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United States
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U.S. COAST GUARD LAY LEADER HANDBOOK

U.S. Coast Guard

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QUESTIONS ABOUT THIS HANDBOOK SHOULD BE ADDRESSED TO
THE CHAPLAIN OF THE COAST GUARD OFFICE

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MILPERSMAN 1730-010 Use of Lay Leaders in Religious Services
SECNAVINST 1730.8 (series) Accommodation of Religious Practices
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Lay Leader Guide, Quick Series Publishing, Inc, #366
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SECTION ONE: THE PURPOSE OF A LAY LEADER HANDBOOK

Purpose

The purpose of this handbook is to provide guidance for members of the Coast Guard who volunteer and are appointed to assist in the development and administration of the Command Religious Program. Individual commands determine whether or not and to what extent unit religious programs are instituted. The procedures, definitions and policies outlined in this handbook are intended to be of assistance.

Publisher

Chaplain of the Coast Guard, CAPT Thomas Walcott

Chaplain Corps Vision Statement

"Mission-ready members and families of the Naval Service, strengthened and supported by professional religious ministry."

Chaplain Corps Capabilities

As members of the United States Navy Chaplain Corps we:

- **PROVIDE:** Providing professional religious ministry through worship services, religious education, weddings, funerals, and other religious rituals and rites.
- **FACILITATE:** Facilitating for the religious needs of service members from other religious traditions by identifying their needs and coordinating support from other chaplains, civilian clergy and lay leaders.
- **CARE:** Caring for service members and their families with dignity, respect and compassion, regardless of an individual's beliefs, and making informed and professional referrals. Chaplains are available 24/7 with confidential counseling to ensure members and their families have the spiritual resilience to cope with the inevitable hardships of military life.
- **ADVISE:** Advising commanding officers on the accommodation of religious needs; on the moral, ethical, and spiritual well-being of those under their command; and on religious matters that effect the command's mission.

SECTION TWO: THE ROLE OF A LAY LEADER

Overview

Lay leaders are appointed by the command to conduct religious services in the absence of a U.S. Navy chaplain. The lay leader who is faithful, devout, and sets a good moral example will be effective and helpful to the command and morale of the crew.

Limits of Responsibility

There are certain responsibilities that are not within the lay leader's authority or responsibility to perform. Lay leaders are not "ordained clergy" as defined by the United States Coast Guard or any branch of the Armed Services. This means they will not administer sacraments/ordinances or perform religious acts reserved for military chaplains, as defined by faith group guidelines and US Coast Guard policy. Of course, there are exceptions. For example, a Roman Catholic lay leader aboard US Coast Guard cutters can perform baptism "in extremis." Most lay leaders can offer prayers for the dying, according to the accepted form of the appropriate faith group. However, they cannot conduct the Service for a Burial at Sea, in the absence of a chaplain, as this is the responsibility of the Commanding Officer (CO). These limitations involve not only Coast Guard policy but also Canon or Church Law. Further, lay leaders can lead or facilitate the discussion of scripture, but they do not have the authority or the permission to preach. This role is the sole prerogative of ordained clergy – priest, minister, rabbi or imam – who are commissioned US Navy chaplains serving with the US Coast Guard. In summary, a lay leader is precluded from doing anything that presupposes ordination.

Command Relationships

The lay leader acts as a representative of the CO, facilitating religious worship when the service of an ordained chaplain or clergy is not available. Remember these things:

- No Coast Guardsman can constitute himself or herself as a religious lay leader. Appointment by the CO will be per Religious Ministries COMDTINST M1730.4 (series). See Appendix F for a Commanding Officer Appointment Memo Example.
- The lay leader should never schedule or reschedule an activity without the approval of the command.
- The use of spaces must be approved by the command, as to both location and time.
- Lay leaders carry out religious functions as a collateral duty. They do not have the authority to excuse themselves from their primary duty. However, since the Commanding Officer appoints Lay Leaders, it can be assumed that their chain of command will cooperate in making them available to conduct scheduled services.

- Lay leaders should keep a log of the number of services conducted and the attendance numbers, and be prepared to submit this record to a chaplain and/or to the command, if so required. See Appendix G for the Lay Leader Religious Ministry Report Format.
- The ultimate and absolute responsibility for what happens aboard a US Coast Guard ship rests with the Commanding Officer. Lay leaders 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 on controversial subjects.

Lay Leader Defined

For purposes of this handbook, “lay leaders” in the general sense will refer to Protestant lay leaders, Eastern Orthodox lay leaders, Jewish lay leaders, Islamic lay leaders, Buddhist lay leaders, and Roman Catholic lay leaders. When required, the specific designation will be used as appropriate.

Lay Leader Appointment

A lay leader is a person formally appointed by a Commanding Officer to facilitate prayer and/or devotional services for an identified Department of Defense (DoD) faith group when a chaplain is unavailable for worship services.

A Roman Catholic lay leader is a person who has been formally appointed by the Archdiocese for the Military Services to exercise, with the approval of the Commanding Officer, 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. See Guide for Roman Catholic Lay Leaders for a guide tailored to Roman Catholic Lay Leaders.

See Appendix A for Lay Leader Appointment Procedures.

Success Factors

Individuals desiring to serve as lay leaders should be considered for training and appointment. They may have feelings of being overwhelmed or hesitant to accept the position. Such feelings are normal, but with proper training and personal initiative, they will serve their shipmates well. Regardless of the individual lay leader or the state of the Command Religious Program, the following factors will help ensure success:

- Personal enthusiasm
- Respect for all Faiths

- Preparation
- Training
- Personal example
- Command support
- Involvement of others
- Chaplain support

Enthusiasm is contagious. While it is true to say that even the most highly motivated and enthusiastic lay leader will not be able to inspire every member of the command, it is also true that such enthusiasm cannot help but positively influence the overall *esprit de corps* of the command. A lack of enthusiasm will result in a lackluster and unattended program. Therefore, maintain your enthusiasm as a lay leader.

Lay leaders have an exciting subject of interest of vital importance to the crew. Surely, such a subject demands one's best. A lay leader should think highly enough of the task of a leader of worship to spend time preparing for services, know what is going to happen in the service, and read the scripture or devotional guide ahead of time. Preparation is an important key to success.

Lay leaders should strive to live their faith. Religion has no more important example than when it is lived out in everyday life.

Lay leaders must remember that according to US Coast Guard Regulations, the ultimate responsibility for the religious and moral life of a cutter or unit rests with the Commanding Officer. However, lay leaders assist in this area and can enlist command aid and support of the crew.

Ideally, the lay leader will involve others in the service. It is advisable to recruit an assistant lay leader to help with some of the mechanics of publicity, etc. One could recruit members of the crew to help to rig/set up for services, read scriptures, pray, or lead singing, etc. By delegating, the lay leader is provided relief from some of the tasks and involves other members of the command.

Remember that you assist the command in providing a religious program for persons of various backgrounds within your faith group. 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.

Similarly, Jewish Lay Leaders need to remember that they may well come from a different religious background than their congregants. They should strive to meet the needs of their congregation while remaining true to their own tradition. This requires sensitivity, maturity, wisdom, and creativity.

Qualifications

Though there is no age, sex, rate, or rank standard it is highly desirable that the person being considered for appointment as a lay leader be an E-5 or higher. He/she must be a conscientious adherent who practices their religious tradition. Being an effective lay leader takes commitment, dedication, and faithfulness. The position of lay leader is an official collateral duty; therefore, it is highly recommended that the individual be on Active Duty.

Mature conduct, ethical and moral behavior, and consistency in religious practices in formalized religion are necessary traits for the individual desiring to facilitate religious services. Definitions of what constitutes “religious practice” will differ from one religion to another. Therefore, the Commanding Officer should seek the advice of a chaplain prior to appointing a lay leader.

A lay leader must maintain a sensible openness to all. They must be nonjudgmental 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 associated lay leaders to make judgments or express opinions regarding the “rightness” of the religious beliefs of others. It is the responsibility of the Commanding Officer to ensure that all Coast Guardsmen are able to practice and experience their faith. The lay leader assists by virtue of their position.

Lay leaders should possess leadership qualities, skills of communication, and knowledge of diversity and desire to continually grow and improve.

There can be several appointed lay leaders in a command to meet particular faith group needs.

Since 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 unit’s operational tempo and schedule. A lay leader must be in good standing with his/her faith group.

Interaction with Chaplains

Chaplains are commissioned to provide for and facilitate the free exercise of religion in the Sea Services.

Occasionally, chaplains may pay a pastoral visit to your command or unit. It is important to brief the chaplain on the current issues, the success stories, and ideas that might improve the spiritual care for the crew. Lay leaders should meet regularly with the chaplain who provides oversight and care of their unit. Since many ports have a chaplain, when in port the lay leader is highly encouraged to visit the chaplain and seek their advice and assistance.

Lay Leader Duties

Lay leaders cannot provide for the exercise of religion, but they can facilitate from a non-ordained status. Cos may permit lay leaders to provide specified religious rites, sacraments, and ordinances to their co-religionists if their religious organization permits them to do so.

If an appropriate chaplain is available, a command-appointed lay leader will normally be tasked to:

- Facilitate the obtaining of a chaplain's services.
- Recommend the necessary arrangements for the chaplain's visit to the District Chaplain, or where there is no chaplain, to the command.
- If an appropriate chaplain is not available, the lay leader's primary function as a facilitator is to coordinate, plan, and facilitate religious services.
- In the absence of a chaplain, duties of a lay leader can include:
 - Conducting prayer services.
 - Organizing and leading scripture studies.
 - Arranging for transportation to and from places of worship when visiting ports of call.
 - Upon request, saying a morning or evening prayer at sea.

Sensitive Personal Problems

Shipmates will occasionally come to lay leaders with personal problems. The lay leader must be extremely cautious in such situations and clearly communicate up front that they do not have confidentiality. If it is an internal issue or administrative problem, the person should be tactfully advised to handle the problem through the normal chain-of-command. All counseling cases should be referred to the chaplain responsible for coverage in the AOR or to another chaplain, as they are the recognized specialist by virtue of professional training and experience. The lay leader, as a member of the crew or unit, is uniquely situated to be available to his/her shipmates; therefore never give the "brush-off" to those desiring to talk about a problem. The lay leader helps best by listening to them and their problems and then advising or referring them to the appropriate resource person or services.

Time for Services

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 their primary function by either obtaining the services of a chaplain or leading a lay service for their particular faith group on a weekly basis when deployed. Lay leaders should work with the Executive Officer (XO) and the Operations Officer to determine the most feasible times for services, realizing that operational requirements might not allow lay services to occur on traditional religious gathering times or days.

Along with a weekly religious service, the lay leader makes similar preparations for Holy Days, and, at times, holidays.

Location of Services

Whether at shore or underway, lay leaders need to remember many spaces can be utilized for conducting a service. Again, it is the command's responsibility to provide the appropriate space required to support the religious practices of its personnel. Sensitivity to the rest and privacy of one's fellow shipmates must be upheld. Thus, a reasonably quiet space separate from areas used by others, as well as a space removed from distracting noises, is essential. Cleanliness and orderliness of the space is important. When underway, if weather conditions permit outdoor space (topside) can be utilized. The same holds true for ashore units and commands, as well. 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.

Flying of the Church Pennant or Jewish Pennant

The church or Jewish pennant is only flown aboard underway cutters when an ordained clergyperson or rabbi is conducting a worship service. When a chaplain is aboard for a worship service the pennant should be flown only while the service is being conducted. The Church or Jewish Pennant is placed over the national ensign and removed directly following the worship service. It is not flown during services conducted by a lay leader unless the CO so directs.

Religious Offerings

Offerings will not be taken at lay-conducted services.

Protestant Services

The Protestant lay leader usually conducts a service by using one of the following approaches:

- Thematic
- Liturgical

A seasonal lectionary or a book of selected readings is recommended. “The Book of Worship for U.S. Armed Forces” contains useful samples, which may assist in training a lay leader. The chaplain may suggest other formats to provide variety.

Roman Catholic Services

The Roman Catholic lay leader should use the booklet given to them by the Catholic Priest at lay leader training. A “St. Joseph’s Sunday Missal” is all that is necessary to accompany the booklet.

Eastern Orthodox Services

An Eastern Orthodox lay leader should use the materials provided by his/her faith group chaplain. The appropriate and designated scriptures for seasons and Holy Days are contained in the desktop planning guide, or in the chaplain’s office.

Jewish Services

Jewish Lay Leaders need to remember that they may well come from a different religious background as their congregants. They should strive to meet the needs of their congregation while remaining true to their own tradition. This requires sensitivity, maturity, wisdom, and creativity. It is wise to seek counsel from a rabbi, preferably a Jewish chaplain, when seeking solutions.

Jewish Lay Leaders should ensure familiarity with the service and the siddur (prayer book) to be used, as versions and page numbers vary widely. There are significant differences between weekday, Holy Day, and Shabbat services, which the lay leader should become familiar with. Other considerations should include: timeframe; what parts/how much should be in Hebrew and which in English; whether to lead a study; and whether there will be a Kiddush or Oneg after the service.

Islamic Services

An Islamic lay-led service usually requires prayer rug(s), prayer caps, prayer beads, and established quiet place and times (five times daily) for the offering of prayer. Other resources, guidance, and support are obtained through one's local Mosque or Imam.

Buddhist Services

A Buddhist lay-led service usually requires 1) a central object of reverence, a Buddha statue; 2) an altar cloth; 3) food offerings; 4) candle offering; 5) flower offering; 6) incense offering; 7) meditation bell; and 8) a meditation cushion. Other resources, guidance, and support are obtained through the local temple or monastery.

Preparing for the Lay Service

Lay-led devotional services should last 30-45 minutes or as the cutter/unit schedule permits.

With the approval of the chain of command, the lay leader will:

- Work with the XO and/or Operations Officer to select an area free from excessive noise and traffic.
- Announce in the Plan of the Day (POD) the time and location of the lay-led devotional service.
- Ensure sufficient time prior to the service for proper cleaning and rigging of the space. The lay leader is normally responsible for rigging for services.
- If needed, polish a cross/crucifix, candlesticks, Bible stand; clean/press altar linens; etc.
- Provide a backdrop for the altar (draperies, posters, flags) whenever possible to create an attractive background.
- If needed, install and test a sound system for reading and music prior to the service.
- Make provision to limit the use of the 1MC during the services.
- If services are in a heavy traffic area (like mess decks), post signs or ask the duty section personnel to service the area. On occasion, individuals sometimes forget the word just passed: "Maintain silence about the decks during religious services." Also, when possible, select a space with a rear entrance to lessen disruption once service begins.
- If services are topside, keep the sun out of the eyes of the congregation, and pay attention to the direction of the wind (stack exhaust).

- Refer to the sample checklists in Section Nine: Guides and Checklists.

Preparing for the Clergy Led Service and Visiting Chaplains

In the event a chaplain or civilian clergy comes aboard for services, remember that they are the Commanding Officer's guest. Prior to the arrival give ample announcement and have arrangements completed for the visit. As preparation for the chaplain/civilian clergy and as a checklist for yourself, consider the following items:

- Inform the XO.
- Arrange for time and space for the service.
- Advertise.
- Alert duty section for rigging for service.
- Prepare for music.
- Set up altar.
- Have hymnals, Bibles, Missals, Siddurim (Jewish prayer books), TANAKHs or Chumashes (Jewish Bibles), or other appropriate items distributed.
- Request that the church or Jewish pennant be flown during services.
- When directed, meet the visiting chaplain/civilian clergy at the quarterdeck and advise them of your capacity as lay leader and the arrangements completed.
- Stand ready to assist as needed and/or requested.

Prayers

Prayers over the public address system aboard cutters at sea and deployed units are very meaningful. With command approval, it is good to have lay leaders of different faith groups 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, it is tradition to offer a prayer prior to taps. Some Coast Guard vessels do not make pipes after a certain hour (for example, 2000), and so you might do an evening prayer just before yoke checks. The prayer should be brief (no more than 30-45 seconds). Write out the prayer and read it, inviting all members of the ship's company to join in the prayer. The lay leader should speak slowly, clearly, and into the microphone.

Keep the prayer general and inclusive enough to be helpful and appreciated by all. Lay leaders who cannot in good conscience offer such prayers should decline the invitation.

A good prayer book may be helpful. Selected readings from the Book of Psalms may also be used. Prayers can be introduced by arranging for the boatswain's mate of the watch to announce: "*Stand by for the morning/evening prayer.*" After a short pause you say, "Let us pray..."

For evening prayers, have a red lens flashlight handy to aid while reading in the pilothouse during darken ship.

Sacred Text Studies

The lay leader or an approved volunteer may lead sacred text studies. Permission must be granted from the XO before such a group is organized. Sacred text study sessions must not be allowed to become occasions for arguing one's personal interpretation. Rather, all should endeavor to understand what the sacred text is saying. The appropriate faith group chaplain can assist in developing sacred text study groups and in selecting study material. Your local Chaplain can also provide resource lists specific to your denomination. See also Section Ten: Ministry Organizations.

Transportation to Services While in Port

Transportation may be arranged for personnel to attend services at a nearby place of worship. Transportation arrangements should be made through the Executive Officer or officer of the day. When visiting ports of call, the lay leader can provide a valuable service by arranging for personnel to visit local places of worship.

SECTION THREE: GUIDE FOR CATHOLIC LAY LEADERS

Overview

A Roman Catholic lay leader is selected, trained, authorized/certified, and supervised by the Archdiocese for the Military Services, USA (a.k.a., Military Archdiocese) and appointed by the unit's CO to lead a Roman Catholic service during operational periods (e.g., deployments) when there is limited or no access to a Roman Catholic priest/chaplain.

The lay leader is authorized to conduct a *Liturgy of the Hours* or *Liturgy of the Word* service in accordance with the text, *Sunday Celebrations in the Absence of a Priest*. A lay leader is generally not authorized to reserve, transport, or distribute Holy Communion unless specifically stated on the pertinent documents from the Military Archdiocese. Details regarding particular liturgical seasons, holy days, and the like can be found by consulting the current *Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist*. Additional resources may be found at: <http://www.milarch.org/ams-lay-leaders/>

A lay leader must be a practicing Catholic known to the Catholic priest/chaplain who will train and supervise the lay leader. Attestation of such from the pastor's home parish should suffice. The lay leader will have received all three Sacraments of Christian Initiation and provide documentation from the parish where the sacraments were administered. If the lay leader is or has ever been, married then the status of that marriage shall be in accordance with the pertinent precepts and laws of the Catholic Church.

The lay leader will be of good moral character, reverential, and respectful of his/her faith. The Military Archdiocese will certify a lay leader only if a valid need is demonstrated. The appointment by the Military Archdiocese is good for one (1) year or the duration of the deployment, whichever milestone is reached first, and shall not extend past the lay leader's term of orders.

A lay leader will be trained by and subsequently work closely with the nearest Catholic priest/chaplain to the lay leader's command. The priest/chaplain must have faculties from the Military Archdiocese. This priest/chaplain will also be the lay leader's point of contact for Catholic resources and other supervisory matters. Additional information regarding the priest/chaplain is found in the Military Archdiocese's Policy of Lay Leaders (<https://www.milarch.org/ams-lay-leaders/>).

Once trained, authorized, and deployed, a lay leader will state at the beginning of the service from a *Sunday Celebrations in the Absence of a Priest* that the service is not a Mass and that Holy Communion will not be distributed (unless explicitly allowed by the Military Archdiocese).

Such services are never held in conjunction with any non-Catholic service and attendance at a non-Catholic service (other than Eastern Orthodox, if permitted by that chaplain) is not a suitable replacement for a Catholic's Sunday obligation. The lay leader will remind Catholics that they are prohibited from receiving communion from a non-Catholic chaplain/minister. "Catholic" is

considered to refer to Roman Catholic Church and all those Eastern Catholic Churches in union with Rome.

An **Extraordinary Minister of Holy Communion (EMHC)** generally assists the ordinary minister of Holy Communion (i.e., bishop, priest, deacon) with the distribution of Holy Communion. Therefore, the EMHC is co-located with a priest/chaplain at an installation chapel and in extraordinary circumstances may be permitted to conduct a Sunday service in the temporary absence of a priest or deacon. Therefore, for the purposes of operational units and deployments, an EMHC's ministry will generally not apply. Only lay leader's specifically authorized by the Military Archdiocese may distribute Holy Communion.

Operational/deployable commands should consider the following situations in concurring with the appointment of a lay leader, who has to be formally appointed by the Archdiocese for the Military Services:

- A lay leader facilitates religious services in the absence of a Catholic priest/chaplain.
 - A lay leader may conduct services in accordance with *Sunday Celebrations in the Absence of a Priest*, normally in the form of a *Liturgy of the Word* or *Liturgy of the Hours*.
 - Only when there is an expressed need and total support of the command, and adequate time for the required training should a lay leader be considered for a deployment.
 - The preference for Roman Catholic worship is always to have a priest present for Liturgy of the Eucharist; when this cannot be provided and only if a lay leader is the sole remaining option.
- Typically, a lay leader may be tasked with the following:
 - Contact the pertinent supervisory priest frequently and one week prior to a deployment.
 - Announce in the POD the time and place of the Roman Catholic Service.
 - Announce Church Call over 1MC 10 minutes prior to starting.
 - Encourage Roman Catholics to attend.
 - Be enthusiastic in leading the service.
 - Prepare the service in accordance with *Sunday Celebrations in the Absence of a Priest*.
 - Keep all religious articles cleaned and stowed properly.

Considerations

- A lay leader facilitates a religious service in the absence of a Military Catholic Chaplain or a Catholic priest with facilities.
- Remember, you have been appointed by the Archdiocese for the Military Services to be the lay leader for this command only. Any transfers to another command require re-certification and approval via the local Catholic Military Chaplain and the Military Archdiocese.

Guide to a Successful Service

- Announce in the Plan of the Day (POD) the time and place of the Roman Catholic Communion Service.
- Announce Church Call over 1MC 10 minutes prior to starting.
- Encourage Roman Catholics to attend.
- Be enthusiastic in leading the service.
- Prepare the service per printed booklet and missal (both found at www.ocp.org).
- Keep crucifix and candles cleaned.
- Keep a clean altar/table cover.
- Use recorded music or a musician if possible at beginning of the service and end of service.
- Remember, you have been appointed as the Catholic lay leader by the Archdiocese for the Military Services and the Commanding Officer to serve your Catholic shipmates.

Lay Leader “Do Nots”

As a lay leader do **NOT**:

- Reserve, transport, deliver, or administer Holy Communion (unless explicitly authorized by the Military Archdiocese).
- Assume the command (XO, CO, CMC, OIC, etc.) knows when or where service is being held.
- Assume designated spaces are clean and prepared for service.
- “Wing it” as far as preparation for readings and prayers.

