of commitment to racial justice and equality.

ALL: Save us, Lord.

CH: From the death of our souls and the deadening of our hearts to the cries of the poor and the disenfranchised.

ALL: Save us, Lord.

CH: From misplaced priorities; for seeking personal security advantage without accepting or understanding the consequences of our actions in the lives of others.

ALL: Help us, Lord.

CH: For a curious spirit that seeks out and secures an environment in which we respect the rights, differences, and potential of other human beings.

ALL: Help us, Lord.

CH: We acknowledge that words hurt, insensitivity to the realities of racial injustice crushes the human spirit and that our unwillingness to accept true commitment to change embitters us all.

A Prayer for Relatives and Friends:

O God, our heavenly Father, who loves mankind, and art most merciful and compassionate, have mercy on Thy servant's _____
(Names of relatives and friends here) for whom I humbly pray to Thee, commencing them to Thy gracious care and protection. Be thou, O God, their guide and guardian in all their undertakings; lead them in paths of Thy truth, and draw them nearer to Thee, that they 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 Savior Jesus Christ, and the prayers of the Mother of God and Thy blessed Saints. Amen.

A Prayer of 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 whom alone loves mankind. Amen.

A GENERAL THANKSGIVING

Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee 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 the due sense of all Thy mercies, that our hearts may be unfeignly 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.

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.

PRAYER OF 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 you 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 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 Savior 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.

INCLUSIVE LANGUAGE

Notes on Inclusive Language

"Standby for Evening Prayer...."With these or similar words, chaplains and lay leaders have an opportunity to exercise a unique privilege: to pray on behalf of an entire ship.

The chaplain's words are meant to express the gratitude and petition of the Captain on his bridge chair as well as the isolated seaman on watch in aftsteering.

During an Evening Prayer, Change of Command or other civic ceremony, a chaplain has an unparalleled challenge and a captive audience. If the words the chaplain chooses are inclusive, every member of ship's company will be able to say. "Amen."

The prayers included in this binder are provided as models. They are examples of attempts to carefully craft words, strike a responsive chord and solicit a unanimous affirmation.

PRAYERS FOR THE DYING

There is always one possibility that a member may be seriously injured or become critically ill at a time when no Catholic priest, Protestant minister, or Jewish rabbi is available. At the request of the Commanding Officer and after determining from the doctor or corpsman that the man is critically ill, the Lay Leader can ask the sailor, if conscious, if he would care to say a prayer. Suitable prayers follow.

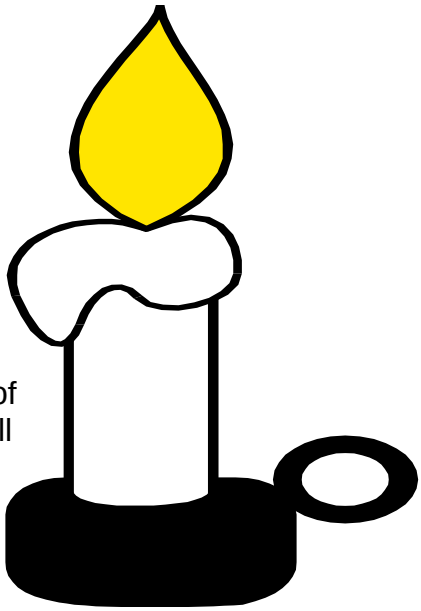
Catholic: He will recite an Act of Sorrow or Contrition with the dying person, or have him repeat it phrase-by-phrase after him.

Act of Contrition: "O my God, I am heartily sorry for having offended you, and I detest all my sins because I dread the loss of heaven and the pains of hell, but most of all because they offend you, my God, who are all good and deserving of all my love. I firmly resolve, with the help of your grace to confess my sins, do penance and to amend my life. Amen."

Protestant: If a Protestant is seriously injured, critically ill, you may use the following prayer:

"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 will 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."

Jewish: "Father of Mercies, my life and death are in thy hands. Thou are one, eternal and all-powerful. Heal me and I shall be healed. But, if in Thy wisdom and because of my many sins, Thou has differently decreed concerning me, I will humbly submit to Thy will, praying that my pain and my suffering at this time will be acceptable in Thy sight as the atonement for all my error. Into Thy hands I commit my spirit. Thou are with me, I shall not fear." Have him say 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."



Orthodox: "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 you 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 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 Savior 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."

How to do Outreach

The influence of your Lay Leader ministry is extended as newcomers are effectively assimilated into your faith community. Focus on reaching out to and assimilating: Personnel who do not have a religious preference; Personnel whose preference is your faith group and who are either newly reported aboard or who are not active participants in the program.

Outreach is not proselytizing. Effective outreach requires respecting the right of people to choose not to be involved in any religious program and the right of people to choose a faith group other than your own.

Use good advertising and personal invitations to reach out to new people. About 80% of all people who become involved in a religious program do so because of the personal invitation of a friend. Remember that people are quick to spot frauds. Genuine friendship requires love for the other person, letting the other person set the agenda, and inviting the other person to worship or another religious program only after that person has indicated an interest.

Some characteristics of a good advertisement are:

- Written in language the people you are trying to reach will understand.
- Highlights relationships and people rather than programs and institutions.
- Catches the attention of the desired audience.
- Composed of 60% space, titles and pictures and 40% text.
- Is specific, focusing one on topic or issue.
- Has a standardized format.
- Regularly repeated.
- Placed where it will be seen by the people you are trying to reach.
- Encourages the reader to take specific action.

Steps in writing an effective advertisement:

- WHO are you trying to reach?
- WHAT does the person/group think/feel right now?
- WHAT do you want the person/group to think/feel after reading the advertisement?

An example of an effective advertisement is the Michelin Tires ad which has an infant sitting and playing in a Michelin tire.

Who - Anyone who drives a car and needs new tires.
What - A tire is a tire, I' 11 buy the best price.

What - Your children trust you to buy tires that are safe and dependable.

Even with the most effective program for assimilating newcomers into your group, only 10-20% of first time visitors will become regular participants. Helping first time attendees become part of the faith community does not happen automatically. Visitors are looking for the friendliness and warmth of the people, the perceived benefit of the worship service/program and the enthusiasm of the Lay Leader. Principles for the effective assimilation of newcomers include:

- Have someone other than the Lay Leader make a visitor follow-up contact within 24 hours of the person's first visit to one of your programs. The purpose of this contact is to encourage the visitor to return a second time. Do not expect or encourage the visitor to make a long term commitment. The follow -up should be brief and non-manipulative. Thank the person for attending the first time and invite them to come a second time.

- If your faith community has more than 25 active participants, form small groups of 4-15 people. These groups may be prayer groups, Bible studies, discussion groups, etc. Try to start a new small group every few months. Once a group has been in existence for 3-12 months (maybe less if the ship is deployed) it becomes almost impossible for newcomers to join the group.

- Find a meaningful role for every participant in your faith group. For example, one person/team might rig for worship; another person/team might be responsible for advertising; another person/team might assist the Lay Leader in preparing the evening prayer; another person/team might plan community service projects.

How to Prepare A Devotional Message

1. Maintain a close personal relationship with God.

2. Maintain a genuine concern for your fellow submariners.

3. Maintain a systematic program of Bible study.

4. Keep the spiritual state and needs of your crew in mind in light of contemporary culture.

5. Pray that the Holy Spirit will enable you to prepare and share devotionals that are biblical/supportive.

6. Select a text.

7. Read the text in several versions (at least 3).

8. Do an analysis of the text-

   - Factual data
   - Where does it fit in the total context of Scripture?
   - What is the O.T. & N.T. relationship?
   - What is the theme or central idea of the text

9. Do an exegesis of the text-

   - What do you think the text is saying?
   - Read commentaries and find out what others think the text is saying?

10. List possible applications of the text.

11. Ask, “What is the text asking me and my hearers to do?"

12. Prepare an outline of your message.

13. Add illustrations to your outline.

14. Add applications to your illustrations.

15. Review your devotional message out loud one section at a time.

16. Decide how you will end your message. (Conclusion)

17. Decide how to begin your message. (Introduction)

Arrangements For Divine Services During Port Visits

Use the **LOGREQ** (message) which the ship sends prior to port visits to request a Navy chaplain or civilian clergy to conduct divine worship services aboard the ship. Include information on the faith group(s) for which worship is desired and the preferred time and date for the service(s). OPNAVINST 1730.3G provides guidance for paying civilian clergy to conduct divine services.

Alternatively, use the LOGREQ to request information on the place and time of divine worship services conducted in English ashore. The LOGREQ should specify for which faith group(s) this information is desired.

The LOGREQ will generally be prepared by the OPS officer at least **48 hours prior** to the port visit.

Check List for Lay Leader Worship Service

1. Check with OPS to determine a good time for the worship service, ensuring that the service will not conflict with the command's schedule. Meal hours and major evolutions are inappropriate times for conducting Lay Leader worship services. _____

2. Select a place to conduct the service. Factors to consider in selection of a space include the probable noise level, size of the space, privacy, cleanliness, and comfort. Good options are the crew's lounge, the mess decks, the wardroom, or officer's lounge, or a conference room. _____

3. Request the Executive Officer approve the proposed time and place of the worship service. _____

4. Submit a POD note to the Admin Office 2 days before the service. _____

5. Prepare the Lay Leader worship service using the resources provided or suggested by the Group Chaplain. _____

6. Rig for worship 20 minutes before the service is to begin. Set out Bibles and hymnals, if needed. Set up hymn player, CD player or a tape recorder, if it will be used. _____

7. Request the OOD to have the Lay Leader worship service announced over the 1MC (when appropriate) 15 minutes prior tothe service and at, the scheduled time of the service. _____

8. Conduct the service in a prayerful and worshipful manner, in accordance with faith group requirements and using material provided/suggested by the Group Chaplain. _____

9. After the service, stow all religious equipment and supplies in their proper place. _____

10. Restore the space to its original condition. _____

LAY LEADERS PROGRAM CHECK OFF LIST

The following check-off list is designed with a double purpose in mind: (Please note that whenever 1MC is mentioned, it refers to when in port or at other appropriate times.)

1. It provides a guide for faithful performance of duty as a religious Lay Leader.

2. It provides the chaplain with an insight into the religious emphasis on each ship or submarine and informs him of the problems that may exist so that he might channel his energies accordingly.