- Announce “Catholic Divine Services” (rather, announce, “Catholic Liturgy of the Word/Liturgy of the Hours”) “is being held at [time] in [place].”
- Pretend a Mass is being celebrated.
- Hesitate to bring any problems to the chain of command, since the Command Religious Program is their responsibility. The supervisory priest/chaplain should be notified immediately should any problems arise.
- Look at yourself as merely performing a collateral duty as much as performing a vital ministry on behalf of the Church to the faithful.
- Counsel or act as a Catholic Chaplain.
- Lead a service when in homeport or when a priest is available during a deployment.

Which Service to Use

To determine which service to use and when to use it, consult the Christian Year Calendar.

Outline for a Service

1. Song or entrance Antiphon
2. Sign of the Cross / Opening Greeting
3. Penitential Rite
4. Gloria
5. 1st Reading, Psalm, 2nd Reading, Gospel
6. Printed reflection
7. Creed
8. Intercessions
9. Our Father
10. Sign of Peace
11. Final Prayer
12. Sign of Cross (not a Priestly blessing)
13. Dismissal

General Intercessions

For our Holy Father, our President, and all church and state leaders 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.

Psalm Prayers of Preparation

The following are 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 the Lord's dwelling
- Psalm 99 (100) Praise on entering the Lord's presence
- Psalm 130 (131) Peacefulness

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

Meditations

The "Way of the Cross" is an ancient form of meditation, using sight and movement. Early Christians used to walk the "Via Dolorosa" 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 10 (decades), each group being introduced by an Our Father and closed with a Glory be to the Father, thus giving 15 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 the 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, and the five Glorious Mysteries, and are intended to give us a brief account of our Lord's life.

“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.”

“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.”

“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.”

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. (For Thine is the kingdom, and the power, and the glory, now and forever.) Amen.

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 failing 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. Amen.

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 for the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful and rekindle 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 leaders. May they be inspired by the lives of dedicated priests, brothers, and sisters. Lord, You told us “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 rose 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 Church teaches, because You, who can neither deceive nor be deceived, have revealed them. Amen

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.

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. Amen.

SECTION FOUR: GUIDE FOR PROTESTANT LAY LEADERS

Overview

Protestant Lay Leaders, while not appointed by any denomination, are empowered by the Holy Spirit to have a powerful and fruitful ministry among their shipmates.

What is Worship

The expression of worship and prayer should be focused not only on how we gather but why we gather.

Worship is described in the Bible as an act in which a person expresses his/her reverence or adoration to God above all else. 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) 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 typically a two-fold tradition of religious service: liturgical and non-liturgical. In liturgical worship the service is conducted using an officially adopted form and prayers. In a non-liturgical service, much more use is made of extemporaneous prayer and the service is usually less formal in its presentation though not less reverent.

A lay leader will, of course, be guided by his/her own faith background and experience; however, a lay leader must take into account the fact that he/she will have in the congregation individuals of varying Protestant traditions.

Common Elements of a Worship Service

A Protestant worship service may contain some or all of the following parts:

- Musical processional – prelude
- Call to worship
- Hymn of praise
- Prayer of praise and invocation to God to draw near
- Hymn related to message topic or church year/season

Sample Protestant Order of Service

The following is a sample of Protestant Order of Service:

- Responsive reading/Psalm
- Prayer of Penitence, Intercession, and Thanks
- Old Testament Reading
- New Testament Reading
- Presentation of special music, poetry, drama, puppets
- Choral music
- Offering and prayer of thanksgiving/dedication
- Singing of doxology
- Reading of Gospel
- Hymn of invitation
- Meditation
- Prayer of benediction, dismissal
- Musical recessional, postlude

Preparing a Christian Devotional Message

As you prepare a Christian Devotional message, remember there are three major doctrinal keys that open up the meaning of every book in the Bible:

- Every book has a redemption story.
- Every book exposes and explains the nature of God.
- Every book exposes and explains the nature of Man.

Below are planning suggestions for lay leaders to follow when preparing a devotional message:

- Maintain a close personal relationship with God.
- Maintain a genuine concern for your shipmates.

- Maintain a systematic program of Bible study.
- Keep the spiritual state and needs of your crew in mind in light of contemporary culture.
- Pray that the Holy Spirit will enable you to prepare and share devotionals that are Biblical/supportive.
- Select a text and read the text in several versions (at least three).
- Do an analysis of the text.
- Ask yourself, “Where does it fit in the total context of Scripture?”
- Ask yourself, “What is the Old Testament (O.T). & New Testament (N.T.) relationship?”
- Ask yourself, “What is the theme or central idea of the text?”
- Do an exegesis of the text. This literally means to “lead out” or “read out” and refers to all those procedures necessary to identify the true meaning of a passage of Scripture.
- Read commentaries and find out what others think the text is saying?
- List possible applications of the text.
- Ask, “What is the text asking me and my hearers to do?”
- Prepare an outline of your devotion, and add illustrations.
- Add applications to your illustrations.
- Review your devotional message aloud one section at a time.
- Decide how you will end your message (conclusion).
- Decide how to begin your message (introduction).

Music, Prayers, and Scripture in Worship

Music is important part of any service and should not be overlooked. The diversity of prayer includes written prayers, extemporaneous prayers, and prayers read in unison. Various faith groups handle the Scriptures differently. Some stand when Scripture is read, some stand for the Gospels only, and some stay seated. Readings and recorded sermons, your own testimony and those of others may be contributed to relate what the Scripture passage means personally.

Baptisms and Communion

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

Seasons of the Christian Year

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 division became known as the Christian year or the Liturgical Year. Most Christians celebrate some or all of the seasons of the Christian year.

Season	Description
Advent	The four Sundays before Christmas; a time of preparation for the birth of Christ.
Christmas	Twelve days, beginning on 25 December, when the birth of Christ is celebrated.
Epiphany	Four to nine Sundays beginning with the celebration of the visit of the Magi; the last Sunday of Epiphany is the Sunday immediately preceding Ash Wednesday.
Lent	Forty 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.
Ash Wednesday	The first day of Lent.
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.
Holy Week	The seven days from Palm Sunday to Easter.
Maundy Thursday	(Latin, meaning mandate) The remembrance of Jesus' Last Supper and washing of His disciples' feet.
Good Friday	The remembrance of Jesus' crucifixion.
Easter	The celebration of Jesus' Resurrection; the celebration of Easter lasts seven Sundays.

Pentecost	The 50 th day after Easter; the day the church received the Holy Spirit.
Common time	The days after Pentecost when the teachings, healings, 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.

Common Christian Terms

Apostolic Succession: the belief that the church and/or doctrine began and continued from the original disciples.

Baptism: an outward sign using water to represent an inward change. There are four different methods:

- Infant sprinkling
- Infant immersion
- Adult sprinkling
- Adult immersion

Be Saved: a spiritual relationship between Christ and a person that effects salvation.

Believer's Baptism: baptism by immersion of a person old enough to distinguish sin and righteousness and Christ's life, burial, and resurrection.

Born Again: signifies that a person has had a life-changing experience with Jesus, through faith and acceptance of Him as Savior.

Christening: to name and to dedicate ceremonially using water as a symbol.

Communion: the act of observing the Last Supper of Christ with His disciples. Some religious traditions use wine as a common cup. Some use grape juice only in small individual cups. Some religious traditions observe Holy Communion 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 membership.

Dedication: a symbolic act for infants without the act of baptism where the children are dedicated to the Lord by their parents.

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

Evangelical: Evangelical is a term denoting the promotion of discipleship through active contact with nonbelievers.

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 "fundamental beliefs." No one church or denomination has the title. Fundamentalists' primary doctrine holds the Bible to be verbally inspired, inerrant, and infallible.

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 as Holy Communion.

Nondenominational: a term applied to churches that choose not to form an official association with other church bodies.

Pentecostal: groups that practice speaking in tongues. Such individuals are often referred to as having been baptized by the Holy Spirit.

SECTION FIVE: GUIDE FOR EASTERN ORTHODOX LAY LEADERS

Introductory Caution and Overview

The material in this section is not intended to be a substitute for the Divine Liturgy served by an Eastern 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 prayers listed under “Prayers for Various Occasions” are designed to be read individually, although they may also be read corporately, and the prayers under “The Reader’s Service of the Hours and Typika” are designed to be read corporately, if at all possible. The Reader’s Service is an ancient liturgical service and is designed to be read collaboratively as much as possible (that is, although one lay leader may take a facilitating role, he or she is encouraged to include as many people in the readings as possible). In general, participants stand throughout the service.

Establishing the “Prayer Corner”

Depending on the space available for corporate prayer, the lay leader will ideally attempt to establish a “prayer corner” such as is found in a traditional Orthodox Christian home, rather than an altar or etc. In order to do this, a table or bookshelf may be placed temporarily into a corner – the east corner of the room, if in a fixed location and draped in the nicest fabric available. On the top surface, a book of the Scriptures should be centered, and two candles or oil lampadas placed on either side. If a small “hand-censer” or table censer is available to hold charcoal and incense for use during prayers, this is ideal. Sitting at the back edge of the top surface and leaning against the wall, any icons available may be displayed – and in essence, the more the better. If there is an icon of *Pantokrator*, it should be in the center, and if that is not available, any icon of the Incarnation (i.e. and Mother and Child) will suffice. During the corporate prayers, all participants will face the icons and stand reverently together.

Orthodox Prayers for Various Occasions

Prayers Upon Rising from Sleep

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Glory to Thee, O God, glory to Thee.

Heavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and dwell in us, cleanse us of every impurity; and save our souls, O good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Having risen from sleep we fall down before Thee, O good One, and sing the angelic hymn to Thee, O powerful One: Holy, holy, holy art Thou, O God; through the Theotokos have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Having aroused me from bed and sleep, Lord, enlighten my mind, and open my heart and my lips, that I may sing to Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Now and ever, and to the ages of ages. Amen.

Suddenly the Judge will come, and the deeds of each will be exposed; but with fear we cry out in the middle of the night: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Lord, have mercy. (12)

Rising from sleep, I thank Thee, O Holy Trinity, for in the multitude of Thy goodness and compassion, Thou wast not angry with me, an idler and sinner, nor hast Thou destroyed me in my transgressions, but Thou hast maintained Thy usual love for mankind; and when I was prostrate in despair, Thou hast raised me to offer my morning prayer and to glorify Thy power. And now, enlighten the eye of my mind, open my mouth, help me to contemplate Thy

words and to understand Thy commandments, and to do Thy will, and to sing to Thee in heartfelt confession, and to praise Thine all-holy name: of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amen.

(The above prayers should be read upon rising from sleep and before beginning any work.)

Morning Prayers

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Glory to Thee, O God, glory to Thee.

Heavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and dwell in us, cleanse us of every impurity; and save our souls, O good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Lord, have mercy. (12)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Come, let us worship and fall down before, our King and God.

Come let us worship and fall down before Christ, our King and God.

Come, let us worship and fall down before Christ Himself, our King and God.

Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against Thee, and Thee only, have I sinned, and done this evil in Thy sight, that Thou might be found just when Thou dost speak, and blameless when Thou dost judge. Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, Thou hast desired truth in the inward parts, and in the hidden part Thou wilt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness that the bones that Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Thy presence, take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and uphold me by Thy generous Spirit. Then I will teach transgressors Thy ways, and sinners shall be converted unto Thee. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Thy righteousness. O Lord, open my lips, and my mouth shall show forth Thy praise. For Thou dost not desire sacrifice, or else I would give it; Thou dost not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, these, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion; build the walls of Jerusalem. Then Thou shalt be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls upon Thine altar.

I will lift up my eyes to the hills, from whence comes my help? My help *comes* from the Lord, Who made heaven and earth. He will not allow your foot to be moved; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. The Lord *is* your keeper; the Lord *is* your shade at your right hand. The sun shall not strike you by day, nor the moon by night. The Lord shall preserve you from all evil; He shall preserve your soul. The Lord shall preserve your going out and your coming in from this time forth, and even forevermore.

Behold, bless the Lord, all you servants of the Lord, who by night stand in the house of the Lord! Lift up your hands in the sanctuary, and bless the Lord. The Lord who made heaven and earth bless you from Zion!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

I believe in one God, Father, Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. Who for us men and for our salvation came

down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into the heaven, and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Behold, the Bridegroom comes at midnight; and blessed is that servant whom He shall find watching, but unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest you be weighed down with sleep, lest you be given up to death, and be shut out from the Kingdom. But rouse yourself and cry: "Holy, Holy, Holy art Thou O God; through the Theotokos have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Meditating on that fearful day, O my soul, watch, keep your lamp alight and filled with oil; for you do not know when the voice shall come to you saying: "Behold the Bridegroom." Beware, therefore, my soul, lest you fall into slumber and be left outside, knocking, as were the five virgins; but wakefully watch, that You may come to meet Christ with good oil, and He shall bestow upon you the divine chamber of His glory.

Now and ever, and to the ages of ages. Amen.

Virgin Theotokos, the unassailable wall and confirmation of salvation, we supplicate you: destroy the counsels of the enemies, change the sorrows of your people into joy, protect your city, be the ally of rulers, encourage all who are yours, strengthen your faithful ones, and pray for the peace of the world; for you, O Theotokos, are our hope.

Lord, have mercy. (40)

Thou Who at all times and at every hour are worshipped and glorified both in heaven and on earth, O Christ God; Who art long suffering and generous in mercy and compassion; Who lovest the just and showest mercy to those hardened in sin; Who callest all people to salvation through the promise of good things to come: receive, O Lord, our supplications at this time, and direct our lives according to Thy commandments. Sanctify our souls; purify our bodies; set our minds aright; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Surround us with Thy holy Angels, so that guided and guarded by them we may attain the unity of the faith, and the comprehension of Thine ineffable glory; for Thou art blessed to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; remaining virgin you gave birth to God the Word, true Theotokos, we magnify you.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

During the period of the Great Fast (Great Lent), read the Prayer of Saint Ephraim the Syrian, making the customary prostrations as indicated.

O Lord and Master of my life, take from me from the spirit of sloth, despair, lust for power, and idle talk. (*Prostration*)

But grant rather the spirit of chastity, humility, patience, and love to Thy servant. (*Prostration*)

Yea, O Lord and King, grant that I may see my own sin and not to judge my brother; for Blessed art Thou unto ages of ages. Amen. (*Prostration*)

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Remember Thy servants, O Lord, in Thy goodness, and forgive the sins they commit in this life: for there is no one sinless except Thee, the all-powerful One, Who gives rest to those whom Thou hast forgiven.

In the depth of wisdom, O Thou Who lovest mankind, Thou hast ordered the universe, and hast bestowed on us that which is good, O Creator; grant rest, Lord, to the souls of Thy servants: for they have truly placed their hope in Thee, our Maker and Fashioner and our God.

Glory to the Father, and to the Son, and to the Holy Spirit.

Among Thy saints give rest, O Christ, to the souls of Thy servants, in a place where there is no pain, or sorrow, or grieving, but only life everlasting.

Now and ever, and to the ages of ages. Amen.

All generations call you blessed, Virgin Theotokos; for in you the indivisible Christ, our God, assumed flesh. Blessed are you and blessed are we who have you as our protection: praying day and night for us; and through your petitions the doors of the Kingdom are opened. Thus we sing to you: Rejoice, you are full of grace, the Lord is with you.

Lord have mercy. (12)

Remember, Lord, those who hope in the resurrection to eternal life, our fathers and brothers who have fallen asleep, and all those who have ended this life in piety and faith; and forgive their every transgression whether committed knowingly or in ignorance, in word, in deed, or in thought. Grant them rest in a place of light, in a place of repose, in a place of refreshment, where there is no pain, sorrow, or suffering, where the radiance of Thy countenance shines upon Thy saints unto the ages. Grant to them, and to us, a place in Thy Kingdom, bestowing on us Thine immeasurable and bounteous goodness as well as Thy blessed and eternal life. For Thou art the life, the resurrection, and the repose of Thy servants who have fallen asleep, O Christ our God, and to Thee we send up glory, with Thine eternal Father, and Thine all-holy, and good, and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Most-glorious, ever-virgin, blessed Theotokos, present our prayer to your Son and our God, and plead with Him, that through you He may save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit. Holy Trinity, glory to Thee.

All my hope I place in you, O Mother of God: guard me under your protection.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Daily Table Prayers

Before Breakfast:

Blessed is our God Who bestows upon us His rich gifts, always now and ever and to the ages of ages. Amen.

After Breakfast:

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Before the Midday Meal:

Our Father, Who art in the heavens, 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 the evil one. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

After the Midday Meal:

We thank Thee, Christ our God, that Thou hast filled us with Thine earthly blessings; do not deprive us of Thy heavenly Kingdom, but as Thou camest into the midst of Thy Disciples and gave them peace, so come to us and save us. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Lord, have mercy. (3)

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Before Supper:

The poor shall eat and be filled, and those that seek the Lord shall praise Him; their hearts shall live to the ages of ages. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Lord, have mercy. (3)

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

After Supper:

Thou hast gladdened me, Lord, by Thy deeds and I will rejoice in the works of Thy hands. The light of Thy countenance has shined upon us, Lord; Thou hast given gladness to my heart. From the fruit of their works they shall be filled. In peace in the same place I shall lie down and sleep, for Thou alone, Lord, have made me dwell in hope.

Evening Prayer (Little Compline)

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Glory to Thee, O God, glory to Thee.

Heavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and dwell in us, cleanse us of every impurity; and save our souls, O good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

Lord, have mercy. (12)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Come, let us worship and fall down before, our King and God.

Come let us worship and fall down before Christ, our King and God.

Come, let us worship and fall down before Christ Himself, our King and God

Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against Thee, and Thee only, have I sinned, and done this evil in Thy sight, that Thou might be found just when Thou dost speak, and blameless when Thou dost judge. Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, Thou hast desired truth in the inward parts, and in the hidden part Thou wilt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness that the bones that Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Thy presence, take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and uphold me by Thy generous Spirit. Then I will teach transgressors Thy ways, and sinners shall be converted unto Thee. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Thy righteousness. O Lord, open my lips, and my mouth shall show forth Thy praise. For Thou dost not desire sacrifice, or else I would give it; Thou dost not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, these, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion; build the walls of Jerusalem. Then Thou shalt be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls upon Thine altar.

Make haste, O God, to deliver me! Make haste to help me, O Lord! Let them be ashamed and confounded who seek my life; let them be turned back and confused who desire my hurt. Let them be turned back because of their shame, who say, "Aha, aha!" Let all those who seek Thee rejoice and be glad in Thee; and let those who love Thy salvation say continually, "Let God be magnified!" But I am poor and needy; make haste to me, O God! Thou art my help and my deliverer; O Lord, do not delay.

Hear my prayer, O Lord, give ear to my supplications! In Thy faithfulness answer me, and in Thy righteousness. Do not enter into judgment with Thy servant, for in Thy sight no one living is righteous. For the enemy has persecuted my soul; he has crushed my life to the ground; he has made me dwell in darkness, like those who have long been dead. Therefore my spirit is overwhelmed within me; my heart within me is distressed. I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands. I spread out my hands to Thee; my soul longs for Thee like a thirsty land. Answer me speedily, O Lord; my spirit fails! Do not hide Thy face from me, lest I be like those who go down into the pit. Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust; cause me to know the way in which I

should walk, for I lift up my soul to Thee. Deliver me, O Lord, from my enemies; in Thee I take shelter. Teach me to do Thy will, for Thou art my God; Thy Spirit is good. Lead me in the land of uprightness. Revive me, O Lord, for Thy name's sake! For Thy righteousness' sake bring my soul out of trouble. In Thy mercy cut off my enemies, and destroy all those who afflict my soul; for I am Thy servant.

Glory to God in the highest, and on earth peace, good will among men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

Lord, King, heavenly God, Father almighty; Lord, only-begotten Son, Jesus Christ; and Holy Spirit.

Lord, God, the Lamb of God, the Son of the Father, Who takes away the sin of the world: have mercy on us, O Thou Who takes away the sins of the world.

Receive our prayer, O Thou Who sits at the right hand of the Father, and have mercy on us.

For Thou only are holy, Thou only are Lord, Jesus Christ, to the glory of God the Father. Amen.

Each day I will bless Thee, and praise Thy name to the ages, and to the ages of ages.

Lord, Thou hast been our refuge in generation to generation. I have said: Lord have mercy upon me; heal my soul, for I have sinned against Thee.

Lord, in Thee I have taken refuge: teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life: in Thy light we shall see light.

Continue Thy mercy to those who know Thee.

Make us worthy, Lord, in this night to be kept from sin.

Blessed art Thou, Lord, the God of our fathers, and praised and glorified is Thy name to the ages. Amen.

May Thy mercy, Lord, be upon us, inasmuch as we trust in Thee.

Blessed art Thou, O Lord: teach me Thy commandments.

Blessed art Thou, O Master: make me to understand Thy commandments.

Blessed art Thou, O Holy One: enlighten me with Thy commandments.

Lord, Thy mercy is to the ages; do not disdain the works of Thy hands.

To Thee belongeth praise, to Thee belongeth a song, to Thee belongeth glory, to the Father and to the Son and to the Holy Spirit, now, and ever, and to the ages of ages. Amen.

I believe in one God, Father, Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into the heaven, and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

It is truly meet to bless you, O Theotokos, ever-blessed and most pure and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; remaining virgin you gave birth to God the Word; true Theotokos, we magnify you.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.

God of our Fathers, Who always deals with us according to Thy compassion, do not take Thy mercy away from us, but through the intercessions of our Holy Fathers, guide our life in peace.

Over the whole world Thy Church, crimsoned with the blood of Thy martyrs, cries out to Thee, O Christ God: "Send down Thy compassion upon Thy people, grant peace to Thy commonwealth, and extend Thy great mercy to our souls."

Glory to the Father, and to the Son, and to the Holy Spirit.

Among Thy saints give rest, O Christ, to the souls of Thy servants, where there is no pain, or sorrow, or grieving, but only life everlasting.

Now and ever, and to the ages of ages. Amen.

Through the intercessions of all the saints, O Lord, and of the Theotokos, grant us Thy peace, and have mercy upon us, for Thou alone are compassionate.

Lord, have mercy. (40)

Thou Who at all times and at every hour are worshipped and glorified both in heaven and on earth, O Christ God; Who art long suffering and generous in mercy and compassion; Who lovest the just and showest mercy to those hardened in sin; Who callest all people to salvation through the promise of good things to come: receive, O Lord, our supplications at this time, and direct our lives according to Thy commandments. Sanctify our souls; purify our bodies; set our minds aright; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Surround us with Thy holy Angels, so that guided and guarded by them we may attain the unity of the faith, and the comprehension of Thine ineffable glory; for Thou art blessed to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; remaining virgin you gave birth to God the Word; true Theotokos, we magnify you.