Each Lay Leader is encouraged to occasionally review the following list as a reminder of what are considered good and desirable practices.

A. Publicity.

1. Have you posted the name of the Lay Leaders at least monthly in the POD?

   Yes _____ No _____Remarks_____

2. Have you done the same on bulletin boards at strategic locations through out the command?

   Yes _____ No _____Remarks_____

3. Are posted materials checked frequently to insure they are clean, neat, and readable?

   Yes _____ No _____Remarks_____
   _____
   _____

4. Are times of divine services or other religiously oriented programs published in the POD?

   Yes _____ No _____Remarks_____
   _____
   _____

5. Do you use religious posters or bulletins to announce services or encourage attendance?

   Yes _____ No _____Remarks_____
   _____
   _____

6. Is the word passed over the 1MC concerning time and place of service the evening before?

   Yes _____ No _____Remarks_____
   _____
   _____

   Prior to the service?

   Yes _____ No _____Remarks_____
   _____
   _____

   At commencement of the service?

   Yes _____ No _____Remarks_____
   _____
   _____

7. When word is passed over the 1MC does it go over all circuits?

   Yes _____ No _____Remarks_____
   _____
   _____

10. Do you personally invite personnel to attend and encourage the Congregation to personally invite others?

    Yes _____ No _____Remarks_____
    _____
    _____

10. Have you invited your CO and XO and CMC?

    Yes _____ No _____Remarks_____
    _____
    _____

11. When Special programs are planned or when special guests are expected for services, is this announced or published?

    Yes _____ No _____Remarks_____
    _____
    _____

12. Does the crew know what your are offering in your program (Bible Study, worship, etc.)?

    Yes _____ No _____Remarks_____
    _____
    _____

B. Program.

1. Do you make it a point to remember in your prayers all the members on your ship?

   Yes _____ No _____Remarks_____
   _____
   _____

2. Is reasonable provision made for personnel on watch to be relieved in order to attend divine services?

   Yes _____ No _____Remarks_____
   _____
   _____

3. If a chaplain is aboard, is the church pennant hoisted for divine services on Sunday?

   Yes _____ No _____Remarks_____
   _____
   _____

4. Are all religious groups given the opportunity and encouraged to observe special days or religious observances?

   Yes _____ No _____Remarks_____
   _____
   _____

5. Are there adequate provisions for the religious needs of faiths other than your own?

   Yes _____ No _____Remarks_____
   _____
   _____

6. Have you made any attempts to learn the names of the members in special faith groups (Christian Science, Seventh Day Adventist, LDS, Orthodox, etc.) so that special ministry may be offered?

   Yes _____ No _____Remarks_____
   _____
   _____

7. Do you know where to locate a chaplain if the need arises?

   Yes _____ No _____Remarks_____
   _____
   _____

8. Do you regularly seek to have a chaplain aboard for Sunday services when in port?

   Yes _____ No _____Remarks_____
   _____
   _____

9. Are you or an assistant present when someone else conducts services aboard?

   Yes _____ No _____Remarks_____
   _____
   _____

10. Is an adequate supply of equipment, supplies, and resources maintained for all major faiths?

    Yes _____ No _____Remarks_____
    _____
    _____

Are they clean and in good condition?

Yes____ No _____Remarks_____
_____

11. Do you keep an up to date inventory?

Yes _____ No _____Remarks_____
_____
_____

12. Do you know how to obtain supplies?

Yes _____ No _____Remarks_____
_____
_____

13. Do you have a religious literature rack?

Yes _____ No _____Remarks_____
_____
_____

Is it kept neat and clean?

Yes _____ No _____Remarks_____
_____
_____

14. Are interviews by the Lay Leader a part of the check in procedure for new people at your command?

Yes _____ No _____Remarks_____
_____

If so, do you:

(1) Explain the religious program at the command?

Yes _____ No _____Remarks_____
_____

(2) Explain your functions?

Yes _____ No _____Remarks_____
_____

(3) Tell them the name of and how to reach the chaplain?

Yes _____ No _____Remarks_____
_____

(4) Invite them personally to services?

Yes _____ No _____Remarks_____
_____

(5) Offer them a bible or literature?

Yes _____ No _____Remarks_____
_____

(6) Keep a record of their name and faiths?

Yes _____ No _____Remarks_____
_____

15. Have you set aside adequate time for the preparation of your program?

Yes _____ No _____Remarks_____
_____
_____

16. Do you have a turnover file for your relief when the time comes?

Yes _____ No _____Remarks_____
_____
_____

C. Use of a church pennant.

1. The church pennant is flown "only when an ordained clergyman, military or civilian is conducting divine services." It should be flown during the time of service and secured immediately after. It should not be flown during services conducted by the Lay Leader.

D. Visiting Clergy.

1. Whenever a Chaplain or civilian clergy comes aboard for services, do the following:
   (1) Inform the XO of his arrival time.
   (2) Arrange a time and place for his service
   (3) Advertise

END OF DEPLOYMENT REPORT

SHIP _____

NAME OF LAY LEADER_____

DATE APPOINTED _____

NUMBER OF SERVICES_____

NUMBER IN ATTENDANCE_____

PLACE (SPACE) SERVICE HELD IN _____

TIMES OF SERVICES_____

WERE THEY PUBLISHED IN POD?_____

WERE THEY ANNOUNCED OVER 1MC 15 MINUTES PRIOR?_____

WERE YOU RELIEVED FROM DUTY/WATCH?_____

DID THE COMMAND SUPPORT YOUR EFFORTS_____

HOW CAN WE HELP YOU? _____

_____

_____

** WAS AN ATTEMPT MADE TO CONTACT A CHAPLAIN TO COME ABOARD FOR SERVICES?_____

_____

**REMARKS _____

_____

_____

VISITING CHAPLAIN "WELCOME ABOARD" CHECK-OFF LIST

STATEROOM PREPARATION

_____ Stateroom Identified.
_____ Key obtained.
_____ Rack made.
_____ Towel provided.

WELCOME ABOARD PACKET PREPARED CONTAINING THE FOLLOWING ITEMS:

_____ Roster of Ship's officers.
_____ Information regarding meal hours and laundry service.
_____ Laundry (dry cleaning) slips.
_____ Miscellaneous ship handouts (photo, decals, history).
_____ Information regarding Abandon Ship/Man, Overboard/GQ Stations.
_____ Telephone Directory/Numbers of key personnel.

ARRIVAL

_____ Quarterdeck/Flight Deck Officer informed of Chaplain's visit.
_____ Lay Leader of waiting Officer to receive visiting Chaplain.
_____ Assistance provided for Chaplain's baggage.
_____ Chaplain introduced to Command.
_____ Chaplain's orders endorsed.
_____ Chaplain's name added to Access List (in port).
_____ Appropriate name label/signs made (stateroom, office, napkin ring, etc.).

ORIENTATION

_____ Information published in POD regarding Chaplains visit (note expected period of stay, activities to be provided and procedure for meeting with chaplain. 1MC and SITE TV may also be utilized in this regard.)
_____ Tour of ship's spaces.

DEPARTURE

_____ Orders returned.
_____ Mess hills paid.
_____ Keys returned.

Check List for Bible Study

1. Using materials provided by the Group Chaplain, determine the topic or scripture passage to be discussed.

   Yes _____ No _____ Remarks_____
   _____
   _____

2. Check with OPS to determine a good time for the bible study, ensuring the Bible Study will not conflict with the command's schedule.

   Yes _____ No _____ Remarks_____
   _____
   _____

3. Select a place to conduct Bible Study.

   Yes _____ No _____ Remarks_____
   _____
   _____

4. Request the XO approve the time and place for Bible study.

   Yes _____ No _____ Remarks_____
   _____
   _____

5. Prepare for Bible Study using the materials provided by the Group Chaplain. Most leader's guides for scripture or catechical study will include suggestions on how to format and conduct the session.

   Yes _____ No _____ Remarks_____
   _____
   _____

6. Prepare a POD notice and submit it for inclusion in the POD the day before Bible Study.

   Yes _____ No _____ Remarks_____
   _____
   _____

7. Request the OOD have Bible Study announced over the 1MC (when appropriate) 15 minutes prior to, and at the scheduled time of the event.

   Yes _____ No _____ Remarks_____
   _____
   _____

8. Rig the space, ensuring that study guides and other required materials are available.

   Yes _____ No _____ Remarks_____
   _____
   _____

9. Prayerfully and faithfully conduct the study.

   Yes _____ No _____ Remarks_____
   _____
   _____

10. Secure from the study and stow all gear.

    Yes _____ No _____ Remarks_____
    _____
    _____

STARTER BIBLE STUDY IDEAS

The following list of ideas for a Bible Study could be prepared with a minimum of resources. Basic preparation resources should include: a good study Bible, a complete Concordance and a Bible Dictionary.

NEW TESTAMENT STUDIES

Parables of Jesus
Miracles of Jesus
Jesus' Teachings on the Law
Gospels
Epistles
The Early Church
Prayer
Eternal life
Advent of Christ
Passion of Christ
Discipleship
Evangelism
Angels
The Holy Spirit
Spiritual Armor
Ministry of Paul
Ministry of Peter

OLD TESTAMENT STUDIES

Creation Account
Exodus Event
Ten Commandments
Book of Psalms
Book of Jonah
Passover
Abraham
Joseph
Moses
Solomon
David
Role of the Prophet

BIBLE STUDY EVALUATION

STUDY SERIES:_____
DATE:_____

Your evaluation of this most recent study series is sought to determine the effectiveness of this program. Please answer all questions honestly. Your input on both strengths, weaknesses and suggestions for future studies would be appreciated. Thank you.

NOTE: Please rate each category by circling the appropriate number:

1. NO **2**. UNDECIDED **3**. SOMEWHAT **4**. YES

If any questions are answered **NO**, please indicate reason or make suggestions/recommendations.