Lord, have mercy. (12)

And save us, all-holy Virgin.

Spotless, undefiled, incorruptible, most-chaste, pure Virgin, Bride of God, Lady, who unites God the Word to man by your wondrous conception, and who joins the fallen nature of our race to heavenly things; the only hope of the hopeless, and the help of the persecuted; the ready help of those who flee to you, and the refuge of all Christians: do not reject me the sinner, the accursed one, who have rendered myself altogether useless by my shameful thoughts, words, and deeds, and who through indolence have become a slave to the pleasures of this life. But as Mother of

the God Who loves mankind, show your love for me the sinner and the prodigal, and receive from me the prayers offered to you by unhallowed lips, and, using your boldness as a Mother, entreat your Son, and our Lord and Master, to extend His goodness to me in His wondrous love for mankind, and, overlooking my numberless transgressions, turn me to repentance, showing me to be a zealous doer of His commandments. And be ever near me as merciful, and compassionate, and gentle; in this present life an ardent protection and help, defending me from assaults of adversaries, and leading me to salvation; and in the hour of my departure, encompass my struggling soul, and drive the dark visions of evil spirits far from it; in the fearsome day of judgment, deliver me from eternal punishment, and present me as an inheritor of the ineffable glory of your Son and our God. May this be my lot, my Lady, most-holy Theotokos, through your mediation and help; by the grace and love for mankind of your only-begotten Son, the Lord and God, and our Savior Jesus Christ. To Whom belongs all glory, honor, and worship, with His eternal Father, and His All-Holy, and good, and life-creating Spirit, now and ever, and to the ages of ages. Amen.

And grant to us, Master, as we depart for sleep, rest for our body and soul; and protect us from the murky sleep of sin, and from all dark and nocturnal passions. Calm the impulses of passion, and quench the fiery darts of the evil one, which are treacherously cast against us; check the turbulence of our flesh, and put to rest all our earthy and mundane thoughts. And grant to us, God, a watchful mind, prudent reasoning, a vigilant heart, tranquil sleep, and release from all satanic fantasies. Raise us up at the hour of prayer, strengthened in Thy commandments, and holding the remembrance of Thy judgments unshaken within us. Grant to us Thy benediction through the night, that we may praise, and bless, and glorify Thine all-honored and most-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Most-glorious, ever-virgin, blessed Theotokos, present our prayer to your Son and our God, and plead with Him, that through you He may save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit. O Holy Trinity, glory to Thee.

All my hope I place in you, Mother of God: guard me under your protection.

In you all creation rejoices, the hierarchy of Angels and the race of mankind; you who are full of grace, the sanctified Temple and intellectual Paradise, the boast of virgins: from whom God was incarnate, and became a Child, Who is our pre-eternal God. For He made your womb His throne, and shaped your womb to be more spacious than the heavens. In you rejoices, O full of grace, all creation: glory to you.

O Holy Angel, assigned to accompany my wretched soul and lowly life, do not forsake me the sinner, nor depart from me because of my wickedness; do not let the evil demons enter and rule my mortal body with their might; but rather take my wretched and feeble hand, and lead me along the path of salvation. Yes, holy Angel of God, guardian protector of my wretched soul and body, forgive me for everything by which I have saddened you all the days of my life, and in my sins on this day; shelter me during the coming night, and protect me from the schemes of the

obstinate, that I may not anger God with any sin; and intercede with the Lord on my behalf, that He might confirm me in His fear and show me forth as a worthy servant of His goodness. Amen.

To you, the champion leader, do I, your city, offer songs of praise for victory! O Theotokos, you have delivered me from sufferings and terror. Inasmuch as you have power unassailable, from all manner of dangers set me free, that I may cry out to you: Rejoice O bride unwedded!

Rejoice O virgin, Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb. For you have brought forth the Savior of our souls. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Reader's Service of the Hours and Typika

Opening instructions:

These services are for Orthodox Lay Leaders in the Armed Forces and are not a substitute for the Divine Liturgy when an Orthodox Priest is available. Any Orthodox layman may read all portions herein. All of the priest's portions have been omitted. *Italics* are meant to be read silently, and regular face type is meant to be chanted out loud. If you cannot chant, read in a normal speaking tone. Not included in the following pages are seasonal hymns for the service which must be obtained from another resource (online, or from a lectionary or service book) – **bold italics** are used below to let you know what is missing, and how to find it. Generally speaking, these services are meant to be read together on Sundays when no priest is available to serve you. When reading, always face the altar or “prayer corner.” Note: if you have access to an Orthodox chapel, take care not to stand directly in front of the Altar Table, or to touch the Altar Table or other liturgical objects.

The Third Hour

O God, be merciful to me, a sinner. O God, cleanse me, O Lord, and have mercy on me. Having created me, O Lord, have mercy on me. I have sinned immeasurably, O Lord, have mercy on me. My sovereign, most holy Mother of God, save me, a sinner. O Angel, my holy Guardian, protect me from all evil. O holy Saint _____, pray to God for me.

Through the prayers of our holy fathers, Lord, Jesus Christ our God, have mercy upon us. Amen.

Glory to Thee, our God, glory to Thee!

O Heavenly King, the Comforter, the Spirit of Truth Who art everywhere and fillest all Things. Treasury of blessings, and Giver of life. Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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. Amen.

Lord, have mercy. (12)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O come, let us worship God, our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before Christ Himself, our King and our God.

Hear a just cause, O Lord; attend to my cry. Give ear to my prayer from lips free of deceit. From Thee let my vindication come. Let Thy eyes see the right. If Thou triest my heart, if Thou visitest me by night, if Thou testest me, Thou wilt find no wickedness in me; my mouth does not transgress. With regard to the works of men, by the word of Thy lips I have avoided the ways of the violent. My steps have held fast to Thy paths, my feet have not slipped. I call on Thee, for Thou wilt answer me, O God; incline Thy ear to me, hear my words. Wondrously show Thy steadfast love, O Savior of those who seek refuge from their adversaries at Thy right hand. Keep me as the apple of the eye; hide me in the shadow of Thy wings, from the wicked who despoil me, my deadly enemies who surround me. They close their hearts to pity; with their mouths, they speak arrogantly. They track me down; now they surround me; they set their eyes to cast me to the ground. They are like a young lion lurking in ambush. Arise, O Lord. Confront them, overthrow them. Deliver my life from the wicked by Thy sword, from men by Thy hand, O Lord, from men whose portion in life is of the world. May their belly be filled with what Thou hast stored up for them; may their children have more than enough; may they

leave something over to their babes. As for me, I shall behold Thy face in righteousness; when I awake, I shall be satisfied with beholding Thy form.

To thee, O Lord, I lift up my soul. O my God, in Thee I trust, let me not be put to shame; let not my enemies exult over me. Yea, let none that wait for Thee be put to shame; let them be ashamed who are wantonly treacherous. Make me to know Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me, for Thou art the God of my salvation; for Thee I wait all the day long. Be mindful of Thy mercy, O Lord, and of Thy steadfast love, for they have been from of old. Remember not the sins of my youth, or my transgressions; according to Thy steadfast love remember me, for Thy goodness' sake, O Lord. Good and upright is the Lord; therefore He instructs sinners in the way. He leads the humble in what is right, and teaches the humble his way. All the paths of the Lord are steadfast love and faithfulness, for those who keep His covenant and His testimonies. For Thy name's sake, O Lord, pardon my guilt, for it is great. Who is the man that fears the Lord? Him will he instruct in the way that he should choose. He himself shall abide in prosperity, and his children shall possess the land. The friendship of the Lord is for those who fear Him, and He makes known to them His covenant. My eyes are ever toward the Lord, for He will pluck my feet out of the net. Turn Thou to me, and be gracious to me; for I am lonely and afflicted. Relieve the troubles of my heart, and bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins. Consider how many are my foes, and with what violent hatred they hate me. Oh guard my life, and deliver me; let me not be put to shame, for I take refuge in Thee. May integrity and uprightness preserve me, for I wait for Thee. Redeem Israel out of all his troubles.

Have mercy on me, O God, according to Thy steadfast love; according to Thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin; for I know my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight, so that Thou art justified in Thy sentence and blameless in Thy judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, Thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which Thou hast broken rejoice. Hide Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and uphold me with a willing spirit. Then I will teach transgressors Thy ways, and sinners will return to Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation, and my tongue will sing aloud of Thy deliverance. O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For Thou hast no delight in sacrifice; were I to give a burnt offering, Thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, Thou wilt not despise. Do good to Zion in Thy good pleasure; rebuild the walls of Jerusalem, then wilt Thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on Thy Altar.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. (3)

Lord, have mercy. (3)

(Insert and Chant the Daily Troparion here.)

O Theotokos, you are the true vine, that has put forth the fruit of life. We pray, O Lady, intercede together with the Apostles and all the saints, that mercy may be granted to our souls.

Blessed be the Lord God; blessed be the Lord from day to day, and may the God of our salvation prosper us, for He is our God, the God of salvation.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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 the evil one. Amen.

(Insert and Chant the Daily Kontakion here.)

Lord, have mercy. (40)

Thou who at every season and every hour, in heaven and on earth art worshipped and glorified; O Christ our God, who art long-suffering, merciful and compassionate; who lovest the just and showest mercy upon the sinner; who callest all to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications, and direct our lives according to Thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil and distress. Compass us about with Thy holy Angels, that guided and guarded by them, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory, for Thou art blessed unto ages of ages. Amen.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; without defilement you gave birth to God the Word; true Theotokos, we magnify you.

Through the prayers of our holy Fathers, Lord Jesus Christ, our God have mercy on us. Amen.

O God the Master, Father Almighty, O Lord Jesus Christ, the Only-begotten Son, and Thou, O Holy Spirit, one God-head, one Power, have mercy upon me a sinner, and according to Thy divine judgment save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

The Sixth Hour

O Come, let us worship God, our King.

O Come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before Christ Himself, our King and our God.

Save me, O God, by Thy name, vindicate me by Thy might. Hear my prayer, O God; give ear to the words of my mouth. For insolent men have risen against me, ruthless men seek my life; they do not set God before them. Behold, God is my helper; the Lord is the upholder of my life. He will requite my enemies with evil; in Thy faithfulness put an end to them. With a free-will offering I will sacrifice to Thee; I will give thanks to Thy name, O Lord, for it is good. For Thou hast delivered me from every trouble, and mine eye has looked in triumph on my enemies.

Give ear to my prayer, O God; and hide not Thyself from my supplication. Attend to me, and answer me; I am overcome by my trouble. I am distraught by the noise of the enemy, because of the oppression of the wicked. For they bring trouble upon me, and in anger they cherish enmity against me. My heart is in anguish within me, the terrors of death have fallen upon me. Fear and trembling come upon me, and horror overwhelms me. And I say, "O that I had wings like a dove. I would fly away and be at rest; Yea I would wander afar, I would lodge in the wilderness, I would haste to find me a shelter from the raging wind and tempest." Destroy their plans, O Lord, confuse their tongues; for I see violence and strife in the city. Day and night they go around it on its walls; and mischief and trouble are within it, ruin is in its midst; oppression and fraud do not depart from its market place. It is not an enemy who taunts me - then I could bear it; it is not an adversary who deals insolently with me - then I could hide from him. But it is you, my equal, my companion, my familiar friend. We used to hold sweet converse together; within God's house we walked in fellowship. Let death come upon them; let them go down to Sheol alive; let them go away in terror into their graves. But I call upon God; and the Lord will save me. Evening and morning and at noon I utter my complaint and moan, and He will hear my voice. He will deliver my soul in safety from the battle that I wage, for

many are arrayed against me. God will give ear, and humble them, He who is enthroned from because they keep no law, and do not know God. My companion stretched out his hand against his friends, he violated his covenant. His speech was smoother than butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords. Cast your burden on the Lord, and He will sustain you; He will never permit the righteous to be moved. But Thou, O God, wilt cast them down into the lowest pit; men of blood and treachery shall not live out half their days. But I will trust in Thee.

He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, "My refuge and my fortress; my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence; He will cover you with His pinions, and under His wings you will find refuge; His faithfulness is a shield and buckler. You will not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. A thousand may fall at your side, ten thousand at your right hand; but it will not come near you. You will only look with your eyes and see the recompense of the wicked. Because you have made the Lord your refuge, the Most High your habitation, no evil shall befall you, no scourge come near your tent. For He will give His angels charge of you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone. You will tread on the lion and the adder, the young lion and the serpent you will trample under foot. Because he cleaves to Me in love, I will deliver him; I will protect him, because he knows My name. When he calls to Me, I will answer him. I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him, and show him My salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. (3)

(Insert and Chant the Daily Troparion here.)

As there is no boldness in us because of the multitude of our sins, O Virgin Theotokos, intercede with the Son whom you have borne, for the entreaty of a mother has great power to win the favor of the Master. Despise not, O all venerable Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save. Let Thy tender mercies, O Lord, speedily go before us, for we are become exceeding poor. Help us, O God of our salvation, for the glory of Thy name; O Lord, deliver us and purge away our sins, for Thy name's sake.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy one, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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 the evil one. Amen.

(Insert and Chant the Daily Kontakion here.)

Lord, have mercy. (40)

Thou who at every season and every hour, heaven and on earth, art worshipped and glorified; O Christ our God, who art longsuffering, merciful and compassionate; who lovest the just and showest mercy upon the sinner; who callest all to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications, and direct our lives according to Thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil and distress. Compass us about with Thy holy Angels, that guided and guarded by them, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory, for Thou art blessed unto ages of ages. Amen.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; without defilement you gave birth to God the Word; true Theotokos, we magnify you!

Through the prayers of our holy Fathers, O Lord Jesus Christ, our God have mercy on us. Amen.

O God, the Lord of hosts, and Author of all creation, who in Thine ineffable tender mercy hast sent down Thine Only-begotten Son, Our Lord Jesus Christ, for the salvation of our kind, and through His Holy Cross hast torn up the handwriting of our sins and thereby triumphed over the princes and dominions of darkness; do Thou, O Master, who lovest mankind, accept these prayers of thanksgiving and supplication even from us sinners, and deliver us from every deadly and dark transgression and from all the visible and invisible enemies that seek to do us harm. Nail our flesh with the fear of Thee, and let not our hearts incline to evil words or thoughts, but wound our souls with Thy love, that ever gazing upon Thee, guided by Thy light

and beholding Thee, the eternal Light that no man may approach, we may send up unceasing praises and thanks unto Thee, the Father without beginning, together with Thine Only-begotten Son and Thy most holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

The Typika

Reader: Through the prayers of our holy fathers, Lord, Jesus Christ our God, have mercy upon us. Amen.

People: **Lord, have mercy. (3)**

Bless the Lord, O my soul! Blessed art Thou, O Lord. Bless the Lord, O my soul! And all that is within me, bless His holy Name! Bless the Lord, O my soul! And forget not all His benefits. Who forgives all your iniquities, 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.

Reader: Lord, have mercy. (3)

People: **Glory to the Father, and to the Son, and to the Holy Spirit.**

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth: on that very day his plans perish. The Lord will reign forever; Thy God, O Zion, to all generations.

Now and ever and unto ages of ages. Amen.

Only-begotten Son and Immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and Ever-Virgin Mary; Who without change didst become man and was crucified. O Christ our God, trampling down death by death; who art one of the Holy Trinity, Glorified with the Father and the Holy Spirit: Save us!

Reader: Lord have mercy. (3)

People: **In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom!**

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace makers, for they shall be called the sons of God.

Blessed are they that are persecuted for righteousness sake, for theirs is the Kingdom of heaven.

Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceedingly glad, for great is your reward in heaven!

Come, let us worship and fall down before Christ, Who didst rise from the dead, O Son of God, save us who sing to Thee: Alleluia!

(Insert and Sing the Resurrectional Troparion in the tone of the week.)

People: **Holy God! Holy Mighty! Holy Immortal, have mercy on us! (3)**

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen. Holy Immortal! Have mercy on us!

Holy God! Holy Mighty! Holy Immortal! Have mercy on us!

(Insert and Chant The Prokeimenon and the Epistle of the Day Here.)

Reader: The reading from the Epistle of St. Paul to the _____.

People (after the Epistle is finished): Alleluia, Alleluia, Alleluia!

Some Orthodox traditions require a specific blessing for a member of the laity to publicly read the Gospel in the midst of a Church service. The Orthodox Chaplain who supervises this Lay Leader Program extends his blessing for you to do so. Do not chant or intone the Gospel from the front of the group but rather read it in a normal speaking-voice at your place.

Reader: The reading from the Holy Gospel according to St. _____.

People: **Glory to Thee, O Lord, glory to Thee!**

(Insert and Read the Gospel of the Day Here)

When the Gospel reading is completed, exclaim once more:

People: Glory to Thee, O Lord, glory to Thee!

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Remember us, O Lord, when Thou comest into Thy Kingdom. Remember us, O Master, when Thou comest into Thy Kingdom. Remember us, O Holy One, when Thou into Thy Kingdom. The heavenly choir sings to Thee, and cries: Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of Thy glory. Come unto Him and be enlightened, and your faces shall not be ashamed. The heavenly choir sings to Thee, and cries: Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of Thy glory. Glory to the Father, and to the Son, and to the Holy Spirit. The choir of holy Angels and Archangels, with all the Powers of heaven, sing Thy praises and do cry: Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of Thy glory. Now and ever and unto ages of ages. Amen.

People: I believe in one God, Father, Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into the heaven, and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Reader: O God, remit, pardon and forgive our sins, whether voluntary or involuntary, whether by words or deeds, whether in knowledge or ignorance, whether by day or night, whether in mind or thought; forgive us all these, for Thou art good and lovest mankind.

People: 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 the evil one. Amen.

(Insert and Sing the Resurrectional Kontakion in the tone of the week here.)

People: Steadfast Protectress of Christians constant advocate before the Creator: Despise not the entreating cries of us sinners, but in your goodness come speedily to those who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.

Reader: Lord, have mercy. (12)

All-holy Trinity, Mighty one in essence, Kingdom undivided, origin of all good things, be graciously inclined also to me, a sinner. Establish me; give understanding to my heart, and purge away all my vileness. Enlighten my mind, that I may glorify, sing praises, and adore Thee, and say:

People: One is Holy, One is the Lord, Jesus Christ, in the glory of God the Father. Amen. Blessed be the Name of the Lord, henceforth and forevermore. (3)

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

I will bless the Lord at all times; his praise shall continually be in my mouth. My soul makes its boast in the Lord; let the afflicted hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and he answered me. Look to Him, and be radiant; so your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encamps around those who fear Him, and delivers them. O taste and see that the Lord is good! Happy is the man who takes refuge in Him! O fear the Lord, you His saints, for those who fear Him have no want. The young lions suffer want and hunger; but those who seek the Lord lack no good thing. Come, O sons, listen to me, I will teach you the fear of the Lord. What man is there who desires life, and covets many days, that he may enjoy good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are toward the righteous, and his ears toward their cry. The face of the Lord is against evildoers, to cut off the remembrance of them from the earth. When the righteous cry for help, the Lord hears, and delivers them out of all their troubles. The Lord is near to the brokenhearted, and saves the crushed in spirit. Many are the afflictions of the righteous; but the Lord delivers him out of them all. He kept all his bones; not one of them is broken. Evil shall slay the wicked; and those who hate the righteous will be condemned. The Lord redeems the life of his servants; none of those who take refuge in Him will be condemned.

People: It is truly meet to bless you, O Theotokos, ever blessed and most pure, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without defilement you gave birth to God the Word: true Theotokos, we magnify you.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3)

Reader: Lord Jesus Christ, Son of God, through the prayers of Thy most pure mother; by the power of the honorable and life-giving Cross; and by the holy bodiless powers of heaven; of our Holy, Venerable and God-bearing Fathers; and of all Thy saints, have mercy on us.

People: **Amen. Lord, have mercy.** (3)

Everyone comes forward to venerate the Holy Cross and Icons.

SECTION SIX

GUIDE FOR JEWISH LAY LEADERS

Assignment as a Jewish Lay Leader

When possible, a Jewish Lay Leader should be trained and approved by a Jewish Chaplain. The Jewish Welfare Board, the Aleph Institute, and Pirchei Shoshanim can assist in training and certifying lay leaders. See the “Resources” section for contact information.

Jewish Lay Leaders must be cognizant that many in leadership will not have prior experience with their needs. A Jewish Lay Leader must plan ahead and clearly articulate needs and the reasons behind them well in advance. A large part of the job requires educating seniors and, often, the Command Religious Program team.

Jewish Lay Leaders need to remember that they may well come from a different religious background than their congregants. They should strive to meet the needs of their congregation while remaining true to their own tradition. This requires sensitivity, maturity, wisdom, and creativity. It is wise to seek counsel from a rabbi, preferably a Jewish chaplain, when seeking solutions.

Typical Responsibilities

The Jewish Lay Leader may, in accordance with individual knowledge level and comfort:

- Lead all Jewish services.
- Deliver a sermon.
- Teach Jewish subjects.

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.

Command Relationships

The Jewish lay leader serves as a point of contact for the command for the ritual and cultural needs of Jewish personnel.

Since the Jewish lay leader is the CO’s right-hand person for Jewish affairs, permission to attend to Jewish chapel needs should be readily forthcoming.

Major Denominations

There are four major denominations of Judaism. Loosely described, from most to least religiously observant, they are:

- Orthodox
- Conservative
- Reconstructionist
- Reformed

For more information on each see the “Resources” section. It is important to note that there is a wide variety of practice within these four denominations. Many Jews reject denominational labels altogether and simply identify as “Jewish”.

Important Texts of Worship

Siddur: The Jewish prayer book. These set the order of the liturgy for Jewish prayer. One should be careful to have a siddur that meets the needs of the services you will lead. Some are only for Shabbat and Holy Days, while others may be weekday-only. Some may be denominational-specific.

Machzor: This is a prayer book for specific Holy Days. The most commonly used ones are for Rosh Hashanah and Yom Kippur, as on those days the liturgy changes dramatically. Machzors are also available for other major Holy Days.

Chumash: The Five Books of Moses. This is the cornerstone of the Jewish faith. Many versions will be broken into the weekly Torah readings, have commentary, and have the weekly Haftarah (selections from the prophets based on topic or time of year) portion. These are an excellent resource for Torah study.

TANAKH: The full Jewish written Bible. It is an acronym for:

Torah – (five Books of Moses) – Genesis to Deuteronomy

N’vee’eem (Prophets) – Joshua to Malachi

K’tu-veem (Writings) – Psalms to Chronicles

The TANAKH, while more inclusive than a Chumash, is often less useful as it rarely has commentary and often comes in an English-only print.

Haggadah: The order of the Seder – the ritual Passover meal.

Megillat Esther: The Book of Esther, read at Purim

Jewish Time

The Jewish concept of time is like a tightly wound spiral (visualize a compressed spring). There is a beginning and there will be an end, but each day of every year has a spiritual energy tied to that same day in all years past and future.

The Jewish calendar is a lunar calendar with a solar correction. This is why the holy days remain in their proper season, but the English dates change each year. Below is the Jewish calendar with some major holy days. Holy days of Torah (Biblical) origin are asterisked. The other days were ordained by our Sages. The list of holy days is not inclusive. It is also important to double-check the actual starting date of each holy day, as the Jewish “day” starts at sunset of the previous evening, (as in, “It was Evening and it was Morning, Day One.”

Seasons/Months/Holy Days

Season	Jewish Month	Holy Day/Festival
Fall	Tishri	Rosh Hashanah*
		Yom Kippur*
		Sukkot*
		Shemini Atzeret* /Simchat Torah
	Cheshvan	
Winter	Kislev	Chanukah
	Tevet	
	Shevat	
Spring	Adar	Purim
	Nisan	Pesach*
	Iyar	
	Sivan	Shavuot*
Summer	Tammuz	
	Av	
	Elul	

Jewish Holy Days and Festivals

Note: All Jewish Days begin at sunset the evening before.

Shabbat: Shabbat is a day for rest, study, prayer, and feasting. It begins on Friday evening and lasts until Saturday evening. Many Jews observe work restrictions on the Shabbat. The most widely observed prayer service in the Jewish world is called “Kabbalat Shabbat”, or “Welcoming the Shabbat,” and falls on Friday evening.

Rosh Hashanah: Rosh Hashanah is a Torah (Biblical) holy day marking the Jewish New Year, and it occurs on the first two days of the Jewish month of Tishri in the fall. It begins the Days of Awe. During these 10 days, each Jew is urged to go through a thorough self-accounting and period of repentance. Many Jews observe work restrictions on these two days – therefore leave or special liberty should be granted when operationally feasible. The lay leader can help the congregation by reminding them to submit requests for accommodation well in advance of the holy days. Some observe only one day of Rosh Hashanah.

In addition to the prayer service (found in the Rosh Hashanah Machzor), the primary ritual observances are blowing of the Shofar (a ram’s horn) during the day and two festive meals each day. All needed supplies are available through the Defense Logistics Agency (DLA).

Yom Kippur: Yom Kippur is a Torah (Biblical) holy day and falls on the 10th of the month of Tishrei. It is the Day of Atonement, and serves as the climax of the Ten Days of Awe. It is the day on which G-d is most easily encountered in this world, especially when one prepares properly. The primary form of observance is a 25-hour fast from food and water, in addition to a long prayer service filled with confessions. One needs a Yom Kippur Machzor for the prayer services, as the service is unique.

Most Jews observe work restrictions on Yom Kippur. Leave or special liberty should be granted when operationally feasible. The lay leader can help the congregation by reminding them to submit requests for accommodation well in advance of the holy days.

Sukkot: Sukkot is a Torah (Biblical) holy day, which begins on the 15th day of the Hebrew month of Tishri and, combined with Shemini Atzeret and Simchat Torah, lasts for 9 days. Some Jews celebrate for 8 days. In Rabbinic literature, it is called “the time of our joy.” Many Jews observe work restrictions on the first two days of Sukkot and the two days of Shemini Atzeret and Simchat Torah. Leave or special liberty should be granted when operationally feasible. The lay leader can help the congregation by reminding them to submit requests for accommodation well in advance of the holy days.

The primary observances of Sukkot are:

- To dwell in a Sukkah (ritual hut)
- To shake the Four Species (Lulav/palm, Etrog/citron, Hadassah/myrtle, and aravah/willow).

The prayer service for Sukkot is similar to the other two “pilgrimage” festivals, Pesach and Shavuot. Any siddur with holy day services should have the Sukkot and Shemini Atzeret prayer service in it, although one may purchase a Sukkot Machzor. The main difference is in the body of the Shemoneh Esrei/Amidah prayer.

Shemini Atzeret is a separate Torah holy day immediately following Sukkot. It is a special day given to celebrate the close relationship between G-d and the Jewish people. Because most Jews outside of Israel observe an additional day of the Holy Days, Shemini Atzeret actually falls on what would be the 8th and 9th days of Sukkot, and Simchat Torah is observed on the 9th day. For those who only observe 7 days of Sukkot, Shemini Atzeret and Simchat Torah are observed on the 8th day.

Simchat Torah celebrates the annual cycle of completing the Torah reading. If your congregation is fortunate enough to have a Torah scroll one should take it out and dance with it. If there is a minyan, one should read the final few paragraphs of Devarim/Deuteronomy and the first few of Beresheit/Genesis.

Chanukah: Chanukah is a Rabbinic holy day lasting for eight days. It falls in the winter, beginning on the 25th of the Hebrew month of Kislev. It commemorates the re-consecration of the 2nd Beit HaMikdash (Holy Temple) in Jerusalem following its desecration by the Syrian-Greeks approximately 2200 years ago.

The primary observance is lighting the menorah (Chanukah). If no menorah is available, tea lights or any other candles that will last at least around 45 minutes will suffice. Actual flame is highly preferable, and one should avoid having to blow them out. A lay leader must take precautions to ensure this is done safely in their specific environment. If actual flame is not possible, contact a rabbi for guidance. If the candles must be blown out, it is preferable that this be done by someone not Jewish. Almost all siddurim will have the prayers for lighting the menorah. Also, there is one addition in the prayer service during Shemoneh Esrei/Amidah for Chanukah, in the prayer of “Modeh Ani”/“I give thanks.”

There are no work restrictions for Chanukah

Purim: Purim is a Rabbinic holiday commemorating the Divine salvation of the Jewish people from genocide during the Babylonian exile just under 2400 years ago. It is a time of intense closeness to G-d, especially from the Diaspora/Exile.

There are three primary observances: reading the Book of Esther (preferably from an actual scroll) ideally both in the evening and in the daytime, giving gifts of food to friends (Meshalach Manot), and giving money or food to the poor (Matanos L’evyonim). Additionally, many have the custom of dressing up in costume for the megillah reading and having a festive meal. While there are no work restrictions, many have the custom of drinking heavily on Purim. Special liberty is highly recommended for those who wish to observe in this manner. The purpose of both the drinking and the costumes are to lower one’s inhibitions with G-d.

Pesach (Passover): Pesach is a Torah (Biblical) holy day re-living the Exodus from Egypt, over 3300 years ago. It is known in Rabbinic literature as “the time of our freedom.” It falls on the 15th day of the Jewish month of Nisan (no relation to the auto manufacturer), and lasts for eight days (some observe only seven).

The primary observances are the festive Seder meal, which requires four cups of kosher wine (or grape juice, if necessary), eating matzah, and retelling the Passover story. The Passover Haggadah provides an order for this service. For the remaining days of Passover, Jews are to avoid chometz (leavened products). Many Jews who do not keep kosher throughout the year strive to keep “kosher for Passover” during these holy days.

There are both kosher for Passover Seder participant kits, Seder leader kits, and kosher for Passover sustenance rations available through the DLA. The Seder kits have everything needed for a kosher Seder. Normally orders should be placed before the Thanksgiving the year before. Many Jews observe work restrictions on the first and last days. Leave or special liberty should be granted when operationally feasible. The lay leader can help the congregation by reminding them to submit requests for accommodation well in advance of the holy days.

Shavout (Festival of Weeks): Shavuot is a Torah (Biblical) holy day that commemorates the Jewish people receiving the Torah on Mount Sinai, over 3300 years ago. In Rabbinic literature, it is called “the time of the giving of our Torah.” It falls on the 6th Day of the Hebrew month of Sivan, and lasts for two days (some observe only one). There is no primary observance outside of the prayer service. Many have the custom to up all night learning Torah. Many also have the custom to eat dairy foods on Shavuot. Many Jews observe work restrictions on Shavuot. Leave or special liberty should be granted when operationally feasible. The lay leader can help the congregation by reminding them to submit requests for accommodation well in advance of the holy days.

Basic Parts of a Service

There are four primary Jewish services: Ma’ariv (evening), Shachrit (morning), Mincha (afternoon), and Mussaf (additional service for Shabbat and Holy Days).

All Jewish services have the “Shemoneh Esrei” or “Amidah” prayer as the centerpiece. This is preceded and followed by introductory and concluding prayers, Psalms, or songs. Evening and morning prayers add the “Shema” before the “Shemoneh Esrei.” Friday evening prayers are preceded by additional Psalms called Kabbalat Shabbat (Welcoming the Shabbat).

Jewish tradition holds that certain parts of a public service require a quorum, or “minyan” of ten Jewish men over bar-mitzvah. Many Jews count women towards the quorum, or disregard the requirement all together. A lay leader should consult their rabbi for specific guidance and be cognizant that members of the congregation may come from a tradition with a different understanding. In the guide below, an asterisk indicates prayers that traditionally require a minyan when said publicly.

Order for the Sabbath Evening Service

The most common Jewish service in the military is the Friday night Kabbalat Shabbat and Ma'ariv service. An example is below. Keep a Hebrew/English blend and a singing/reading/responsive reading blend that meets the needs and abilities of your congregation. Remember: Hebrew is preferred, but G-d understands English equally well.

Candle lighting
Kabbalat Shabbat, Welcoming the Shabbat, begins here. Yedid Nefesh – “Beloved of My Soul”
Psalm 95
Psalm 96
Psalm 97
Psalm 98
Psalm 99
Psalm 29
L’kha Dodi, sing selected verses or all (on final verse, “bo’ee v’shalom”, it is customary to rise and face the rear of the sanctuary and bow to symbolically greet the Sabbath bride)
Psalm 92. The congregation traditionally accepts the holiness of the Shabbat with this Psalm.
Ma’ariv, the Evening Service, begins here. *Barkhu, the call to prayer, should be chanted in Hebrew. While standing facing the ark (or East), bend the knees on the word Barkhu, bow at the waist at Atah, and then stand straight. You may be seated following the response. First paragraph - Hebrew or English Second paragraph - Hebrew or English
*Shema and V’ahavta – it is customary to cover one’s eyes when reciting this prayer as an aid to concentration. V’ahavta – chant in Hebrew
Conclusion of the Shema; can be read silently
Emet v’Emuna, Hebrew or English chant Mi Kamokha, middle of page 181
Hashkivenu – read in Hebrew or English V’sham’ru – chanted in Hebrew
*Chatzi Kaddish
Silent Shemoneh Esrei (Amidah) for Shabbat
Vayechulu – chanted together
*Kaddish Shalem

Kiddush for Shabbat Evening
Aleinu
*Mourner's Kaddish
Yidgal or Adon Olam (Note: Adon Olam can be sung to nearly any tune).

Observance of the Sabbath and the Festival (Yom Tov)

If the first night of a Yom Tov (Passover, Shavuot, Sukkot or Shemini Atzeret) falls on Friday night, begin the worship service with candle lighting, then skip to Psalm 92 and read it. Continue as on other Friday nights, but use the Festival Shemoneh Esrei (Amidah) with Shabbat additions vice Sabbath Amidah. Do likewise with the Kiddush.

When the Shabbat occurs during the middle of Pesach or Sukkot (Chol HaMoed), first light candles with blessings of the Sabbath only. Proceed directly to Psalm 92 and continue as normal. Use the regular Sabbath Shemoneh Esrei (Amidah), including the paragraph marked “on Rosh Chodesh and Chol HaMoed add . . .” and read the appropriate words. Do the same with the Kiddush.

Time for Sabbath Worship

Late Friday afternoon or early Friday evening is normally the best time to bring together the Jewish community aboard. The Shabbat day extends from sundown Friday through sundown Saturday.

Regardless of the time selected, gear the service and one Shabbat to last not more than a total of 90 minutes. If holding prayer or discussion groups, try to limit these to 30-45 minutes, especially if being held during a workday.

Setup

As the Jewish Lay Leader, you should prepare for the service as follows:

- Set up sufficient chairs for all personnel.
- Orient the prayer service to the Ark (if available) or toward Jerusalem when possible (typically to the east in the ES).
- Cover up or remove all non-Jewish symbols.
- Set out prayer books, yarmulkes (kipot), and prayer shawls (tallit) as needed.
- Light the candles at the beginning of the Sabbath service, preferably before sunset. If

service is held after sunset, consult your rabbi.

- Table with Kiddush cup, and sufficient smaller cups for attendees to join in Kiddush, challah (when available), challah board, and knife. Ensure challah is covered.
- Ensure the appropriate Siddur or Machzor is being used for the service.

Ordering Jewish Supplies

Determine what materials (prayer books, wine, etc.) are needed. Submit a list with resources and prices to the command chaplain, XO, or supply officer as directed.

Quantities (Minimum Supply Aboard): 1 per anticipated participant

- Siddur (prayer book) including Shabbat and Holy Days prayers.
- Rosh HaShanah and Yom Kippur Machzor (note: there are both individual and combined versions. Ensure whatever versions you have cover both holy days).
- Yarmulkes/kippot
- Tallit
- Bottle of kosher wine or kosher grape juice.
- Hebrew/English TANAKH or Chumash.
- Hebrew/English Megillat Esther (note: included in TANAKH and in some editions of Chumash).
- Passover Haggadah (note: comes with DLA Seder kits)

At least one of:

- Chanukah candles (minimum 44 per year)
- Set of candleholders (or tea lights).
- Kiddush cup.
- Shofar (ram's horn).

- Yahrzeit (memorial candle or light).
- Knife and challah (bread) cover.

Prayers for the Dying

The following prayer may be said by or on behalf of the dying:

I admit before You, G-D, my G-d and the G-d of my ancestors, that my healing and my death are in Your Hands. May it be Your will that You grant me a complete healing. And if I should die, my death should be an atonement for all of my sins, errors, and transgressions before You. And grant me my portion in the Garden of Eden, and may I merit in the World to Come the hidden place of the righteous.

Recite the “Shema.”

SECTION SEVEN: GUIDE FOR ISLAMIC LAY LEADERS

Introduction

In the name of Allah, Most Gracious, Most Merciful.

In Islam, the lay leader is free to act in the same capacity as their civilian or military counterpart(s) since ordination is not a requirement. Muslims do not formally ordain religious leaders. Ordination is viewed as a distinct aspect of other religions and is rejected in Islamic Divine Law. Islam does not have a formal and separated clergy. There is no ordination in Islam for many reasons, but for the sake of explanation, two are illustrated.

1. Islam is best defined as being a way of life that includes beliefs and practices ordained by Allah (Almighty God) than mere “religion.”

Therefore, Islam is complete in its knowledge and guidance.

We read: “This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion (expression of living).” (Qur’an 5:3)

Almighty God is the Preserver of this belief and guidance; and, through Divine Wisdom, imparted this information to selected Prophets and Messengers throughout the history of mankind. “Verily We: It is we who have sent down the *Dhikr* (i.e. Revelation, the Quran and Prophetic Guidance) and surely, we will guard it (from corruption).” (Qur’an 15:9)

The task of the prophets was to convey the message of Allah and provide a living example for people to follow; they are not responsible for converting people or compelling them in any way. The prophets did not establish a clerical order to defend and preserve an evolving belief system. The prophets were concerned with preserving established and clear Divine Truths and Practices with the understanding that Allah will only hold them responsible for conveying the message. Whoever received, understood and accepted the message from the Divine source, and maintained sincerity in communicating it, were encouraged to instruct others.

The Qur’an instructs: “Say, ‘Obey Allah, and obey the Messenger.’ But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.” (24:55)

Also, **“And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying of the Message.” (64:13)**

Consequently, we understand that representing God’s message is built upon not innovating from what is revealed or conveyed authentically from Almighty God, and being sincere.

2. Seeking and attaining Divine Knowledge is a requirement of every Muslim. Therefore, the “calling” is given and commanded to every believer, male and female. In this regard, no individual feels singularly called or inspired because the responsibility to seek and increase in knowledge is shared by the entire Muslim community. The individual, after fulfilling this command of Almighty God, simply responds as a practical expression to support a need in his given organization or society.

In fact, the first *ayah* (verse) revealed in the Qur’an is: “Read! In the name of your Lord, Who has created (all that exists); (Who) has created man from a clinging substance (in the wombs); Read! And your Lord is the most Generous, who has taught (the writing) by the pen. Who taught man that which he did not know.” (96: 1 - 5)

Therefore, whoever attains proper and sufficient knowledge of Islam, with sincerity, and the ability to communicate it, may lead worship and teach others. However, evidently there are scholars and students of knowledge who surpass others in ability and status. Those individuals are respected and followed in their scholarship so far as their scholarship remains grounded in the revealed word of Almighty God (the Qur’an) and follows the example of Prophet Muhammad (his Sunnah), specifically, and prophetic guidance, in general (may the Peace and Blessing of Allah be upon all the prophets and messengers).

Prophet Muhammad (Peace be upon him) considered seeking knowledge obligatory upon every Muslim, male or female. His teachings included all with no exception. It is through attaining knowledge and acting on it with sincerity and humility that believers are elevated in spiritual status. The Qur’an reads: “Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.” (58:11)

For these two explained reasons, and many other specifics, Islam does not formally ordain its religious leaders. One with sufficient knowledge coupled with humility and sincerity is eligible to lead the Muslim community. While we cannot truly determine a candidate’s humility and sincerity, Islam required that we default to what can be measured- one’s knowledge.

Islamic Lay Leader Basic Knowledge

This section covers the foundational and requisite knowledge expected of an Islamic lay leader.

Foundational Knowledge includes understanding of:

1. The Five Pillars of Islam
2. The Six Article of Islamic Faith
3. The Fundamentals of Tawheed (Islamic/Prophetic Monotheism)
4. Islamic History
5. Fundamentals of Seerah

Obviously, there is much more, but the above is foundational. To function as an Islamic lay leader, one must understand the above along with the ability to communicate it to others, including the command religious ministries department and greater command.

The Islamic Lay Leader should have a practical knowledge of:

1. How to observe and lead al-Salat (five daily ritual prayers).
2. How to observe and lead Salat al-Jumu'ah (Friday Congregational Worship).
3. How to observe and lead Salat al-Eid for Eid al-Fitr (Holiday after Ramadan) and Eid al-Adha (Holiday during Hajj).
4. The rules and practices of Saum (Fasting in Islam).

Islam is beliefs and laws, balanced and emphasized orthodoxy and orthopraxy, in which Allah and His Messenger (peace be upon him) have informed us what is halal (permissible) and what is haram (forbidden), moral and of good manners, acts of worship and how to interact with people, rights and duties, and scenes of the resurrection.

Islam is based on five pillars which Prophet Muhammad (peace and blessings of Allah be upon him) has explained for us, when he said: "Islam is built upon five [pillars]: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing salah (daily worship); paying the zakah (wealth to the poor and needy); Hajj (pilgrimage to Makkah) and fasting (the month of) Ramadan." (Al-Bukhari)

Along with the Five Pillars of Islam, there are Six Articles of Faith. Faith in the sense of belief, is based on six principles, which were narrated by the Angel *Jibreel* (Gabriel) (peace be upon him), when he questioned Prophet Muhammad (peace and blessings of Allah be upon him), who responded: "Faith means to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree, both good and bad." (Al-Bukhari).

No one is a Muslim due to ancestry, sacrament, race, national origin, or tribe; therefore, the matter of the Five Pillars of Islam and the Six Articles of Faith are not trivial or inconsequential issues. The Five Pillars of Islam and Six Articles of Faith are not recommendations or suggestions in Islam, if a Muslim rejects or denies any aspect thereof, he or she is no longer a Muslim in truth.

It is imperative that the Islamic lay leaders thoroughly and soundly understand the basics of this creed and only preach, teach, and represent accordingly. 'A'ishah, the Mother of the Believers, related that Prophet Muhammad (peace be upon him) said: "Whoever introduces something new into this matter of ours (Islam) that is not from it will have it rejected." [Sahih Bukhari and Muslim] In another narration, it reads: "Whoever does an act (statement or deed) that is not in accordance with this matter of ours (from authentic Islamic sources) will have it rejected." [Sahih Muslim]

The Five Pillars of Islam

Basis and Principles:

The First Pillar: al-Shahadatayn (the twofold testimony of faith)

“I testify that there is nothing worthy of worship, except Allah, and I testify that Muhammad is His Messenger.”

This means that one testifies that Allah alone is the Lord, Sovereign and Controller, the Creator and Provider. He affirms all His most beautiful names and the transcendent attributes that Allah has affirmed for Himself or that His Prophet affirmed for Him. He believes that Allah alone and no one or nothing else, is the Only One Who is deserving of worship, as Allah says:

“He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.

Such is Allah, your Lord! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakeel (Trustee, Disposer of affairs) over all things” (Qur’an 6:101-102)

And one testifies that Allah sent His Messenger Muhammad (peace be upon him), and revealed to him the Qur’an, and commanded him to convey this way of life to all of mankind. He believes that loving Allah and His Messenger and obeying them are duties which are obligatory upon all of mankind, and that love of Allah can only be realized by following His Messenger (peace be upon him). Almighty God explains:

“Say (O Muhammad to mankind): ‘If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful” (Qur’an 3:31)

The Second Pillar: Al-Salah (five times daily worship)

Almighty God has enjoined upon every sound, healthy and mature Muslim five worship times each day and night, which is performed in a state of purity (ablution), standing in awe before the Lord, out of thanks, for grace and blessings, asking of abundance, seeking forgiveness for sins, asking for nearness in Paradise and seeking refuge and distance from Perdition.

Allah has commanded all believers to guard strictly the observance of this worship, as God says:

“Guard firmly As-Salawaat (the five obligatory prayers) especially the middle Salah. And stand before Allah with obedience and attentiveness.” (Qur’an 2:238)

Also, concerning the daily worship, the Qur’an instructs:

“Verily, As-Salah (the prayer) is enjoined on the believers at fixed hours.” [Qur’an 4:103]

Because worship in Islam is prescribed daily and at the fixed times, the Islamic lay leader must advertise and publicize for command awareness and facilitation for the Muslims.