1. Was the subject matter of this study series meaningful and helpful? **1 2 3 4**
2. Do you feel that the material was presented well? **1 2 3 4**
3. Would you recommend this study series to a friend? **1 2 3 4**
4. Should it be offered again in the future? **1 2 3 4**
5. Did you feel free to participate in the study as much as you wanted to? **1 2 3 4**
6. Were study materials used helpful? **1 2 3 4**
7. Was the scheduled time for the study satisfactory? **1 2 3 4**
8. Were spaces used to hold the study satisfactory? **1 2 3 4**

SUBJECT IDEAS FOR FUTURE SERIES:

OTHER COMMENTS:

SAMPLE APPOINTMENT LETTERS

CATHOLIC

From:_____
To: Commanding Officer, _____

Subj: REQUEST FOR APPOINTMENT OF ROMAN CATHOLIC EXTRAORDINARY MINISTER OF THE EUCHARIST

Ref: (a) CINCLANTFLTINST 54002M

Encl: (1) EME approval by Archbishop for Military Services
(2) EME identification card

1. (Rank, Name, SSN) has completed the requirements outlined in reference (a) by attending the Basic Lay Leader Training Course. Enclosure (1) indicates that the Archbishop for Military Services has approved the member's request to be the Extraordinary Minister of the Eucharist for your command. Enclosure (2) is a wallet size card that the servicemember should carry with them.

2. (Rank, Name) can now be appointed by you to this position, and a copy of the letter of appointment can be placed in his/her service record.

PROTESTANT

From:_____
To: Commanding Officer, _____

Subj: REQUEST FOR APPOINTMENT OF PROTESTANT LAY LEADER

Ref: (a) CINCLANTFLTINST 54002M

1. (Rank, Name, SSN) has been interviewed and has successfully completed the initial COMNAVSURFLANT Lay Leader Training Course as required by reference (a). The member can now be appointed as the Protestant Lay Leader for the command, and a copy of the letter of appointment can be placed in his/her service record.

MUSLIM

From: _____
To: Commanding Officer, _____

Subj: REQUEST FOR APPOINTMENT OF MUSLIM LAY LEADER

Ref: (a) CINCLANTFLTINST 54002M

1. (Rank, Name, SSN) has been interviewed and has successfully completed the initial COMNAVSURFLANT Lay Leader Training Course as required by reference (a). The member can now be appointed as the Muslim Lay Leader for the command, and a copy of the letter of appointment can be placed in his/her service record.

JEWISH

From: _____
To: Commanding Officer, _____

Subj: REQUEST FOR APPOINTMENT OF JEWISH LAY LEADER

Ref: (a) CINCLANTFLTINST 54002M

1. (Rank, Name, SSN) has been interviewed and has successfully completed the initial COMNAVSURFLANT Lay Leader Training Course as required by reference (a). The member can now be appointed as the Jewish Lay Leader for the command, and a copy of the letter of appointment can be placed in his/her service record.

EASTERN ORTHODOX

From: _____
To: Commanding Officer, _____

Subj: REQUEST FOR APPOINTMENT OF EASTERN ORTHODOX LAY LEADER

Ref: (a) CINCLANTFLTINST 54002M

1. (Rank, Name, SSN) has been interviewed and has successfully completed the initial COMNAVSURFLANT Lay Leader Training Course as required by reference (a). The member can now be appointed as the Eastern Orthodox Lay Leader for the command, and a copy of the letter of appointment can be placed in his/her service record.

PUBLICATONS

Catholic

Living Faith (Daily Devotional)
Creative Communication for the Parish
10300 Watson Rd.
St. Louis, MO 63127

William J. Gallery & Co.
11272 Georgia Ave
P.O. Box 2026
Wheaton, MD 20902
301-942-4700

Liguori Publications
One Liguori Drive
Liguori, MO 63057-9988
1-800-325-9521

The Department of Catholic Education Ministries
Office of Liturgy, Archdiocese of Baltimore
320 Cathedral St
Baltimore, MD 21201-4491
301-547-5360

Today's Missal
Oregon Catholic Press
5536 NE Hassalo
Portland, OR 97213
1-800-548-8749

Protestant

Channing L. Bete Co., Inc.
200 State Road
South Deerfield, MA 01373
800-628-7733

Christian Military Fellowship
Box 1207
Engalwood, CO 80150
303-761-1959

William B. Eerdmans Publishing Co.
255 Jefferson Ave. S.E.
Grand Rapids, MI 49503

Forward Movement
412 Sycamore St
Cincinnati, OH 45202
800-543-1813
513-721-6659

Gospel Light Publications
2300 Knowll Dr.
P.O. Box 3875
Ventura, CA 93003
805-644-9721

International Bible Society
P.O. Box 35700
Colorado Springs, CO 80935-3570
1-800-524-1588

The Upper Room
1908 Grand Ave
Nashville, TN 37202
1-615-340-7200

Salt Lake Distribution Center
1999 West 1700 South
Salt Lake City, UT 84104-4233
801-240-1126

Radio Bible Class
Grand Rapids, MI 49555-0001
616-942-6770

Scripture Union
7000 Ludlow St.
Upperdarby, PA 19082
215-352-5400

Source of Light Ministries
International, Inc.
1011 Mission Rd.
Madison, GA 30650-9399

Sunday School Board of the
Southern Baptist Convention
127 Ninth Ave. North
615-251-2000

Navy Christian Link-Up
P.O. Box 9635
Norfolk, VA 23505
757-479-1714/489-4445

Gideon International
2900 Lebanon Rd.
Nashville, TN 37214
615-883-8533

Miltary Relations Committee
Church of Jesus Christ
of Latter-day Saints
50 East North Temple Street
Salt Lake City, UT 84150
801-240-2286
800-453-3860 ext.2286

Jewish

J. Levine
Religious Book Store
West 30th Street
New York, NY 10001
800-553-9474

Hamakor Judaica, Inc.
Customer Service
P.O. Box 48836
Niles, IL 60714
1-800-426-2567

Eastern Orthodox

St. Valdimir's Orthodox Theological Seminary
575 Scarsdale Rd
Crestwood, NY 10707
914-961-2203

Holoviak
Holoviak Church Supply
Berwick, PA 18603

Fr. Paul Pyrch, USN, CHC, RET.
Norfolk, VA
757-622-7353
757-467-4954

Monastery Icons
R.t. 1, Box 75
Geneva, NE 68361
800-729-4952

Muslim

Kazi Publications, Inc.
3023-27 W. Belmont Ave.
Chicago, IL 60618
773-267-7001

CASSETTE TAPE MINISTRIES

World Of Grace
Grace Community Church
13248 Roscoe Blvd
Sun Valley, CA 91352
John MacArthur, Author
805-295-5777

Insight For Living
1065 Pacific Center Dr.
SW 400
Anaheim, CA 92806-2126
714-870-9161 ask for Darlene
800-772-8888
Mailing:
P.O. Box 69000
Anaheim, CA 92817

The Word For Today
P.O. Box 8000
Costa Mesa, CA 92626
714-979-0706

Audiomessage Library
Columbia Bible College
P.O. Box 3122
Columbia, SC 29230
803-754-4100

Protestant Radio & Television
Inc.
1727 Clifton Rd, N.E.
Atlanta, GA 30329
404-634-3324-Ask for Charlotte.

BIBLE CORRESPONDENCE FOR CREDIT

Biblical Education by Extension
Columbia Bible College
P.O. Box 3122
Columbia, SC 29230
803-754-4100

Moody Bible Institute
Correspondence School
Attn: Susan Kunter
820 North LaSalle Drive
Chicago, IL 60610
312-274-3145

Baptist Bible College
Correspondence School
628 East Kearney
Springfield, MO 65803
417-869-9811

Sunday School Board Of The
Southern Baptist Convention
Seminary Extension Department
901 Cummers stg
Nashville, TN 37203
615-251-2060

FILM MINISTRIES

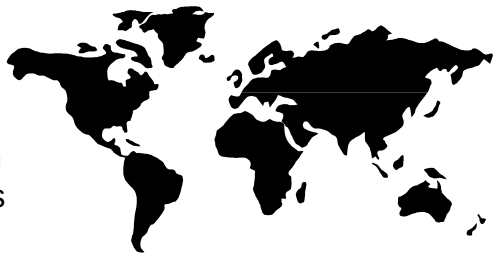
Ambassador Christian Video
4314 Virginia Beach Blvd.
Virginia Beach, VA 23452
804-463-3920

OPNAVINST 3157.1
Catalog of Audiovisual
Production Products.
Section (12) Religion and Philosophy.

World Wide Pictures
P.O. Box 375A
R.D. 2
Annville, PA 17003
717-865-5450

Gateway Films/Vision Video
2030 Wentz Church Road.
P.O. Box 540
Worcester, PA 19490-0540

OVERSEAS WORSHIP OPPORTUNITIES



Albania

Islam: There is a Mosque in Durres, the port. Information concerning times, days or language in which the service is conducted was unavailable at this writing.

Bahrain

Manama

Contact the Fifth Fleet Chaplain's Office at 724-951 (DSN: 318-439-4951) for days and times of services.

Bulgaria

Burgas

Latter-Day Saints missionaries from the U.S. are active in the area. However, no information on worship services is available at this time.

Varna

Bulgaria is predominantly Orthodox. No English worship services of any faith have been noted in Varna. There is a Roman Catholic church (with a Polish priest) on Blvd. Knjaz Boris I, located about three blocks from the Cherno More Hotel. The Cherno More Hotel is on the corner of Silivnitsa Blvd. And Knjaz Boris I streets. Go east on Knjaz Boris to #80. The sign on the door is in Bulgarian and Polish. The church was an old convent with a chapel on the ground floor and does not look like a church. Missionary Sisters of Charity live there, run a soup kitchen, and speak English. Present needs include: clothing, medicine, and food items (for soup kitchen). Mass is in Polish/Latin at 1000 (Sundays) and 1800 (Weekdays). Phone numbers are: 22-31-95 (Priest) and 23-53-52 (Sisters).

Cape Verde

Praia

No services noted in English.

Croatia

Dubrovnik

No services noted in English.

Split

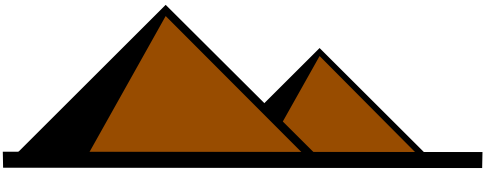
No services noted in English.