As a basis, Islam encourages co-operation, brotherhood/sisterhood and love, and Muslims are commanded to come together for worship, so that these virtues may be realized. Prophet Muhammad (peace and blessings of Allah be upon him) said: "Prayer in congregation is twenty-seven times better and more rewarding than worship offered alone." (Sahih Muslim)

Observing the daily worship is one of the many means by which Allah expiates or removes the sins and transgressions of people, Prophet Muhammad (peace and blessings of Allah be upon him) explained: "Do you not think that if there was a river at the door of the home of any one of you, and you were to bathe in it five times each day, would there be any dirt remaining?" They said, "No dirt would be left on him at all." He said, "That is the likeness of the five daily prayers, by which Allah removes sins." (Sahih Muslim)

The Third Pillar: *Zakah* (charity to the poor and needy)

In Arabic, the word *Zakah* means to purify and to cleanse. When a Muslim gives his wealth to the poor and needy with the intention of pleasing Almighty God, that act purifies one's remaining wealth and the soul from stinginess and miserliness. It strengthens and increases the love between the rich and poor, removes hatred, and increases happiness in the Ummah (Muslim community). It is oft repeated in the Qur'an to offer worship and give to the poor and needy.

"And perform As-Salah (Daily worship), and give Zakah, and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do" [Qur'an 2:110]

Because the believers are a brotherhood, and brotherhood is based on compassion, kindness, love and mercy, Allah has enjoined upon the Muslims *zakah* which is taken from the rich and given to the poor. Allah says:

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them" [Qur'an 9:103]

Zakah is only obligatory for those who possess and maintain savings for one calendar year. The rate of *zakah* on "money" is one quarter of ten percent. If one is not able to save for one complete year, without spending from it, then he is not required to pay charity to the poor. The greater likelihood is that this one is eligible for charity from the Muslim community.

The Fourth Pillar: *Saum* (fasting) during Ramadan

Fasting, *Saum* in Islamic Law, means abstaining from things which break the fast, such as food, drink and intimacy, from the break of dawn until sunset, with the intention of observing the fast.

The relationship of patience to Islamic faith is like that of the head to the body. Muslims are commanded to observe compulsory fasting during the month of Ramadan, in order to draw closer to Allah, to avoid that which Allah has forbidden, to increase in patience, to bring our base selves under control, to compete in generosity and to demonstrate co-operation and mutual compassion. Allah prescribes in the *Qur'an*:

“O you who believe! Observing As-Saum (fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (pious).” [2:183]

Externally, one may consider that the month of Ramadan is simply about the physical act of fasting. In reality, the focus of the fast and Ramadan is to honor and internalize the Qur'an. The month of Ramadan is the month in which Allah revealed the Qur'an. For this reason, Allah made fasting the month of Ramadan obligatory upon every sane, mature Muslim, male and female.

Allah says:

“The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the new moon) month (of Ramadan), he must observe Saum (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful.” (Qur'an 2:185)

Prophet Muhammad (peace be upon him) said: “Every action of the son of Adam is multiplied, each good deed receiving a tenfold to seven hundredfold reward. Allah said, ‘Except for fasting, for it is done for Me and I will give a reward for it, for he gives up his desires and food for My sake.’” (Sahih Muslim)

The month of Ramadan is a very important and significant time in the life of every Muslim. The Islamic lay leader is required to explain the religious requirements of the fast and notify the command of the timing of the month, the fasting hours (which vary from region to region), and coordinate how to ensure that Muslims are accommodated on the work and duty days that they are fasting. Often, it is recommended to modify the work and PT schedule of the Muslim SVM so observances of strenuous activity are performed in the evening, if at all. Also, there should be an allowance after sunset for the breaking of fast and subsequent worship. If possible, the Islamic lay leader should seek guidance and assistance from an AD Islamic chaplain.

The Fifth Pillar: Hajj (pilgrimage)

Allah has made it obligatory for every sane, adult Muslim who has the means, to visit His Ancient “House,” to circumambulate it and to perform all the rituals of Hajj as explained by Allah and His Messenger. Allah says:

“And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], and Allah stands not in need of any of the 'Al-Amin (mankind and all that exists).” (Qur'an 3:97)

Allah has given the Muslims a Qiblah (direction of prayer) which they face when they perform (salah) and offer supplications (du'a'), wherever they may be. This qiblah is (the Ka'bah) in Makkah: “so turn your face in the direction of Al-Masjid Al-Haraam (at Makkah). And where ever you are, turn your faces (in prayer) in that direction (Qur'an 2:144)

Hajj is an occasion in which the unity of the Muslims, their strength and pride, are made manifest. For the Lord is One, the Book is one, the Messenger is one, the Ummah is one, their worship is one and their clothing is one.

The DOD has reinstituted the Hajj Program which assists in the performance of the Pilgrimage for AD DON SVM. This coordination is executed through the Navy Chief of Chaplain's Office. The Islamic lay leader may serve as an excellent advocate for disseminating information and coordination concerning performing Hajj while serving on Active Duty.

The Six Articles of Faith

There are six tenets that one must believe, without any doubt, to be considered a Muslim. These six articles of faith are as follows:

1) Belief in the One True God:

Islam emphasizes that God is One, in the absolute since, without anyone or thing sharing in that One Divinity, The Encompassing of all that exists, and God is Unique in every way. Only God, The Most Benevolent, has the right and is worthy of being worshiped.

2) Belief in His Angels:

The angels are creations of God. God, The Originator, created them from pure light. They are powerful, by God's Permission, and always do precisely as they are commanded. By their very nature, they cannot disobey or rebel against God or God's Commands.

God has revealed the names and responsibilities of some of the angels. A Muslim must believe in the existence of angels. Jabriil (Gabriel) and Mikaiil (Michael) are among the angels mentioned in the Qur'an. In fact, Gabriel is the angel commanded by God to deliver revelation to the Prophets and Messengers (peace be upon them all). Jabriil is also called *Ruh al Qadoos* (The Holy Spirit).

3) Belief in His Books:

Muslims must believe in all the original scriptures revealed by God to His Messengers in the Qur'an. When God, The Benefactor, revealed them, they were in their original forms, and the authentic word of God. The previously revealed scriptures mentioned in the Qur'an follows, in chronological order:

1. The *Suhuf of Ibrahim* (Peace be upon him) original Scrolls revealed to Abraham
2. The *Torat of Musa* (Peace be upon him) original Torah revealed to Moses
3. The *Zaboor of Dawood* (Peace be upon him) original Psalms revealed to David
4. The *Injeel of 'Isa* (Peace be upon him) original Gospel revealed to Jesus
5. The *Qur'an* revealed to Muhammad (Peace be upon him) (remains in original form)

Concerning the acknowledged scriptures revealed before the Qur'an, which are represented at present in various languages, editions and versions, Muslims do not accept them to be an accurate representation of the original revealed text. According to the Qur'an, for various reasons, individuals and organizations distorted the original scriptures. These distortions occurred by way of additions and/or deletions of text or changes in the meaning and language. Although Muslims are required to believe that Almighty God revealed the previous books, the criterion by which they judge and seek guidance is the Qur'an and the authentic traditions of Prophet Muhammad (peace be upon him).

4) Belief in His Prophets and Messengers:

The Prophets and Messengers were men who received guidance and revelations from God and were charged with conveying it to mankind. Primarily, they were sent to mankind to direct and return them to the pure monotheism of Adam and Abraham (Peace be upon them), to demonstrate a living example of how to submit to God, and to call people to the true aim of life-salvation. None of the Prophets and Messengers shared in, or were part of God's Divinity. They were all human beings guided and assisted by the Creator. A Muslim must never invoke, supplicate, or seek mercy and forgiveness through them. All Prophets and Messengers taught that such acts are polytheistic, and takes one outside the fold of Islam. For this reason and others, the term "Muhammadanism" is a misnomer and insult that must not be attributed to Islam and Muslims.

From the appearance of the first humans on earth, Almighty God, The Guide of all, sent Prophets to them, and later, to people all over the world. A Muslim must believe in all of the Prophets and Messengers sent by God. God has mentioned, by name, some 25 of them in the Qur'an. Among those mentioned by name are Adam, Noah, Abraham, Isaac, Jacob, Moses, David, Zacharias, Jesus, and Muhammad (Peace be upon them all).

In Islam, Muhammad (peace be upon him) has the distinction of being God's final Messenger and the Seal of the Prophets. God says in the Qur'an that no Prophet or Messenger will come after him.

To conclude, Islam teaches that throughout human history, every nation was sent a Prophet for their guidance. As time passed, corruption was introduced; so, instead of worshipping the One True God, false deities were worshipped along with Almighty God.

The Qur'an states: "And for every nation is a messenger. So, when their Messenger comes, it will be judged between them in justice, and they will not be wronged." (10:47)

5) Belief in The Day of Judgment:

A Muslim must possess certain belief in the Day of Judgment with the physical resurrection of the body and the soul, by the Will and Power of Almighty God. Just as the Creator of all that exist, created us the first time, Allah will surely resurrect us from death to stand in perfect judgment.

After the Day of Judgment, death will no longer be, and we will all exist eternally. On the Day of Judgment, everyone from the time of Adam (peace be upon him) until that time, will stand before the Creator and be questioned about their beliefs and deeds during the life of this world. The purpose of these questions will not be to inform Almighty God, because surely Allah knows all things. On the Day of Judgement, lying and deception will no longer be possible and we will bear witness for or against ourselves. Is Islam, Paradise and Hell are not metaphors, they are literal and actual places that currently exist and will unavoidably be the outcome for humankind after the Day of Judgment.

Almighty God's Justice is comprehensive and absolute- everyone will be justly treated and no one will complain about unfairness of that day. Of note, no one will enter Paradise because of their good deeds alone, but by the Mercy and Grace of a Loving Creator.

6) Belief in *Al-Qada wal-Qadr* (Divine Knowledge/Decision and Decree):

In Islam, Allah (Almighty God) is known, primarily, by Divine Names and Attributes that are exclusively "His." The Qur'an contains 99 such names. Almighty God is timeless; all is known without restriction to past, present, or future. From the perspective of temporal beings, we only know the past and experience the present. We do not know the future. And, from what we "know", it may be forgotten or misconstrued. Divine knowledge is perfect, absolute and complete; everything created and the subsequent actions occur as a direct result of being created. Nothing happens in creation except by the Creator's Power, Will, and Knowledge. While we are created with free-will, Almighty God knows the choices that we will make and the actions that we will choose. This knowledge is with God and we only become aware as events and circumstances transpire. For God not to possess advanced awareness and foreknowledge of all things, would indicate a deficiency- we seek refuge with Allah from such thoughts or beliefs.

Fundamentals of *Tawhid* (Islamic Prophetic Monotheism)

As previously discussed, Islam has 5 pillars. Essentially, the 1st pillar of Islam is *Tawhid* (along with the other 4: *Salah*, *Zakah*, *Saum* and *Hajj*). According to Islamic Law, *tawhid* is the pillar that takes one from disbelief in Islam, to belief in it. One cannot be a Muslim without correctly understanding and properly implementing this pillar. Fundamentally, from Adam to Muhammad (peace be upon them all), all prophets and messengers taught the message of *Tawhid*. *Tawhid* may be described as the true and interminable covenant that exists between Almighty God and mankind. What is the meaning of *tawhid*?

Tawhid, in Islamic Law, principally means: "To single out Allah Almighty alone for worship, love, and submission by complying with His commands and submitting to them."

Allah says:

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

And your Ilâh (God) is One Ilâh (God Allah) there is none who has the right to be worshipped but He, the Most Gracious, the Most Merciful. (Qur'an 2:163)

The most pervasive subject matter in the Qur'an is *Tawhid*, along with its consequences and rewards.

Islamic History

To understand the history of Islam, one must first understand what the word Islam means. Obviously, Islam is an Arabic word. There is no exact translation of a single word in English that may properly convey what Islam means in Arabic. We need at least five English words: Surrender, Submission, Obedience, Sincerity, and Peace. Therefore, anyone who **surrenders** and **submits** their will and person to the One True God who created all, with willing **obedience** and **sincerity**, will attain **peace** of heart and conscience. A Muslim is simply one who follows this action of Islam and practices it. For this reason, all true prophets and messengers sent by Almighty God, and any person who followed or follows them is a Muslim. This was the message of Adam and all those sent by the Creator (peace be upon them all). Prophet Muhammad (peace be upon him) was the last of those sent by God with this message and way of life. Therefore, his prophetic mission didn't usher in a new religion; it completed the message of Islam that was brought by all the previous prophets and messengers of God.

Prophet Muhammad, peace and blessings be upon him, said, "I am the closest of the people to Jesus, the son of Mary, in this life and in the Hereafter." It was said, "How is that, O Messenger of Allah?" The Prophet said, "The prophets are paternal brothers with different mothers. They have one religion and there was no other prophet between us (I and Jesus)." (Sahih Bukhari & Sahih Muslim)

Why is this way of life called Islam? All religions on earth are known by various names; either by the name of a certain person or a particular nation. Thus, Christianity is from Christ (peace be upon him); Buddhism is from, the Buddha; Zoroastrians is from their founder Zoroaster. Also, we have Hindus, which is taken from the region now known as India (Hindi). Correspondingly, Judaism is taken from a tribe known as Yehuda (Judah). This continues on from example to example. Except for Islam, which is not attributed to any specific person, region, or specific nation, rather its name refers to the meaning of the word itself (Islam). The implication is that the founding of this religion was and is not the work of a particular person for a particular nation, region or tribe. Rather its purpose, characteristics and function is demonstrated by the word Islam for all people on earth from the first human being to the last. Therefore, any and every person who accepts this attribute, whether from the past, present, or future, is Muslim.

Fundamentals of Seerah

It is necessary for an Islamic lay leader to have fundamental knowledge of Seerah. What does the term 'Seerah' mean? Generally, it means, biography. So, Seerah of Prophet Muhammad (peace be upon him) means biography (life) of Prophet Muhammad (peace be upon him).

Allah created mankind for a clear and noble purpose and that purpose was and is to acknowledge, honor and worship the Creator alone, without sharing one's devotion with any other entity.

Allah says:

“I have not created Jinn and mankind but in order that they should worship Me.” (Qur’an 51:56)
In order to achieve this goal, prophets and messengers were sent to mankind as bringers of glad tidings, guidance and admonishment. The last of these prophets and messengers was Muhammad (peace be upon him) to whom Allah revealed the last of His Books- the Qur’an.

Allah Says:

“And We have sent down to you the Book in truth, confirming the Scriptures that came before it and (I am) *Muhymin* (trustworthy in highness and a witness) over it.” (Qur’an 5:48)

Learning about Seerah does not suggest only reading a book; it involves contemplating, pondering, reflecting, and deriving lessons from it and applying those lessons in daily life. The goal is to develop and maintain understanding and attachment to Prophet Muhammad (peace be upon him) so that he becomes the model for our lives and our approach to knowing and worshipping our Creator.

Allah has commanded us to know and follow Prophet Muhammad. There are over 50 verses in the Qur’an that tells us to take the Prophet as an example. For example: “Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.” (Qur’an 33:21)

There has been no other person in human history whose life has been documented in more detail than Prophet Muhammad (peace be upon him). Seerah encompasses the entirety of the life of Prophet Muhammad (peace be upon him). It includes not only his life after prophethood, but also before. To fully appreciate the totality of his life and to understand the circumstances in which he was born, the conditions in Makkah before his birth are also studied.

For the Muslim, studying and understanding Seerah is an important way to increase one’s love for the Prophet. There are no other ways as effective and as powerful to increase our love for the Prophet than by studying his life and times. One sign of loving someone is to want to know more about that person. It is a circle – the more we study, the more we love, the more we love, the more we study.

Understanding the Seerah also helps us understand the *Qur’an*. The *Qur’an* is a very profound book and it cannot be understood without context. Without context, we cannot appreciate the Qur’an. For example, let us look at the following verse: “*Your lord has not abandoned you nor has he shown you any harshness.*” *Qur’an* (93:3)

We will not truly understand this verse until we study the Seerah. When and why was it revealed? Studying the *Seerah* answers those questions so that the proper context and exegeses of the verse may be supported. The *Seerah* raises our hopes, lifts our spirits and blesses us with optimism. By studying the *Seerah*, we understand and internalize what the believing generations before us suffered and endured in the way of faith. The *Seerah* teaches not only their successes and hardships, but the methodology of faith they demonstrated in good times and bad.

In the *Qur'an*, Allah explains to Prophet Muhammad (peace be upon him):
“We are going to recite to you the stories of the previous prophets in order that your hearts attain affirmation.” (11:120)

Accordingly, the stories of the earlier prophets were revealed to Prophet Muhammad (peace be upon him) and it increased in him optimism and *eman* (faith). Then, how about us? By studying and understanding the *Seerah* we reap the same benefits.

The *Seerah*, in and of itself, is one of the greatest indications that Prophet Muhammad (peace be upon him) was, without any doubt, the Messenger of Allah and is indispensable to understand the *Qur'an* and Islam. As Ibn Hazm Al-Andalusee (d. 1064) said, "If *RasulAllah* (Prophet Muhammad peace be upon him) was only given the miracle of his *seerah*, and nothing else, then he would not need anything else to prove to everyone that he is a messenger of Allah." We learn from the *Seerah* that some of the *Sahabah* (Companions) would see *RasulAllah* (peace be upon him) and would say, "I knew his face was not the face of a liar." Another thing that we learn from the *Seerah* that is useful to illustrate the impact of the *Seerah* in understanding and teaching Islam, is the story of when his son *Ibrahim* (Abraham) died at the young age of a year or so. Only a parent can understand the pain of losing a child, especially when the child grows and advances to a year and pass away. This incident caused tears to flow, but Prophet Muhammad (peace be upon him) remained composed and faithful. At this moment, Allah revealed the verse:

“Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.” (Qur'an 33:40)

On that day, the day of Ibrahim's death, the sun eclipsed. Seeing the eclipse, some of his companions said: "Even the sun and the moon are crying because of the death of the son of the Prophet (peace be upon him)." The Prophet (peace be upon him) could have easily said, "Yes, even the sun is crying because my son died today!" He could have used this event as proof to show people that he was in fact that important and the messenger of Allah. Instead, Prophet Muhammad (peace be upon him) called the people to the masjid (mosque) and delivered a *khutbah* (sermon). He said: "The Sun and Moon are miracles of Allah's creation. They do not eclipse because of the death or birth of a person." You see, he wasn't sent to call others to worship him; his duty was to proclaim the message of Allah (Almighty God), to worship Allah alone, and to demonstrate to all of humanity how to worship God alone. Furthermore, Prophet Muhammad endured many similar hardships throughout the 23 years of his mission- most of his personal sorrows are not mentioned or detailed in the *Qur'an*.

Islamic Calendar

The Islamic calendar is known as the **Hijri calendar**. It commenced with the Hijra (Divinely ordained migration) of Prophet Muhammad (peace be upon him) from Makkah to Yathrib (now known as Madina) in year 622 CE. The twelve-month year is based on a purely lunar cycle of 354 days. Being purely lunar, as opposed to solar or luni-solar, the Hijri year is shorter than the Gregorian year by about 11 days. The months in the Hijri year are not related to seasons, which is a product of the solar cycle. This means that important Muslim festivals, which always fall in the same Hijri month, will occur in different seasons. For example, the Hajj, Ramadan and New

Year will take place in the summer, winter, spring, and fall. After a roughly 33-year cycle, the lunar months will complete and repeat.

The Hijri calendar was introduced in 638 (CE) by Umar ibn Al Khattab, may Allah be pleased with him, a close companion of Prophet Muhammad (peace be upon him) and the second Khalifa of the Muslim Ummah. “Khalif Umar was motivated to synchronize the Muslim Ummah as it was expanding and various dating systems were in use throughout the Muslim world.

Umar consulted with other companions of Prophet Muhammad (peace be upon him) concerning the starting date of the new Muslim chronology. After various suggestions, it was agreed that the most fitting reference point for the Islamic calendar was the *Hijra*. The actual starting date for the calendar was chosen based on counting backwards to be the first day of *Muharram*, the first month of the year of the *Hijra*.

The *Hijra* was one of the most central and significant events of the early Muslim community. It provided safety and security and led to the foundation and establishment of the first Muslim city-state, a turning point in Islamic and world history. To Muslims, the *Hijri* calendar has deeper religious and historical significance than simply recording time and dating religious events and ceremonies.

On the advent of the 15th century *Hijri*, 38 years ago, a Muslim scholar wrote:

"It is indeed a unique occasion to ponder that the Islamic Era did not start with the victories of Muslim wars, nor with the birth or death of the Prophet nor even with the Revelation of the Holy Qur'an itself. It starts with *Hijra*, or the sacrifice for the cause of Truth and for the preservation of the Revelation. It was a divinely inspired selection. Almighty Allah wanted to teach man that struggle between Truth and Evil is eternal!

The Islamic year reminds Muslims every year not of the pomp and glory of Islam but of its sacrifice, and prepares them to do the same. All the events of Islamic history, especially those that took place during the life of the Noble Prophet and afterwards, are quoted in the *Hijra* calendar era. But our calculations in the Gregorian calendar keep us away from those events and happenings, which are pregnant with admonitory lessons and instructions. And this chronological study is possible only by adopting the *Hijra* calendar to indicate the year and the lunar month in line with our cherished traditions.”