Cyprus

Larnaca

Jewish: There are services available in Nicosia. Information is obtained by contacting the Committee of the Jewish Community, PO Box 4784, Nicosia. POC is Mr. F. E. Yeshrun, TEL: 427-982.

Egypt



Alexandria

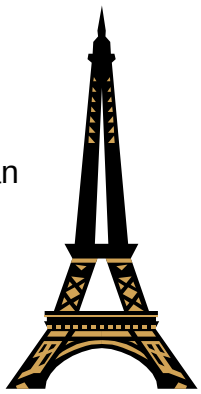
Roman Catholic: Catholic Mass is celebrated at St. Mark's Church and at Sacred Heart School. See Sixth Fleet Rep. for location and times.
Protestant: Protestant worship is held at St. Mark's and All Saints (Anglican) Church, 4 English Church St. TEL: (03)483-0446 (office) 545-8127 (home). Ask Sixth Fleet Rep. about days and times. Services (denomination unknown) are also held at the Protestant Community Church at Schultz American School. See Sixth Fleet Rep for location times.
Jewish: The Eliahu Hanavi Synagogue, 69 Nebi Daniel St., Ramia Station. POC: Mr. Clement R. Setton. TEL: 492-974, 597-4438.

Eretria

Massawa

No services are noted in English.

France



Cannes

Roman Catholic: Dom Nicolas Aubertin, Abbe'de Lerins, is an English-speaking priest who is available to say Mass on American ships—and especially enjoys visiting aircraft carriers. He can be contacted at Ile Saint-Honorat, B.P. 157, 06406, Cannes Cedex. TEL: (04) 93-48-68-68.
Protestant: Holy Trinity (Anglican), 4 rue du General-Ferrie. TEL: (04) 93-94-54-61. Holy Communion is served at 1030 every Sunday—second Sunday has Morning Prayer at 1030 and Evening Prayer at 1830.

Cassis

No services noted in English.

Hyeres

No services noted in English.

Marseilles

Roman Catholic: Father Bachi, from Notre Dame de la Garde Basilica, is available to celebrate Mass in English both at the Basilica and onboard visiting ships. He can be contacted by phone at work (04) 91-13-40-80, or home (04) 91-78-90-99. He is extremely helpful, speaks English well, and will expect to be compensated for his services.
Protestant: All Saints (Angelican), Rue de Belloi, 13008 Marseilles. TEL and FAX: (04) 91-22-01-78. Services are every Sunday at 1000. The Evangelical Baptist Church, 102 Rue d'Italie, TEL: (04) 91-47-90-06, has services on Sundays at 1000 and Tuesdays at 1930. The Armenian Evangelical Church, 32 Rue Chemin du Commandeur, 13025 Marseilles, TEL: (04) 91-65-62-00, holds worship services on Sundays at 1000 and prayer service o Tuesdays at 2030. TheSeventh-Day Adventist Church is located at 5 Bd. Longcamp, 13001 Marseilles, TEL: (04) 91-62-23-44. No days or times for services are known.
There is also a non-denominational church at 1 Ave. Destanger Nolly, TEL: (04) 91-70-31-78. POC: The Rev. Jim and Millie Moore.
Jewish: Main Synagogue (Sephardic), 117 Rue Breteuil, 13006 Marseille, TEL: (04) 91-81-13-57. Other POC's for services are Judy O. Hawkins, who lives in nearby Aix-en-Provence (TEL: (04) 42-38-57-37), and Rabbi Heiselbeck (TEL: (04) 42-79-89-21).
Islam: The "Grande Mosque," 24 Rue Maleval, 13002 Marseille, TEL: (04) 91-90-80-47. Daily prayers are held at 0430, 1400, 1745, 2130, and 2300.
Other: A Mormon house of worship is located at 28 Bd. Joseph Vernet, 13008 Marseille, TEL: (04) 91-76-17-31.

France (Cont.)

Sete

No services noted in English.

Toulon

Roman Catholic: Fr. Autric is an elderly English-speaking priest who lives in Toulon, and is available for Confession and Mass. He is also a helpful POC for arranging Command Religious projects. TEL: (04) 94-89-61-52.
Protestant: There are two Baptist churches in Toulon: 42 Chemin de Ponte de Bois, TEL: (04) 94-62-69-65, POC: Pastor Jean-Pierre and Jocelyne Maiziere, and 430 Rue St. Claire Deville, TEL: (04) 94-27-02-77, POC: Pastor Gerard and Rachel Perez. A Christian Serviceman's Center is also available. Information on service days and times, as well as location, are available from the Sixth Fleet Rep. POC: John Griffin, TEL: (04) 94-62-62-27.
Jewish: Synagogue & Community Center, Avenue Lazare Carnot. TEL: (04) 94-91-61-05.

VilleFranche-Sur-Mer

No services noted in English.

Georgia

Batumi

No services noted in English.

Poti

No services noted in English.

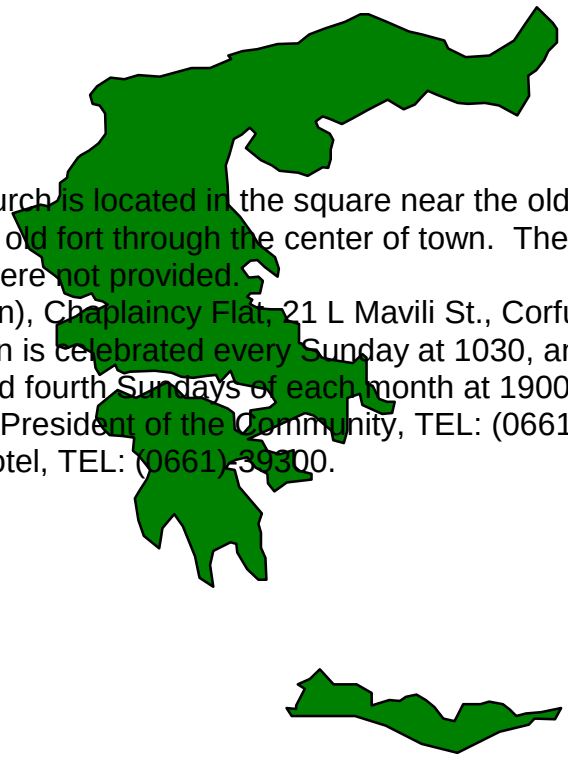
Gibraltar

Roman Catholic: Catholic Mass in English is available in several places. The Cathedral of St. Mary Crowned on Main St. has Sunday Mass at 0900, 1030, 1200, and 1915. Weekday Masses are held at 0730, 0915, 1225, and 1915. Confessions are held Saturdays from 1100 to 1300. To get in touch with the duty priest, call 76688. The Catholic Book Repository is located right next door—a handy source of religious literature and study material.

Gibraltar (Cont.)

Protestant: Cathedral Church of the Holy Trinity (Anglican), Cathedral Square, Main St. TEL: 75745. Holy Communion is served each Sunday at 0800 and 1030. Morning Prayer is at 0814, Evening Prayer at 1830. Daily Communion services are held at various times. TEL: 78377. Methodist services are held at Wesley House on Main St. every Sunday at 1030. TEL: 77491. The Evangelical Church "Gospel Hall" (Brethren) has Sunday services at 1100 (Lord's Supper) and 1930. TEL: 78656 or 71829. St. Andrew's Church of Scotland, located at Governor's Parade, holds Sunday worship at 1830. TEL: 77040. The Bethel Christian Fellowship holds Charismatic services at St. Andrew's Church every Sunday at 1100, and meetings in various locations throughout the week. TEL: 75398.
Jewish: There are four synagogues in Gibraltar. The main one (and POC for the others) is the Linewall Road Synagogue, next door to the Gibraltar museum. Services are at 0900 on Saturdays and weekdays at 0730. POC is the Rabbi, TEL: 74791. The Managing Board Jewish Community has information concerning community actvities and events; TEL: 72606 or FAX: 40487. The Leanse Restaurant offers Glatt Kosher cuisine, and is located at #7 Bomb House Lane, near the main synagogue, TEL: 41751.
Other: The Kingdom Hall of Jehovah's Witnesses is located just inside the Wellington Front Left Bastion across from the Marina Centre. Book study is held Tuesdays at 2000, with other services held Thursdays at 1930 and Saturdays at 1900. No POC or phone number were available.

Greece



Corfu (Kerkira)

Roman Catholic: A Catholic Church is located in the square near the old fort on the main street which runs from the old fort through the center of town. The name, address, and phone number where not provided.
Protestant: Holy Trinity (Anglican), Chaplaincy Flat, 21 L Mavili St., Corfu, 491.00. TEL: (0661)-31467. Holy Communion is celebrated every Sunday at 1030, and Evening Prayer is said on the second and fourth Sundays of each month at 1900.
Jewish: POC's: Armando Aron, President of the Community, TEL: (0661)-38802, and Moise Soussis, King Alkinois Hotel, TEL: (0661)-39300.

Kefallina

No services noted in English.

Patrai

No services noted in English.

Greece (Cont.)

Rhodes

Roman Catholic: Church of S. Maria della Vittoria, 45 Kathpouli St. TEL: 22305, or 5 Dragoumi St. TEL: 26688. The church is located near the Grand Hotel Aster. Mass is celebrated Sundays at 0800, 1100, 1900 and weekdays at 1900.
Jewish: Jewish Community Office, Polydorou Street #5. TEL: 22364. There is also the Shalom Synagogue, located at #1 Symmion Street. No POC or telephone were available at the time of writing.

Santorini

Roman Catholic: The Catholic Catherdral of St. John the Baptist is conviently located near the top of the cable car run, and the route for arriving there is marked by signs. Across from the alley from the church, there is a Dominican Monastery where Mass is also celebrated. The days and times for Mass at the Cathedral are : Saturday, 1900; Sunday, 1000 and 1900; and weekdays at 0730. At the Monastery, the days and times are: Sundays and weekdays at 0800. The Monastery also holds daily prayer services at 1800 (Vespers) and 2100 (Compline).

Souda Bay, Crete

NSA Souda Bay has one Protestant Chaplain. Call the Chaplain's Office for days and times of services (DSN: 266-1204; COMM: (0821-61204); e-mail: sbchap@souda.navy.mil.

Thessaloniki

Protestant: Anglican worship services are held at the Armenian Church the last Sunday of each month. POC is the British Embassy in Athens (01) 721-49-06.