The use of the *Hijra* calendar with 12 (purely) lunar months without intercalation is a Divine command, as the following verses of the Qur'an explains: “*They ask you [O Muhammad] about the new moons. Say, ‘They are measurements of time for the people and for Hajj’...*” (Qur'an 2:189) Furthermore, Allah says: “*Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them...*” (Qur'an 9:36)

For religious reasons, the beginning of a *Hijra* month is marked not only by the start of a new moon, but also by physically sighting the crescent moon in the eastern horizon. The Hijri calendar consist of twelve months which are as follows, with significant events and observances noted:

Hijri Month	Holidays, Event, and Observances
(1) Muharram (29 -30 days long)	<p><u><i>Muharram and Ashoora:</i></u></p> <p><i>Muharram</i> is the first month of the Hijri calendar and fasting in it is highly desired and encouraged, especially the tenth day, <i>Ashoora</i>. The New Year is anticipated but is not “celebrated” as the New Year is celebrated in other calendars. The focus during the Islamic New Year is prayer, fasting and reflection. Prophet Muhammad (peace be upon him) was asked which prayer is better after the obligatory prayers. He replied: “Prayer in the middle of the night.” Then, he was asked, which fast is better after Ramadan? He said: “Fasting in the month of Muharram.” (Sahih Muslim) This Hadith clearly indicates the importance of fasting in Muharram. The Prophet (peace be upon him) specifically emphasized the fast on the tenth day, <i>Ashoora</i>. The word “Ashoora” is derived from <i>Ashara</i>, which means ten. The observation of fasting on this day dates to Prophet Musa Bin Emran (Moses) (peace be upon him). Ibn Abbas (may Allah be pleased with him), a close companion of Prophet Muhammad (peace be upon him) narrated: After Prophet Muhammad (peace be upon him) migrated to Madinah, he found Jews fasting the day of <i>Ashoora</i>. Because he and others fasted this day in Makkah, he inquired as to why they did so. They (Jews) replied that it was a good day, the day which Allah delivered Prophet Musa (Moses) (upon him be peace) and his followers from their enemy. Out of thankfulness, Musa (upon him be peace) fasted that day. Prophet Muhammad (peace be upon him) responded: “I have more right to Musa than you. He continued to fast that day and commanded the believers to fast.” (Bukhari and Muslim) The Prophet (peace be upon him) taught regarding fasting on the day of <i>Ashoora</i>: “It expiates the sins of the preceding year.” (Muslim) The day of <i>Ashoora</i> is the day when Musa and his followers were freed from Pharaoh and it was in the sacred memory of this great event that the Muslims observe fasting. Fasting in Muharram, and specifically on <i>Ashoora</i>, remains a highly recommended fast that many Muslims will observe.</p>
(2) Safar (29 -30 days long)	Fasting on every Monday and Thursday and/or the 13-15 of the lunar calculated days. Yaum al-Jumu’ah (Congregational worship on Fridays).
(3) Rabi-ul-Awwal (29 -30 days long)	<p>Maulid al Nabi (Birthday of Prophet Muhammad) 12th Rabi-ul-Awwal:</p> <p>This day is remembered as the Birthday of Prophet Muhammad (peace be upon him). There are no special prayers or religious services associated with this day, but many Muslims use this day to talk about the Prophet, his life and example. For some, it is a special time to express their love for Prophet Muhammad and it is celebrated with varying degrees of enthusiasm throughout the Muslim world and wherever Muslims live. Some people criticize it because it has no</p>

	sanction in the Qur'an and the Sunnah. Neither he, nor his companions celebrated his birthday or the birthday of any prophet. Prophet Muhammad (peace be upon him) said: "Do not exaggerate my praises as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and his messenger." (Sahih Bukhari)
(4) Rabi-ul-Akhir (29 -30 days long)	Fasting on every Monday and Thursday and/or the 13-15 of the lunar calculated days. Yaum al-Jumu'ah (Congregational worship on Fridays).
(5) Jamadi-ul-Awwal (29 -30 days long)	Fasting on every Monday and Thursday and/or the 13-15 of the lunar calculated days. Yaum al-Jumu'ah (Congregational worship on Fridays).
(6) Jamadi-ul-Akhir (29 -30 days long)	Fasting on every Monday and Thursday and/or the 13-15 of the lunar calculated days. Yaum al-Jumu'ah (Congregational worship on Fridays).
(7) Rajab (29 -30 days long)	<p>27th Rajab (Al Isra' wa Ma'raj): The miraculous Night Journey of Prophet Muhammad (peace be upon him) from Makkah to Jerusalem and then his Ascension to Paradise occurred in the year 620 C.E. The event of Al Isra wa Ma'raj is mentioned briefly in the Qur'an: "Exalted is He who took His Servant by night from al-Masjid al-Haram (Makkah) to al-Masjid al-Aqsa (Jerusalem), whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." (17:01)</p> <p>The various hadith literature offers more details of this amazing event. Muslims remember this day as a day of great miracle and honor. On the eve of the 27th of Rajab, gatherings are held in the mosques and homes to remember the event and the whole story is narrated by Imams and scholars in lectures.</p>
(8) Sha'ban (29 -30 days long)	<p>The month of Sha'ban may be considered a preparation for Ramadan, Muslims are encouraged to voluntarily fast many days in it.</p> <p>Osama bin Zaid narrated: "I said, O messenger of Allah: I haven't observed you fasting in any month as I have witnessed you fasting in Shaban?" He (peace and blessings be upon him) said: "It is a month the people neglect between Rajab and Ramadan, and in that month- Sha'ban- the deeds of the people are raised to the Lord of mankind, so I love to be fasting while my deeds are raised." (Sahih al-Nisa')</p>
(9) Ramadan (29 -30 days long)	Ramadan is the ninth month of the Hijri calendar and Muslims are commanded to observe the entire month in compulsory fasting. Ramadan is one of the Five Pillars of Islam and the entire month is blessed. This month is spent in fasting to honor the revelation of the Qur'an. The Qur'an reads: "Ramadan is the (month) in which was sent

	<p>down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong)."(2:185)</p> <p>During the month of Ramadan, Prophet Muhammad (peace be upon him) received the first revelations of the Qur'an. From that point, he continued to receive revelation and began his prophetic mission for 23 years. Ramadan is thus a month dedicated to self-reflection, discipline and self-control with the aim of maintaining and incorporating those qualities into one's being for life- each year improving upon the last.</p> <p><u>'Lailat ul-Qadr or 'Night of Decree/Power':</u></p> <p>'Lailat ul-Qadr' or 'Night of Decree/Power' is a very important occasion in the history of Islam and the world. It is the exact night during Ramadan when the first revelations were given to Prophet Muhammad (peace be upon him). Allah says:</p> <p>"We have indeed revealed this (message) in the Lailat ul-Qadr or Night of Power. And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the (<i>Ruh</i>) spirit by God's permission, on every errand: Peace! This continues until the rise of Morn." (Qur'an 97:1-5)</p> <p>Also, Allah says about this powerful night: Ha. Mim. By the book that makes things clear. We sent it down during a blessed night. For We (ever) wish to warn (against evil). In that (night) is made distinct every affair of wisdom, by command, from Our Presence. For We (ever) send (revelations), as a mercy from Thy Lord: for He hears and knows (all things). (Qur'an 44:1-6)</p> <p>Concerning this night, Prophet Muhammad (peace be upon him) said, "Anyone who stays awake for <i>Lailat ul-Qadr</i> with belief and for the pleasure of Allah, all his previous sins will be forgiven." (Sahih Bukhari and Muslim)</p> <p>Aisha, the wife of the Prophet (peace be upon him) asked: "What should we supplicate to Allah on that night?"</p> <p>He said to me: Say: "O Allah! You are forgiving and you love to forgive, so I implore you to forgive me."</p> <p>As far as determining the Night of Power (<i>Lailat ul Qadr</i>) is concerned, it is authentically reported to be during one of the odd numbered nights during the last ten nights of Ramadan, i.e. 21st, 23rd, 25th, 27th or 29th. Therefore, devotion increases even more during the last nights of Ramadan.</p>
<p>(10) <i>Shawwal</i> (29 -30 days long)</p>	<p><u>Eid ul-Fitr</u>: The Festival of Breaking the Fast of Ramadan.</p> <p>After the month of Ramadan concludes, on the first day of the 10th month, Muslims all over the world celebrate Eid ul Fitr. This is one of only two major holidays in Islam. The holiday of Eid ul Fitr starts early</p>

	<p>after sunrise with Salat al-Eid (Holiday worship). After Salat al Eid, a sermon is delivered by the Imam and the people greet and congratulate each other. Generally, the rest of the holiday is spent privately with families and friends. The significance of Eid al-Fitr is that it is a day of thanksgiving to Almighty God for the opportunity to live, benefit, and enjoy the blessing of the month of Ramadan and completing the fast. Many Muslims will fast for six days in <i>Shawwal</i>.</p> <p>Prophet Muhammad explained: “The fast of Ramadan is like observing ten months of fasting. Fasting six days in <i>Shawwal</i> is like observing two months of fasting. This together is like fasting perpetually throughout the year (in reward).” (Sahih Khuzaymah)</p>
(11) <i>Dhul Qa’dah</i> (29-30 days long)	Fasting on every Monday and Thursday and/or the 13-15 of the lunar calculated days. Yaum al-Jumu’ah (Congregational worship on Fridays).
(12) <i>Dhul-Hijjah</i> (29 -30 days long)	<p><u>The Hajj (Pilgrimage) 8th -12th Dhul-Hijjah</u></p> <p><i>Hajj</i>, the annual pilgrimage to Makkah, is the largest annual gathering of people in the world and one of the Five Pillars of Islam. The acts of worship performed during Hajj all originated with Prophet Ibrahim (Abraham- peace be upon him) and his family. The Hajj is compulsory for every Muslim who is sane, mature, and physically and financially able, at least once in a lifetime. The Hajj is not simply an expression of worship; it teaches and exemplifies unity amongst people from all ethnicities and cultures at one place to and for the praise and worship of Almighty God, and internalizing the true concept of love and devotion. Hajj takes place about 70 days after Ramadan in the month of <i>Dhul Hijjah</i>, which is named after the <i>Hajj</i>. The <i>Hajj</i> is better understood by knowing its origin, acts and the rituals performed.</p> <p>The Origin of the Masjid (Mosque) in Makkah and Hajj:</p> <p>The history of <i>Al-Masjid al-Haraam</i> (the Sacred Mosque in Makkah) dates back to its founding at the time of Ibrahim (Abraham) and his son Ismaeel (Ishmael), peace be upon them both. This is the first House (of worship) that was built for people on earth, as Almighty God says in the Qur’an:</p> <p>“Verily, the first House (of worship) appointed for mankind was that at *Bakkah (Baca or Makkah), full of blessing, and a guidance for al-Alameen (mankind and jinn).” [3:96]. (Bakkah or Baca is an antient name for Makkah that was used in previous revelations from Almighty God. Both names are used in the Qur’an.)</p> <p>Abu Dharr (a companion of the prophet) said: “I asked the Messenger of Allah (peace be upon him) about the first masjid to be built for</p>

	<p>people on earth. He said, ‘Al-Masjid al-Haram (in Makkah).’ I asked, ‘Then which?’ He said, ‘Al-Masjid al-Aqsa [in Jerusalem].’ I asked, ‘How long between them?’ He said, ‘Forty years. So, wherever you are when the time for prayer comes, then pray.” (Sahih Bukhari & Sahih Muslim)</p> <p>Allah says: “And (remember) when We Guided Ibrahim to the site of the (Sacred) House (the Ka’bah at Makkah) (saying): ‘Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, and those who bow and make prostration.” (22:26)</p> <p>Also, Allah reminds: “And (remember) when Ibrahim (Abraham) and (his son) Ismaeel were raising the foundations of the House (the Ka’bah), (saying), ‘Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower”” (2:127)</p> <p>After Prophet Ibrahim (upon him be peace) and the construction of the Ka’bah, his progeny of the prophets and messengers of Allah, along with those who believed in and followed them, were commanded and performed the pilgrimage to Makkah. Allah says:</p> <p>“...And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves [i.e., denies Hajj, then he is a disbeliever of Allah], then Allah stands not in need of any from His creation.” [Qur’an 3:97]</p> <p>After the completion of the Ka’bah, Allah commanded Ibrahim (peace be upon him):</p> <p>“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).” (Qur’an 22:27)</p> <p>Concerning this verse, Ibn Abbas said, “When Allah commanded Prophet Abraham to proclaim Hajj amongst the people, he said, ‘My Lord, how can I convey the message to the people when my voice cannot reach them?’ Allah said, For you is to call; it is Our duty to make it reach them.’ So, he stood in position, and said, ‘O you people! Your Lord has chosen a house (of worship), so perform pilgrimage to it.’ It was said that the mountains were levelled and his voice reached all parts of the earth. All that were in the wombs were made to hear the call and everything that heard it responded. So those for whom Allah has decreed Hajj until the Day of Judgment responded, Labbayka Allahumma Labbayk (Here I am at your service, O Allah, here I am).”</p>
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What follows are the prominent rituals of Hajj:

Rituals of Hajj:

8th Dhul Hijjah - IHRAAM

Ihraam is the dress that is worn while one performs the worship of *Hajj*. The word *Ihraam* has been derived from the word *Haram* which implies a symbol of sacredness and purity. *Ihraam* is a state of mind and spirit after one has made the intention to complete the worship of *Hajj*. When in the state of *Ihraam*, one is prohibited from many acts which are otherwise acceptable to reflect and demonstrate complete submission to the will of Allah.

Moreover, *Ihraam* is a reminder that to enter the sacred Ka'bah, the "house of Allah", a purified state of purpose and intention must be attained. *Ihraam* removes all status and position from the world outside of the Hajj. No matter how rich or poor, influential or weak, everyone dons the same simple white clothes in the house of Allah, stand shoulder to shoulder in prayer and worship at the same time and manner. For men, *Ihraam* comprises of two unstitched white sheets; for women, the white sheets are stitched in the form of their normal dresses. The two white sheets of *Ihraam* are reminders of the burial shrouds which remind the pilgrims of life after death and the limited time we live in this world.

TAWAF

Tawaf al Ka'bah or circumambulation of the Ka'bah is an act of worship to Almighty God.

Tawaf is done in obedience to the command of Allah:

"...and circumambulate the Ancient House (the Ka'bah at Makkah)." (Qur'an 22:29)

In part, *Tawaf* symbolizes that the center of focus for a pilgrim is Allah. Pilgrims complete seven (*Tawaf*) circuits around the Ka'bah. After completing the seven circuits, pilgrims must go to *Maqam Ibrahim* (the Station of Abraham) and offer two units of prayer. The "Station of Abraham" is the rock on which Abraham stood while building the Ka'bah. After this, pilgrims head to the well of Zamzam to drink water before starting Sa'yee.

SA'YEE

Sa'yee is an obligatory part of Hajj and a tribute to Hajar, the wife of Ibrahim and the mother of Ismail (peace be upon them). Sa'yee symbolizes Hajar's faith and struggle in search of water for her son. By Allah's Command, to test her faith, Prophet Ibrahim (upon him be

peace), left Hajar with the infant Ismail (upon him be peace) in the desert between the hills of *Safa* and *Marwah*. Hajar remained patient because she knew that Ibrahim (peace be upon him) was acting on God's Order. Hajar was left with a water skin and some dates while still nursing baby Ismail. After her resources were exhausted, and the baby began to cry from thirst, she ran between *Safa* and *Marwah* seven times in search of water. Upon the seventh run, she returned to Ismail and witnessed a well streaming with water near the foot of the baby. This was a miracle and blessing from Allah. The well is named Zamzam and pilgrims continue to drink from it until this day during Hajj. Hence, pilgrims must perform Sa'yee: running between *Safa* and *Marwah* seven times as one of the rites of Hajj.

Allah says: "Verily! Al-Safa and al-Marwah are of the Symbols of Allah. So, it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House to perform the going between them. And whoever does good voluntarily, then verily, Allah is the Recognizer of All, All-Knower." (Qur'an 2:158)

MINA

Next, is *Mina*. The pilgrims will leave for *Mina* after performing Sa'yee and arrive after dawn. *Mina* is located about 3 miles from Makkah. *Mina* is significant because the pilgrims stay one complete day there and offer the five daily prayers. Therefore, the afternoon, late afternoon, sunset, and evening worship of the 8th *Dhul Hijjah* and dawn worship of 9th *Dhul Hijjah* are offered in *Mina*. Afterwards, the pilgrims depart for *Arafat*.

9th Dhul Hijjah

YAUM AL-ARAFAT

The 9th of *Dhul Hijjah* is *Yaum al-Arafat* (the day of Arafat). *Yaum al-Arafat* is the highlight of the *Hajj*. Pilgrims reach Arafat after dawn worship and remain there till sunset. At Arafat, pilgrims spend the entire day in worship repenting for their sins while asking for forgiveness from Allah. Wuquf Arafat: the literal meaning of Wuquf is 'standing.' Pilgrims stand in the direction of the Ka'bah and raise their hands to pray with devotion.

There are several points that must be made about *Yaum al-Arafat*:

To understand the status of *Yaum al-Arafah*, we only need to reflect on the statement of Prophet Muhammad. Prophet Muhammad (peace be upon him) said: "Hajj is Arafah."

	<p>1. It is the day on which the religion was perfected and Allah's Favor was completed to mankind.</p> <p>Umar ibn al-Khattab reported that a Jewish man said to him, "O <i>Amir al-Mu'mineen</i> (Leader of the Believers), there is an ayah in your Book which you recite; if it had come to us Jews, we would have taken that day as an 'Eid (festival)." 'Umar said, "Which ayah?" He said: "<i>This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.</i>" (Qur'an 5:3). 'Umar said, "We know on which day and in which place that was revealed to the Prophet (peace be upon him). It was when he was standing in <i>Arafah</i> on a Friday." (Sahih Bukhari & Sahih Muslim)</p> <p>2. It is a day of Eid for the people who are there.</p> <p>The Prophet (peace be upon him) said: "The day of <i>Arafah</i>), <i>Yaum al-Nahr</i> (the Day of Sacrifice) and <i>Ayyaam al-Tashreeq</i> (the following 3 days are an Eid (festival) for us, the people of Islam. These are days of eating and drinking (enjoyment)." (Sunan)</p> <p>3. It is a day about which Allah swore an oath.</p> <p>The Almighty cannot swear by anything except that which is mighty and proper. <i>Yaum al-Arafah</i> is the "witnessed day" mentioned in the ayah: "By the witnessing day [Friday] and by the witnessed day [the Day of 'Arafah]." (Qur'an 85:3).</p> <p>Abu Hurairah reported that the Prophet (peace be upon him) said: "The promised day is the Day of Resurrection, the witnessed day is the Day of <i>Arafah</i>, and the witnessing day is Friday." (Tirmidhi)</p> <p>4. Fasting on this day is an expiation for two years.</p> <p>Prophet Muhammad (peace be upon him) was asked about fasting on the Day of <i>Arafah</i>. He explained, "It expiates for the sins of the previous year and of the coming year." (Sahih Muslim)</p> <p>5. It is the day on which Allah took the covenant from the progeny of Adam (peace be upon him).</p> <p>Ibn Abbas reported: The Messenger of Allah (peace be upon him) said: "<i>Allah took the covenant from the loins of Adam in Na'maan, (i.e., Arafah). He brought forth from his loins all of his offspring and spread them before Him, then He addressed them, and said: 'Am I not your Lord? They said, 'Yes, we testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you</i></p>
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should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced Al-Baatil (i.e., polytheism and committing crimes and sins)?' (Qur'an 7:172-173)." (Ahmad) There is no greater day than this and no greater covenant than this!

6. Arafah is the day of forgiveness of sins, freedom from the Fire and pride in the people who are there.

Aisha narrated that the Prophet (peace be upon him) said: "There is no day on which Allah frees more people from the Fire (of Hell) than the Day of Arafah. He comes close and expresses His pride to the angels, saying, 'What do these people want?'" (Sahih Muslim)

It was reported from Ibn 'Umar that the Prophet (peace be upon him) said: "Allah expresses His pride to His angels at the time of Isha (Evening worship) on the Day of Arafah, about the people of Arafah. He says, 'Look at My slaves who have come unkempt and dusty.'" (Ahmad)

After the (Khutbah) sermon, the early and late afternoon worship are prayed together. When the sun sets, pilgrims leave for Muzdalifa without offering (Maghrib) sunset prayer in *Arafah*.

MUZDALIFA

At *Muzdalifa*, sunset and evening worship is combined and prayed at the time of evening worship. The pilgrims spend the night at Muzdalifa and leave for Mina after offering dawn prayer. The pilgrims must collect at least 49 pebbles to be thrown at the *Jamarat* the next day.

10th Dhul Hijjah: Ramy (pelting) the Jamarat

Jamarat are stone pillars representing Satan which are stoned by the pilgrims in commemoration of Prophet Abraham (peace be upon him). When Almighty God tested Abraham with sacrificing his first son Ismail, Satan appeared before Abraham on three occasions to dissuade him from obeying Allah's command. Abraham picked up stones and threw them in the direction of Satan. After reaching Mina, pilgrims proceed to Jamarat ul Kubra where they throw seven stones on each of the three Jamarat.

	<p>SACRIFICE</p> <p>After completing the Rami, pilgrims proceed to the next ritual of Hajj which is sacrificing an animal in the way of Allah. To test Ibrahim's faith, Allah commanded him to sacrifice his first son, Ismail. The Qur'an narrates:</p> <p>"And when he (Ismail) reached with him [the age of] exertion, (Abraham) said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so what do you think." (Ismail) said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, you have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was a clear trial. And We ransomed him with a great sacrifice." (37: 102-107)</p> <p>Just before Ibrahim was to move the blade to sacrifice Ismail in the way of Allah, Allah sent an animal by way of an angel and Ibrahim sacrificed the animal instead. Hence, pilgrims are commanded to sacrifice an animal in the way of Allah as an act of devotion. From the Islamic point of view, the sacrifice is in no way an act of atonement; it is an act of obedient submission to the Lord of Abraham (peace be upon him). This remarkable and historic event took place in and around the precincts of Makkah.</p> <p>HAIR CUTTING</p> <p>After sacrificing an animal, the pilgrims cut their hair. For men, the entire head is shaved. Generally speaking, women cut a lock from their hair or an inch or so all over.</p> <p><i>Tawaf al-Wadda (Farewell Tawaf)</i></p> <p>The final act of Hajj is returning to Masjid ul Haram and performing the final Tawaf. After completing seven circumambulations around the Ka'bah the rituals of Hajj are complete.</p>
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Yaum Al-Jumu'ah (Friday Congregational Worship)

Friday is the most important religious day of the week in Islam. There is no sabbath in Islam; nonetheless, in Muslim countries Friday is part of the "weekend" and schools and government offices are closed.

It is the Creator, and only the Creator, who can make a specific time or location of creation holy and blessed. Allah gave us Friday as a day of extraordinary congregational worship and remembrance. While a Muslim may supplicate and beseech Almighty God at any and all times; we have been given 35 times a week to establish worship in congregation with other believers- 5 times a day. The second worship time on Friday is special in that the format of the worship

includes a *Khutbah* (sermon). This is the main day of weekly religious service in Islam. The worship service consists of a sermon and congregational prayer and is held around midday.

Prophet Muhammad (peace be upon him) said:

“Friday is the master of days and the greatest of them before Allah. It is greater before Allah than the days of al-Adha and al-Fitr. It has five characteristics: on this day Allah created Adam, on it He sent Adam down to the earth, on it Allah caused Adam to die, on it there is a time when a person does not ask Allah for anything but He gives it to him, so long as he does not ask for anything haram (unlawful), and on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.” (Ibn Majah) “They fear Friday” means they fear the onset of the Hour.

Friday is a day of many virtues. What follows are some of the virtues of this blessed day:

1. On Friday is Salat al-Jumu’ah (Friday congregational worship), which is the best of prayer.

Allah says:

“O you who believe (Muslims)! When the call is proclaimed for the Salah (worship) on Friday, come to the remembrance of Allah and Salah and leave off business (and every other thing). That is better for you if you did but know!” (Qur’an 62:9)

Attending this worship on Fridays is one of the many means by which Almighty God forgives the sons of the Children of Adam. Every child of Adam will make some mistakes and transgressions and it is only by the Mercy and Grace of Almighty God that any will be forgiven.