Israel

Haifa

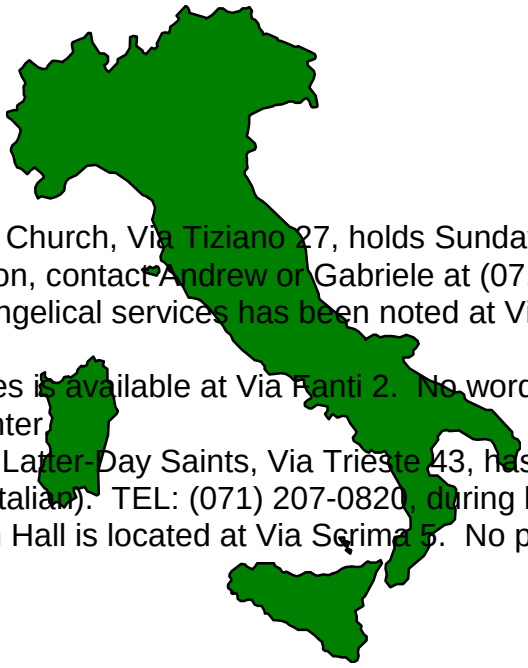
Roman Catholic: Stella Maris Church, at the tip of Mt. Carmel at the top of the cable car run. Mass in English Sunday at 0900. Priests: Father Theodore and Father Bernard both speak English.

Protestant: Christian Serviceman's Center-Bethel Tourist Hostel 40 Hagefin St. TEL: (04) 52-11-10. There is a Baptist Church in Haifa. Services are conducted Sundays at 1800. POC: Rev. Phillip S. Sa'ad, TEL: (04) 54-45-54. Pastor Sa'ad can arrange transportation for personnel wanting to attend.

Israel (Cont.)

Jewish: There are many English speaking synagogues in town. Contact the USO for locations, days, times, and times of services.
Other: Yardenit, a pilgram baptismal site on the Jordon River (accessible via the Sea of Galilee tour), is available for baptismal services year-round, from 0700-1800 (Sun-Thur), and 0730-1700 (Fri.,Sat., and Holidays). TEL: (06) 759-486. Arrangements can be made via the tour director to do baptisms.

Italy



Ancona

Protestant: The Christian Evangelical Church, Via Tiziano 27, holds Sunday worship services at 1000. For more information, contact Andrew or Gabriele at (071) 280-5370 or 895-634. Another location for Evangelical services has been noted at Via Gigli 9. No other information was available.
Jewish: Information on Jewish services is available at Via Fanti 2. No word on whether this is a synagogue or community center.
Other: The Church of Jesus Christ of Latter-Day Saints, Via Trieste 43, has services from 1000 to 1200 every Sunday (in Italian). TEL: (071) 207-0820, during lunch or after 2130. A Jehovah's Witness Kingdom Hall is located at Via Scrima 5. No phone number or POC have been noted.

Agusta Bay, Sicily

No services noted in English.

Bari

Roman Catholic: Basilica Pontifcia di San Nicola, 13 Lungomare Elia, TEL: (080) 521-1205, and Chiesa della Cattedrale, Piazza Odegitria, TEL: (080) 521-0605. Mass is celebrated at 0730, 0900, and 1030 on Sundays.
Protestant: Anglican services are sometimes available. Contact Mrs. Renzulli, TEL: (080) 877-1898 for information on times and services. Chiesa Cristiana Evangelica Battista (Evangelican Baptist Christian Church), 23 Corso So Sonnino, can be reached at (080) 554-3045.

Sociale, Via de Anellis 46; in Barletta, Centro Religioso Islamico, Via Nazaret 16/17. Check with husbanding agent for phone numbers and times of services.
Orthodox: 130 Corso Benedetto Croce, TEL: (080) 522-1881.
Other: Church of Jesus Christ of Latter-Day Saints, Strada Cancello Rotto, TEL: (080) 574-0217; LDS Community Center, TEL: (080) 501-0380.
Islam: There are three mosques located in the area: in Andria at the Casa

Italy (Cont.)

Brindisi

English-language are available at San Vito Air Force Base, approxomately 25 miles from the port.
Roman Catholic: Catholic Mass is celebrated at 0930 and 1215.
Protestant: Services are at 1045 and 1930.
Other: Church of Jesus Christ of Latter-Day Saints holds worship at 1930.

Cagliari, Sardinia

No services noted in English.

Catania, Sicily (NAS Sigonella)

The base offers a full range of Catholic and Protestant services as well as many fellowship opportunities. Base Chapel, TEL: (COMM: (095) 86-54-59 or (095) 86-42-95) (DSN: 624-5459/4295); e-mail: everhuls@mbox.sicily.navy.mil. In Motta, near Sigonella, there are the Christian Servicemen's Center, 20 Via Trapani (095) 30-84-82, and the Mediterranean Baptist Church on Via Dei Catania itself.

Civitavecchia

Roman Catholic: The Catholic Cathedral is located 300 meters from Vittorio Emanuale. Mass is celebrated Saturdays at 1830 and 1930, and Sundays at 0730,0930,1030,1200,and 1930.
Protestant: There is a church (denomination unknown) located at Via Dei Bastoni. Sunday services are at 0930 and 1030.

Gaeta

NSA Gaeta's Command Religious Program offers Catholic Mass and Protestant worship services every Sunday and on Holy days of obligation. Call DSN: 626-7698/7696 or COMM: (0771) 709-696/698 for days and times of services. The Lighthouse Christian Serviceman's Center is located at Via Madonnella 13. POC's: Owen and Kaye Martin. TEL: (0771)46-47-04 or 74-03-08.

Genoa

Protestant: Church of the Holy Ghost(Anglican), Piazza Marsala 3, 16122. Services are held the second and fourth Sundays each month from October to June. POC's can be reached at the following numbers: (02) 204-9298 (in Milan), and (0332) 31-35-86 (in Varese).
Jewish: Synagogue, Via Bertora #6. POC: Rabbi Giuseppe Momigliano. TEL: 891-523, 892-637.

Italy (Cont.)

La Maddalena, Sardinia

Naval Support Activity La Maddalena has a Command Religious Program which offers both Protestant and Catholic services. Contact the chapel at DSN 623-8272/73 or COMM (0789) 722-003 for dates and times of services. There is also a Christian Serviceman's Center, located at Via Indipendenza 26. POC: Philip and Carole Day, TEL: (0789) 728-006.

La Spezia

Catholic: LT Don Valerio Tanchio an Italian Navy Catholic Chaplain, is available to celebrate Mass onboard ships. He does not speak English, but celebrates in Latin. His translator (and POC for his services) is Mr. Euro Pensa, the husbanding agent. TEL: (0187) 501-080; FAX: (0187) 551-301.

Livorno

English-speaking Catholic priests are available through the Cathedral and the Italian Naval Academy. Ask your husbanding agent about possible arrangements for services. Protestant and Catholic chaplains are assigned to the 8th Logistical Command, U.S. Army, at Camp Darby. For days and times of services call COMM: (0856) 94-70-57/94-72-67, or DSN: 633-7057/7627; FAX: (0856) 94-73-60/94-72-11, or 633-7360/7211.

Messina, Sicily

No services noted in English.

Naples (NSA)

The NSA Naples Command Religious Program offers a full range of worship services for people of nearly every faith group. For days and times of services, contact the NSA Chapel at DSN: 626-4786/4787; COMM: (081) 568-4786/4787;

Palermo, Sicily

Roman Catholic: English-speaking Roman Catholic Priest: Don (Father) Salvatore Naselli, TEL (091) 40-53-55, Istituto Salesiano del Adolescete, Via Evanglelista de Blasi #102a, 08135 Palermo. Call as soon as possible—he will need transportation.
Protestant: Holy Cross Anglican Church, corner via Mariana Stabile & Via Roma. TEL: (091) 58-52-20. Call for times and days of services.

Italy (Cont.)

Siracusa, Sicily

No services noted in English. However, the chaplain's at NAS Sigonella are available to come to the ship to conduct Catholic and Protestant services. For more information see the entry Catania (NAS Sigonella).

Taormina/Giardini Naxos, Sicily

Roman Catholic: Although there are many Catholic churches in the Taormina area, the closet to the port is San Pancrazio, on Via Naxos between Via Zumbo and Via Pietragoliti in Giardini Naxos. Mass is celebrated in Italian at 0945, 1100, and 1700. Priest: Fr. Salvatore Cingari. TEL: (0942) 56-092. The church is within walking distance of the port, and the secretary speaks English.
Protestant: St. George's Anglican Church, Via Pirandello 10, TEL: (0942) 23-859. St. George's has a rotating chaplaincy of retired priests. Holy Communion is served at 1100 on Sundays when a priest is present; otherwise, the service is Morning Prayer. The Evangelical Lutheran Church, based in Catania, holds services in German at 1700 every second Sunday of the month at St. George's.

Trieste

Protestant: Anglican, at the Basilica of St. Silvestro. POC: The Reverend James Harkins, (041) 520-0751, or Ruby Gasparini, (040) 94-8732. La Verita—Centro Culturale Evangelico, Via Genova 23, TEL: (040) 632-125. POC: David and Lidia Bormann, TEL: (040) 301-783.
Jewish: The Synagogue is located at Via Donizetti #2 (English-speaking Rabbi); the community offices are located at Via San Francesco #19. TEL: 768-171.

Venice

Roman Catholic: St. Mark's Cathedral celebrates Mass (Italian) Sundays at 0700, 0800, 0900, 1000, 1130, and 1845. TEL: 522-5697. English-speaking priests can be requested from your husbanding agent.

Protestant: St. George (Angelican), Campo San Vio, located near the Accademia water taxi stop. TEL: (041) 520-0571. Morning Prayer is at 1030, followed by Holy Communion at 1130. There is a Lutheran Church at Campo S. Apostoli 4443, with services in German and Italian. Call 524-2040 for service times. The Evangelical Waldensian Church (location unknown) holds services from 1100-1200 on Sundays.
Orthodox: The Orthodox Church (name and location unknown), celebrates Divine Liturgy Sundays between 0900 and 1200. The church is also open Saturdays from 1300-1800.

Venice, taly (Cont.)

Jewish: Community Office, Ghetto Vecchio 1188a, near the Ponte de Guglie after water

taxi stop. Sabbath services are held at sundown Friday, and at 0900 Saturday. TEL: 715-012.

I

Malta

Valletta

Roman Catholic: Mass is celebrated in English in several locations. At this time, the closet to the port is Our Lady of Victories, Castille, Valletta, which celebrates Mass in English every Sunday at 1200. However, once remodeling work has finished at St. Barbara's on Republic St., it will move back there. The duty priest can be contacted at 24-02-55. Other nearby locations include Sliema (St. Patrick's, St. John Bosco Street: 0800, 0900, 1000, 1830, and 1930), St. Julian's (Casa Leone XIII: 1100), and Pembroke (Immaculate Conception Church (St. Andrew's): 1200). There is also a Greek Catholic Church of Damascus, located at 132A Archbishop St. TEL: 23-78-72. No information on its schedule of services or whether any are in English was available.
Protestant: Pro-Cathedral of St. Paul (Anglican), Independence Square, VLT 12. TEL/FAX: 22-57-14. Holy Communion is served each Sunday at 0800 and 1030, and Evening Prayer is said each Sunday at 1730. Weekday services are held at the Cathedral on Tuesdays and Thursdays at 1000. Holy Trinity Anglican Church in nearby Sliema serves Communion at the same times on Sunday, and on Monday and Wednesday at 1000. St. Andrew's Scots Church on South Street in Valletta, a combined Presbyterian, Methodist and Free Church congregation, holds Sunday worship services at 1030. TEL: 22-26-43. Bible Baptist Church, Taliana Lane, Kappara GZR 04, holds Sunday services at 1000, 1900 (summer) and 1830 (winter) and a Thursday evening Bible Study and Prayer Meeting at 1900. This church also offers free rides to services; call 33-97-60 or 34-01-75 for details. There are two Full Gospel Praise Centres, one in Msida; the other in Bugibba. The former holds services Sundays at 1830 and Wednesdays at 1930; for the latter, it's Sundays at 1030 and Wednesdays at 1830 They also offer free transportation to services. TEL: (34-15-44) or Pastor V. Fenech (33-76-28).
Jewish: There is a Jewish Community Center in Valetta. POC is Stanley L. Davis, O.B.E. (Secretary/Treasurer), "Melita" Triq Patri Guze Delia, Balzan, Malta; TEL: 44-59-24.
Islam: The Mosque in Valletta is open daily from 0800-2200, and Friday prayer is at 1300. TEL: 69-72-03.
Orthodox: Greek Orthodox Church, 83 Merchants St., TEL: 22-16-00. No information on times of services or whether any are in English was available.
Other: The Baha'I Temple is in Rabat on Malta island. Call 45-53-21 or 33-69-30 for days and times of services. The Unification Church is located at 64/7 St. Paul's St., Valletta. No phone number or service schedule were available. Jehovah's Witnesses hold services Tuesdays at 1830 and Sundays at 1800. POC's for location are Mr. Joe De Giorgio, TEL: 48-85-34, or Mario Cachia, TEL: 44-42-89.

Monaco

Roman Catholic: Monaco is mostly Roman Catholic; Mass is readily available every

Sunday. However, the only known services are in French.
Protestant: St. Paul (Anglican), Ave. de Grande Bretagne, Monte-Carlo, TEL: (093) 30-71-06. Holy Communion is served every Sunday at 1100.
Jewish: Synagogue and Community Center, 15 Ave. de la Costa, opposite Balmoral Hotel. POC: Rabbi Isaac Amsellem, 4 Blvd. De Belgique. TEL: (093) 30-04-76. Regular Sabbath services are held each Friday night.

Morocco

Casablanca

Roman Catholic: There are two English-speaking Catholic Churches in Casablanca. Maison St. Dominique, 6 Rue Asserdoune, C.I.L. has Sunday Mass twice a month at 1030. Christ Roi, 44 Boulevard Abdelmoumen has Mass at 1900 every Sunday. POC for both churches is Ms. Mary Sacha (02) 25-70-97.
Protestant: St. John the Evangelist, 24 Rue Guedj. TEL: (02) 25-31-71. Holy Communion is served at 1030 on the first, third, and fifth Sundays of the month, and on the second and fourth Sundays of the month at 1200. Sunday School is at 0930.
Jewish: Community Offices: 1 Rue Adrienne Lecouvreur. TEL: (02) 22-69-52/22-28-61. There are two synagogues in Casablanca: Temple Beth El, 67 Rue Verlet Hanus, POC: Rabbi J. Azuelos, TEL: (02) 267-192; and the other at 174 Blvd. Zira 001, POC: Rabbi S. Matusof (02) 27-90-37.

Tangier

Protestant: St. Andrew (Anglican), Rue d'Angletree 50, Socco, Tangier. TEL: (09) 93-47-13. Holy Communion is served every Sunday at 0830 and 1100, and Wednesday mornings at 0830. Tangiers International Church (non-denominational), Rue Hassan, Ivn Ouezzane, Tangiers. TEL: (02) 94-39-24 for information on service times.
Jewish: Synagogue: Temple Nahon, Ave. Moses Nahon. Community Center: 1 Rue de la Liberte. TEL: (02) 31-633/21-024.

Oman

No services noted in English.

Portugal

Lisbon

Protestant: There are two Anglican churches in the Lisbon area, at Lisbon and Estoril, which are overseen by the Greater Lisbon Chaplaincy. POC for both is The Vernerable

Lisbon (Cont.)

en Robinson, Rua da Ginjeria, Lote 5, Alcoitao 2765 Estoril. TEL: (01) 469-2303. The

International Christian Church is located in nearby Cascais at Avenida de Sintra, Lotel, 2750 Cascais. No phone number was available.

Romania

No services noted in English.

Russia

Vovorossiysk

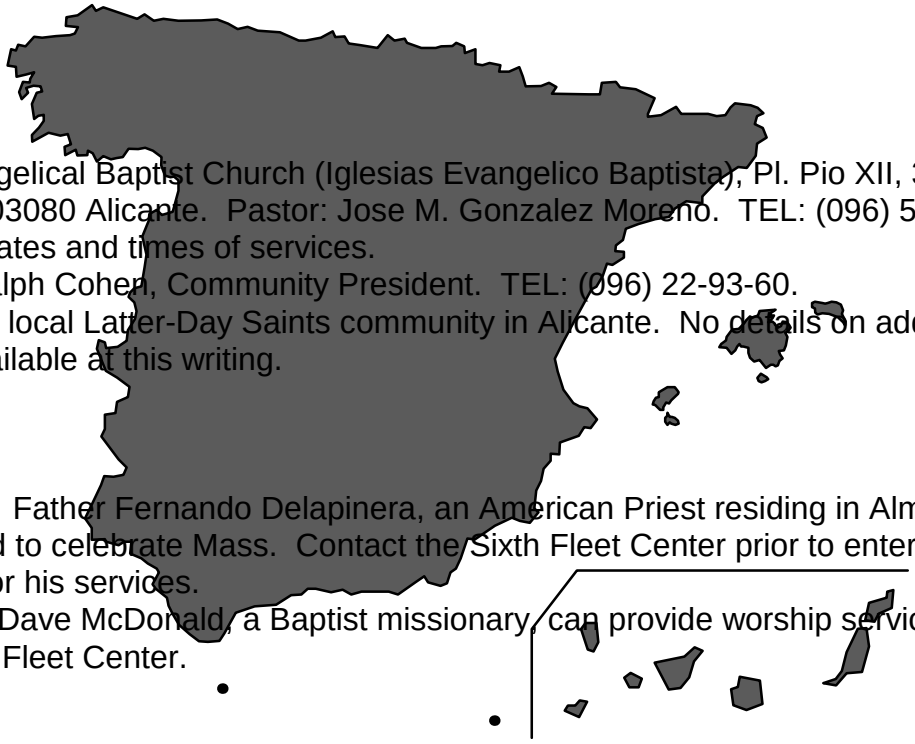
No services noted in English.

Slovenia

Koper

Roman Catholic: The Cathedral Church, located in the square near the large tower, celebrates Mass at 1800 on Saturdays and at 0800, 1000, and 1200 on Sundays. POC is Fr. Alexander Skapin, Izolska Vrata 24, Koper, TEL: (066) 23069; Fax (066) 271059. Fr. Skapin speaks some English; all preists speak Italian. He is willing to say Mass on visiting ships.

Spain



Alicante

Protestant: Evangelical Baptist Church (Iglesias Evangelico Baptista), Pl. Pio XII, 3, Apartado 2137, 03080 Alicante. Pastor: Jose M. Gonzalez Moreno. TEL: (096) 520-71-91. Call for dates and times of services.
Jewish: POC: Ralph Cohen, Community President. TEL: (096) 22-93-60.
Other: There is a local Latter-Day Saints community in Alicante. No details on address or POC were available at this writing.

Almeria

Roman Catholic: Father Fernando Delapinera, an American Priest residing in Almeria, can come aboard to celebrate Mass. Contact the Sixth Fleet Center prior to entering port to arrange for his services.
Protestant: Rev. Dave McDonald, a Baptist missionary, can provide worship services. POC is the Sixth Fleet Center.

Spain (Cont)

Barcelona

Roman Catholic: Santa Maria Reina Church offers Mass in English every Sunday at 1000. TEL: (03) 203-55-39.
Protestant: St. George (Anglican), Calle San Juan de la Salle 41, Horacio 38. TEL: (03) 417-88-67. Chaplain: The Rev. Robin Sewell. Holy Communion is served at 1900 on the first Sunday of the month, and at 1100 on the second, third, and fourth Sundays. Morning Prayer, without communion, is held on the fifth Sunday of the month. The Crossroads International Church offers worship services every Sunday at 1100. For more information you can call them. TEL: 415-75-79.
Other: There is a Morman center in Barcelona. POC: Sixth Fleet Rep.

Cartagena

No services noted in English.

Ibiza

Protestant: Anglican services available at various locations. For times and places, contact the chaplain, Rev. Bill Maxwell, TEL/FAX: (0971) 34-33-83.