The Messenger of Allah (peace be upon him) said: “The five daily prayers and from one Jumu’ah to the next is an expiation for whatever sins come in between them, so long as one does not commit a major sin.” (Muslim)

2. Praying *Fajr* (Dawn Worship) in congregation on Friday is the best prayer that the Muslim can pray during the week. Almighty God chose worship on Friday as a special time to honor those who take heed and commit to doing good deeds, not on their terms, but on God’s terms.

Prophet Muhammad (peace be upon him) said: “The best prayer before Allah is Fajr prayer on Friday in congregation.” (al-Bayhaqi)

3. Whoever dies during the day or night of Friday, he will have Allah’s protection.

The Messenger of Allah (peace be upon him) said: “There is no Muslim who dies during the day of Friday, or the night of Friday, but Allah will protect him from the trial of the grave.” (al-Tirmidhi)

It is imperative that Islamic Lay Leaders understand the significance of worship on Fridays and the right that this day has over Muslims. The peak of the day of Friday is Salat al-Jumu’ah.

Salat al-Jumu'ah (Friday Congregational Worship) has several prerequisites and conditions.

To repeat the verse about *Salat al-Jumu'ah*, Allah instructs the believers (Muslims):

“O you who believe (Muslims)! When the call is proclaimed for the Salah (worship) on Friday, come to the remembrance of Allah and Salah and leave off business (every other thing). That is better for you if you did but know!” (Qur'an 62:9)

Also, we read in the Qur'an: “Indeed, prayer has been decreed upon the believers a decree of specific times.” (4:103)

- The first condition of *Salat al-Jumu'ah* is that the proper time for the worship must arrive. If the proper time has not arrived, the worship becomes null and must be repeated in the correct frame of time. *Salat al-Jumu'ah* replaces the second worship of that day. Therefore, the time of *Salat al-Jumu'ah* is when the sun passes its zenith (midday, but not exactly noon). The time for *Salat al-Jumu'ah* ends with the time of late afternoon worship (*Salat al-Asr*).

- Attending *Salat al-Jumu'ah* is required for the Muslim who is mature, sane, physically able, and has established residence in a locale (i.e. not on a journey or actively traveling).

Prerequisites and Conditions for Validity of *Salat al-Jumu'ah*

1. The *Khatib* (Imam or Speaker) must deliver the *Khutbah* (sermon) before he leads the congregation in Friday prayer.
2. A congregation or *Juma'h* is a necessary condition for the validity of *Salat al-Jumu'ah*. A strong and sound opinion exists that has determined that a minimum of three worships along with the Imam is necessary to constitute a *Juma'h* (congregation). Prophet Muhammad (peace be upon him) explained: “*Jumu'ah* is a duty that is required of every Muslim in congregation.”
3. *Salat al-Jumu'ah* should not be held in more than one location in one area unless there is reasonable necessity. It is also stipulated that the place where *Salat al-Jumu'ah* is performed should be open and accessible for the worshippers (i.e. there should be no hindrances or impediments to entering the location).
4. It is both *mustahab* and better for the *Khutbah* to be in Arabic; but delivering the Friday sermon in Arabic is not an absolute requirement. The purpose of the *khutbah* is to exhort, benefit and teach.

* *Mustahab* is a term used in Islamic Jurisprudence which means an authentic tradition of Prophet Muhammad (peace be upon him) which is highly recommended to be followed; but if one does not do it, there is no sin upon the person.

Therefore, if the congregation does not understand Arabic, it is permissible for the *Khatib* to deliver the *khutbah* in another language. However, the recitation of the Qur'an must be in Arabic, as the Qur'an was revealed; then, afterwards, the *Khatib* may translate and explain in another language.

The fact that the *Khatib* may deliver the sermon in another language other than Arabic is indicated by the following verse, Allah explains: "And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." (Qur'an 14:4)

Sequence of Worship for *Salat al-Jumu'ah*

Always use the chain of command.

1. First *Adhan* (Call to Prayer): As explained before, *Salat Jumu'ah* replaces the second time for worship on Fridays. Therefore, as is the case with all required worship, the First *Adhan* is called when the worship time arrives.
2. *Tahiat al-Juma'h* (Greeting the congregation): The *Imam* (worship leader) faces and greets the congregation with the greeting: *As-Salaamu alaykum wa rahmatallah wa barakatuhu* (May the Peace of Allah be upon you with Mercy and Blessings). The *Imam* will sit down after the greeting.
3. Second *Adhan* (Call to Prayer): The Second *Adhan* is called immediately after the congregation is greeted.
4. The *Imam* stands up and remains standing while delivering the 1st *Khutbah*: The Friday sermon is separated into two parts with a brief pause in between. The *Khutbah* is initiated with *Khutbat al-Hajjah* (the introductory speech) and must be spoken aloud. The *Khutbah* should be relatively short. Prophet Muhammad explained:

"Prolonging the prayer and shortening the *Khutbah* is a sign on one's understanding of the religion. So, prolong the prayer and shorten the *Khutbah* for there is charm in (precise) expression." (Sahih Muslim)

There are two benefits of making the *Khutbah* brief:

- The congregation does not lose focus; hence, the effect on their hearts is greater.
- The content of the *Khutbah* is more easily retained.

It is best and more proper that the introduction and 1st *Khutbah* rest on four pillars:

- 1) Praising Allah at the beginning of *khutbah*.
- 2) Prayers upon the Prophet (peace be upon him) during speech.

- 3) Reciting a verse from the Qur'an.
- 4) Some reminder, admonition or incitement to God-Consciousness.

Afterwards, the 1st *Khutbah* ends with a reminder for the congregation to seek forgiveness from Almighty God.

The *Imam* will sit for the pause and short break between the Friday sermon.

5. The *Imam* begins the 2nd *Khutbah*:

The 2nd *Khutbah* is generally shorted and it rests on three pillars:

- 1) Praising Allah at the beginning of the 2nd *Khutbah*.
 - 2) Prayers upon the Prophet (peace be upon him).
 - 3) Summary of topic, reminder and admonition of God-Consciousness.
6. The *Imam* closes the *Khutbah* by making *Dua* ' (supplicates).
 7. After the *Dua* ', the *Imam* instructs the *Muadhdhan* (the one who makes the *Adhan*) to make the *Iqamah* (Call for the Muslims to stand and begin the prayer lead by the *Imam*).
 8. The *Imam* will then lead the congregation in one unit of prayer. With the conclusion of the unit of prayer, *Salat al-Jumu'ah* formally ends.

Duties of the Islamic Lay Leader

1. You are the primary representative of Islam and the Muslims at the command; therefore, you should maintain proper and reasonable conduct and behavior. Failure to uphold the standards of proper Islamic behavior may result in being removed from the position of lay leader.
2. You are expected to serve faithfully and dutifully as a member of the Command Religious Program. Therefore, engaging in and participating in all meetings and relevant activities consistent with the position of lay leader must be maintained.
3. As the Islamic lay leader, you are to advise the command about opportunities and needs for the Muslim community that you are responsible.
4. As the Islamic lay leader, you are to encourage the Muslims to improve their spiritual life by attending worship and Islamic study groups. You should promote Islamic scriptural studies, or find leaders for training in your area. Be sure you search out interested persons and help them to understand the importance of growing in *eman* (faith) and service.

5. Meet regularly with the chaplain to discuss the state of the Muslim community and the needs for improving Islamic ministry.
6. When and where it is possible, the Islamic lay leader shall attend training opportunities to strengthen his work.
7. Work with your chaplain to establish contact with Active Duty Islamic chaplains and keep in touch with them to better evolve and improve your command and efforts.

The Islamic lay leader is to be informed of his duties and responsibilities as it relates to the endorsement as a lay leader. The Islamic lay leader is responsible for keeping the local command and the Islamic Endorser aware of all events related to the endorsement. He is required to submit quarterly reports to the Islamic Endorser. Furthermore, he must obtain prior approval from the Installation Chaplain or designee, and the Islamic Endorser before ordering and or distributing any Islamic material regardless of format (audio, print, video, webpage).

The Islamic Endorser may be contacted at:

American Muslim Armed Forces and Veterans Affairs Council (AMAF & VAC)
P O Box 2125, Arlington, VA, 22202-9998
(202) 427-7586

Islamic Supplies

Chaplains and/or lay leaders may contact www.Islamicbookstore.com or www.Dar-us-salam.com for procurement of any needed Islamic literature or supplies. Lay leaders are advised to contact their chaplain for assistance in procuring any materials.

Islamic Bookstore
3840 Band Street
Baltimore, MD 2122402522 USA

www.Islamicbookstore.com
Toll Free (888) 786-8700
Fax (410) 675-0085
Email service@Islamic-Bookstore.net

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Conrad Sauer Dr., Suite A
Houston, TX 77043
www.dar-us-salam.com
(713) 722-0419

SECTION EIGHT: GUIDE FOR BUDDHIST LAY LEADERS

Overview

Buddhism was founded by Prince Siddhartha Gautama after he became the Buddha about 2500 years ago. The word Buddha means "The Awakened One" or "Fully Enlightened One." Prince Siddhartha Gautama was born to a royal family in India in 566 BCE. At the age of 29, he left the palace and searched for the meaning of life and at the age of 35, he became enlightened (fully awakened). Then, the Buddha spent forty years of his life showing the path to nirvana (nibbana) – the complete end of suffering, the complete peace and wellbeing.

Three Jewels/Triple Gem

The basic foundation of Buddhism is also known as the Triple Gem or Three Jewels:

- The Buddha, the Awakened One.
- The Dharma, the teaching or the paths
- The Sangha, the Buddhist community

Theology – Major Teachings – Beliefs

The core teaching of the Buddha could be divided into three categories: avoid all evils, cultivate good deeds and purify one's own mind. The Buddha's teachings could be found in Tipitaka (The Pali Canon or Buddhist scriptures), there are 84,000 individual scriptures (sutta/sutra). The teachings may be summarized as the Four Noble Truths.

The Four Noble Truths (cattari ariya saccāni)

- The Range of Suffering (dukkha ariya sacca)
- The Causes of Suffering (dukkha samudaya ariya sacca)
- The End of Suffering (dukkha nirodho ariya sacca)

The Eightfold Path – The End of Suffering

- Right View (samma ditthi) of the Four Truths.

- Right Intention/Thought (samma sankappa)
- Right Speech (samma vaca)
- Right Action (samma kammanta)
- Right Livelihood (samma ajiva)
- Right Effort (samma vayama)
- Right Mindfulness (samma sati)
- Right Concentration (samma samadhi)

Three Basic Facts of Existences

1. Impermanence (Anicca)
2. Suffering or unsatisfactoriness (dukkha)
3. The not-self characteristic (Anatta-lakkhana)

Schools of Buddhism, Sects, Denominations

There are three main schools of Buddhism:

- **Theravada Buddhism** is mainly widespread in Thailand, Cambodia, Lao, Myanmar, Sri Lanka and some parts of Vietnam.
- **Mahayana Buddhism** exists in China, Japan, Korean and some parts of Vietnam.
- **Vajrayana Buddhism** is mostly in Tibet, Mongolia, Tuva, Bhutan, and Kalmykia.

There are several sects, denominations, and schools of Buddhism today, but they have the same ultimate goal, which is nirvana.

Holy Days and Festivals

These are some common Buddhist important days:

- Vesak or Visakah Puja (Buddha Day)
- Magha Puja Day (Sangha Day)

- Asalha Puja Day (Dhamma Day)
- Uposatha (Observance Day)
- Pavarana Day
- Kathina Ceremony (Robe offering ceremony)
- Avalokitesvara's (Kuan Yin) Birthday
- Mahayana New Year
- Theravada New Year
- Nirvana Day

Weekly Buddhist Service

1. Leader announces the beginning of the service
2. Lighting the candle and incense
3. Opening Reading: from Sutra
4. Opening Paying Homage to Triple Gem

Arahant samma-sambuddho bhagava.

The Blessed One is Worthy & Rightly Self-awakened.

Buddhang bhagavantang abhiva demi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svakkhato bhagavata dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammang namassami.

I pay homage to the Dhamma.

(BOW DOWN)

Supatipanno bhagavato savaka-sang gho.

The Sangha of the Blessed One's disciples has practiced well.

Sangghang namami.

I pay respect to the Sangha.

(BOW DOWN)

5. Take Refuge

[Namo tassa] bhagavato arahato

samma-sambuddhassa. (THREE TIMES)

Homage to the Blessed One, the Worthy One,

The Rightly Self-awakened One.

Buddhang saranang gacchami. I go to the Buddha for refuge.

Dhammang saranang gacchami I go to the Dhamma for refuge.

Sanghang saranang gacchami. I go to the Sangha for refuge.

Dutiyam-pi Buddhang saranang gacchami A second time I go to the Buddha for refuge.

Dutiyam-pi, Dhammang saranang gacchami A second time, I go to the Dhamma for refuge.

Dutiyam-pi, Sanghang saranang gacchami A second time, I go to the Sangha for refuge.

Tatiyam-pi, Buddhang saranang gacchami A third time, I go to the Buddha for refuge.

Tatiyam-pi, Dhammang saranang gacchami A third time, I go to the Dhamma for refuge.

Tatiyam-pi, Sanghang saranang gacchami A third time, I go to the Sangha for refuge

6. Meditation (5-30 minutes)
7. Dharma talk/message
8. Reading from the Sutra such as Dhammapada, note the reading is from the Tipitaka.
9. Sending out of merit to all beings

Sabbe satta sada hontu Avera sukha-jeevino.

May all beings live happily, always free from animosity.

Katang punna-phalang mayhang Sabbe bhagee bhavantu te.

May all share in the blessings springing from the good I have done.

10. Closing

Sources

These are helpful resources among the Buddhist community. These sources are highly recommended for Buddhist Lay leaders.

1. <http://www.buddhanet.net/>
2. <http://www.accesstoinsight.org/>
3. <http://www.dhammatalks.org/>

Vendors

1. <http://monasterystore.org/liturgy-supplies/>
2. <http://www.dharmacrafts.com/>

Publication

- www.wisdompubs.org

SECTION NINE: GUIDES AND CHECKLISTS

Overview

The influence of the 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 the same faith group and who are either newly reported aboard or who are not an active participant 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.

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.

Good Outreach Advertisement

- Is written in the language people will understand.
- Highlights relationships and people rather than programs and institutions.
- Catches the attention of the desired audience.
- Is composed of 60% space, titles, and images and 40% text.
- Is specific, focusing on one topic or issue.
- Has a standardized format.
- Is regularly repeated.
- Is placed where the people you are trying to reach will see it.
- Encourages the reader to take specific action.
- Considers what the person/group is thinking/feeling right now.
- Considers what you want the person/group to think/feel after reading the advertisement.

Assimilating Newcomers

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:

- 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 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, religious 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.

Services in Port

Use the logistic request message (LOGREQ), 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).

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 Operations Officer will generally prepare the LOGREQ at least **48 hours prior** to the port visit.

Worship Service Checklist

Item	Action	Yes/ No
Time	Check with Executive Officer or operations officer 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.	
Place	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.	
Approval	Request that the Executive Officer approve the proposed time and place of the worship service.	
POW/D Submission	Submit a POD/W note to the ship's office 2 days before the service.	
Service Prepared	Prepare the lay leader worship service using the resources provided or suggested by the group chaplain.	
Rig for Worship	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.	
Request Announcement	Request that the OOD have the lay leader worship service announced over the 1MC (when appropriate) 15 minutes prior to the service and at the scheduled time of the service.	
Conduct Service	Conduct the service in a prayerful and worshipful manner, in accordance with faith group requirements and using material provided/suggested by the group chaplain.	
Secure	After the service, stow all religious equipment and supplies in their proper place. Restore the space to its original condition.	

Program Checklist

Step	Action	Yes/ No
1	When special programs are planned or when special guests are expected for services, is this announced or published?	
2	Is reasonable provision made for personnel on watch to be relieved in order to attend divine services?	
3	If a chaplain is aboard, is the church pennant hoisted for divine services?	
4	Are all religious groups given the opportunity and encouraged to observe special days or religious observances?	

5	Are there adequate provisions for the religious needs of faiths other than your own?	
6	Have you made any attempts to learn the names of the members in special faith groups (Christian Science, Seventh Day Adventist, Later Day Saints (LDS), Orthodox, etc.) so that special ministry may be offered?	
7	Do you know where to locate a chaplain if the need arises?	
8	Are you or an assistant present when someone else conducts services aboard?	
9	Is an adequate supply of equipment and supplies maintained for major faiths?	
10	Are the equipment, supplies, and resources clean and in good condition?	
11	Do you keep an up-to-date inventory?	
12	Do you know how to obtain supplies?	
13	Do you have a religious literature rack?	
14	Is the location for your religious literature kept neat and clean?	
15	Are interviews by the lay leader a part of the check-in procedure for new people at your command?	
16	During the check-in procedure, do you explain the religious program at the command, explain your functions, and tell them the name of and how to reach the chaplain, invite them personally to services, and offer them literature?	
17	Have you set aside adequate time for the preparation of your program?	
18	Do you have a turnover file for your relief when the time comes?	

Religious Study Checklist

Item	Action	Yes/ No
Topic	Using materials provided by the group chaplain, determine the topic or scripture passage to be discussed.	
Time	Check with the XO and operations officer to determine a good time for the religious study, ensuring the study will not conflict with the command's schedule.	
Location	Select a place to conduct the study.	
Approval	Request the XO approve the time and place for the study.	

Prepare for the study	Prepare for the study using the materials provided by the group chaplain. Most leaders' guides for scripture or catechetical study will include suggestions on how to format and conduct the session.	
POD/W submission	Prepare a POD/W notice and submit it for inclusion in the POD/W.	
Request Announcement	Request the Officer of the Deck (OOD) have the study announced over the 1MC (when appropriate) 15 minutes prior to, and at the scheduled time of the event.	
Rig the Space	Rig the space, ensuring that study guides and other required materials are available.	
Conduct the Study	Prayerfully and faithfully conduct the study.	
Secure	Secure from the study and stow all gear.	

Publicity Checklist

Step	Action	Yes/ No
1	Have you posted the names of the lay leaders at least monthly in the Plan of the Week (POW), Plan of the Day (POD)?	
2	Have you listed the names of the lay leaders on bulletin boards at strategic locations throughout the command?	
3	Are posted materials checked frequently to ensure they are clean, neat, and readable?	
4	Are times of divine services or other religiously oriented programs published in the POW/D?	
5	Do you use posters or bulletins to announce services or encourage attendance?	
6	Is the word passed over the 1MC concerning time and place of the service the evening before service?	
7	Is the word passed over the 1MC concerning time and place of the service prior to the service?	
8	Is the word passed over the 1MC at the commencement of the service?	
9	Did you personally invite personnel to attend and encourage the congregation to personally invite others?	
10	Have you invited the CO, XO, and Command Master Chief (CMC)?	
11	When special programs are planned or when special guests are expected for services, is this announced or published?	
12	Does the crew know what you are offering (study, worship, etc.)?	

Religious Study Ideas (Christian and Jewish)

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. If a Jewish study group, several TANAKHs or Chumash (Torah) would be helpful. Also, Koran's for Muslim personnel. In fact, having a minimum of six of each would enhance a multi-religious study group.