Las Palmas (Canary Islands)

Protestant: Holy Trinity (Anglican), Calle Montevideo 2, Las Palmas, TEL: (0928) 26-72-02. Chaplain: The Rev. Eric Ford. Holy Communion is served at 1100 on the first, second, third, and fifth Sundays of the month following Morning Prayer at 1015. On the fourth Sunday, HC is served at 1015, followed by Morning Prayer at 1100.

Malaga

Roman Catholic: An English-speaking priest, Fr. Ignacio, is available to celebrate Mass aboard ship. Arrangements for his services can be made through the Sixth Fleet Rep. Mass in English is also celebrated in several of the nearby towns.
Protestant: A wide variety of Protestant Churches, too numerous to list here, operate in Malaga and the surrounding area. They include: Anglican, Church of Scotland, Methodist, and Evangelical.
Jewish: The Synagogue and Community Center is located at Calle Duquesa de Parcent 8. POC is Rabbi Joseph Cohen, TEL: (095) 21-40-41. There are also two English-languaage synagogues, located in nearby towns: Beth Minzi, 16 La Roca, Torremolinos; and Beth El in Marbella. TEL: (095) 277-4074/282-4983/277-0757.
Islam: Mezquita de Malaga, Calle San Agustin 11. TEL: (095) 222-8595. Friday worship at 1430. There are also Mosques in Fuengirola and Marbella.
Other: Jehovah's Witness, Latter-Day Saints, Christian Science, and Baha'I places of worship are also available.
Spain (Cont)

Palma

Roman Catholic: Mass in English is available in four locations: Church of San Lorenzo (1000) in Palma Nova on the old Palma Nova-Andratiz road. TEL: (0971) 68-04-55; Santa Brigida (1900 Saturday; 1000, 1300 Sunday), Calle Miguel Rossello Alemany 18, Cala Mayor TEL: (0971) 40-15-79; San Fernando (1130), Carretera Arenal 308, Las Maravillas. TEL: (0971) 26-28-93; and San Agustin (1000), Plaza Santa Monica 6. TEL: (0971) 40-12-84.
Protestant: SS Philip and James (Anglican), Nunez de Balboa 6, Son Armadans, 07014, Palma de Mallorca. Chaplain: The Rev. Jim Hawthorne. TEL: (0971) 73-72-79. Holy Communion is served each Sunday at 0830 and 1100. The Evangelical Church is at Calle Murillo, 8. POC is Pastor Jose Panete. TEL: (0971) 73-18-10. The Vineyard Christian Fellowship is located at Av. Joan Miro 298, Cala Mayor. POC: Miguel and Cheryl Salamanca. TEL: (0971) 70-18-02 or 40-43-28. The Full Gospel Fellowship holds meetings at Hotel Tomas, Calle Victoria 31, Portals Nous on Sundays and Wednesdays at 2030. TEL: (0971) 67-53-00. There is a Baptist mission at No. 34 Aragon, Apt. 4-B which holds a Wednesday prayer meeting and fellowship in English at 2030. The Salvation Army, Avda Joan Miro 285, holds Sunday School and a meeting at 1115. Call (0971) 40-37-15 for details.
Jewish: Synagogue: Apartado de Correos 39. TEL: (0971) 23-86-86. Another possible location is at C/Monsenor Palmer 3 opposite the Melia Massorca Hotel. Eve of Sabbath services are held at 1900 every Friday.
Buddhist: The Palma Zen Centre, located at Calle San Fello 6, offers retreats the first Saturday of every month. TEL: (0971) 72-77-37.
Other: The Church of Jesus Christ of Latter-Day Saints holds meetings at 1200 on Sundays at Marques de la Cenia 35. TEL: (0971) 45-07-43 (a.m.). The Seventh-Day Adventist Church, Calle Despuig 22, holds services on Tuesday (2030), Friday (1930), and Saturday (0930).

Port Mahon

No services in English noted.

Rota (Naval Station Rota)

For all faith groups, the NS Rota Base Chapel provides a wide variety of worship services. The base chapel is located across the parking lot from the Navy Exchange. TEL: (DSN 727-2161/2162) (COMM (0956) 822-161/62); e-mail: RM012@navsta-rota.navy.mil. There is a Christian Serviceman's Center, Victory Villa, at Crucero Balaeres 18, Rota. TEL: (0956) 81-02-26. The Assemblies of God church in town is located at Avenida San Fernando, 77B. Pastor: Rob Rumfelt. No phone number available.

Spain (Cont)

Tarragona No services noted in English.

Valencia

Roman Catholic: Fr. Jose Saez is an English-speaking priest who is available for Mass aboard ship. POC: Jennifer Y. Salinero, Sixth Fleet Rep., Valencia. TEL: 330-0842 (home), 909-600342 (cellular).
Protestant: There are several English-speaking churches in the area. Call them for information on times and days of service. Evangelical Baptist Church; TEL: 359-1930. Reformed Episcopal Church; TEL: 391-1456. Christian Adventist Church; TEL: 365-2539. El Salvador Baptist Church; TEL: 371-4667. Evangelical; TEL: 342-3153.
Jewish: The synagogue is located at Calle Asturias 7-4. POC is the President, Samuel Serfaty, TEL: 334-34-16.
Other: Jehovah's Witnesses; TEL: 371-8866.

Tunisia

Bizerte

Roman Catholic: There is an English-speaking priest, Fr. Maciej Bajerowicz, at 21 Ave. Hedi Chaker, TEL: (02) 432-386.

Hammamet

Roman Catholic: There is a Catholic Church at 13 Rue de Lycee. There are several priests there who speak English. Mass is held Saturday at 1700 and Sunday at 1100. TEL: (02) 280-865.

La Goulette (Tunis)

Roman Catholic: St. Augustine celebrates Mass every Sunday at 0930. POC is Father Jerry Thompson, TEL: (01) 335-739.
Protestant: St. George's (Anglican) Church at the American Cooperative School of Tunisia has services every Sunday at 1000. The Chaplaincy is currently vacant, with The Rev. Tom Shaw (Methodist) filling in. TEL: (01) 782-611 or 765-034.
Jewish: La Goulette Synagogue is located at 43 Ave. de la Liberte. POC's are Mr. Roland Saada. TEL: (01) 282-406 or 2830540, and Rabbi N. Pinson, 73 Ru de Palestine. TEL: (01) 791-429.
Orthodox: There is a Greek Orthodox catherdral in Tunis. Services are held every Sunday in Old Slavonic (no times available). POC is Bishop Irenaos. TEL: (01) 247-958.

Tunisia (Cont.)

Sousse

Roman Catholic: St. Felix Church, in the Corniche. TEL: (03) 224-596.
Protestant: Private home in the Medina, 16 Rue de Malte. Worship is every Sunday at 1000. POC: Pastor Peter Dobson. TEL: (03) 224-073.

S'Fax

Roman Catholic: The Catholic Church, 4 Rue Dag Hammarskjold. Mass is every Saturday at 1830 and every Sunday at 0930. No phone available.

Turkey

Antalya

Protestant: Presbyterian services, conducted by an American clergyman, are available every Sunday at 1030 on the top floor of the Kislihan Hotel, TEL: 311-5830.

Istanbul

Roman Catholic: There are at least four Catholic Churches in Istanbul: St. Antoine, Istiklal Cad. 325 Beyoglu. TEL: (212) 144-09-35; St. Louis des Francais, Postacilar Sok. 11 Beyoglu. TEL: (212) 144-10-75; Pacifique, Buyukada TEL: (212) 351-96-80; and St. Peter and Paul, Kuledibi Karakoy. TEL: (212) 144-09-57. No information on times or services is available at this time. English-speaking priest, Don Felice, is available for confessions and Mass. POC: USDAO, Ankara for details.
Protestant: There are two Anglican Churches in Istanbul: 1. Christ Church (a.k.a. Crimea Memorial Church), Serdar-1, Ekrem Sokak 82, Tunel 2. The Chapel of St. Helena at the British Consulate General, Tepebasi. TEL/FAX: (0212) 251-56-16. Holy Communion is served the first Wednesday of the month at St. Helena at 1045, and at Christ Church every Sunday (also at 1045). Union Church (non-denominational) is located at Istiklal Caddesi 485, TEL: (0212) 44-52-12.
Jewish: There are two synagogues in Istanbul. They are: 1. Ashkenazi Congregation, 37 Yuksek Kaldirim, TEL: (0212) 252-21-57. 2. Neve Shalom, 67 Buyuk Hendek Caddesi, near the Galata Tower (Galata Kulesi), TEL: (0212) 244-15-76, POC: Rabbi David Asseo, Yemenici Sokat, 23 Beyoglu, TEL: (0212) 44-87-94/44-19-80. Community Center: Buyuk Hendek, Sokak No.

Istanbul,Turkey (Cont.)

Izmir

Roman Catholic and Protestant: The U.S. Air Force Base Chaplains provide a full Command Religious Program. Sunday morning services: Protestant worship and Catholic religious education classes are held at 0830, Catholic Mass and Protestant Sunday School are at 1000, and there's a Full Gospel service at 1130. Catholic Mass is also celebrated weekdays at 1200. TEL: (DSN: 247-7127), (COMM: 445-6310, wait for the dial tone, then dial ext. 3201. (M-F). A duty chaplain can be reached for emergencies by call the police desk. TEL: (COMM: 445-6310, dial tone, ext. 3222 or 3223). The Cathedral of St. John is no longer used by Roman Catholics, as it is now used as the base chapel. St. John the Evangelist Church (Anglican) has the British Consulate on its property. TEL: (0232) 463-6608 (home), (0232) 463-5151(consulate), or (0232) 234-3328 (summer); FAX: (0232) 421-29-14. Anglican services are held every Sunday at 0930.
Jewish: The Jewish Community Council, Azizler Sokak 920/44, Guzelyut. TEL: (0232) 12-37-08. POC: Rafi Farkey, TEL: (0232) 25-54-95 (wk.), 214-330 (hm.).

Ukraine

Odessa

Orthodox: Christmas Church (Orthodox Church of the Ukraine) is located at 5a Paster St., TEL: (0482) 23-82-25. Divine Liturgy is every Sunday in Old Slavonic.
Roman Catholic: There are two Catholic Churches in Odessa. St. Peter's, 5 Gavannaya St., TEL: (0482) 23-89-20. Priest: Fr. Tadeusz Koppe. Mass is celebrated every Sunday at 0800, 1000, and 1800 In Polish or Latin. The Assumption of Our Lady Catholic Church is located at 33 Yekaterininskaya St., TEL: (0482) 22-17-47. Priest: Fr. Ignacio Ryndzenok. Mass is celebrated every Sunday at 1000 in Russian and at 1130 in Polish.
Protestant: An American Presbyterian Mission organization is located in Odessa. POC is Norine M. Afanaz, 60 Yspenskaya #1, Odessa 270001 Ukraine, TEL: (0482) 24-09-31. No worship center has been established. St. Paul's Lutheran Church is located at 68 Ostrovida St., TEL: (0482) 32-87-95. Services are being temporarily held at 1/1 Perecopskaya Pobeda St. Pastor: Victor Grefenstein. Services are held at 1000 in German and at 1130 in Russian.
Jewish: There is a synagogue located at 3 Lesnaya St. No POC or TEL available.
Other: An ecumenical organization, " Black Sea Christian Center-Mission for Seafarers" has been established to minister to sailors. The Orthodox, Roman Catholic and German Evangelical Lutherans now participate. Contact can be made via Mrs. Tanya Podrezova, who works at Caritas Odessa in the basement of The Assumption of Our Lady Catholic Church.

Ukraine (Cont)

Yalta

No services noted in English.

United Arab Emirates

Dubai

Assemblies of God Tel: 524 142
Friday: 1430
Location: Trinity Complex

Church of Christ Tel: 440 693
Contact: Larry & Paula Harms
Doug& Elizabeth Johnson
Sunday: 1900 (Transportation provided)

Church of Jesus Christ of Latter Day Saints Tel: 381 638
Contact: Frostie Burg
or Richard Moore Tel: 440 623
Friday: 0930 (Transportation provided)

Emirates Baptist Church International Tel**:** 499 010
Sunday School: Friday 0930
Services: Friday 1030 (Transportation provided)
Contact: Dale Allen

Emirates Pentecostal Church Tel: 284 575
Friday: 1100
Location: Trinity Complex

Evangelical Church Tel: 35O 208
Contact:: Joel Villamor
Friday: 1100 Worship
Location: Trinity Complex

Holy Trinity (Anglican) Tel: 350 247
Chaplain: Dennis Guerney

United Christian Church of Dubai (Inter-denominational) Tel: 442-509
Sunday - Thursday: 0900 - 1400
Friday: 0930; Sunday: 1930
Pastor: Daniel Splett

DUBAI (Cont.)

New Covenant Church Non-denominational) Tel: 370 454

Contact: Roger Cox Tel: 364 328
Friday: Church Meeting - 0715; Monday: Prayer Meeting - 2000
Location: Holy Trinity Compound
Pastor: Neil Obeyesekere
Church Secretary: Mrs. Arlene Bocks

Seventh Day Adventist Tel: 06 731 172 220 780
Pastor: Steve Brown Tel: 229 395
Friday: 1930 - 2100; Saturday:AM & PM
Places of Worship: Saturday p.m. at the Good Shepherd Chapel in Holy Trinity Church
Other timings: The Airline Apartments, Flat 104 Deira,
Dubai

St. Mary's (Catholic) Tel: 370 087 / 379 542
Daily Masses: 0630 & 1900
Friday: English - 1000 & 1700
Saturday: English - 1730 French 1830
Sunday: 0630, 0900, 1430, 1800, 1930
Confessions: Before, During and After Services
Pastor: Father Daniel Cerofolini

Islamic Information Center Tel: 358 190
Dar Al Ber Society
Contact: Abdul Latif Abdulla

Fujarah

No services noted in English.

Jebel Ali

No services noted in English.

Sharja

No services noted in English.

U.S. CODE TITLE 10, ART. 6031

CHAPLAINS: DIVINE SERVICES

(a) An officer in the Chaplain Corps may conduct public worship according to the manner and forms of the church of which he is a member.

(b) The commanders of vessels and naval activities to which chaplains are attached shall cause divine service to be performed on Sunday, whenever the weather and other circumstances allow it to be done; and it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the worship of Almighty God.

(c) All persons in the Navy and in the Marine Corps are enjoined to behave themselves in a reverent and becoming manner during divine service."

U.S NAVY REGULATIONS, 1990, ART. 0817

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 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. Chaplains shall be permitted to conduct public worship according to the manner and forms of the church of which they are members. 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.

3. When there is no chaplain attached to the command, the commanding officer shall engage the services of any naval or military chaplain who may be available; or, failing in this, shall, when practicable, invite and may remunerate a civilian clergyman to conduct religious services. Services led by laypersons are encouraged. Provision shall be made for sending and receiving church parties as appropriate and practicable.

U.S. NAVY REGULATIONS, 1990, ART. 0820 (a)

WELFARE OF PERSONNEL

The commanding officer shall:

a. use all proper means to foster high morale, and to develop and strengthen the moral and spiritual well-being of the personnel under his or her command, and ensure that chaplains are provided the necessary logistic support for carrying out the command's religious programs to provide maximum opportunity for the free exercise of religion by members of the naval service;

Date

MEMORANDUM

From:
To: Commanding Officer
Via: Executive Officer

Subj: BUDGET SUBMISSION FOR FY__

Ref: (a) Allowance Equippage List
(b) SECNAVINST 1730.7A
(c) SECNAVINST 1730.8
(d) OPNAVINST 1730.1C

Encl: (1) Budget submission
(2) Catalog descriptions

1. The following is submitted for your consideration and review.

JOE NAVY
ET2(SW), LAY LEADER

1. BOOKS

ITEM	STOCK #	AMT	U/I	COST	TOTAL
Catholic Bible	9925-01-353-8786	10	EA	$ 4.75	$47.50
Protestant Bible (KJV)	9925-01-353-8784	10	EA	$ 4.30	$43.00
Spanish Bible	9925-01-S00-N380	5	EA	N/A	N/A
Jewish Holy Scriptures	9925-00-273-9024	1	EA	$36.13	$36.13
Quran	9925-01-353-8791	5	EA	$9.22	$46.10
The Book of Mormon	9925-01-353-8790	5	EA	$2.05	$10.25

Source: NAVY STOCK SYSTEM **TOTAL: $182.98**

2. SUBSCRIPTIONS

Item/Title	Quantity	U/I	Unit Price	Total
Living Faith	50	1	150.04	$150.04

Source: CREATIVE COMMUNICATIONS

ItemTitle	Quantity	U/I	Unit Price	Total
Guideposts	50	1	$11.95	$11.95

Source: GUIDEPOST ASSOCIATES

(Cont)

(Will send 50 complimentary copies in addition to subscription)

ItemTitle	Quantity	U/I	Unit Price	Total
Our Daily Bread	25	1	$25.00	$25.00

Source: RBC MINISTRIES **TOTAL: $186.99**

3. VESTMENTS

ITEM	**STOCK #**	**AMT**	**U/I**	**COST**	**TOTAL**
Talliths (Jewish prayer shawl)	9925-00-522-2100	5	N/A		
Yarmulkes (Jewish skull caps)	9925-00-522-2141	5	N/A		

Source: NAVY STOCK SYSTEM

ItemTitle	Quantity	U/I	Unit Price	Total
Muslim Prayer Rugs	I-39 5	EA	$15.00	$75.00

KAZI Publications, Inc.
TOTAL: $75.00

Subj: BUDGET SUBMISSION FOR FY99

4. ALTAR LINENS & ACCESSORIES

Altar fair linen 9925-00-255-8734 1 EA
$49.15 $49.15
Baptismal Bowl 9925-00-274-3847 1 EA
$268.89 $268.89
Communion cruet set 9925-00-282-9251 1 EA
$24.49 $24.49
NAVY STOCK SYSTEM

Communion plate RW-505A 1 EA
$31.00 $31.00
Communion plate cover RW-503A 1 EA
$30.50 $30.50
Communion cup server RW-500A 1 EA
$48.00 $48.00
Communion cup server cover RW-501A 1 EA $43.00
$43.00
TONINI CHURCH SUPPLY CO. P-443

Cup filler, communion 80-8082 1 EA

$9.75 $9.75
TONINI CHURCH SUPPLY CO. P.442

Corporal 93-1005 6 EA $6.25 $37.50
Purificators 93-2505 6 EA $5.50 $33.00
Lavabo towels 93-1504 6 EA
$3.25 $19.50
Chalice pall 93-2023 6 EA $5.20 $31.20
TONINI CHURCH SUPPLY CO. P-466

Bible / Missal stand M-1981 1 EA
$39.00 $39.00
TONINI CHURCH SUPPLY CO. P-354

Advent Wreath 69-8165 1 EA
$6.00 $6.00
TONINI CHURCH SUPPLY CO. P-3
TOTAL: **$670.98**

5. CONSUMABLES FOR SERVICES

TONINI CHURCH SUPPLY CO. P-424
Sacramental 9925-00-268-7626 1 DZ
$5.00 $60.00
Hosts
Large 9925-01-353-9312 2 CS N/A
N/A
Small 9925-01-353-9311 2 CS N/A N/A

NAVY STOCK SYSTEM

Disposable communion cups RW-77 1 EA
$9.95 $9.95
TONINI CHURCH SUPPLY CO. P442

Altar candles 9925-00-275-1273 1 EA
$54.71 $54.71
NAVY STOCK SYSTEM

Advent candles 69-8084 1 SET $
3.50 $3.50

TONINI 1998-99 P-2

Lectionary 16-1016 1 EA $27.50 $27.50
TONINI 1998-99/P. 192

Sacramentary 16-0111 1 EA
$39.50 $39.50
TONINI 1998-99/P. 192

Bible Commentary 2212-7 1 EA
$35.95 $35.95
WM. J. GALLERY & CO. P-211

Roman Missal, Complete 58-8 1 EA $59.95
$59.95
WM. J. GALLERY & CO. P-190

Sunday missal
Vol. 1, Advent-Pentecost 41702 1 EA $13.50 $13.50
Vol. 2, Pentecost-Advent 41703 1 EA $13.50
$13.50
1999 Weekday missal guide 41660 1 EA $1.75 $1.75
AUTOM

Catholic Mass Kit 77-5017 1 EA $383.00
$383.00
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