Christian:

- Creation Account
- Exodus Account
- Ten Commandments
- Book of Psalms
- Book of Jonah
- Passover
- Abraham
- Joseph
- Moses Solomon
- David
- Role of a Prophet
- Parables of Jesus
- Miracles of Jesus
- Jesus' Teaching on the Law
- Gospels
- Epistles
- The Early Church
- Prayer

- Eternal Life
- Advent of Christ
- Passion of Christ
- Discipleship
- Evangelism
- Angels
- Holy Spirit
- Spiritual Armor
- Ministry of Paul
- Ministry of Peter

Jewish:

- Creation
- Flood
- Avraham (Abraham) and Sarah
- Yitzchak and Rivkah (Isaac and Rebecca)
- Ya'akov (Jacob), Rachel, and Leah
- Yosef (Joseph)
- Moses
- Exodus from Egypt
- Receiving the Torah/10 Commandments
- Sin of the Golden Calf
- Sin of the Spies
- Passover

- Book of Esther
- Book of Ruth
- Book of Job
- Holy Days
- Shabbat

Sacred Text Study Evaluation

Use this evaluation form as a tool to improve your studies:					
Lay Leader_____	Strongly Agree (SA)				
Study_____	Agree (A)				
Date_____	Neither (N)				
Name (Optional)_____	Disagree (D)				
	Strongly Disagree (SD)				
Instructions: Please rate your agreement to the following statements by circling.					
1. The subject of the study was meaningful.	SA	A	N	D	SD
2. The leader was well prepared.	SA	A	N	D	SD
3. The location was appropriate.	SA	A	N	D	SD
4. I felt comfortable attending the study.	SA	A	N	D	SD
5. I would recommend this study to others.	SA	A	N	D	SD
6. I was encouraged to share my thoughts.	SA	A	N	D	SD
7. I plan to return.	SA	A	N	D	SD
8. Please provide any suggestions or recommendations:					

**SECTION TEN:
MINISTRY ORGANIZATIONS**

Catholic Resources

Publication / Organization	Address	Phone
Living Faith (Daily Devotional) Creative Communication for the Parish	1564 Fencorp Drive, Fenton, MO 63026	800-325-9414
Liguori Publications http://www.liguori.org	One Liguori Drive, Liguori, MO 63057-9988	800-325-9521
Today's Missal http://www.ocp.org	Oregon Catholic Press 5536 NE Hassalo, Portland, OR 97213	800-596-1653
The Department of Catholic Religious Education, Archdiocese of the Military Services, Inc. http://www.milarch.org	Archdiocese of the Military Services, Inc. PO Box 4469 Washington, DC 20017	202-719-3600
The Department of Catholic Education Ministries Office of Liturgy, Archdiocese of Baltimore	320 Cathedral Street, Baltimore, MD 21201-4491	410-547-5360
Basic Catechism http://www.pauline.org	Daughters of St. Paul Press Stock # 06234	800-876-4463
St. Joseph's Missal	William J Gallery & Co. 20 S Summit Ave, Gaithersburg, MD 20877	301-942-4700

Jewish Resources

Publication / Organization	Web Address	Pay/Free
Defense Logistics Agency	http://www.dla.mil/HQ/Chaplain/Business.aspx	Pay

Local Judaica Stores or Synagogues		Pay
Jewish Welfare Board	https://jcca.org/what-we-do/jwb/	Free
The Aleph Institute	http://aleph-institute.org/wp/programs/military-program/	Free
Pirchei Shoshanim	http://www.pirchei.com/	Free
Kosher Troops	www.koshertroops.com www.facebook.com/koshertroops	Free
Project MOT	www.projectmot.org	Free

Jewish Support, Certification, and Education

Publication / Organization	Web Address
Jewish Welfare Board	https://jcca.org/what-we-do/jwb/
The Aleph Institute	http://aleph-institute.org/wp/programs/military-program/
Pirchei Shoshanim	http://www.pirchei.com/

Jewish Denominational Bodies

Publication / Organization	Web Address
Union for Reform Judaism	www.urj.org
The Rabbinical Assembly (Conservative)	www.rabbinicalassembly.org
Reconstructionist Judaism	www.jewishrecon.org
Rabbinical Council of America (Orthodox)	www.rabbis.org

Jewish Resources for Study

Publication / Organization	Web Address
See Denominational Bodies, Support, Certification, and Education Lists	
Aish	www.aish.com
Chabad-Lubavitch Media Center	www.chabad.org

Protestant Resources

Publication / Organization	Address	Phone
Radio Bible Class http://www.rbc.org/index.aspx	PO Box 2222, Grand Rapids, MI 49501	616-942-2210
Christian Military Fellowship http://www.cmfhq.org	Box 1207, Englewood, CO 80150	303-761-1959

William B. Eerdmans Publishing Co http://www.eerdmans.com	2140 Oak Industrial Dr., Grand Rapids, MI 49505	800-253-7521
Source of Light Ministries International http://www.sourcelight.org	1011 Mission Road, Madison, GA 30650	706-342-0397
The Navigators http://www.navigators.org/us	PO Box 6000, Colorado Springs, CO 80934-6000	719-598-1212
Forward Movement http://www.forwardmovement.org	300 West Fourth St., Cincinnati, OH 45202	800-543-1813
Lifeway http://www.lifeway.org	One Lifeway Plaza, Nashville, TN 37234	615-251-2000
The Upper Room http://www.upperroom.org	1908 Grand Ave., Nashville, TN 37203	615-340-7200

Protestant Audio Message Ministries

Publication / Organization	Address	Phone
Insight for Living https://www.insight.org/	PO Box 269000, Plano, TX 75026	800-772-8888
The Word for Today http://www.twft.com	PO Box 8000, Costa Mesa, CA 92628	800-272-WORD

Bible Correspondence for Credit

Publication / Organization	Address	Phone
Biblical Education by Extension http://www.beeworld.org	PO Box 62805, Colorado Springs, CO 80926	719-488-5837
Moody Bible Institute https://www.moody.edu/	820 N. LaSalle Blvd. Chicago, IL 60610 (800) DL MOODY	312-329-4000

Baptist Bible College http://www.gobbcc.edu	628 East Kearney, Springfield, MO 65803	417-268-6000
Lifeway http://www.lifeway.org	One Lifeway Plaza, Nashville, TN 37234	615-251-2000
Liberty University http://www.libertyonlinedegrees.com	1971 University Blvd, Lynchburg, VA 24502	434-582-2000

Protestant Film Ministries

Publication / Organization	Address	Phone
World Wide Pictures http://www.billygraham.org/WWP_Index.asp	1 Billy Graham Parkway, Charlotte, NC 28201	704-401-2432
Gateway Films/Vision Video http://www.visionvideo.com	PO Box 540, Worcester, PA 19490	610-584-3500

Eastern Orthodox Resources

Publication / Organization	Address	Phone
Military Resources Website of the Assembly of Canonical Orthodox Bishops of the USA.	www.assemblyofbishops.org/about/scobarsources/military	303-333-7794
Roster of Canonical Orthodox Priests Serving on Active Duty in the Military.	www.oca.org/directories/military-chaplains	516-922-0550
“Digital Chant Stand” for Full Services and Weekly or Seasonal Variable Hymns.	http://www.agesinitiatives.org/	704-719-3074
Downloadable App for Devices with Readings of the Day, Saint of the Day, and Daily Prayers.	www.goarch.org/-/daily-reading-app	212-570-3500

Islamic Resources

Publication / Organization	Address	Phone
Kazi Publications, Inc. http://www.kazi.org	3023-27 W. Belmont, Avenue Chicago, IL 60618	773-267-7001
Dar-Us-Salam Publications http://www.dar-us-salam.com	1111 Conrad Sauer Dr., Suite A Houston, Texas 77043	713-722-0419

Buddhist Resources

Publication / Organization	Address	Phone
Access to Insight www.accesstoinsight.org		
Buddha Dharma Education Association www.buddhanet.net	Bodhi Tree Forest Monastery and Retreat Centre 78 Bentley Road Tullera via Lismore NSW 2480 Australia	612-6628-2426 (Australia)
Dharma Crafts www.dharmacrafts.com	https://www.dharmacrafts.com/	866-339-4198
Thanissaro Bhikkhu www.dhammatalks.org	Metta Forest Monastery 13560 Muutama Ln Valley Center, CA 92082	619-813-8461
The Monastery Store www.monasterystore.org	Dharma Communications P.O. Box 156 Mt. Tremper, NY 12457	845-688-7993
Wisdom Publications www.wisdompubs.org	199 Elm Street Somerville, MA 02144	617-776-7416

Spiritual-But-Not-Religious and No Religious Preference Resources

Publication / Organization	Address	Phone
Unitarian Universalist Association http://uua.org/	24 Farnsworth Boston, MA 02210	617-501-7351
“Bless All Who Serve” https://www.uuabookstore.org/Bless-All-Who-Serve-P17101.aspx	24 Farnsworth St. Boston, MA 02210 bookstore@uua.org	800-215-9076
News Media Creation and Recreation of the Spiritual-But-Not-Religious https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199935420.001.0001/oxfordhb-9780199935420-e-17		
Movies for the Spiritual-But-Not-Religious https://www.imdb.com/list/ls000383186/		

SECTION ELEVEN: LAY LEADER TRAINING PROGRAM

Standard Learning Objectives

The nature of religious ministry within the Coast Guard requires support for the religious freedom of all. Lay leaders are expected to complete basic lay-leader tasks to prescribed standards. The following are the baseline performance tasks for lay leaders:

1. Demonstrate dedication and responsibility to their faith, commanding officer, religious-ministry team, and command members.
2. Demonstrate the ability to properly maintain religious equipment and supplies entrusted to their care.
3. Demonstrate a working knowledge of the logistic requirements for support of their ministry, to include religious supplies, inventory, and command requisitioning procedures.
4. Demonstrate the ability to properly set up for their specific faith group and devotional services.
5. Demonstrate a working knowledge of proper procedures for publicizing approved faith-group activities and distributing approved religious information and materials.
6. Demonstrate a working knowledge of proper referral procedures for persons seeking religious or personal counseling.
7. Demonstrate a working knowledge of the parameters of the commander's responsibilities for the provision of religious ministry and the free exercise of religion as delineated in appropriate manuals, orders, and instructions.
8. Demonstrate the ability to plan, prepare, and lead shipboard and field devotional services.
9. Demonstrate the ability to work closely and cooperatively with other lay leaders representing various religious traditions.
10. Demonstrate a clear understanding of the parameters of their faith group's expectations and limits.
11. Demonstrate the ability to identify and communicate the religious needs and requirements of command members.
12. Demonstrate the ability to complete and submit metrics required by the chaplain responsible for the command religious program of their unit.
13. Maintain a relationship with their own particular faith group as required by the faith group.
14. Demonstrate the ability to communicate clearly and involve others in public worship.

Lay Leader Personnel Qualification Standards

Lesson # 1: Religious Ministry and the Free Exercise of Religion in the Coast Guard

101 Free Exercise of Religion: The Commander's Obligation

Completed _____ Date: _____

102 The Command Religious Program

Completed _____ Date: _____

103 Role of Navy Chaplains

Completed _____ Date: _____

104 Cooperation Without Compromise: Provide, Facilitate, Care for All

Completed _____ Date: _____

105 Limitations on Speech and Behavior for the Sake of Good Order and Discipline

Completed _____ Date: _____

106 Purpose of Lay Leaders

Completed _____ Date: _____

107 A Response to Religious Requirements of the Crew

Completed _____ Date: _____

108 Certified by Faith Group — Appointed by Commanding Officer

Completed _____ Date: _____

109 Supervision by the Chaplain

Completed _____ Date: _____

Lesson # 2: Special Issues and Pertinent Navy and Coast Guard Instructions

201 **Religious Ministry within the Coast Guard**

- COMDTINST 1730.4 (series) Religious Ministries within the Coast Guard

Completed _____

Date: _____

202 **Accommodation of Religious Practices**

- NAVY REGULATIONS, Article 0817
- SECNAV INSTRUCTION 1730.8 (series)

Completed _____

Date: _____

203 **Observance of the Sabbath**

- MILPERSMAN 1731-010
- Navy Regulations, Article 0817

Completed _____

Date: _____

204 **Special Dietary Considerations**

- SECNAVINST 1730.8 (series)

Completed _____

Date: _____

205 **Freedom From Duty for Religious Observance**

- U.S. Navy Regulation 1990
- MILPERSMAN 1731-010

Completed _____

Date: _____

206 **Privileged Communication: Confidentiality for Chaplains but Not Lay Leaders**

- Manual of Courts Martial, Part III, Section 1, Rule 503

Completed _____

Date: _____

207 **Use of the Church Pennant: For Services Conducted Only by Chaplains**

- U.S.C. Code, Title 4, Chapter 1, Section 7

Completed _____

Date: _____

208 **DOD Guidance for Sacramental Use of Peyote**

- OPNAVINST 5350.4 (series)

Completed _____

Date: _____

209 **Religious Offering Fund**

- SECNAV INSTRUCTION 7010.6 (series)

Completed _____

Date: _____

Lesson #3: Logistical Considerations and Administrative Procedures

301 Scheduling of Services: Regular and Extraordinary

Completed _____ Date: _____

302 Format and Length of Services

Completed _____ Date: _____

303 Religious Program Specialists Will Rig for Services

Completed _____ Date: _____

304 Ordering of Necessary Supplies

Completed _____ Date: _____

305 Report of Attendance

Completed _____ Date: _____

306 Advance Publicity

Completed _____ Date: _____

307 Length of Appointment and Letters of Appointment

- MILPERSMAN 1730-010

Completed _____ Date: _____

308 Supervised by Chaplains

- MILPERSMAN 1730-010

Completed _____ Date: _____

309 Frequent Consultation With the Command Chaplain

Completed _____ Date: _____

310 Reasons for Terminating Appointment

- MILPERSMAN 1730-010

Completed _____ Date: _____

Lesson #4: Standards of Conduct

401 Conducting Lay-Led Services in an Orderly Manner

Completed _____ Date: _____

402 Respecting Right of All to Access Clergy of Their Choice

Completed _____ Date: _____

403 Supporting the Total Command Religious Program With Mutual Respect

Completed _____ Date: _____

404 Organizing “Church Parties” in Foreign Ports With Command Chaplain Approval

Completed _____ Date: _____

405 Religious Literature: Respectful of All and Approved by Command Chaplain

Completed _____ Date: _____

406 Passing Information to the Commanding Officer Via the Command Chaplain

Completed _____ Date: _____

407 Refraining From Any Speech or Behavior Degrading to Another for Any Reason

Completed _____ Date: _____

408 Refraining From Formal Preaching at Services Unless Authorized by Faith Group

Completed _____ Date: _____

409 Refraining From Administering Any Sacraments or Ordinances Without Approval

Completed _____ Date: _____

410 Refraining From Becoming Involved in Any Ongoing, Specialized Counseling

Completed _____ Date: _____

411 Refraining From Soliciting or Accepting Charitable Funds at Worship Services or Activities

Completed _____ Date: _____

- 412 **Refraining From Accepting Any Goods, Benefits, or Services in Remuneration**
Completed _____ Date: _____
- 413 **Refraining From Proselytizing or Pressuring Others to Attend Worship Services**
Completed _____ Date: _____
- 414 **Obtaining Prior Approval by Command Chaplain of All Publicity Announcements**
Completed _____ Date: _____
- 415 **Submitting a Weekly Attendance Report for All Worship Services or Events**
Completed _____ Date: _____
- 416 **Submitting a Written Request to Chaplain for All Necessary Supplies or Literature**
Completed _____ Date: _____
- 417 **Refraining From Purchasing or Distributing Literature That Defames
Other Groups**
Completed _____ Date: _____
- 418 **Lay Readers Represent the Command; Conduct Beyond Reproach**
Completed _____ Date: _____

Standards of Conduct for Lay Leaders

By affixing my signature below I certify that I have been instructed in the importance of the Standards of Conduct and that I intend to abide by them in the exercise of my duties as a lay leader.

1. I will provide lay-led services for my religious faith group in an orderly manner and in such a way that the people attending will feel “at home” in the worship service.
2. I will respect the right of all personnel to have access to chaplains or civilian clergy of their own faith group.
3. I will support the total religious program of the ship and the worship services provided or coordinated for all by the Religious Ministries Department, always in a manner of mutual respect.
4. With prior approval and at appropriate times I may organize “church parties” to attend worship services or other religiously oriented cultural or social events for my faith group.
5. I may maintain a supply of religious instructional material to provide religious education. I will not distribute these materials outside the meeting of my faith group without the permission of the command chaplain.
6. I will keep the commanding officer informed of the activities of my faith group via the command chaplain.
7. I will refrain from doing or saying anything that may be understood as degrading to another person because of their race, sex, nationality, or religious preference.
8. I will refrain from formal preaching at services, unless specifically authorized to do so by my faith group, in recognition of the fact that I am a lay leader and not a clergyperson.
9. I will refrain from any attempt to administer sacrament or ordinances of my faith group without prior written approval of my faith group and approval by the commanding officer.
10. I will refrain from becoming involved in any individual counseling that is personal, prolonged, repetitive, or intimate in nature. My role is to refer individuals to the chaplains who are trained and authorized to provide counseling.
11. I will neither solicit nor accept any monetary offerings or goods of any sort at worship services.
12. I will not recruit members from other faith groups nor will I pressure or harass anyone to attend any worship services of any sort.
13. I will seek prior approval from the command chaplain for any and all publicity and announcements concerning my worship services and other activities.

14. At the conclusion of each service, I will inform the command chaplain of the number of people in attendance.
15. I will submit to the command chaplain a written estimate and request for any literature or supplies that I need for my services. I will ensure that this request is submitted a minimum of 60 days prior to my needing these materials. Also, I will submit point-of-contact information for pertinent vendors, to include name, address, phone number, fax number, and email. I will also verify that the proposed vendor accepts credit card purchases.
16. I will refrain from the purchase or distribution of any literature that defames any other religious group or individual.
17. I understand that the conduct of my personal life is at all times a reflection upon the command religious program and my status as an appointed lay leader, and so I will conduct myself accordingly.

Signed: _____

Date: _____

APPENDIX A: LAY LEADER APPOINTMENT PROCEDURES

1. Suggest a Lay Leader candidate of a particular faith group from the command to the local or supervisory chaplain. Based upon experiences from crew involvement, the outgoing Lay Leader can oftentimes make a recommendation. This is simply one option for replacements.
2. Have the candidate fill out and use the Lay Leader Information and Interview Sheet (Appendix A) as a checklist.
3. Have the candidate's religious organization or church they regularly attend complete the Religious Organization Interview Form and submit a letter of recommendation (see Appendix C). If no particular church or religious organization can provide a letter of recommendation, a more in-depth interview by the chaplain is recommended to determine eligibility (see Appendix E for Chaplain Interview Form).
4. The candidate must meet with his/her Division Officer, and the Division Officer must complete the Division Officer Recommendation Memo example (Appendix D).
5. The candidate coordinates training with the local or supervisory chaplain as available. The initial, required training can usually be completed in approximately two hours with additional training in the future.
6. If needed, candidate receives additional Lay Leader training and/or appointment from any other religious organization requiring it (e.g. Roman Catholic, Islam). It will be the responsibility of the candidate to secure this specialized training. The candidate can check with the chaplain to see if he/she has contact information on file.
7. After above steps are completed and acceptable, the interviewing chaplain provides a recommendation for the candidate and he/she submits it to the CO (see Appendix E for Chaplain Memo Example). The CO is responsible for the Command Religious Program and will make a decision on whether to appoint them as a Command Lay Leader in their particular faith group.
8. If appointed, a letter of appointment needs to be prepared and signed by the CO (see Appendix F for Commanding Officer Appointment Memo Example), inserted in the service member's service record and cc'd to the Supervisory Chaplain and local training/coordinating chaplain if different than the supervisory chaplain for record, supervision, logistical support, and other ongoing meetings, reports, and communications.

APPENDIX B: LAY LEADER INFORMATION AND INTERVIEW FORM

PRIVACY ACT STATEMENT: YOUR DISCLOSURE IS VOLUNTARY. HOWEVER, FAILURE TO PROVIDE THIS INFORMATION MAY RESULT IN YOUR NOT BEING FULLY CONSIDERED FOR APPOINTMENT AS A RELIGIOUS MINISTRY LAY LEADER.

Name: _____ Date: _____

Phone Number: _____ Email: _____

Applicant Supervisor: _____ Supervisor Email: _____

Faith Group: _____ Command: _____

Location of Interview: _____ Interviewing Chaplain: _____

For the applicant to fill out:

Why do you want to be a lay leader?

What makes you feel you are qualified to be a lay leader?

Have you ever been a lay leader before? If so, at what command and what did you do?

If selected, what are your plans/goals?

For the chaplain to fill out:

	Poor			Excellent	
Member's standing within his/her division:	1	2	3	4	5
The maturity level of the member:	1	2	3	4	5
The enthusiasm of the member:	1	2	3	4	5
Is the member recommended by his/her chain of command?	YES/NO				
Has the member provided a letter from faith-group authority?	YES/NO				
Has the member gone through lay-leader training?	YES/NO				

RECOMMENDED YES/NO

**APPENDIX C: RELIGIOUS ORGANIZATION INTERVIEW FORM
AND LETTER EXAMPLE**

For the applicant to fill out:

Candidate's Name: _____

Faith Group/Religious Organization: _____

Faith-Group/Religious Organization Representative: _____

Address: _____

For the faith-group representative to fill out:

1. Is this candidate a member in good standing of this faith? ___Y ___N
2. Do you believe the candidate to be of good moral character? ___Y ___N
3. Is the candidate acceptable as a representative of your faith group? ___Y ___N
4. Do you authorize this candidate to lead a shipboard/field devotional service or prayer with persons of similar faith backgrounds? ___Y ___N
5. Are there any prohibitions? (If yes, please explain.) ___Y ___N
6. What specific sacraments, ordinances, rites, or rituals are members of your faith group required to receive regularly until a member of your clergy is available/accessible?
7. Do you authorize this candidate to provide/administer the sacraments, ordinances, rites, or rituals requirements in the absence of your clergy? ___Y ___N
8. What are the requirements of their administration?

Please attach a letter of recommendation on your religious organization's letterhead.

APPENDIX D: DIVISION OFFICER MEMO EXAMPLE

(Unit Letterhead)

1730

Date

MEMORANDUM

From: Division Officer

To: Commanding Officer

Subj: RELIGIOUS LAY LEADER RECOMMENDATION ICO FULL NAME, RANK, AND
LAST 4

1. I recommend candidate's full name, rank, Last 4, for the position of religious lay leader.
2. Candidate's full name has been a member of my department since _____. I believe this candidate demonstrates the required leadership character for the position. He/she has no history of misconduct or marginal performance.
3. I have counseled the candidate and he/she understands that his/her collateral duties as a lay leader will not interfere with his/her primary command responsibilities.

I further understand that command support is required for the candidate to carry out the responsibility of a lay leader if appointed.

APPENDIX E: CHAPLAIN MEMO EXAMPLE

(Unit Letterhead)

1730

Date

MEMORANDUM

From: Command Chaplain

To: Commanding Officer

Subj: RELIGIOUS LAY LEADER RECOMMENDATION ICO FULL NAME, RANK, AND LAST 4

Ref: (a) COMDTINST 1730.4C Religious Ministries within the Coast Guard
(b) MILPERSMAN 1730-010

Encl: (1) Lay Leader Information and Interview Form
(2) Religious Organization Interview Form and Letter of Recommendation
(3) Division Officer Recommendation Memorandum
(4) Chaplain Recommendation Memorandum
(5) Copy of Completed Lay Leader Personnel Qualification Standards
(6) Lay Leader Appointment Letter

1. I submit the name of candidate's full name, rank, Last 4, for a 12-month appointment to the position of command religious lay leader.
2. Candidate's full name has completed the command's requirement for appointment as documented by enclosures (1) through (5).
3. This appointment is in accordance with references (a) and (b). The appointment responds to an identified religious ministry support requirement and conveys no ecclesiastical/religious organization status to the service member appointed.

#

APPENDIX F: COMMANDING OFFICER APPOINTMENT MEMO EXAMPLE

(Unit Letterhead)

1730

Date

MEMORANDUM

From: Commanding Officer

To: Candidate's full name, rank, last 4

Subj: RELIGIOUS LAY LEADER APPOINTMENT

Ref: (a) Religious Ministries within the Coast Guard, COMDTINST 1730.4 (series)
(b) MILPERSMAN 1730-010
(c) U.S. Coast Guard Lay Leader Handbook

1. You are hereby appointed to serve as a command religious lay leader.
2. This appointment is in accordance with references (a) and (b) and responds to an identified religious ministry support requirement and conveys no ecclesiastical/religious organization status. This appointment is for a period of 12 months or when the need no longer exists, whichever comes first.
3. This appointment implies the authority to terminate such appointment and remove you from participation in the command religious program. This appointment will be terminated if/when your conduct hinders accomplishment of the command religious program or reflects adversely upon this command.
4. The command chaplain will provide the direct supervision of your lay-leader duties and responsibilities.
5. You are responsible to maintain your relationship with your faith group. You are required to report any changes in your faith-group status to this command immediately.
6. Thank you for your willingness to serve your fellow shipmates in this important role.

#

Copy: Command Chaplain (office symbol)
Service member's service record

APPENDIX G: LAY LEADER RELIGIOUS MINISTRY REPORT FORMAT

Lay Leader: _____

Faith Group: _____

Phone: _____

Email: _____

Report for the Month of: _____

Command: _____

Please mark any events that were made available for your faith group

Week #	Worship Services	Bible Studies	Other Studies	Special Events	Attendance
1					
2					
3					
4					
5					

Do you have all the materials needed perform your lay-leader duties? Yes / No

If no, what supplies do you need?

Are there adequate worship supplies on board for your crewmembers? Yes / No

If no, what supplies do you need?

Notes: