NONRESIDENT TRAINING COURSE

January 1994

Religious Program Specialist 3

NAVEDTRA 14228

PREFACE

By enrolling in this self-study course, you have demonstrated a desire to improve yourself and the Navy. Remember, however, this self-study course is only one part of the total Navy training program. Practical experience, schools, selected reading, and your desire to succeed are also necessary to successfully round out a fully meaningful training program.

THE COURSE: This self-study course is organized into subject matter areas, each containing learning objectives to help you determine what you should learn along with text and illustrations to help you understand the information. The subject matter reflects day-to-day requirements and experiences of personnel in the rating or skill area. It also reflects guidance provided by Enlisted Community Managers (ECMs) and other senior personnel, technical references, instructions, etc., and either the occupational or naval standards, which are listed in the *Manual of Navy Enlisted Manpower Personnel Classifications and Occupational Standards*, NAVPERS 18068.

THE QUESTIONS: The questions that appear in this course are designed to help you understand the material in the text.

VALUE: In completing this course, you will improve your military and professional knowledge. Importantly, it can also help you study for the Navy-wide advancement in rate examination. If you are studying and discover a reference in the text to another publication for further information, look it up.

Sailor's Creed

"I am a United States Sailor.

I will support and defend the Constitution of the United States of America and I will obey the orders of those appointed over me.

I represent the fighting spirit of the Navy and those who have gone before me to defend freedom and democracy around the world.

I proudly serve my country's Navy combat team with honor, courage and commitment.

I am committed to excellence and the fair treatment of all."

CONTENTS

INSTRUCTIONS FOR TAKING THE COURSE

ASSIGNMENTS

The text pages that you are to study are listed at the beginning of each assignment. Study these pages carefully before attempting to answer the questions. Pay close attention to tables and illustrations and read the learning objectives. The learning objectives state what you should be able to do after studying the material. Answering the questions correctly helps you accomplish the objectives.

SELECTING YOUR ANSWERS

Read each question carefully, then select the BEST answer. You may refer freely to the text. The answers must be the result of your own work and decisions. You are prohibited from referring to or copying the answers of others and from giving answers to anyone else taking the course.

SUBMITTING YOUR ASSIGNMENTS

To have your assignments graded, you must be enrolled in the course with the Nonresident Training Course Administration Branch at the Naval Education and Training Professional Development and Technology Center (NETPDTC). Following enrollment, there are two ways of having your assignments graded: (1) use the Internet to submit your assignments as you complete them, or (2) send all the assignments at one time by mail to NETPDTC.

Grading on the Internet: Advantages to Internet grading are:

- you may submit your answers as soon as you complete an assignment, and
- you get your results faster; usually by the next working day (approximately 24 hours).

In addition to receiving grade results for each assignment, you will receive course completion confirmation once you have completed all the assignments. To submit your assignment answers via the Internet, go to:

http://courses.cnet.navy.mil

Grading by Mail: When you submit answer sheets by mail, send all of your assignments at one time. Do NOT submit individual answer sheets for grading. Mail all of your assignments in an envelope, which you either provide yourself or obtain from your nearest Educational Services Officer (ESO). Submit answer sheets to:

> COMMANDING OFFICER
> NETPDTC N331
> 6490 SAUFLEY FIELD ROAD
> PENSACOLA FL 32559-5000

Answer Sheets: All courses include one "scannable" answer sheet for each assignment. These answer sheets are preprinted with your SSN, name, assignment number, and course number. Explanations for completing the answer sheets are on the answer sheet.

Do not use answer sheet reproductions: Use only the original answer sheets that we provide—reproductions will not work with our scanning equipment and cannot be processed.

Follow the instructions for marking your answers on the answer sheet. Be sure that blocks 1, 2, and 3 are filled in correctly. This information is necessary for your course to be properly processed and for you to receive credit for your work.

COMPLETION TIME

Courses must be completed within 12 months from the date of enrollment. This includes time required to resubmit failed assignments.

PASS/FAIL ASSIGNMENT PROCEDURES

If your overall course score is 3.2 or higher, you will pass the course and will not be required to resubmit assignments. Once your assignments have been graded you will receive course completion confirmation.

If you receive less than a 3.2 on any assignment and your overall course score is below 3.2, you will be given the opportunity to resubmit failed assignments. **You may resubmit failed assignments only once.** Internet students will receive notification when they have failed an assignment--they may then resubmit failed assignments on the web site. Internet students may view and print results for failed assignments from the web site. Students who submit by mail will receive a failing result letter and a new answer sheet for resubmission of each failed assignment.

COMPLETION CONFIRMATION

After successfully completing this course, you will receive a letter of completion.

ERRATA

Errata are used to correct minor errors or delete obsolete information in a course. Errata may also be used to provide instructions to the student. If a course has an errata, it will be included as the first page(s) after the front cover. Errata for all courses can be accessed and viewed/downloaded at:

http://www.advancement.cnet.navy.mil

STUDENT FEEDBACK QUESTIONS

We value your suggestions, questions, and criticisms on our courses. If you would like to communicate with us regarding this course, we encourage you, if possible, to use e-mail. If you write or fax, please use a copy of the Student Comment form that follows this page.

For subject matter questions:

E-mail: n313.products@cnet.navy.mil
Phone: Comm: (850) 452-1648
              DSN: 922-1648
              FAX: (850) 452-1370
              (Do not fax answer sheets.)
Address: COMMANDING OFFICER
              NETPDTC (CODE N313)
              6490 SAUFLEY FIELD ROAD
              PENSACOLA FL 32509-5237

For enrollment, shipping, grading, or completion letter questions:

E-mail: n331@cnet.navy.mil
Phone: Comm: (850) 452-1511/1181/1859
              DSN: 922-1511/1181/1859
              FAX: (850) 452-1370
              (Do not fax answer sheets.)
Address: COMMANDING OFFICER
              NETPDTC (CODE N331)
              6490 SAUFLEY FIELD ROAD
              PENSACOLA FL 32559-5000

NAVAL RESERVE RETIREMENT CREDIT

If you are a member of the Naval Reserve, you will receive retirement points if you are authorized to receive them under current directives governing retirement of Naval Reserve personnel. For Naval Reserve retirement, this course is evaluated at 5 points. (Refer to *Administrative Procedures for Naval Reservists on Inactive Duty,* BUPERSINST 1001.39, for more information about retirement points.)

COURSE OBJECTIVES

In completing this nonresident training course, you will demonstrate a knowledge of the subject matter by correctly answering questions on the following: the RP rating; military weddings and funerals; religious ministry facility (RMF); major religions of the world; worship support functions; pastoral counseling support; infor-mation and referral assistance; logistics and support of the chapel, chaplain's office, RMF, and command religious program (CRP); religious offering funds; religious education;

publicity; security; library support; audiovisual presentations; and other aspects of chaplain backing and support, including religious program support in the field.

__Student Comments__

Course Title: *Religious Program Specialist 3*

NAVEDTRA: 14228   **Date**: _____

__We need some information about you__:

Rate/Rank and Name: _____   SSN: _____   Command/Unit _____

Street Address: _____   City: _____   State/FPO: _____   Zip _____

__Your comments, suggestions, etc__.:

NETPDTC 1550/41 (Rev 4-00)

INTRODUCTION TO THE RELIGIOUS PROGRAM SPECIALIST RATING

The Religious Program Specialist (RP) rating was established to support the Navy's chaplains. RPs are professional support personnel who are skilled in religious programming and administration. Personnel selected for the RP rating are not clergy and are, therefore, not expected to perform functions reserved for members of the clergy. Basically, the RPs are combatants who help the Navy's chaplains administer to the needs of persons of all faith groups by performing the administrative or religious programming tasks that do not require ordination or licensing. In combat areas, the RPs also provide physical protection to Navy chaplains, allowing them to carry out their duties and responsibilities as safely as possible.

Whether assigned to a ship or a shore activity, the RP must be able to perform a variety of duties in support of the command religious program (CRP). In fact, the RP will directly affect the CRP through programming the religious needs and rights of sea service personnel and their families and by helping the assigned chaplain in the delivery of ministry. Some typical duties and responsibilities might include the following actions:

- Conducting rehearsals

- Making referrals

- Rigging and unrigging for religious services and CRP events

- Recruiting, training, and supervising CRP volunteers who help in worship, religious education, library, lay reader, religious offering fund, and other programs

- Publicizing the CRP and its events

- Organizing, coordinating, and supporting religious education programs

- Serving as bookkeepers and custodians of the religious offering fund

- Providing library services on board ships

- Managing and administratively supporting CRP elements

- Determining, requisitioning, and managing logistics support for the CRP

- Managing, maintaining, and supporting the design of and determining the requirements for a religious ministry facility (RMF) afloat or ashore

- Providing physical security for chaplains in combat

Although RPs work directly for chaplains in support of the Navy's CRPs, they are not considered to be chaplains' assistants or lay readers. Instead, they are program managers with a focus on their specific rating-related skills—skills that do not require ordination, preaching, teaching theology or faith, or counseling. As program managers, RPs will typically perform specific tasks that are designed to be action oriented and initiative challenging with an increased reliance on volunteers.

As a Navy RP, you must be prepared to provide support for all faith groups. These faith groups will primarily include (but will not be limited to) the following major religions:

- Buddhism

- Christianity (including Christian Science, Latter Day Saints, Orthodox, Protestant, and Roman Catholic)

- Judaism

- Islam

As a member of the RP rating, you must be prepared to support all chaplains in the requirements of each chaplain's faith group. You must also be prepared to support each chaplain's personal practices and desires, an aspect of your job you will likely learn through your chaplain's disclosure of his or her individual preferences and through individual on-the-job and collective onboard training programs.

Now that you have a basic understanding of what an RP does, let's step back and look at the history of the RP rating. Remember, you must first know where or how your rating began before you can know where it is or where it is going.

HISTORY OF THE RP RATING

The idea of having a chaplain's specialist assigned to each ship with a chaplain aboard dates from 1878. That year a committee of chaplains first made the recommendation to the Navy Department. Although the Navy Department did not immediately adopt the recommendation, successive generations of chaplains gave their support to the idea.

ESTABLISHING A SPECIALTY

In 1942, the Navy Department took the first steps to establish a Specialist (W) rating to help Navy chaplains. Originally, the Navy Department decided that rating should remain in effect only for the duration of World War II. The (W) specifically referred to welfare. In February 1942, before the Navy Department had even taken action on the Specialist (W) rating, the Marine Corps established a Military Occupational Specialty (MOS) known as Chaplain's Assistant. Unlike the Navy who started the Specialist (W) rating only as a wartime measure, the Marine Corps announced that it intended to keep its specialty of Chaplain's Assistant after the war.

To qualify for the Navy's Specialist (W) rating, an applicant had to be able to play the piano and organ for religious services and other gatherings and be a competent choir director. Consequently, most applicants for Specialist (W) had backgrounds as music teachers, professional musicians, or church ministers of music. The 8-week indoctrination course in Specialist (W) training at the Navy chaplain's school included instruction in naval etiquette, naval correspondence, clerical procedures, choir organization, rehearsal procedures, Navy Relief, sacred music for divine services (Protestant, Roman Catholic, and Jewish), military weddings, military funerals, and the practical application of shorthand and typing.

In April 1948, the Navy established the Personnel Man rating. Included in the job classification for this rating was Chaplain's Assistant. From 1945 to 1979, the Yeoman rating furnished personnel in the Chaplain's Clerk specialty (YN 2525) to aide and support Navy chaplains in their efforts to provide quality ministry. Before a Yeoman could be assigned to a chaplain, however, the command chaplain had to go through the lengthy and time-consuming process of justifying the need for a YN 2525 billet. Often, the chaplain's office was in direct competition with other command departments for the services of Yeoman personnel. Frequently, the chaplain's office had to accept unqualified personnel as a temporary solution to the command's manning problems. As a result, the establishment of a permanent rating to support the Navy's chaplains remained a primary goal of the Chief of Chaplains.

ESTABLISHING THE RATING

In 1979, the Secretary of the Navy approved the establishment of the RP rating. Stringent selection requirements were set. To request a lateral conversion from another rating to the RP rating, the applicant was required to undergo an interview and obtain a recommendation from a Navy chaplain. A commanding officer would recommend a prospective candidate for the RP rating based on several factors, including the chaplain's endorsement.

In May 1979, the Chief of Naval Operations (CNO) approved the insignia for the RP rating. The RP rating insignia (fig. 1) consists of a rose compass, a globe, and an anchor. The rose compass represents the direction that religion gives to life; the globe indicates that RPs serve throughout the world; and the anchor represents each RP's tie to the sea services.

DUTIES AND RESPONSIBILITIES

The duties and responsibilities of the RP rating include a variety of tasks. To prepare successfully for Religious Program Specialist third class, you must realize that you will be accountable for carrying out a variety of tasks in the following fundamental areas:

- Religious Program Support
- Religious Education
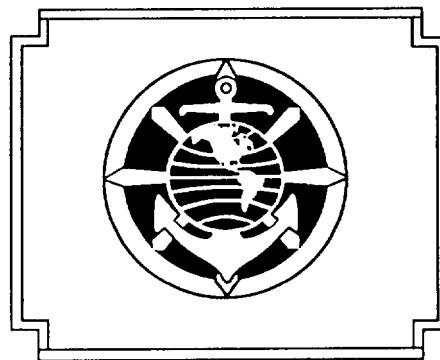- Religious Offering Fund
- Library

Figure 1.—RP rating insignia.

- Administration

- Logistics

The extent of your responsibilities for each of these areas will depend on your particular duty station, the chaplain to whom you are assigned, and the comprehensiveness and requirements of your command's CRP. Let's take a brief look at some of these variables.

DUTY STATIONS

In addition to a wide variety of sea and shore duty assignments, the Navy assigns RPs to the following duty stations:

- Staff commands—where the chaplain has a ministry of presence and the command supports a specific command mission

- Naval mobile construction battalions—where, in addition to a pastoral ministry, RPs are in mobilization units

- Overseas commands-where, in addition to a pastoral ministry, RPs program and have a greater involvement in community activities

In addition to duty stations, RPs may also be assigned to special assignments, even those outside their rating.

SPECIAL ASSIGNMENTS

As an RP, you may be assigned to or request an activity that is essentially outside the more common areas of your rating. Some of these special assignments may include the following jobs:

- Instructor

- Recruit company commander

- Equal opportunity specialist

- Command master chief

- Recruiter

If you should ever wish to choose an assignment outside your rating program, you should work closely with your command career counselor and the RP detailer.

THE ROLE OF THE RP IN THE U.S. ARMED SERVICES

As well as being aware of your duties and responsibilities as an RP, you should also be aware of the role of your rating within the structure of the Navy and the other armed forces. For example, one military tradition you must understand is the enlisted and officer personnel structure. You will learn much of this information in your study of naval standards.

UNITED STATES MARINE CORPS

Because a significant number of the Navy's RPs are assigned to the U.S. Marine Corps, you must understand the role of the RPs who serve in this branch of the U.S. Armed Services. If you should be ordered to serve in the Marine Corps, you must have an overview of what to expect.

The Marine Corps provides special training to the RPs who are assigned to serve in their units. Both Navy RPs and Marine Corps administrative clerks with MOS 0151 receive special training through service schools.

Both male and female RPs in paygrades E-1 through E-4 who are assigned to report to Marine Corps units must first complete special training at Camp LeJeune, North Carolina. The male RPs are required to attend the School of Infantry (SOI); the female RPs must attend the basic combat skills training at the Field Medical Service School. Both male and female RPs in paygrade E-5 are required to attend local resident noncommissioned officer (NCO) schools at Marine Corps-wide facilities. Both male and female RPs in paygrades E-6 and E-7 must attend the assigned level courses at a regional staff noncommissioned officer (SNCO) course school. Upon receipt of Marine Corps orders, all male and female RPs in paygrades E-5 through E-9 must complete the prescribed nonresident Marine Corps Institute (MCI) courses coordinated through Marine Corps Headquarters.

The Geneva Convention classifies chaplains, medical doctors, hospital corpsmen, and dental technicians as noncombatants. Unlike chaplains, RPs bear arms and are classified as combatants. In combat situations, the RP serving in the Marine Corps will likely be assigned as the chaplain's bodyguard, allowing the chaplain to minister to the wounded and dying.

The Marine Corps superstructure consists of land combat, security, and service forces, including Marine Corps aviation and the Marine Corps Reserve. The Marine Corps incorporates the following three principal subdivisions:

1. Marine Corps Headquarters

2. Marine Corps Operating Forces

3. Marine Corps Support Establishment (including the Marine Corps Reserve Establishment)

Among the significant numbers of Navy personnel assigned to the Marine Corps, Navy chaplains and RPs

are assigned to various Marine Corps commands worldwide. In fact, the Marine Corps claimancy is the largest major claimant within the Chaplain Corps. It consists of many active duty chaplains, reserve chaplains, RPs, and Marine Corps chaplains' assistants. Over 20 percent of the Navy's chaplain and RP billets are within the Marine Corps claimancy. If you are assigned to the Marine Corps, you must be prepared to understand the requirements, traditions, customs, and language of this armed service. Figure 2 contains some

```
ACE (aviation combat element)

BLT (battalion landing team)

CAO (civilian affairs officer)

CP (command post)

CSS (combat service support)

CSSE (combat service support element)

FMF (Fleet Marine Force)

FMFLANT (Fleet Marine Force, Atlantic)

FMFPAC (Fleet Marine Force, Pacific)

FMSS (Field Medical Services School)

FSC (Federal Supply Classification)

FSSG (force service support group)

GCE (ground combat element)

MACG (marine air control group)

MAG (marine aircraft group)

MAGTF (Marine Air-Ground Task Force)

MAW (marine aircraft wing)

MEB (marine expeditionary brigade)

MEF (marine expeditionary force)

MEU (marine expeditionary unit)

MOS (military occupational specialty)

MWSG (marine wing support group)

SOI (School of Infantry)

SOP (standard operating procedure)

SRI (surveillance, reconnaissance, and intelligence)

T/E (table of equipment)

T/O (table of organization)
```

Figure 2.—Significant Marine Corps acronyms.

of the most significant Marine Corps acronyms. Remember, these acronyms are unique to the Marine Corps. If you are assigned to the Marine Corps, you must be able to recognize and use these acronyms.

U.S. NAVY CHAPLAIN CORPS

The U.S. Navy Chaplain Corps promotes spiritual, religious, moral, and personal well-being through ministry to naval personnel, their family members, and other authorized individuals.

The CRP is the vehicle through which the commanding officer/commander provides for the free exercise of religion for authorized personnel of all faiths. As mentioned earlier, elements of the CRP can include divine services, sacraments, ordinances, rites and ceremonies, outreach programs, pastoral care and counseling, spiritual growth, and religious education. U.S. Navy chaplains manage this program as staff members on behalf of the commanding officer/commander who ultimately has responsibility under Navy Regulations for making sure personnel assigned to his or her command have their needs and free exercise of religion met.

The fundamental role of the RPs is to help provide logistics support that the Chaplain Corps needs to provide quality ministry to service members in the Navy.

Chief of Chaplains

The Chief of Chaplains wears three hats: (1) Chief of Chaplains, (2) Senior Chaplain of the Navy, and (3) Director of Religious Ministries. As the Director of Religious Ministries, the Chief of Chaplains directs, administers, and manages the Navy Chaplain Corps, implements religious ministries to meet the needs of personnel in the naval service and their families in the pursuit of free exercise of religion. As Senior Chaplain of the Department of the Navy, the Chief of Chaplains (N097) serves as an advisor to the Chief of Naval Operations (CNO) on religious, spiritual, moral, and ethical implications of policies and actions of the Department of the Navy. Because the Chief of Chaplains is not a resource sponsor, this position owns no billets, chaplain or otherwise.

Major Claimant Staff Chaplains

Major claimant staff chaplains are senior chaplains of major manpower claimants such as the CNO, Commandant of the Marine Corps, Commander in Chief of the U.S. Atlantic Fleet, or Commander in Chief

of the U.S. Pacific Fleet. Major claimant staff chaplains are assigned to the following locations:

- The Chaplain, Headquarters, U.S. Coast Guard

- Staff Chaplain, Chief of Naval Operations

- Staff Chaplain, Bureau of Medicine and Surgery

- Staff Chaplain, Bureau of Naval Personnel

- The Chaplain, Headquarters, U.S. Marine Corps

- Staff Chaplain, Naval Sea Systems Command

- Fleet Chaplain, Commander in Chief, U.S. Atlantic Fleet

- Fleet Chaplain, Commander in Chief, U.S. Naval Forces Europe

- Staff Chaplain, Chief of Naval Education and Training

- Staff Chaplain, Naval Security Group Command

- Staff Chaplain, Naval Computer Telecommunications Command

- Fleet Chaplain, Commander in Chief, U.S. Pacific Fleet

- Staff Chaplain, Commander, Naval Reserve Force

Primarily, the role of the staff chaplains is to advise the major manpower claimants and Chief of Chaplains on matters that bear upon the quality of ministries within their claimancies. Claimant chaplains monitor the billets and billet requirements for chaplains and RPs in all units of the fleet, force, or command and advise on the initiation of manpower authorization change requests. The staff chaplains also monitor the Auxiliary and Contract Chaplain Program and participate in the naval command inspection program for the purpose of evaluating the effectiveness of CRPs.

Supervisory Chaplains

Supervisory chaplains are senior chaplains of a force, staff, or unit. They are department heads or principal staff officers with responsibility to the commander or commanding officer through the executive officer or chief of staff for administering, supervising, and facilitating religious ministries and chaplain activities. This responsibility includes the professional supervision of chaplains, assigned enlisted and civilian personnel, and chaplains in subordinate commands, as appropriate.

Coordinating Chaplains

A senior chaplain who is assigned to the staff of an area or regional area coordinator is designated as a coordinating chaplain. When necessary, a regional area coordinating chaplain delegates responsibilities within a local geographical area to a local area coordinating chaplain. Coordinating chaplains are responsible for professional activities, ceremonies, training, and duty chaplains' watchbills among area chaplains and RPs. Additionally, they support area civic and religious ceremonies and activities. Coordinating chaplains also conduct area RP applicant screening boards.

Command Religious Ministry Programs

Article 0727 of *U.S. Navy Regulations,* 1990, requires commanders and commanding officers to "use all proper means to foster high morale and spiritual well-being of the personnel under his/her command and ensure that chaplains are provided the necessary logistics support to carry out the command's religious ministry programs."

With Article 0727 in mind, the Navy established the CRP. The CRP placed the authority, responsibility, and accountability on Navy commanders and commanding officers to provide for the free exercise of religion by personnel in the naval service.

Chaplains

Chaplains are professionally qualified clergy, certified and endorsed by their ecclesiastical endorsing agency. Chaplains are assigned or attached to a specific command primarily to provide and facilitate religious ministries within that command.

Chaplains are an integral part of any command. They stimulate religious and general well-being of command personnel as advisors to commanders, commanding officers, and those in authority on religious and morale matters.

Although chaplains may be assigned collateral duties, these duties must not violate the religious practices of the chaplain's faith group or the chaplain's noncombatant status. Except as administrator or custodian of a religious offering fund (ROF), a Navy chaplain is prohibited from serving as director or treasurer of fund drives or in any capacity relating to the solicitation, collection, or disbursing of any monies. Chaplains will not serve on a court-martial or render judgment in disciplinary cases, except as required by

U.S. Navy Regulations. In addition, chaplains will not stand watches other than those of duty chaplain.

Now that we have briefly looked at what a Navy chaplain will not do, let's take a closer look at some of the major duties and responsibilities of this important billet.

PASTORAL COUNSELING.— The well-being of all command personnel, their families, or other authorized individuals must be the concern of everyone in the CRP. Chaplains counsel and advise individuals on religious, moral, personal, and morale matters, in times of joy as well as in times of bereavement, during domestic crises, and during occasions requiring religious direction. Chaplains also refer individuals to resource personnel and agencies. Some professional counseling resource personnel and agencies are as follows:

- Religious Agencies

   (Faith Group) pastoral counselors

   (Faith Group) social service agencies

   Social workers

   Family and child service centers

- Community Resources

   Financial counselors

   Psychologists

   Psychiatrists

   Child care programs

   Mental health clinics

   Social service agencies

   Family service agencies

- Military Facilities

   Naval regional medical centers

   Counseling and assistance centers

   Drug and alcohol abuse programs (DAAPs)

   Family service centers

The CRP maintains liaison with community, social, religious, health, and welfare agencies and makes those resources available to military families.

The foremost issue involving counseling is confidentiality of information disclosed. Information disclosed during pastoral counseling is protected by the *Manual for Courts-Martial, United States 1984,*

Military Rule of Evidence 503. This rule protects communication to a chaplain, RP, or CRP staff member in specific recognition of the nature of the military chaplaincy and deals only with communication "made either as a formal act of religion or as a matter of conscience."

PASTORAL CARE SERVICE.— Chaplains and RPs are important team players within the medical department. Their contributions to spiritual and moral development are well-founded. Let's look at some of the important personal characteristics a good RP should have.

Sensitivity.— Experience, say many, may be the only teacher. If an RP has been foretold what to expect, knowing the art of sensitivity is easier. As an RP in the pastoral care service, you are in the business of sensitivity. The people who seek assistance from pastoral care need to be greeted by a sensitive person. In the pastoral care service, you will encounter depressed, unhappy, or angry visitors. Do not push them further into that condition. Give them a caring cheerfulness, not a bad attitude.

Visiting chaplains and others have their own agendas. RPs need to support these agendas as best they can. One method of support is to stay in touch with admittance. Your knowledge of the patient, including the ward, command affiliation, and expected length of stay, would be timely and vital information to any visiting chaplain or clergy.

Pastoral care service chaplains need special sensitivity to be able to cope with traumatic and tragic circumstances. Imagine the following situation. You are the hospital chaplain. You are coming from the deathbed of a child and returning to the office to perform marriage counseling. Or perhaps you are going from a series of tedious meetings to the task of preparing an urgent brief. RPs more than anyone should be aware of their chaplain's mood. The swing of his or her emotional shifts will be great; the RP must adjust and react to those emotional shifts. In all cases, sensitivity is the key. You can make the difference for the chaplain in her or his adjustment through foresight, planning, preparation, and sensitivity.

Resource Publications.— There are two specific references that will help you before and during your tenure in the pastoral care service: *Dorland's Illustrated Medical Dictionary and Diagnostic and Statistical Manual of Mental Disorders,* DSM-III-R. You should be familiar with these resources.

Shoptalk

Shoptalk, or jargon, defines language or slang that is peculiar to a particular trade or profession. RPs, like chaplains, should be cautious when using language that may not be understood by those outside the CRP. For example, when using the term *command religious program* or *CRP,* emphasize the <u>command</u> nature of religious programming. Use <u>command chaplain</u> when referring to the designated director of the Office of the Chaplain. Use <u>senior chaplain</u> when referring to a chaplain's rank in relation to other chaplains. Use <u>liturgy</u> when referring to worship, and so on.

In nearly all instances, chaplains may be addressed by the term *chaplain.* RPs may refer to assigned chaplains by the term *chaplain,* regardless of rank or faith group, since this term is common to all faith groups and expresses the identity of clergy within the military community. Use of terms common within a particular faith group such as *father, pastor,* or *rabbi* may also be used when appropriate. The bottom line is—how seniors are to be addressed is <u>their</u> prerogative.

When identifying various parts of the religious ministries facility (RMF vice chapel) or the ecclesiastical nomenclature of religious articles, always use the proper term. For example, in shoptalk you would speak of the apse, baptistery, choir gallery, narthex, nave, quiet room, sacristy, sanctuary, and vestry as you would use terms in any other technical field. Two other tools useful in learning shoptalk are the *Naval Terms Dictionary* by Noel and Beach, and the *Dictionary of Naval Abbreviations* by Wedcrtz, both published by Naval Institute Press, Annapolis, Maryland.

Disclosure

For any RP to know everything about all faith groups is virtually futile. For you, as an RP, to grasp this thought is most critical to the success of religious programming within the Navy and Marine Corps. In support of this concept, it is not the intent of this training manual to make RPs into walking encyclopedias of religious facts, nor to provide a detailed analysis of all the faith groups.

Both RPs and chaplains must have timely, pertinent, and open disclosure concerning expectations, desires, and practices in the area of the chaplain's faith group. This disclosure must take place frequently, either in one-to-one training or group sessions. The RP must make sure the planning, diagraming, coordinating, and starting of this type of training takes place. Remember, opportunities for learning about how to establish and maintain open communication either through on-the-job training for the individual RP or through onboard training for groups of RPs are as important as military schools, training manuals, and non-RP training sources.

SUMMARY

This introduction has provided basic information on the history, standards, duties and responsibilities, and military structure of the RP rating environment as well as the nature of the RP/chaplain relationship. You must understand the basic principles of your rating. You must also understand your position within the structure of the U.S. Navy or the U.S. Marine Corps before proceeding to the following chapter on the technical aspects of your rating.

CHAPTER 1

RELIGIOUS PROGRAM SUPPORT PART I

In your career, you will have extensive responsibilities for rendering professional support for an effective CRP. Although the variety of your experiences will be directly related to the chaplains, faith groups, events, and rites-religious or secular—with which you will come into contact on a daily basis, the information in this chapter should give you an overview of your role in this broad field. No matter where you are assigned, your increasing awareness of your role in religious program support should help you advance in this important field and become a more effective RP.

Because you must learn about many different subject areas in the field of religious program support, we have divided our discussion into two sections. In Part I, which is the content of this chapter, we will primarily acquaint you with the various aspects of worship. In Part II, presented as chapter 2 of this TRAMAN, you will read about counseling, pastoral care, and other responsibilities you will have in religious program support.

Before you proceed to chapter 2, make certain you understand the information presented in chapter 1. After reading the information in chapter 1, you should understand some fundamental administrative and legal responsibilities you will encounter in your career. You should also understand the fundamentals of worship. You should be able to describe the religious ministry facility in terms of its purpose, components, and various uses. In addition, you should be able to recognize the ceremonial traditions in military weddings and funerals and the essential characteristics and rituals of worship of the major faiths.

As we describe the fundamental religious support functions with which you may become involved, we will emphasize your role. As an RP, you must be aware of your role in religious program support and how your duties and responsibilities will involve your knowledge and awareness of the following eight subjects:

1. *United States Navy Regulations, 1990*

2. Ecclesiastical endorsing agents

3. Specialty reports

4. Active duty chaplain's report

5. Statistical conclusions in reports

6. The religious ministry facility (RMF)

7. Navy military weddings

8. Navy military funerals

In your career as an RP, you will likely become involved in most of these functions. The information in the following sections should help you become aware of your duties and responsibilities in each of these areas.

ADMINISTRATIVE DUTIES

Let's first take a look at some of the administrative aspects of your duties and responsibilities in religious program support.

UNITED STATES NAVY REGULATIONS

The first subject we will discuss with which you should become familiar is *United States Navy Regulations, 1990,* more commonly referred to as *Navy Regs.* This document profiles the foundation of Title 10, United States Code, Section 6011, for the government of all persons in the Department of the Navy and is the "principal regulatory document of the Department of the Navy, endowed with the sanction of law as to duty, responsibility, authority, distinctions, and relationships of various commands, officials, and individuals." The CNO is responsible for making certain the content of *Navy Regs* agrees with the needs of the Department of the Navy.

Every naval person should be familiar with *Navy Regs.* As an RP, you should be especially familiar with Articles 0817, 1063, and 1136 because these articles are relevant to promoting worship in the United States Navy. The content of Articles 0817, 1063, and 1136 is shown in figure 1-1.

ECCLESIASTICAL ENDORSING AGENTS

In the field of religious program support, you should understand the role of the ecclesiastical endorsing agents. The military services acknowledge over 100 different faith groups. Each faith group establishes a unit known as an ecclesiastical endorsing agency. Each

0817. Observance of Sunday.

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

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

3. When there is no chaplain attached to the command, the commanding officer shall engage the services of any naval or military chaplain who may be available; or, failing in this, shall, when practicable, invite and may remunerate a civilian clergyman to conduct religious services. Services led by laypersons are encouraged. Provision shall be made for sending and receiving church parties as appropriate and practicable.

1063. Detail of Persons Performing Medical or Religious Services.

While assigned to combat area during a period of armed conflict, members of Medical, Dental, Chaplain, Medical Service, Nurse or Hospital Corps and Dental Technicians shall be detailed or permitted to perform only such duties as are related to medical, dental or religious service and the administration of medical, dental or religious units and establishments. This restriction is necessary to protect the noncombatant status of these personnel under the Geneva Conventions of August 12, 1949.

1136. Foreign Religious Institutions.

Persons in the Department of the Navy shall respect the religious institutions and customs of foreign countries which they visit.

Figure 1-1.—U.S. Navy Regulations, 1990, Articles 087, 1063, and 1136.

agency endorses its own clerical requirements regarding the application and appointment of chaplains in the U.S. armed forces. The Armed Forces Chaplain Board recommends Department of Defense (DOD) recognition of these agencies.

An endorsing agency must be able to certify its clergy as qualified to accommodate the free exercise of religion by all members of the military services and their families. An endorsing agency will nominate for appointment the men and women who have met all its requirements. Although not required by Navy directive, chaplains will report periodically to their endorsing agents with statistical data and activity information. You, the RP, may be called upon to type or provide further details for these reports.

Figure 1-2 illustrates a variety of reports submitted to endorsing agencies. As an RP, you must remember that accuracy and clarity are essential. In dealing with agencies outside the naval community, you must remember either to avoid naval terminology or to explain it. Remember, what may be common to you will often seem baffling to someone outside the naval community.

SPECIALTY REPORTS

Another area with which you, the RP, may become involved is specialty reports, depending on the type of command to which you may be assigned.

ROMAN CATHOLIC

ASSEMBLIES OF GOD

THE PRESBYTERIAN COUNCIL

FRONT SIDE

FRONT SIDE

SOUTHERN BAPTIST CONVENTION
HOME MISSION BOARD

REVERSE SIDE

REVERSE SIDE

Figure 1-2.—Endorsing agency reports.

Specialty reports may include such summaries as hospital census data, Naval Reserve drilling units, Navy and Marine Corps Relief Society activities, annual historical reports, and student activity reports. The statistical data for these reports must be generated from accurate recordkeeping—a task that will most likely originate with you.

ACTIVE DUTY CHAPLAIN'S REPORTS

Our next area of discussion pertains to your duties concerning active duty chaplain's reports. All active duty chaplains, temporary active duty chaplains who have served continuously for more than 90 days, and inactive duty chaplains who perform regular duties on a daily or weekly basis are directed by the Chief of Chaplains to complete this report. The *Program Support Guide,* prepared by the Chaplain Resource Board (CRB), outlines the submission procedures and provides sample copies of the Active Duty Chaplain's Report, OPNAV 1730/3. These reports are due for the quarters ending 31 March, 30 June, 30 September, and 31 December.

The Navy designed this quarterly report for accountability at all levels within the Chaplain Corps. Just as every chaplain must take care to complete each block, each RP should take care to contribute accurate, precise, and timely statistical conclusions and facts that will go into this report. Command chaplains should include in this report the contributions that each RP brings to a CRP.

A sample of an active duty chaplain's report, OPNAV 1730.3, is shown in figure 1-3. Notice the types of data that should be included in this report. Some additional information to be included might be the number of funerals, memorial services, escort services, and special worship opportunities and their average attendance, as well as any other special interest items.

STATISTICAL REPORTS

Another area with which you will be concerned are statistical reports. The hourly and daily systematic gathering of statistical data is essential to the training of all RPs. This means you must consider duties, such as counting heads at various services or noting telephone calls received as part of your normal routine.

Figure 1-3.—Active Duty Chaplain's Report OPNAV 1730.3.

If you are wondering why these actions should be included in your normal routines, you should remember that statistical data, if not recorded, cannot be recalled when your chaplain may need these facts for reports or accountability. The fact that 150 people observed Jewish worship or that you took 75 telephone calls in regard to facility usage per day for the past month are important data and represent a very important function in your normal duties and responsibilities. In addition to your chaplain, the following officials will need to use the data you collect:

- Commanding officers—Your commanding officer will need to know how dynamic the CRP is.

- Chief of Chaplains—This official will need to know how the various assigned chaplains are functioning.

- Major claimants—These authorities need to be advised on the ministries within their claimancy.

- Endorsing agents—These groups need to know that their chaplains are effective in ministry.

As an RP, you must understand how important the accurate gathering of data is not only to your CRP but also to religious program support Navywide.

RELIGIOUS MINISTRY FACILITY

One of the most important areas with which you will be concerned is the religious ministry facility (RMF). The RMF, whether afloat or ashore, is the center for worship. As an RP, you should always keep in mind that the RMF is a reflection of the sea service personnel we serve. Built from stones, steel, glass, and wood, the RMF is the heart and cornerstone of the naval community because it is the place where people of all religious, ethnic, and cultural backgrounds can assemble to worship.

An RMF contains areas that are referred to in technical terms that every RP must be able to use and understand. The three primary elements in an RMF are:

1. Worship center

2. Religious education center

3. Administrative office

In the following paragraphs, let's take a look at each of these elements.

WORSHIP CENTER

As its name implies, the worship center is a building provided for worship and proclaimed to welcome all people for the free exercise of their religion. Because worship centers are intended to be used by all faith groups, they are designed for multiple uses. Each worship center must be meticulously cared for and made suitable for the active participation of all naval personnel and their families.

A worship center may have several distinct sections: the nave, choir, narthex, aisle, chancel, baptistery, chapel, sanctuary, and sacristy. As an RP dedicated to religious program service, you should be familiar with all of these sections.

Nave

The nave is the main body of the worship center. As the area reserved for the worshipers, the nave consists of the central open space, including the side aisles, that extends to the rear of the facility.

Choir

As its name implies, the choir is the section set aside for a musical choir. Some RMFs make use of a choir loft, either in the sanctuary or at the entrance, in which both the organ and the musical choir perform. Modern architecture will often try to place the choir where it can be seen by the congregation without obstructing the congregation's view of the sanctuary.

Narthex

The narthex is the vestibule, or porch, at the entrance of the church. It is separated from the nave by a wall, railing, or screen.

Aisle

The aisle is the architectural division of the worship center on either side of the nave. It can be separated from the worship center by a series of columns or pillars.

Chancel

The chancel is the area of the worship center assigned to the officiating clergy. The chancel includes the area around the altar, and may even include the choir area.

Baptistry

The baptistry is the part of the worship center reserved for the administration of baptism. Many baptisteries are located in the front part of the worship center. Depending on the particular faith group practices, the baptistry can be very large, to provide an area for immersion, or very small, to accommodate a small font used for pouring water.

Chapel

The chapel is a small room or area reserved for special purposes, such as the reservation of the Blessed Sacrament, a shrine, or a small place for service.

Sanctuary

Literally, a sanctuary is a holy place. In the RMF, the sanctuary refers to the worship area. Today, the elevated center of liturgical ceremony is placed closer to the worshiping community.

Sacristy

The sacristy, or vestry, is a room or annex of the worship center where finishings for the altar are kept and the ministers vest and prepare themselves. Often located near the altar, the sacristy houses the vesting table, the articles used in the service, and the sacrarium. The sacrarium is a basin or sink equipped with a separate drainpipe that goes directly to the earth for dispsal of water used for sacred purposes, such as the washing of chalices or altar linens.

RELIGIOUS EDUCATION CENTER

The religious education (RE) center is the building, or area, where training and development take place. The center may include classrooms, library, common rooms, nursery, kindergarten, kitchen, supplies, and often a great room or community room. The RE center is not just for weekend purposes; it should be routinely available for community involvement projects, command training, secular program development, and an endless variety of civic projects.

ADMINISTRATIVE OFFICE

The administrative office is located in the building or area where the day-to-day administrative processing takes place. The administrative office consists of the reception area office of the chaplain(s), counseling area, and other chapel staff offices.

NAVY MILITARY WEDDINGS

As an RP, you will become involved in the preparation of military wedding ceremonies. You must be prepared to give couples to be married some appropriate guidelines. Guidelines for military weddings are associated with a variety of different circumstances and social considerations. Appendix II provides some appropriate guidelines and considerations for several conditions under which a military wedding might take place in an RMF.

Traditionally, the military wedding ceremony is a religious event that takes place in an RMF. The military wedding consists of two important factors: (1) military personnel in uniform, and (2) the tradition customs associated with honoring the bride. In the following paragraphs, let's take a look at each of these factors.

DRESS

For active duty military personnel, the uniform should be the appropriate uniform of the season. It is also appropriate for retired persons to be in uniform. Basically, military members of the wedding party should wear either dress blues or whites, and all members of the wedding party should wear correctly the same type of dress uniform. In cases where the bride is the military person and the groom is a civilian, the bride may wear her uniform or a bridal gown.

If the military members of the wedding party are commissioned officers, swords should be part of the dress uniform. Navy enlisted members do not wear swords. Enlisted members of other branches of the uniformed services may wear swords if the practice is authorized and endorsed by their service. Since it is not correct for personnel to wear swords or bear arms in the RMF, church, synagogue, temple, or any other place of worship, a fitting area is selected for the weapons before the ceremony.

HONORS CEREMONY

In a military wedding, honoring the bride (or the bride and groom) is an optional tradition based on the personal choice of the bride and groom. Following the religious rite, honoring the bride is a traditional ceremony in which the bride and groom pass through an arch formed by swords or rifles. Naval officers traditionally form the arch with swords. Navy enlisted

persons may honor the bride in a similar fashion. Enlisted members who do not bear arms can use hand salutes; those who bear arms can form an arch of rifles.

The tradition of the wedding arch of swords or honors differs slightly among the different branches of the armed services. In all cases, to have an arch of swords or honors is the choice of the bride and groom. It is an obligation of the best man or the groom to select those who will take part in this presentation, as well as to confirm that all weapons are at the ceremony. The senior usher is responsible for making certain that the ushers are adequately rehearsed in their roles in the honors ceremony as well as the religious rite. In the following paragraph, let's take a look at a typical honors ceremony.

After the religious rite, the senior usher forms all the ushers in two columns, and places them at the vestibule of the RMF, facing inboard. As the newly married couple advances near the RMF's exit. . they pause. . the senior usher then declares, "Ladies and Gentlemen, it is my honor to present to you, [rank or rate] and Mrs. John Doe." (Variations of this may be required if the bride, or both bride and groom, are military... whichever is common, acceptable, or suitable.) The newly married couple passes through the portal, and the senior usher commands, "Draw swords." On command, all ushers carry out only the first count of the movement, leaving their swords raised, with tips touching, to form an arch under which the couple passes. After the newlyweds have passed, the senior usher commands, "Return swords." All ushers return their swords in unison. The senior usher then dismisses the ushers.

As previously stated, this modest time-honored ritual may differ among the different branches of the armed services and can be altered to oblige enlisted persons. In all cases, however, only the bride and groom pass under the arch of swords or honors.

NAVY MILITARY FUNERALS

Our nation considers the burying of its military dead as a solemn and sacred obligation. As an RP, you will become involved in the planning and carrying out of military funerals. In carrying out your duties for this important tradition, you should keep the following two factors in mind:

1. Military honors at funerals of active duty, retired, and former members of the Navy are conducted to honor the service that Navy men and women have given to their country.

2. Navy military funerals also assist the family of eligible persons during times of bereavement.

As an RP, you must be especially aware of the customs, traditions, and honors surrounding the ritual of the military or Navy funeral.

NAVAL TRADITION

Past naval and military customs are the basis for honors at funerals. The customs and traditions of a military funeral include the following symbols:

- The flag covering the casket symbolizes the deceased member's service in the Armed Forces of the United States.

- Taps are played to mark the beginning of the last, long sleep and to express hope and confidence in the final reveille to come.

- The three volleys tired are in respect for the deceased member's service to his or her country.

- To imply that at death all persons are equal, the honorary pallbearers are placed in no order of rank.

In the following paragraphs, we will take a look at some other traditions of the Navy military funeral.

CEREMOMAL GUARD

The Navy has specially trained ceremonial personnel or voluntary funeral honors personnel to perform at most national cemeteries. Naval activities make every effort to grant funeral honors.

GUIDELINES

Navy Military Funerals, NAVPERS 15555B, will provide you with detailed guidance on military funerals. This publication contains guidelines on areas with which you will be concerned, such as planning, memorial services, pallbearers, and burial at sea of casketed or cremated remains. NAVPERS 15555B will also give you specific guidelines on the services for burial of persons of Protestant, Catholic, Jewish, and Orthodox faiths. The section on Navy Military Funerals will provide you with details on the Casualty Assistance Calls Program and the Funeral Honors Support program.

Now that you have read about weddings and funerals, let's talk about the subject with which you will be routinely involved—worship.

WORSHIP

Because worship is an important activity of the church and the Chaplain Corps, it is vitally important to you—the RP. Worship is the way of expressing one's faith. The rites of worship are the acts of a faith group's personal and total devotion. Worship can be defined as a faithful human response to the revelation of God's being, character, beneficence, and will. In worship, God is adored simply as God. God's character is praised, thanks are given for God's acts, and conformity to God's will is sought.

For most humans, ritual is natural. It is therefore the act of worship that has always been considered to be the heart of any religion. A knowledge of worship is basic for a supportive respect of all religious movements. For you, the RP, a knowledge of worship is imperative.

RELIGIOUS MINISTRY

You will routinely assist chaplains in providing religious ministry to sea service personnel, their families, and other entitled members of the Department of the Navy. According to *Religious Ministries in the Navy,* OPNAVINST 1703. 1B, the first major CRP responsibility is to provide or facilitate worship opportunities and participation.

RELIGIOUS PLURALISM

Although chaplains will conduct worship according to their distinct faith groups, all religious support personnel must remain sensitive to religious pluralism in the Navy and Marine Corps. As an RP, you must be prepared to support a multiplicity of rites of liturgical worship and special and holy day events. As well as your chaplain's faith group's practices, you must be aware of the chapel decor, liturgical seasons, and special worship considerations of other faith groups. In short, your role as an RP is important and will require a special knowledge of the leading religions and an awareness of other belief systems.

Major Religions

The major religions of today include Buddhism, Christianity, Islam, and Judaism. Christianity is the prevailing religion of all Europe, the Americas, southern and western Africa, and Australia. Buddhism, Islam, and Judaism are the principal religions of the other parts of the world. You will see a great deal of global religious variety in America and in the United States Navy. Remember, Navy chaplains and RPs exist in an environment of religious pluralism.

Other Faith Groups

As well as the leading religions, you will come into contact with smaller groups consisting of several different belief systems. As part of the recent spiritual and new age social movement, for example, many Americans are expressing a variety of different religious concepts. New age movements may include religions of the eastern tradition, holistic healing, channeling, and vegetarianism. You will encounter these beliefs among our Navy personnel.

Missionary Work

Missionary work is an important activity of many different churches. Missionary work involves preaching, teaching, and performing works of charity. Through missionary work, many faith groups will devote some means to the continuance and growth of faith.

In the following sections, we will tell you about the acts of worship of the major faith groups: Buddhism, Christianity, Islam, and Judaism. These four faith groups currently comprise the major faiths represented in North America and in the Navy. In the following sections, we will take a comprehensive look at each of these major religious groups. We will start, in alphabetical order, with Buddhism.

BUDDHISM

Buddha is the name of a great teacher who founded the religion called Buddhism. Buddha, the enlightened one, was a prophet who lived in India 2,500 years ago. Buddha taught people the meaning of reverence, the love of truth, and the evils of superstition. Today in the western world, Buddha is honored as one of the great teachers of all times.

In 1987, the Buddhist Churches of America (BCA) became the first non-Judeo-Christian faith group to become an ecclesiastical endorsing agency. The national headquarters is the Office of the Bishop. Although the titular head of the American Buddhist Church bears the title of bishop, Buddhist clergy in parts of Asia are addressed as Bhikku and belong to the Buddhist monastic order called the Sangah.

The organizational structure of the American Buddhist Church varies with its branches. Buddhist churches are divided geographically into districts. Each congregation institutes programs to meet the spiritual, social, and educational needs of its members. Any

officially prepared member of the congregation may conduct worship services.

LITURGY

The place of worship is the temple, pagoda, or dagobas. The statue of Buddha is the key symbol of Buddhism and the central figure in most temples and pagodas. You must show reverence in and around this area as a sign of respect for Buddhists and their religious beliefs.

The sacred book of Buddlism is the Triptika, sometimes known as the Three Baskets. The Triptika consists of the following three sections:

- The Vinaya Pitaka - Basket of Discipline

- The Sutta Pitaka - Basket of Discourses

- The Abhidhamma Pitaka - Basket of Metaphysics

In Buddhism, there are a variety of worship services. Incense, an aid to meditation, may be burned before an image of Buddha. During worship, Buddhist scripture may be recited. Senior members of the Buddhist community may conduct weddings, funerals, and other religious functions.

The holy men of the Buddhist religion are referred to as monks. You can identify a Buddhist monk by the robe, bonze, and the shaven head. In Buddhism, yellow is the favored robe color for worship services, religious events, or civic ceremonies. Buddhist monks use lustral, or holy water, in their rituals. Lustral is water that has been poured over a statue of Buddha to obtain Buddha's goodness. For example, Buddhist monks will use lustral to pour over the hands of a corpse at a funeral, to pour over the hands of a bridal couple at a wedding, or to sprinkle the area around a new house.

The Buddhist calendar uses lunar dates. Dates may vary each year and often vary widely from country to country in which Buddhism is practiced. Although most Buddhist groups will observe certain festivals, the religious festivals may differ according to the different branches of Buddhism. The Buddhist community in the United States embraces the Mahayana school. The centers for Buddhism in the United States are listed in figure 1-4. The address for the headquarters of the Buddhist Churches of America is shown at the top.

BUDDHIST CHURCHES OF AMERICA
1710 Octavia Street
San Francisco, CA 94190
(415) 776-5600

Aikido Ai Dojo, Whittier, CA
Albuquerque Zen Center, Albuquerque, NM
American Institute of Mindfulness, Cambridge, MA
Austin Buddhist Study Group, Austin, TX
Aya Khema/Isha Mayim, Oakland, CA

Berkeley Buddhist Priory, Albany, CA
Berkeley Zen Center, Berkeley, CA
Blacksburg Zen Group, Christiansburg, VA
Bodhi Mandala Zen Center, Jemez Springs, NM
Borimsa Zen Buddhist Temple, Marina, CA
Boston Jodo Mission, Boston, MA
Boulder Zen Center, Boulder, CO
Brahmacari Ratnasagara, Arlington, VA
Buddha-Dharma Meditation Center, Hinsdale, IL
Buddhist Council of North California, Berkeley, CA
Buddhist Institute San Francisco, Los Gates, CA

Buddhist Peace Fellowship
    National Office, Berkeley, CA
    Western Massachusetts
    Cambridge/Boston, MA
    New York
    Washington, DC
    Tucson, AZ
    Berkeley, CA
    Sonoma County, CA
    Marin County, CA
    Oahu, HI
    Rochester, NY
    Boulder/Denver, CO
    Nevada City, CA
    Los Angeles, CA
    Seattle, WA

California Buddhist University, Los Angeles, CA
California Institute of Integral Studies, San Francisco, CA

Figure 14.—Buddhist centers in the United States.

BUDDHIST CHURCHES OF AMERICA
1710 Octavia Street
San Francisco, CA 94190
(415) 776-5600

California Sitting Groups
  Belvedere - Tiburon, CA
  Cole Valley, CA
  Mill Valley, CA
  Modesto, CA
  Monterey, CA
  Oakland, CA
  Occidental, CA
  San Francisco, CA
  Sacramento, CA
Center for the Study of Buddhism and Peace, Olympia, WA
Chua Vietnam, Phoenix, AZ
Cimarron Zen Center of Rizai-ji, Los Angeles, CA

Dachang College, Santa Clara, CA
Daihonzan Chozen-ji Int'l Zen Dojo, Honolulu, HI
Dallas Zen Center, Dallas, TX
Denver Center for Buddhist Study, Denver, CO
Dhama Buddhist Temple of HI, Honolulu, HI
Dharna Rain Zen Center, Portland, OR
Daibutsu Zen Temple, Las Cruces, NM

Empty Gate Zen Center, Berkeley, CA
Eugene Buddhist Priory, Eugene, OR
Eugene Zen Practice Group, Eugene, OR

Fresno Mokunen Dojo, Fresno, CA
Friends of the Western Buddhist Order, Menlo Park and Palo Alto, CA
FWBO Seattle, WA

Ganden Bukddha Norling, Escondido, CA

Hartford Street Zen Center, San Francisco, CA
Hoko Ji Zen Group, Arroyo Seco, NM
Hokyo-Ji Zen Group, Taos, NM

International Meditation Center USA, San Francisco, CA
International Sangha Bhiksu Association, Westminster, CA

Jikoji Saratoga Zen Sitting Group, Los Gates CA
Jo Ren Zen Center, San Diego, CA
Jodo Missions of Hawaii, Honolulu, HI
Joshu Zen Temple Redondo Beach, CA

Kagyu Drodon Kunchab KDK, San Francisco, CA

Kagyu Shenpen Dunchab KSK, Santa Fe, NM
Kannon Do Zen Center, Mountain view, CA
Karma Chokor Dechen, Seattle, WA
Karma Thegsum Choling, Tampa, FL
Karma Thegsum Choling, Palo Alto, CA
Karma Thegsum Choling KTC, Tebetan Buddhist Study Center, Santa Cruz, CA
Karma-Choling Buddhist Meditation and Retreat Center, Barnet, VT
Kasumi-An Esoteric Mikkyo, Germantown, OH

Ling Shen Chin Tze Temple, Redmond WA
Los Gates Zen Group, Los Gates, CA

Meditation & Dying: Buddhist Approach, South Yarmouth, MA
Meeting House Zen Group, Rye, NY
Metta Vihara, Richmond, CA
Midwest Buddhist Temple, Chicago, IL
Missouri Zen Center, Webster Groves, MO
Mt. Baldy Zen Center, Mt. Baldy, CA
Mt. Cobb Sai Sho Zen-ji, Cobb, CA

Nama Rupa Foundation, San Francisco, CA
Naropa Institute for Buddhist Studies, Boulder, CO
Nembutsu Dojo of the SF Buddhist Temple, San Francisco, CA
New Orleans Buddhists, New Orleans, LA
North Cascades Buddhist Priory, McKenna, WA

Ojai Foundation, Ojai, CA
Ordinary Dharma, Venice, CA
OSP Osel Shen Phen Ling, Missoula, MT
Ozarks Buddhist Association, Springfield, MO

Padma Shkedrup Ling, Fairfax, CA
Philadelphia Buddhist Association, Menon, PA
Piedmont Zen Group, Raleigh, NC
Portland Buddhist Priory, Portland, OR
Prison Dhama Network, Bloomfield, CT
Purple Lotus Society, San Bruno, CA

Richmond Zen Group, Richmond, VA
Rigdzen Ling, Junction City, CA
Rigpa Sogyal Rinpoche, Seattle, WA
Rigpa Sogyal Rinpoche, Berkeley, Ca
Rhzai Zen Sitting Group, San Francisco Bay Area, San Francisco, CA

Figure 1-1.—Buddhist centers in the United States—Continued.

BUDDHIST CHURCHES OF AMERICA
1710 Octavia Street
San Francisco, CA 94190
(415) 776-5600

Sagaponack Zendo, Sagaponack, NY	Wat Promkunaram, Waddell, AZ
San Francisco Zen Center, San Francisco, CA	Wider Shin Buddhist Fellowship, Morganton, NC
Santa Barbara Buddhist Priory, Santa Barbara, CA	
Santa Clara Dhama Group, Santa Clara, CA	Zen Buddhist Mission, Miami, FL
Santa Cruz Zen Center, Santa Cruz, CA	Zen Center of Los Angeles, CA
Seattle Dharma Center, Seattle, WAS	Zen Center of Los Angeles, Angeles - Affiliate,
Shasta Abbey - HQ of the Order of Buddhist	Tucson, AZ
Contemplative, Mt. Shasta, CA	Bakersfield, CA
Sonoma Mountain Zen Center, Santa Rosa, CA	Santa Barbara Ca
Stone Mountain Zendo, Roanoke, VA	Coral Gables, FL
Sunday Sangha, San Antonio, TX	Atlanta, GA
	Baltimore, MD
Tendai Lotus, Boyes Hot Springs, CA	Zen Center of Philadelphia, Philadelphia, PA
Texas Buddhist Association, Inc, Houston, TX	Zen Center Phoenix, Phoenix, AZ
The Buddhist Temple, Nashville, TN	Zen Group (Gay and Lesbian), Los Angeles, CA
The Buddhist Theosophical Society, Lafayette, LA	Zen Institute of San Diego, CA
The Foundation of Peace, Clearwater, FL	Zen Lunatics Planetary Service
The Meditation Place, Providence, RI	Zen Mountain Center
The Metta Foundation, Garrison, NY	Corte Madera, CA
The Metta Foundation California Center,	Mountain Center, CA
Santa Rosa, CA	Desert Hot Springs, CA
Turtle Hill Sangha, Summertown, TN	Idyllwild, CA
	Zen Sitting Group, San Francisco, CA
Vajrapani Institute, Boulder Creek CA	Zenshjui Soto Mission, Los Angeles, CA

Figure 1-4.—Buddhist centers in the United States—Continued

PHILOSOPHY, LAWS, AND PRACTICES

Like all great religions, Buddhism teaches the importance of godly or holy values. Buddhism teaches that if a person has a pure mind, everything he or she does will be pure and decent; and that if a person has a pure heart, all happiness will come to him or her.

Truths and Virtues

The highest virtue is universal charity-giving all you can to anybody who needs help. The Buddhist philosophy of charity is evident in the following excerpt from the 10 blessings asked of Buddha:

'To serve wise men, and not to serve fools, to give honor to whom honor is due, this is the greatest blessing. To dwell in a pleasant land, to have done good deeds in a former birth, to have the right desires for one's self, this the greatest blessing. To succor father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing. To give alms and live righteously, to help one's relatives

and do blameless deeds, this is the greatest blessing. They who act like this are invincible on every side, on every side they walk in safety, and theirs is the greatest blessings."

For arriving at the truths of religion, Buddhism teaches an eightfold path consisting of these virtues: (1) right views, (2) intention, (3) speech, (4) action, (5) livelihood, (6) effort, (7) mindfulness, and (8) right concentration. Movement toward these truths will assist the devotee toward abolishment of all desire, hatred, and ignorance. In his teachings, Buddha acknowledged that this goal was a long process. Therefore, he taught that each person could have an unknown number of lives in which to attain supreme reality.

Reincarnation

Buddhism teaches reincarnation, a religious belief common in the east. Reincarnation proposes that a person is born many times. In each new life, the person is better than in the life before. Buddha taught that the

good are rewarded by being born into higher forms of goodness, and those who achieve the highest form of goodness finally escape both life and death. These people, having reached their final stage of goodness, are not born again and, therefore, do not die again, but remain forever in the Buddhist paradise, called Nirvana.

Religious Objects

In Buddhism, special objects may be used in worship services and other ceremonies.

BELLS AND DRUMS.— In pagodas, bells or drums are used for announcements. They are located on or near the porch of the pagoda. The bells are used to announce a meeting or special event. The drums are used to sound the presence of dignitaries.

GONGS.— In both pagodas and homes, Buddhists use gongs to announce the time of a service or meeting, to mark the different phases of a ceremony, and to set the tempo for chants.

BEADS.— As an aid to meditation, devout Buddhists may use a string of 108 beads. Each bead symbolizes one of the desires a devout Buddhist must overcome to be eligible to achieve enlightenment.

CANDLES AND LAMPS.— Buddhists commonly use lighted candles and lamps to symbolize how Buddha's teachings lead to enlightenment.

INCENSE.— Burning incense as an offering in memory of Buddha is also widely practiced.

FOOD, WINE, AND WATER.— Buddhists place food, wine, and water before the altar of Buddha. The food, wine, and water signify that the best is first shared with Buddha. Only the presence of the food is essential for the purposes of worship, and the items themselves are later consumed by the worshipers.

FLOWERS.— Traditionally, Buddhists use flowers in several different rituals. Buddhist families may place flowers before Buddha during worship in the pagoda or on personal altars in the home. A Buddhist may present flowers when calling upon monks or older relatives, or place flowers on graves.

Now that we have looked at the fundamentals of Buddhism, let's talk about another major religion—Christianity.

CHRISTIANITY

Of the four major religions, Christianity is probably the most widely practiced among Navy and Marine Corps personnel and their dependents. Christianity was founded upon the life, teachings, deeds, death, and resurrection of Jesus Christ as told in the New Testament of the Bible. In its broadest sense, Christianity embraces all persons who express a belief in Christ and his teachings. As a religious philosophy, Christianity is practiced worldwide through several different organized groups or churches, referred to as denominations.

Within America, Christianity as practiced through its several denominations or branches is one of the largest religious communities. As an RP, you must be aware of the different criteria observed by each denomination with which you may come into contact and respect the titles and worship traditions of each denomination. You must also remember to use the term *denomination* guardedly, as many Christian churches will consider themselves to be entities and not offshoots of a larger denomination or group. As a major religion, however, Christianity includes the largest percentage of U.S. Navy and Marine Corps personnel, and Christian chaplains comprise the largest faith group within the military chaplaincy.

HISTORY

Christianity started from a little group of men and women who followed Jesus while he was living on earth. Less than 300 years later, Christianity was the religion of the great Roman Empire. Despite its early oppression, Christianity spread to all parts of the world.

From its early history, divisions in the Christian church were extensive. To hold his empire together, the Emperor Constantine (A.D. 306-337) mandated Christianity. He encouraged the leaders of the church to gather publicly. Such gatherings were called Ecumenical Councils because representatives of the full or universal church were present. Even today, Ecumenical Councils rule on teachings within the church, blessing some as proper expressions of the faith while banning others.

In spite of Constantine's attempts to mandate Christianity, groups continued to diversify and remove themselves from the Christian mainstream. At first, these groups had few devotees. Years later, however, these Christian divisions developed into entire regions that defended rival teachings. The first division followed the Council of Chalcedon in the fifth century and resulted in the initial break between Greek and Roman Christianity. About A.D. 1054, the next significant split occurred between the Greek and Latin factions of the church. Officially, this event marked the

division between the Eastern Orthodox and Roman Catholic churches.

During the early 16th century, the Protestant Reformation developed within the western half of Christianity from a reform movement started by Martin Luther and John Calvin against the ruling Roman Catholic Church. This division later resulted in the growth of fragment groups called denominations.

RITES OF LITURGY

As a reflection of the diversity of its denominations, the Christian worship service can be in either the formal or the less structured style.

Formal Style

In the formal style, the Christian worship service is offered according to fixed rites. You should use the term *liturgy* in reference to these rites. A formal liturgical rite is used within the Roman Catholic Church, the Eastern Orthodox Church, and various Protestant denominations, such as the Episcopal Church, Lutheran Church, and others.

Free Style

You will find the free-style or less structured rite of worship used in many of the other Protestant faith groups. The different styles in the rites of liturgy have resulted from the many divisions that have occurred within the history of the Christian church.

Diversity

Table 1-1 provides some examples of the variations in the rites of Christian worship. Notice how even the forms of worship—praise, petition, repentance, thanksgiving, devotion, and offering—are varied. In recent decades, the Christian rites of liturgy have

Table 1-1.—Variations in the Rites of Christian Worship

ROMAN CATHOLIC	EASTERN ORTHODOX	PROTESTANT Style #1
THE ORDER OF MASS	THE DIVINE LITURGY	GENERAL PROTESTANT WORSHIP

Introductory Rites
Entrance Song, Greeting, Penitential Rite, Kyrie, Glory to God
 	
Liturgy of the Word
First Reading, Responsorial Psalm, Second Reading, Alleluia, Gospel, Homily, Profession of Faith
 	
Liturgy of the Eucharist
Preparation of the Gifts, Invitation to Prayer, Prayer over the Gifts, Eucharistic Prayer, Sanctus, Communion Rite, Lord's Prayer, Sign of Peace, Breaking of the Bread, Lamb of God, Communion, Prayer after Communion
 	
Concluding Rite
Blessing and Dismissal
 	
Variations on Mass may include:
Easter Vigil
Good Friday Liturgy
Communion rite outside of Mass
Ritual and votive Masses
  Mass for the Sick, the Sacred
  Heart, the Blessed
  Virgin Mary, Marriage, and the Dead
 	
Catholics believe that when they receive Holy Communion, they receive the Body and Blood of Christ. Roman Catholics guilty of grave sin must be reconciled with God and the church. Reception of Penance is encouraged.
	The Antiphons (Invocation)
	Great Litany, First Antiphon, Second Antiphon, Third Antiphon
	
	The Small Entrance
	Trisagion Hymn
	
	The Readings
	Epistle, Holy Gospel, Homily, Prayer of the Faithful
	
	The Great Entrance
	Petitions, Prayer of the Proskomide (Offertory), Peace, Creed
	
	The Holy Anaphora
	Hymn of the Virgin, Litany of Preparation, Lord's Prayer, Elevation, Holy Communion, Communion Hymn
	
	Prayer of Thanksgiving
	
	The Dismissal
	
	Variations on Mass may include:
	The Liturgies
	  The Liturgy of St. Basil, St. John
	  Chrysostomos, and the Pre-Sanctified
	  Gifts
	Other Liturgies
	  The Liturgies of St. James, Jerusalem
	  Alexandria, St. Gregory the
	  Theologian, and Cappadocia and
	  Alexandria
	
	Reception of Holy Communion belongs to and is shared by those who have been baptized into the church and who hold a common faith.
		The Preparation
		Greeting, Hymn, Act of Praise, Act of Penitence, Confession, Declaration of Pardon
		
		The Proclamation of the Word of God
		Old Testament Lesson, New Testament Lesson (after each lesson, a hymn, an anthem, or a responsive reading may be said), Gospel, Sermon
		
		Affirmation of Faith
		Nicene Creed, Peace, Prayers
		
		The Lord's Supper
		Offertory, Thanksgiving, Breaking of Bread, Communion, Hymn, Act of peace, Dismissal In a General Protestant Worship, Communion is open to all believers in Jesus Christ.

Table 1-1.—Variations in the Rites of Christian Worship—Continued

PROTESTANT Style #2	PROTESTANT Style #3	PROTESTANT Style #4
PROTESTANT WORSHIP WITH COMMUNION	**PROTESTANT WORSHIP WITHOUT COMMUNION**	**CREATIVE PROTESTANT WORSHIP**
The Word of God Opening Rite, Hymn of Praise, Acclamation and Collect, Summary of the Law, Kyrie, Collect of the Day, Ministry of the Word, Lesson, Psalm, Epistle, Hymn, Gospel, Sermon, Nicene Creed, Prayers of the People, Confession, Absolution and Comfortable Words, Peace The Holy Communion Offertory, Anthem, Presentation, Great Thanksgiving, Eucharistic Prayer, Breaking of the Bread. Music of Communion, Thanksgivings after Communion, Hymn Dismissal Closing Voluntary, Procession In the communion for *most faith groups* following a traditional Protestant Worship with Communion, the communion is generally reserved for baptized Christians of the particular faith group.	Prelude The Call to Worship Hymn, Act of Praise (psalm),"Invocation, Anthem The Preparation for Prayer Offertory Anthem, Doxology and Hymn The Word Scripture, Sermon, Hymn The Benediction Postlude Variations in the Protestant Worship may include a reception of new members, infant or adult baptism, ritual of fellowship, and sharing of concerns.	Normally no specific worship outline is given. Chaplains, clergy, and congregations respond to a known form, or are spirit moved. A typical order for a free style of worship may be: Prelude Music, Call to Worship, Prayer for the Sick, Welcome of Visitors, Choir Song, Offering, Worship and Praise Songs and Choruses, Message, Salvation Prayer Variations to a creative Protestant Worship service are periodic communion services, water baptism— normally immersion of adults, baby dedication, membership day, testimonial service, and feetwashing. Communion, a remembrance of Jesus Christ's action, is open to any Christian desiring to participate. Some determining factors in a creative service include listening to community needs, gathering a representative group, determining the given trends, clarifying expectations, discussing human needs, identifying the season (life cycles of Navy and nature), identifying implications for outreach, and shaping of form.

undergone even broader changes. Changing styles of worship have occurred in every Christian community in America. As explained earlier, we are living in an age marked by pluralism. This means we are living in a society in which many dissimilar ethnic, religious, or cultural groups coexist within one nation. Within the pluralistic denominations of the Christian faith, members and religious support personnel must respect diversity in the Christian rites of worship and the changes that may evolve.

Special Concerns

In today's Navy, chaplains must address special concerns in administering the rites of Christian worship. These concerns include sexist language, involvement of the laity, uplifting worship appointments, user-friendly worship spaces, small chapels for daily use, public prayer in interfaith settings, and other complex issues. Since the chaplains are involved with these issues, you, the RP, should also be aware of them.

Basic Concepts

Whether formal or informal, the rites and ceremonies of Christian worship are demonstrations— external acts or gestures —that guide prayers or liturgical worship. In all cases, Christian rites and ceremonies are based on four concepts: (1) symbolism, (2) consecration, (3) recurrence, and (4) commemoration. Regardless of the denomination or style, the rites and ceremonies in Christian worship recall and convey the heritage of the people in a shared experience. In the following paragraphs, we will look at some special rites of worship and their different interpretations and practices.

SACRAMENTS

Sacraments are religious rites that confer special graces. Christian practices such as baptism and the eucharist were called mysteries in the early church, and they continue to be called mysteries in the Orthodox church to this day. From the time St. Jerome translated the Greek word *mysterion* into the Latin word *sacramentum,* the Christian church has referred to these rites as sacraments.

Although baptism and the eucharist were considered to be the primary sacraments, the term *sacrament* was used to characterize many kinds of Christian ceremonies and practices. St. Augustine described the sacraments as signs belonging to things divine, such as an outward and visible sign of an inward and spiritual grace. As testimony to the unlimited number of ways Christians found to express God's grace, the number of sacraments increased along with Christian awareness and originality. Eventually, the Roman Catholic church limited the number of sacraments to seven: (1) baptism, (2) confirmation, (3) eucharist, (4) penance, (5) extreme unction, (6) orders, and (7) matrimony.

Part of the need for the Roman Catholic church to provide an explanation of the sacraments came during the 16th century in response to the Protestant Reformation. Reformers held that the number seven was chosen arbitrarily, so they defined sacrament still more sharply by declaring that the term *sacrament* should apply only to those rites that Jesus himself commanded to be practiced. This limited the number of sacraments to two: (1) baptism and (2) the eucharist. Although all seven of the sacraments are widely used in many Christian churches, we will limit our discussion in this area to baptism and the eucharist. Later in this chapter, we will address weddings and funerals as singular components of the Christian life cycle.

Baptism

Baptism is the rite whereby a person is made a member of the Christian church. From the Greek word *baptizein* (to dip), baptism refers specifically to a water rite. The sacrament of baptism, however, can be used for Christian initiation as a whole and can embrace both the water rite and the act of confirmation. Figure 1-5

EASTERN ORTHODOX	ROMAN CATHOLIC	PROTESTANT
The baptismal service of the orthodox, or byzantine rites, like those of other historic rites, is a result of a number of short services charted to be spread over a period of time—originally Lent, leading to baptism at Easter—but now celebrated together, one after another. Its shape and content have changed little for at least 1,100 years. Orthodox baptism is used more often for the baptism of infants than for that of adults. The service is divided in halt, the order for the making of a catechumen and the order of holy baptism, and this division is still clearly retained in the service books, the tow halves being printed separately, each with its own title; the order of holy baptism which surrounds the hallowing of the baptismal water, the pre-baptismal anointing, and the baptism itself.	In Rome around the sixth century adult baptisms became rare and the custom of baptizing infants became general. In 1969, a new order for the baptism of infants was announced. In 1972, the Vatican issued a document known as the Order for the Christian Initiation of Adults that contains the rites of the catechumenate and of adult baptism, confirmation, and Holy Communion. The faith of parents who play a central role in the service is the decisive reason in welcoming infants for baptism. The parents, with the community, gather and profess the faith of the church. Baptisms are celebrated normally on Sundays at mass or at some other time of the day. The celebrant welcomes the party and asks the first questions establishing the willingness of the parents to bring their child up in the Christian faith. He then signs the child on the forehead with cross and invites the parents and godparents to do likewise. Intercessions for the child, the family, and all baptized persons are sought. There is a single prayer of exorcism and the anointing of the breast with the oil of catechumens. The blessing of the water follows, then the parents' renunciation of evil, and profession of faith with the gathered community. The act of baptism—either by immersion or a pouring on of water—follows, the anointing with chrism, and the giving of the white garment and candle. The service closes with blessings for the mother, the father, and the assembled congregation.	Protestant churches differ widely in the form for initiation into the faith. Some practice infant baptism, not unlike the manner described in the Roman Catholic form. Baptism is directed to those adults who have professed repentance toward God and faith in Jesus Christ. Conversion must preface baptism. This personal response to the Holy Spirit is vital for membership in the body of Christ. The Protestant Christian people embodies those who have heard the gospel with faith and are within the fellowship of believers. The practice of adult baptism uses affusion, sprinkling of water over the head, or total immersion. Immersion is the going down into, or being buried beneath, and raised up from the water, proclaiming the death, burial, and resurrection of Christ. What matters in Protestant baptism is not *who* is baptized, not *how* the rite is administered, but *whether* a personal response of the teachings and practices of the faith is achieved. Dedication of children is a common practice among Protestant faith groups that do not practice infant baptism. Dedication of children is a service at which a child receives a Christian name.

Figure 1-5.—Rites of Christian baptism.

illustrates the sacrament of Baptism as interpreted within the doctrines of different Christian churches.

Eucharist

Since the second century the term eucharist has been used as the rite that represents the heart of Christian worship. This rite was founded in the last supper of Jesus. Eucharist comes from the Greek word *Eucharistia* (meaning thanksgiving) and refers to the Jewish prayer before eating or drinking in which the Jews blessed or thanked God by recalling and acknowledging what God had done for His people. Jesus would have used such a prayer himself at the last supper. This practice evolved into the Eucharistic prayer of later Christian rites.

Other names used within many Christian faith groups for the eucharist are communion, Eucharistic *sacrifice,* or *love feast.* Although the Eucharistic rite may take several forms, the use of bread and wine is common to most Christian churches. The bread may be leaven or unleaven and the wine can be in the form of wine, grape juice, or water. The different Christian faith groups will use a variety of methods for serving the eucharist. Figure 1-6 illustrates some of the different forms of the Eucharistic rite.

The subject of the eucharist is unquestionably one of the most sensitive issues of Christian faith. Some faith groups observe the eucharist at every worship service. To many Christians, the Eucharistic rite in effect transforms the bread and wine into the body and blood of Christ through the action of the chaplain, ordained clergy, or priest. To other Christians, the purpose of eating the bread and drinking the wine is symbolic of a thankful remembrance of Christ's death. The Reformation rejected the notion that Christ was in the eucharist and rejected the idea of transformation. Instead, Reformers held the view that Christ was present only to the worthy communicant through the reception of the elements. All agreed that there could be no celebration of the eucharist unless a substantial number of the congregation received communion with the minister.

Today, some churches are trying to restore the eucharist to the place it had in early Christian practice, as the central service of the church every Sunday, and as a corporate celebration by the congregation rather than merely an opportunity for individuals to receive communion. Whatever form the ritual of the eucharist takes, you must treat both the subject and the acts of eucharist and communion as sacred and worthy of high reverence.

In the following paragraphs, we will talk about weddings and funerals. To many Christians, weddings and funerals are considered to be sacraments or holy rites. In addition to birth, baptism, and entry into adulthood, weddings and funerals are central to the Christian life cycle. Let's take a brief look at each of these important events.

WEDDINGS

When a Christian man and woman agree to live together permanently, to become husband and wife and have a family, their agreement is called a marriage. In Christianity, as in most religions, marriage also involves a religious ceremony known as a wedding. The Christian marriage ceremony is performed by a chaplain, clergy, minister, or priest and takes place in an RMF, church, or chapel.

Marriage Doctrine

Many Christian faith groups consider marriage to be a sacrament and do not allow divorce. Many Christians consider marriage to be holy because St. Paul compared the relationship between a husband and wife to the relation between Jesus and the Church.

The marriage of one man to one woman is called monogamy. All Christian marriages are monogamous. If a man marries more than one woman, or a woman marries more than one man, it is a polygamous marriage. Although the Mormons, under Brigham Young, permitted polygamy, this practice has never been widespread in America because of the religious and social customs forbidding it.

An important purpose of Christian marriage is the family, wherein children are loved, sheltered, and educated in a Christian way. This means that the family is the foundation of Christian society.

Marital Laws

In the United States, no one may be married against his or her will. Typically, a woman has to be 18 years old and a man 21 years old before they may marry. If they are younger, they must have the consent of their parents. Each state has its own marrage laws, but most states require the following legal conditions:

1. There must be one or more witnesses to the marriage ceremony.
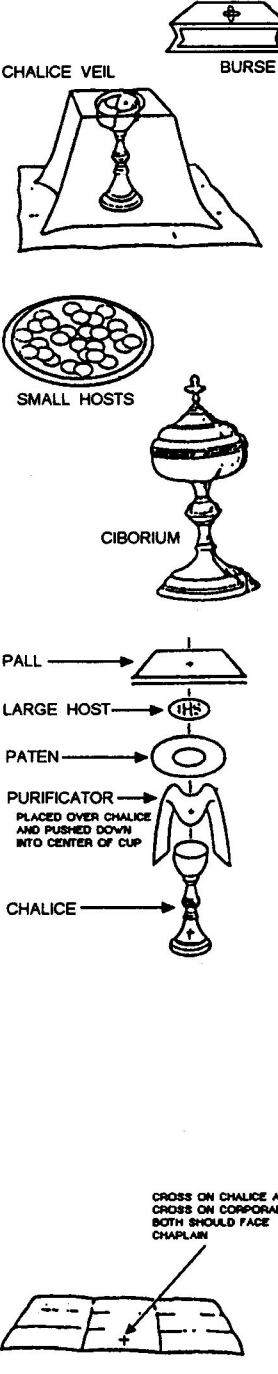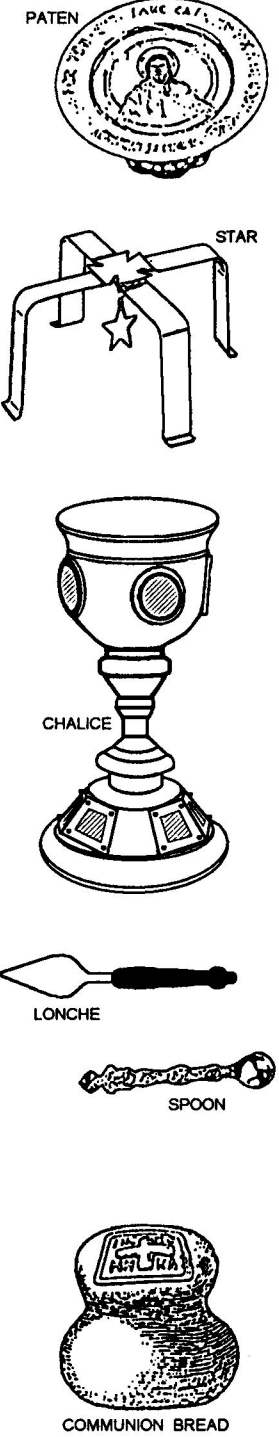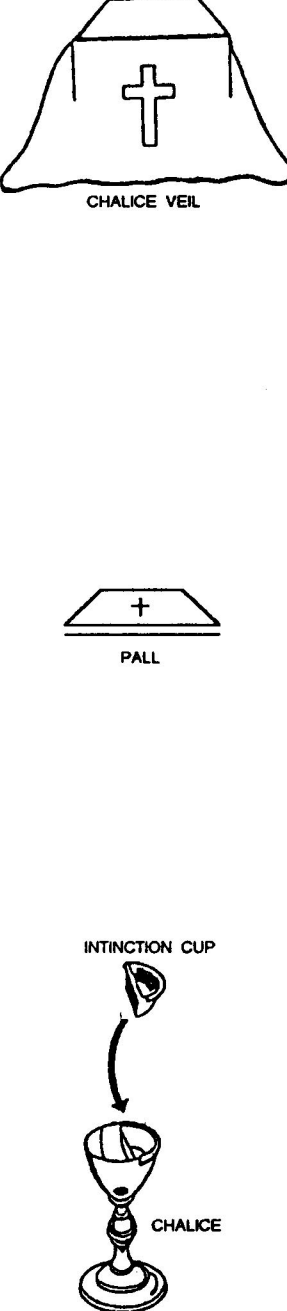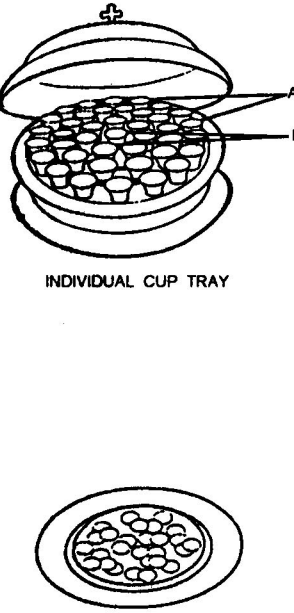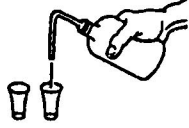
ROMAN CATHOLIC	EASTERN ORTHODOX	PROTESTANT	
TRADITIONAL SETTING may be used by some Protestant faith groups also.	THE ZEON is a cup or jug used to hold boiling water that is added to the chalice before communion.	The intinction cup fits over the chalice rim and is used to hold the communion wafers.	When both wine and grape juice are served, the wine may be placed in the inside rows (B), while the grape juice may be placed in the outside rows (A).

CHALICE VEIL — BURSE

PATEN

SMALL HOSTS

CIBORIUM

PALL

LARGE HOST — IHS

PATEN

PURIFICATOR
PLACED OVER CHALICE AND PUSHED DOWN INTO CENTER OF CUP

CHALICE

STAR

CHALICE

LONCHE

SPOON

CROSS ON CHALICE AND CROSS ON CORPORAL BOTH SHOULD FACE CHAPLAIN

CORPORAL

COMMUNION BREAD

CHALICE VEIL

PALL

INTINCTION CUP

CHALICE

INDIVIDUAL CUP TRAY

BREAD PLATES WITH WAFERS

POURING OF WINE OR GRAPE JUICE

| Articles associated with a Catholic eucharistic rite. | Articles associated with an Eastern Orthodox eucharistic rite. | Articles associated with preparation of chalice with intinction cup communion. | Articles associated with preparation for individual cup communion. |

Figure 1-6.—Illustrations of forms of eucharistic rites.

2. The couple must have a license to marry.

3. They must pass a blood test that shows they have no dangerous disease.

Marriage Rites

The Christian rite for celebrating marriage varies among Christian faith groups. Regardless of faith group, however, the Christian marriage ceremony is always enriched in customs and traditions. The parts of a Christian wedding ceremony generally take place in the following sequence:

1. Bridal procession

2. Welcome

3. Sacred scripture readings

4. Sermon

5. Introduction to the rite of marriage—significance, stateliness, and honor of marriage

6. Questions—regarding freedom to enter marriage, faithfulness, and acceptance of children

7. Consent—the couple proclaim their approve of the union

8. Blessing of the rings

9. Exchange of rings-the bridegroom places his wife's ring on her ring finger

10. Blessing of the couple

11. Recessional

According to traditions, customs, or faith group, other actions may also take place, such as a special wedding benediction; a recitation of the Lord's Prayer; placing symbolic crowns on the bride and groom; lighting unity candles; presenting flowers to parents, guardians, or close relatives; use of meaningful musical choices; and the rites of communion or the eucharist.

Now that you have read about Christian weddings, let's take a look at another important Christian event—the funeral.

FUNERALS

Christian funerals are the ceremonial customs, traditions, or rites of death and burial. In the Christian faith, religious traditions surrounding death have evolved from the different concepts of human mortality.

Historically, Christians have followed the teachings of Jesus as interpreted in the Gospels: Matthew, Mark Luke, and John. Among his sayings, Jesus reflected upon a place where one goes after death. The Christian funeral rites are based on the interpretations of these reflections. Some examples of funeral responses among different Christian communities are shown in figure 1-7.

TERMINOLOGY, LAWS, AND REGULATIONS

How can Christians be so different in their beliefs and in their forms of worship and still all be Christians? In spite of the many denominations, all Christians share certain basic beliefs that originated in the teachings of Jesus. Although Jesus never wrote a book, the words he spoke were written down by his followers. His words and works are found in the four Gospels of the New Testament-Matthew, Mark, Luke, and John. In many cases, the teachings of Jesus reflected the basic religious writings of the Jewish religion. These writings are referred to as the Old Testament in the Christian Bible. Jesus taught about God. Furthermore, he taught about man's relationship to God in a way that stirred men's hearts and created the foundation of the Christian religion.

Here are some of the basic beliefs shared by all Christians:

- They believe in one God, the Creator of all things, who is merciful and just.

- They believe in the teachings of Jesus, and almost all Christian groups believe in his divinity-that he was the Son of God.

- They believe in the Beatitudes or the blessings spoken by Jesus in the sermon on the mount, which is in the Gospel according to St. Matthew.

- They believe we should love our fellowmen, even our enemies, and forgive them as we want God to forgive us.

- Almost all Christians believe in baptism or in some union with Jesus.

- Most Christians believe in the Lord's Supper, the eucharist, the mass, or holy communion.

Now that we have talked about the basic Christian beliefs, let's look at some of the ways in which Christian belief systems may differ.

EASTERN ORTHODOX	PROTESTANT
The Orthodox funeral service includes one Apostolic reading and a Gospel reading. There is a number of slightly varying services for laymen, monks, priests, and infants. In the cemetery, a service is read called Trisagion of the Dead. When possible, the dead is buried facing east, in expectation of the Coming of the Lord. The soil sprinkled on the coffin signifies man's earthly nature and the passing of events. The color of the vestments for funerals should be white as a sign of the hope and joy of the resurrection. The full liturgy requires the celebration of the eucharist and consists of three parts. The first is a service celebrated at the home of the deceased (or the funeral home). The second is celebrated in the RMF or church. The third is celebrated in union with the interment and takes place at the gravesite. All three parts are joined together in the form of a funeral procession. Singing at allotted intervals and places such as at the beginning of each part of the service as well as during each of the transfers of the body. Each part also includes at least one of the prayers for the dead. Once in the RMF, the coffin is opened and the body is situated so to face the altar. A memorial to the dead is the gathering and serving of meals known as makarial; that is, meals in memory of, that are held by many following the burial.	The solemn interment of the dead is a practice found in almost all the great religions. Christian funeral rites express the church's care for the departed, its belief in the resurrection, and its reverence for the body as sharing in redemption. In most Protestant churches the funeral takes place in stages, at the funeral home, in the RMF or church, and at the burial site. The first, at the funeral home, generally consists of an informal visit and includes readings from the Bible, and prayers for the deceased and the family. The second, in the RMF or church, will vary according to the various Protestant faith groups but typically includes a call to worship, a brief biographical sketch of the deceased, readings from the Bible, a homily interpreting the meaning of death, life, and the resurrection, and instrumental and or vocal music, a pastoral prayer, and a final benediction. The third part, at the burial site, is often a brief service comprised of scripture, committal, and prayer.
ROMAN CATHOLIC	GENERAL MEMORIAL SERVICE
In adapting funeral celebrations, every effort should be made to be aware of the circumstance of the deceased's life and death, the sorrow of the relative and their needs. In planning, the chaplain and RP should consider many situations and the wishes of the family. Relatives and friends may be chosen to be readers and to bring up the gifts in preparation for the Eucharist. Roman Catholic rites are routinely marked with simplicity; however, it may be necessary to explain some of the symbolism that reflects the church's attitude toward death. Vestments may be black, violet, or white; in most instances white is used. Also used is Holy water, a white covering over the coffin, and the Paschal candle is placed near the coffin. You use an Order of Christian Funerals as guidance. You must pay attention to the details within the celebrated Mass and the rite of final commendation or the actual burial. The new funeral rite gives three types of service—the traditional one with prayers at home, in an RMF or church, and at the graveside. There is a choice of readings, prayers, and chants, prayers for the mourners. The rite expresses Christian hope in a share in Christ's resurrection and pleasure of God's presence in his kingdom.	An adapted memorial interfaith service normally consists of the following parts and often may include military honors: Prelude Opening Sentences Hymn Invocation Responsive Reading Special Music Scripture Lesson Address or Homily Moment of Silence Taps Hymn (The Navy Hymn "Eternal Father, Strong to Save") Benediction Postlude

Figure 1-7.—Christian funerals.

Liturgical Laws

Some churches conform to ecclesiastical ordinances that mandate and give credence as to why a particular faith group does what it does. In the Roman Catholic church, for example, the Code of Canon Law pertains. In the Episcopal church, however, the laws are found in The Book of Common Prayer.

In your duties and responsibilities, you may come across several different liturgical laws. Ask your chaplain what governs his or her faith group, and which, if any, of the guidelines you should be most familiar with. Read those portions of the laws carefully and ask your chaplain to clarify the sections you do not understand.

Requirements

Within the scope of this TRAMAN, it is not practical for us to tell you about every requirement of every Christian faith group you may encounter. Within your personal assignments and capabilities, however, you should pay particular attention to any changes in the faith groups of the chaplains with whom you are currently working. At times, you may not fully understand the practices of a particular Christian faith group. You should use these times as an opening to begin a. dialogue with your chaplain. Through your observations and questions, you will convey a message that says, "I am interested, and I want to know how I can serve you and our sea service persons."

ESSENTIAL GEAR, GARMENTS, AND OBJECTS

In the acts of worship, the Christian churches use many symbols including words, rites, gestures, prayers, service books, sacred vessels, vestments, music, art, and much more. Major themes of these rituals consist of joy, penance, peace, thanksgiving, and the various virtues.

Symbols of Worship

Symbolism is the pervading speech of any living religion. Because of persecutions, early Christians made use of art and external acts to reflect inner meanings and hid their beliefs from outsiders under emblems and figures. Most church art, architecture, sacred rites, and private devotions have specific religious meanings. In most Christian faith groups, signs and symbols are material things that stand for spiritual things. Christian worship makes use of signs, symbols, vestments, and art to express the things of God.

In the Christian religion, the worship of God can be expressed in the following four significant kinds of symbols:

1. Fact-filled symbols, such as the sacraments.

2. Natural symbols, such as washing, anointing, or laying on of hands, to express a parallel event of a spiritual nature, such as cleansing, strengthening, or giving grace.

3. Illustration symbols, in which a certain connotation is secured by a certain action or thing.

4. Monograms or emblems, as a substitute for signs that in some way depict a sacred truth.

Not all Christian churches accept the four types of symbolism, and some churches accept none. Nevertheless, symbolism is purposeful and necessary to most Christian churches. You should, therefore, regard symbolism as a serious element in the Christian faith.

Liturgical Gear and Objects

So numerous are the liturgical gear, garments, and objects of the Christian faith that it would be impractical for us to describe them all within the scope of this chapter. For detailed information on Christian liturgical gear and objects, please see appendix III.

Now that you have read about the Christian faith, let's look at another major religion, Islam. Just as Christianity began with the teachings of Jesus, Islam began with the teachings of the prophet Mohammed. In the following paragraphs, let's examine the world of Islam and its believers, the followers of Mohammed.

ISLAM

Literally, Islam means submission to the will of God. Islam also refers to the religion and to its followers. The people who believe in Islam are followers of Mohammed, a great religious teacher known as the Holy Prophet of Islam. This is why Islam is often called Mohammedanism and the people who follow it are called Mohammedans. Another word you may encounter for the followers of Islam is Moslems or Muslims, which means "believers in Islam."

HISTORY

Of the great religions of the world, Islam is the youngest. Islam began in Arabia about 600 years after the birth of Jesus. Its founder, the prophet Mohammed, was born in A.D. 570 and grew up in Mecca At the age of 25, Mohammed wandered into the desert to contemplate and pray. On Mount Hira, Mohammed received the following revelations:

- There is only one God

- God has revealed himself in the Bible

- God was calling upon Mohammed to be His prophet, to destroy idolatry, and to bring the Arab peoples together in one faith to worship one God.

At age 40, Mohammed began to preach the new faith of Islam. After Mohammed's death, Arab rulers, or caliphs, led the Moslems to political victories and spread the religion of Islam throughout the Moslem empire.

Today, the most populous Islamic or Moslem areas are found in the Middle East, North Africa, India, Pakistan, Bangladesh, Indonesia, and parts of the Soviet Union. Within the Islam faith, there are two major groups—Sunni and Shiite.

In the early part of the 20th century, Moslems began to immigrate to the United States. Although most North American Moslems were immigrants from the Middle East, Islam also began to win converts in America. In the 20th century, Islam found a receptive audience among Afro-American ethnic and cultural groups. One Sunni group in America is the American Moslem Mission, a major religious body that grew out of Elijah Mohammed's Nation of Islam. You will encounter followers of Islam among Navy personnel and their dependents. As an RP, you sould be aware of the basic beliefs and teachings and the worship requirements of this important religion.

TERMINOLOGY, LAWS, AND REGULATIONS

In Islam, the people worship one God. Their name for God is Allah. Mohammed preached that Allah demands complete obedience and submission and punishes those who do not obey.

NOTE: As you study the text and figures in this section, be aware of variations in spelling in regard to the English translation of Arabic words representing Islamic holy days, rituals, literary works, and so forth. The presentation of these different spellings is intentional to allow you to become aware of the various transliterations for these words.

Qur'an (Koran)

The sacred book of Islam is the Qur'an (Koran). The Qur'an contains the words of Allah as revealed to Mohammed. It is written in Arabic and is the best-known and most widely read book in Arabic literature. Islam also recognizes some parts of the Hebrew Torah as sacred, as well as the Psalms of the Old Testament and the teachings of Jesus.

Not surprisingly, most ethics taught in Islam are the same as those taught in Judaism and Christianity. Although Moslems consider Mohammed to be the last and greatest prophet of Allah, they also number among their prophets many of the Hebrew prophets told about in the Old Testament of the Bible. Jesus and John the Baptist are also recognized as prophets in Islam.

Mecca

The holy city of Islam is Mecca. In addition to Mecca, there are other cities Moslems consider to be holy. One of them is Jerusalem, which is also a holy city for both Christians and Jews. Another holy city, Medina, is where Mohammed and his followers gained their first great success with their religion. The historical exodus of Mohammed to Medina is called the Hegira. From this event, the Moslem calendar takes its beginning as Year One.

Shari'ah

Perhaps the most misunderstood aspect of Islamic life is the Shari' ah, or Islamic law. Shari'ah has as its base the following elements:

- The Qur'an, the scripture

- The Sums, Mohammed's words

- The Ijma, the traditions and customs of the Islamic community

- The Ijtihad, the individual human endeavor to understand and solve problems in the light of the Qur'an and Sums

These principles governing morals and behavior are the source of Islamic legislation. Figure 1-8 provides an overview of the Shari'ah and a general definition of some of its terms.

Dietary Laws

Islam dietary laws require Moslems to eat only the meat of an animal that was slaughtered with a sharp knife. The knife must penetrate the innermost part of the animal's neck. During this procedure, a prayer is said to proclaim that the life of this animal is being taken to provide life for humans. All the blood is then drained from the carcass.

Haram - expressly prohibited.

Wajib - expressly enjoined.

Mukruh - disliked but not prohibited.

Mundub - recommended but not enjoined.

Mubah - simply permitted through silence.

Very few activities are prohibited. The vast majority of human activity falls under the last category.

The Shari' ah consists of morals, manners, and regulations ranging from worship to statecraft. Every devout Moslem is expected to follow the code of behavior advocated in the Shari'ah. The complexity of the law demands extensive personal study. To dismiss Islamic law without understanding its roots, purpose, and breadth condemns one to a curtailed appreciation of the richness of Islamic life.

Figure 1-8.—The Shari'ah, Islamic law.

Under Islamic dietary laws, all fish is permitted. Milk is permitted as long as comes from an animal that is an approved source of food. Gluttony and overindulgence in any food or drink are discouraged. In the Islamic culture, hospitality is a commitment.

Holidays

As an RP, you will need to recognize that Moslem personnel may request special leave or liberty to observe Islamic holidays. Figure 1-9 marks the Islamic holidays and festivals observed by Moslems during the year.

RITES

Islamic rites are the traditional acts of worship. These rites are duties that all Moslems must perform, no matter where they may happen to live. In fact, it is the unified duty of all Moslems to provide the way and resources so that the followers of Islam can carry out these duties faithfully. For example, before a Moslem engages in worship, Islamic law requires a pre-prayer ablution, or washing, of the body with pure water. The law demands cleanliness of the body, the clothes, and the place wherever Islamic prayers may be held. In Islam, the law and the rites of worship are inseparable essentials.

Ibadat

The obligatory acts of worship, or ibadat, are referred to as The Five Pillars of Islam. The ibadat includes the following acts or rites of worship:

ISLAMIC RELIGIOUS HOLIDAYS

Friday is the weekly day for special corporate worship and devotion. The following holidays and festivals Moslems observe during the year.

- Muslim New Year's Day.
- Maulid-An Nabi - the Prophet's birthday.
- Isra' - the Prophet's night journey.
- Mi'Raj - the Prophet's ascension to the heavens.
- First Friday of Ramadan.
- Lailatul-Qadr - eve of 27 Ramadan.
- Eid ul-Fitr - marking the end of Ramadan.
- Eid ul-Adha - festival celebrating Abraham's willingness to sacrifice his son.

Figure 1-9.—Islamic religious holidays.

● Skhahadah, the declaration of faith. Every day every Moslem must say, "There is no God but Allah, and Mohammed is his prophet."

● Salat, the prescribed prayers. Salat is a recitation from the Holy Qur'an and glorification of God accompanied by various bodily postures, such as those shown in figure 1-10. The performance of Salat must

AZAN - CALL TO WORSHIP. "Allahu Akbar, Allahu Akbar, Allahu Akbar. Ashadu Alla Ilaha Illa Allah, Ashadu Alla Illaha Illa Allah. Ashhadu Anna Muhammadan Rosoolullah, Ashhadu Anna Muhammadan Rasoolullah. Haye Alassla, Haye Alassala, Haye Alalfalah, Haye Alaflah, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah." After this a person is ready to perform prayers.
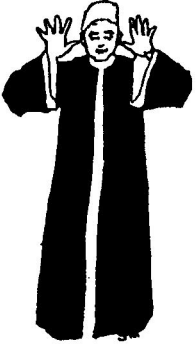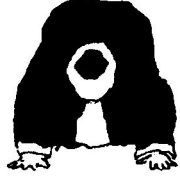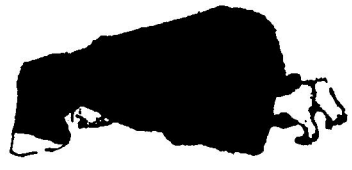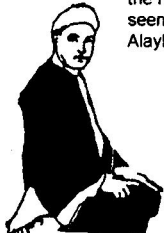
The worshipper faces the Qibla (niche) with the inward resolve to raise the hands on both sides of the face saying "Allahu Akbar."

Then the worshipper puts the right hand on the left one and recites the "Fatiha" and a short chapter of the Koran, or some of its verses.

The hands are raised on both sides of the face and the words "Allahu Akbar" are uttered as the worshipper prepares to bow. When straightened after the bow, the worshipper again raises the hands on both sides of the face and says, "Allah listens to whoever thanks Him," followed by "Our Lord, thanks be to Thee."

The bow, from the hips, is so the back is in a straight horizontal position. The hands placed with fingers spread on the knees and upper parts of the legs. In silence, repeating three times "Glory be to my Lord, the Great."

Saying "Allahu Akbar," the worshipper genuflects, bending the knees before the hands.

The worshipper then prostrates the body twice, with the nose and forehead placed on the ground between the palms of the hands.

While prostrating in prayer, the worshipper straddles the hands and thighs, points the fingers and toes toward the Qibla. Repeating three times, "Glory to my Lord, the Highest."

Between the two prostrations, the worshipper sits upright saying, Allahu Akbar," putting the hands on the thighs near the knees.

The worshipper when seated to recite the testimony, Al-Tashahud, in the first sitting, sits with the right foot upright and the left foot flat under the body. In the second sitting of the final raka'a, the left foot is under the right let, sitting on the latter and supported by the body's bottom. This posture is known as "Tawarrok." During the "Al'Tashahud," when the worshipper says, "I bear witness that there is no God except Allah," the worshipper raises the forefinger of the right hand.

The worshipper then turns the head to the right, until the right cheekbone may be seen, and says, "Assalamu Alaykom Wa Rahmatullah."

Then the worshipper turns the head to the left, until the left cheekbone may be seen, and says again, "Assalamu Alaykom Wa Rahmatullah."

SALAT. The formal worship, Salat is the most performed of Islam's piety duties. The Salat is highly formalized and regulated in its expressly obeyed cycles of spoken formulas and bodily postures. All Muslims must know the Salat and be able to lead it if called upon. Muslims observe Salat at dawn, noon, midafternoon, after the sun has set, and in the evening.

Figure 1-10.—Bodily postures of worship.

1-23

take place within established time periods five times a day. The five times of worship are daybreak, noon, afternoon, the close of day, and night, and correspond to the organization of man's time around various daily activities or routines.

- Sawm, fasting. Sawm takes place during the month of Ramadan. Islam has a lunar calendar in which the months are all either 29 or 30 days long. The ninth month, Ramadan, is the month in which the first revelation of the Qur'an came to the Holy Prophet. The fast from food (total abstinence), drink (Moslems may never drink alcoholic drinks), and sex trains Moslems in both self-discipline and scrupulous obedience to God's commands.

- Zakat, giving to the poor. A Moslem worships by means of his or her wealth through an obligatory form of giving to those in need. Included in Zakat is voluntary charity, to the extent that one can afford, to those in need.

- Hajj, the pilgrimage to Mecca. To every Moslem, Mecca, the city where Mohammed was born, is the chief holy city. Five times a day, a devout Moslem turns toward Mecca and prays. A Moslem is also supposed to visit Mecca at least once during his or her lifetime. Hajji is a title that refers to a Moslem who has made the holy pilgrimage to Mecca.

Mosque

Of the essentials in the rites of worship, the mosque is the most important symbol. To Moslems, the mosque-the place of kneeling and site for worship-is the most important building. The mosque has a mihrab, or niche, which points to Mecca, the holy city. Each mosque is equipped with a pulpit for the Imam or religious leader and a lectern for the Qur'an.

A mosque has at least one minaret, or tower, from which the muezzin chants the call to prayer. A court and water fountain provide for the ceremonial washing before prayer. Colorful arabesques and Qur'anic verses written in large Arabic letters usually decorate the walls of the mosque.

As an RP, you must realize that mosques are not open to all non-Moslems. Unless you obtain special permission, you will not be allowed to enter a mosque. If you should receive permission to visit a mosque, remember to remove your shoes before entering, speak only in whispers, and do not attempt to take photographs. You will see Moslems at prayer wherever they happen to be when the call for prayer is heard.

Most mosques house a religious elementary school where young scholars learn to read and memorize the Qur'an. Some special Islamic centers have a religious college where students may complete their religious education. A graduate, called a mullah, may teach in a primary school or preach in a mosque.

No statues, ritual objects, or pictures are permitted within the mosque. Ceremonies connected with marriage and birth are never permitted in the mosque. Moslems do not use music and singing with the service, but the Qur'an may be chanted by professional chanters called Muqr'i. Islamic tradition recommends group worship for each daily prayer, but Islamic law requires Moslems to pray the noon prayer on Friday. Consequently, many worshipers will enter the mosque for the noon Friday prayers and a platform may be required so the Imam or leader can deliver the sermon to the crowd of worshipers.

Imam

The Imam, or religious leader, is the chief officer in the mosque. The Imam's duty is to assume religious responsibilities, lead the people in prayer, deliver sermons, counsel readers, officiate at conversions and marriages, and take charge of an Islamic center. On special occasions, a distinguished visitor or religious leader may lead the public prayers. Although the Imam or leader will usually deliver the sermon, any Moslem, in fact, can conduct the service. Of course, the deeper the personal knowledge, the more entitled a person is to lead the service.

Other Essentials and Symbols

In the culture as well as the religion, the world of Islam includes certain symbols. Some of these symbols are essential gear for worship; others represent cultural standards and practices. Let's take a look at a few of these symbols and their associated rituals.

PRAYER RUG.— A prayer mat or rug on which to kneel for prayer is desirable and is usually placed in a ritually clean space for prayer. A prayer rug often contains symbols of Islamic beliefs. The symbols are highly stylized because of Islam's prohibition against the representation of animals and humans on any article that might enter the mosque or Islamic place of worship.

COLORS.— The color blue is associated with certain powers and is thought to have the power to ward off evil. Green is the holy color of Islam.

NUMBERS.— Moslems attach special significance to the number five. Five is used to represent the five pillars of Islam, the five members of Mohammed's family, the five daily prayers, or the five fingers of Mohammed's daughter, Fatima.

GESTURES.— The raised open hand is a powerful sign of good fortune and the ability to overcome evil.

STYLES.— The beard symbolizes a man's integrity. The moustache is a symbol of virility, masculinity, dignity, and strength. When a man strokes his moustache in connection with an oath or promise, it is a sign of sincerity. It is an insult to touch or defame a Moslem's moustache.

Now that we have looked at the rites and symbols of Islamic religion and culture, let's look at some of the major events in a Moslem's life cycle.

LIFE CYCLE EVENTS

Private ceremonies in a Moslem's life cycle include celebrations at birth, circumcisions, weddings, and funerals. An event Moslems take great pride in is a child's memorization of the entire Qur'an. After a child has memorized the Qur'an, the family holds a party to honor the student and the teacher, both of whom receive gifts.

Weddings

In Islam, the purpose of marriage is for a man and woman to build a home; live together in love, kindness, mutual sympathy, support, and companionship; meet one another's sexual needs; and rear children together. An Islamic marriage is a working partnership, with both partners assuming responsibility for their common life together.

To provide a home and maintenance for every woman in society and partly to make provision for other special situations, Islam permits Moslem men to marry more than one woman. You should realize, however, that it is very rare for most ordinary Moslems to have more than one wife. Permission to contract marriage with more than one woman is contingent upon the observance of scrupulous fairness among the wives and the ability of the husband to support more than one wife. Although divorce is permitted, the Holy Prophet proclaimed it to be "the most hateful of all permitted things in the sight of God."

Marriages are often arranged by relatives. The individual does, however, have the right to refuse. In its simplest form, the actual marriage ceremony consists of readings from the Qur'an by the Imam, a sermon by the Imam on the institution of marriage and the couple's obligations, and the pledges or contract by which the couple seals their relationship. This ceremony is performed before two witnesses. An exchange of rings is optional. Dress for a wedding is by choice although customarily the couple will dress in their national traditional style.

Funerals

A Moslem burial and funeral service occurs as soon after death as possible. A deceased Moslem servicemember should not be an exception. Unless the family or the dying person has requested the presence of an Imam, it is not imperative for you to call one.

Islamic religious law allows for no change in the body after death. Burial takes place before decomposition begins. Under ordinary circumstances, embalming is not permitted. Cremation is never allowed. In combat or situations where the body cannot be buried immediately or must be transported for burial, embalming may be permitted. An autopsy is not allowed unless required by civil law.

RESOURCE PUBLICATIONS AND CENTERS

To understand Islamic life, law, culture, and the rites of worship, you can consult several available resources. The first resource you should consult is *Islam Facilitation Guide,* compiled by the U.S. Navy Chaplain Corps. Other valuable resources are books, such as *Essentials of Muslim Prayer Fasting Guide,* by Dr. Hosny M. Gaber; *Glimpses of Islam,* by Mohammad Tawfik Owaida; *Understanding Islam,* by Harvey Cox; and *What Everyone Should Know About Islam and Muslims,* by Suzanne Haneef.

You can obtain other valuable sources of information by contacting The Islamic Center, Washington, DC; Islamic Center of New York; Library of Islam, Des Plaines, Illinois; Wadsworth Publishing Company, Belmont, California; and other publications by the U.S. Navy Chaplain Corps.

JUDAISM

Judaism is the religion of the Jewish people. From Judaism grew two of the world's great religions, Christianity and Islam.

Judaism is breed on the following beliefs:

- There is one God.

- God created the universe.

- God revealed His divine pattern for life for all mankind through the Torah.

- God gave the Torah to Moses for the Jewish people.

- God hears prayers directly; the pure in heart may commune with God directly without any intercessor.

- Man is good and is not tainted with original sin.

- The immortality of the soul is the inheritance of everyone, especially those who are remembered for good deeds.

The beliefs of Judaism were forged in the history of the Jewish people.

HISTORY

The history of the Jews began about 4,000 years ago when Abraham, the father of the Jewish people, settled in the land of Canaan-now Israel. During a period of 40 years when the people of Israel wandered in the wilderness of the Sinai, the Ten Commandments were given to the people by God, through their leader, Moses. These commandments, and other laws described in the Bible, formed the basis of Judaism.

Prophets

Not always faithful to their religion, the Jewish people were provided with great prophets who taught and preached. These prophets were not fortunetellers but men inspired by visions of God's love for mankind. Among the prophets were Isaiah, Hosea, Malachi, Jeremiah, Micah, and Ezekiel. These ancient teachers gave the world an understanding of God and his love for people through their addresses to the Jewish people. These testimonies are recorded in the Old Testament in the Prophetic Books of the Bible.

Legacy and Identity of Judaism

Traditionally, the teachings of Judaism have included the love of God; respect for parents and the aged; love of neighbors, including the stranger; just dealings; kindness to animals; and a love of peace. Judaism also taught the lesson of liberty. Taking as their inspiration the thrilling story of the Israelite march from Egyptian slavery to the land of freedom, the ancient Jews emphasized the importance of democracy. In fact, the words of Moses, "Proclaim ye liberty throughout the land to all the inhabitants thereof," were inscribed on the American Liberty Bell.

The Jewish people are remarkable because they have managed to retain their identity in many different countries and throughout many centuries when similar groups lost theirs by merging with other cultures. The most important tradition that kept the Jews together as a people was their religion.

LITERATURE.— Throughout the world for centuries, the Jewish people have looked to the literature of Judaism for guidance and inspiration. There are several important and widely studied Jewish literary works that Jews world-wide use in the practice of their religion. Included in the great works of Jewish literature are the *Torah, Talmud, Midrash, Zohair, Shulchan Aruch,* and *Siddur.* The Jews use these works to establish, delineate, and interpret their laws, customs, traditions, and rituals. You can find a detailed description of these great Jewish literary works in figure 1-11.

CALENDAR.— The Jewish calendar, according to tradition, started with the creation of the earth approximately 3,760 years before the beginning of the Christian era. As shown in figure 1-12, the Jewish calendar is based on a lunar year of 12 months, 29 or 30 days per month, and approximately 354 days per year. To understand the Jewish holy days and traditions, you should become familiar with the Jewish calendar.

NOTE: As you study the text and figures in this section, be aware of variations in spelling in regard to the English translation of Hebrew words representing Jewish holy days, rituals, literary works, and so forth. The presentation of these different spellings is intentional to allow you to become aware of the various transliterations for these words.

ISRAEL.— For nearly 2,000 years, the Jews were without a homeland of their own and were scattered through all parts of the world. Although the Jews embraced many practices of their new lands, spoke the languages, and made many major contributions, their religion gave them a bond with Jews living everywhere else in the world. A bond they also shared, however, was the absence of a Jewish homeland. In 1948, the state of Israel was set up as a modern homeland for the Jews.

JEWISH RELIGIOUS LITERATURE

THE BIBLE

The 39 books of the Hebrew or Jewish Bible are divided into three main sections. Each section has a Hebrew name: To-rah, meaning law or teaching, also known as Pentateuch; N-vee-eem, prophets; K-tu-veem, writings. It is customary to combine the sounds from the beginning of each section title to form the acronym TaNak. This acronym refers to the entire Jewish Bible.

THE TORAH

The most precious and revered object in the synagogue is the Torah. The Torah is in the form of a scroll made of parchment. It was originally handprinted on animal skins. It contains the five books of Moses, the first five books of the Bible, and must be written by hand. Only a Torah in good condition may be used for worship services.

The Torah is read in its entirety over a period of 3 years-the Palestinian cycle-or over a 1-year period-the Babylonian cycle. The Babylonian cycle is the one most commonly used. The Torah has always been at the very center of Jewish spiritual life.

THE TALMUD

The Talmud is from the Hebrew lomed that means study of teaching. It has often been called sea of learning. The Talmud contains all the Jewish religious laws. The Talmud also contains prayers, social ethics, parables, history, poetry, and much more. It contains the contributions of over 2,000 scholars and sums up a thousand years of religious and social thought of the Jewish people.

Since Jews have for centuries understood the Bible through the eyes of the Talmud, it may be fair to say that the Talmud has exerted more direct influence of Jews and Judaism than has any other work, including the Bible.

THE MIDRASH

Midrash means search out. The Midrash is a collection of expositions-explanations or interpretations-of the Bible. These literary works were started more than 2,000 years ago. There are many types of Midrash such as legal, ethical, and social. Perhaps the most famous Midrasheem (plural form of Midrash) are the expositions of the five books of Moses.

THE ZOHAR

Zohar means radiance or splendor. The origins of the Zohar are not entirely clear. It is possible that, from A.D. 500 to A.D. 1800, the Zohar had more influence upon Jewish minds and spirits than any other work. The Zohar contains many essays explaining important points of the five books of Moses. It includes a great number of complex philosophical writings, about the nature of the soul, creation, infinity, life after death, and other issues vital to every religion.

THE SHULCHAN ARUCH

The Shulchan Aruch is the Prepared Table. In the 1550s, Joseph Karo compiled a handbook on Jewish life. The Shulchan Aruch is meant to be a summary of Jewish law as it is found in the Talmud. It offer in a precise and brief form the do's and don'ts of daily Jewish life.

THE SIDDUR

The Siddur is the prayer book. It is a rich collection of Jewish literature reflecting the development of Jewish life. The Siddur contains material from all the primary sources named here. It is the single greatest source of independent Jewish learning today. The first printed Siddur appeared in 1486—30 years after the Gutenberg Bible was published.

Figure 1-11.—Jewish religious literature.

BRANCHES OF JUDAISM

Today, the Jewish religion has developed into the following three branches of Judaism:

1. Reform
2. Orthodox
3. Conservative

In the following paragraphs, let's take a brief look at each of these branches.

Reform Judaism

Reform Judaism began in Germany in the 1840s and spread to the United States and Canada. Because Reform Jews believe that some of the ancient laws should be changed to fit the times, they are not so strict in

THE JEWISH CALENDAR			
NAME OF MONTH	**NUMBER OF DAYS**	**SPECIAL DATES**	**NAME OF DAY**
Nisan	30	15	First day of Passover
Iyyar	29	5	Israel Independence Day
Sivan	30	6	Shavuot
Tammuz	29	17	Fast day
Av	30	9	Fast day
Elul	29		
Tishri	30	1 10 15	First day of Roshha-Shanah Day of Atonement First day of Sukkot
Heshvan (Marheshvan)	29 or 30		
Kislev	29 or 30	25	First day of Hanukkah
Tevet	29	10	Fast day
Shevat	30		
I Adar	29 (30 days in leap year)	14	Purim
IIAdar	(29 days in leap year)		In leap year, Purim is celebrated on 14 Adar II
NOTE 1: The names of the 12 months are of Babylonian origin. NOTE 2: The date is given by indicating the name of the month, the date in that month, and then the year such as I Adar 27, 5752; that is, March 2, 1994 in the Julian calendar.			

Figure 1-12.—The Jewish calendar.

observance of the Sabbath and the dietary laws mentioned in the Bible. They also believe that women should have a Iarger role in synagogue worship. Reform Judaism is also known as Liberal or Progressive Judaism and is the source from which some Navy chaplains received their theological training.

Orthodox Judaism

Orthodox Judaism is a term applied to the religious beliefs of the Jews who have traditionally opposed changes to the laws and practices of their religion. Orthodox Judaism reflects the beliefs and practices of those Jews in central and western Europe who, from the 18th century on, opposed changes to their religion, including the changes endorsed by the Reform movement.

Conservative Judaism

Conservative Judaism exists between the tenets of both Orthodox Judaism and Reform Judaism. Conservative Jews believe in some changes, but they neither believe in change as extremely as the followers of Reform Judaism nor are they opposed to a strict interpretation of Jewish law. For the past century, Conservative Judaism has endeavored to reconcile

tradition and change. It has also maintained a continuity of ideology, ritual, and practice.

LITURGY AND HOLY DAYS

The Jewish religion makes much use of rituals, or ceremonies, that dramatize and make vivid a great ideal. Notice how each of the holy days described in the following paragraphs carries a moral lesson.

Passover

Passover is celebrated every spring for a period of eight days. Passover is the Jewish symbol of liberty, recalling the march to freedom of the ancient Israelites from Egyptian slavery.

Shevuoth

Celebrated in June, Shevuoth commemorates the giving of the Ten Commandments.

Rosh Hashanah

Observed in September or October, Rosh Hashanah is the Jewish New Year. Rosh Hashanah is the time for examining one's deeds of the past 12 months and resolving to live a better life. The Shofar, or ram's horn, is blown to mark the beginning of Rosh Hashanah.

Yom Kippur

Yom Kippur is the Jewish day of atonement. It is a solemn period for asking God's forgiveness.

Hanukkah

Hanukkah, the Feast of Lights, is celebrated in December. For eight days, candles are lit as a reminder of the Jews' battle for religious freedom in ancient Palestine.

Sabbath

The Jewish Sabbath is observed from Friday at sundown until Saturday at sundown. The Sabbath involves many rituals, such as the lighting of candles and the drinking of wine. The wine ceremony is called the Kiddish. Other rituals of the Sabbath, such as the songs, length of the service, language (use of Hebrew or English), and other practices, may vary.

The basic equipment required for a Jewish worship service is shown in figure 1-13. The basic order of

worship for a Jewish service is shown in figure 1-14. Following the Jewish service of worship is the Oneg Shabbat, a time of fellowship, pleasant conversation, and light refreshment.

Religious Leaders

A rabbi, or teacher, is the appointed spiritual leader who guides and represents the Jewish faith group. The rabbi conducts the worship services. The rabbi is often assisted by a cantor, who is a synagogue official who sings or chants liturgical music and leads the congregation in prayer. There are also elected lay readers, both in the congregation and the community. Any approved lay person knowledgeable in worship can conduct a service in the absence of a Jewish chaplain or rabbi.

Public Worship

There are fixed times for public worship. A minyan of 10 males is needed for a public worship service. When the minyan is not available, individuals must worship privately.

The public place of worship for Jews is the synagogue. It is usually oriented to the east so that worshipers can face Jerusalem when they pray. The synagogue contains the Ark which houses the Torah.

Dietary Laws

Judaism requires an observance of certain dietary laws or restrictions called Kosher. In the strictest sense, Jews are forbidden to eat pork and its derivatives. Animals that do not have split hooves and chew their cud are forbidden sources of food. Seafood without fins and scales and certain fowl are also forbidden. There must be a complete separation of milk and meat, including separate utensils to be used in the preparation of milk and meat.

The degree of adherence to Jewish dietary traditions varies widely among Jewish personnel. You can rely upon Jewish chaplains and Jewish lay readers to help you in matters concerning dietary laws. Frequently, a food service officer or a Mess Management Specialist can make available foods that are permitted, even to a strict observer of Kosher. These foods include fruit, juice, dry cereal, eggs in the shell, canned salmon, tuna fish, sardines, and raw vegetables. At some installations, you can obtain permission for Jewish service personnel to have kosher food heated separately

GEAR	
ALTAR—Place of offerings to God. The table in the Jewish home is often seen as a substitute for the altar and many customs are derived from this identification. ARK—The enclosed structure, freestanding or built into the wall of the synagogue, which houses the scrolls of the laws. The ark is placed on the eastern wall of the synagogue—toward Jerusalem—so that worshipers will face the Torah and the Temple area in prayer. Whenever a Torah scroll is taken out for the reading of the law, the ark becomes the focus of a dramatic ceremony. Adorned with silver crown, breastplate, and finial, the scroll is carried in a procession to the reading desk, amid song and praise, as the congregation stands in respect. During the reading of special prayers, worshipers also rise as a mark of respect and stand while the ark remains open. BIBLE—The common English designation for the Hebrew scriptures. BIHAM—An elevated platform with a reader's desk or table from which the reading of the law and other liturgical functions are conducted in the synagogue. CANDLES—Lighting the Sabbath candles before sunset on Friday or on the eve of the festivals is primarily done in the home. At least two candles must be used. At weddings, it is customary for fathers of the bride and groom to accompany the groom down the aisle or to the chupa each holding a lighted candle. The two mothers then accompany the bride, also holding lighted candles. A more general practice is lighting candles in rituals connected with the dead, lamps and lights being symbolic of man's soul. Candles are lit when a person dies, in the house of a bereaved family throughout the 7 days of mourning, on the anniversary of the death of a close relative, and on those days when memorial prayers for the dead are recited in synagogue. It is also customary for a memorial light to be kept burning throughout the Day of Atonement. CANDLESTICKS—see MENORAH. ETERNAL LIGHT—A perpetually burning lamp used in Jewish worship. The eternal light is electrified with a bulb whose encasement and pendant chains are often elaborate. FIVE SCROLLS—The biblical books: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther.	HALLOT—Special loaf of bread for Sabbaths and festivals HANUKKAH LAMP—Also known as a Hanukkah menorah; an eight-branched candelabrum ritually lit in celebration of Hanukkah. KIDDUSH CUPS—A special or unique benediction cup. MAGEN DAVID—The shield of David, a hexagram or six-pointed star formed by two superimposed equilateral triangles. This star of David has become a distinctive Jewish symbol. MENORAH—Candelabrum, with seven branches. MEZUZAH—Meaning doorpost, the Mezuzah contains a small scroll of parchment containing selected biblical passages. The Mezuzah is traditionally affixed to the right-hand doorposts of the Jewish home, synagogues, and public dwellings. PENTATEUCH—The Torah or first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. SHOFAR—A kind of trumpet producing distinctive notes and blown ritually during the penitential season. STAR OF DAVID—See Magen David SUKKAH—The booth erected for the Sukkot festival. SYNAGOGUE—The central religious institution of Judaism, the center for public prayer and for other religious and community activities. TABLES OF THE COVENANT—A two stone tablet received by Moses from God on Mount Sinai containing the written law or commandments. TORAH—See Pentateuch. TORAH ORNAMENTS—To honor and protect the Torah, Jewish communities decorate the Scrolls of the Laws. The scroll has a cloth mantle and a metal breastplate hung over the cloth mantle. The rollers to which the parchment scroll is attached are made of wood and are often topped with metal finials. Torah scrolls are adorned by a *keter*, a crown that fits over the two rollers. UNLEAVENED BREAD—Also known as matsah, this bread is made without leavening agents to be used during Passover. YAD—Pointer used to keep the place while reading from the Scroll of the Law.

Figure 1-13A.—Essential gear for Jewish worship.

GARMENTS	
AMULETS—Objects worn or kept close to one's person as a protection against evil, natural and supernatural. Amulets are normally inscribed with blessings, names of God, names given to angels, the star of David, a menorah, the hand, and squares and rectangles. PRAYER SHAWL—See Tallit. TALLIT—A four-cornered, fringed garment worn during certain prayers.	TEFILLIN—Two small quadrangular black leather boxes containing four biblical passages that male Jews from the age of 13 wear on the left arm and on the head during the weekday mourning service. YARMULKE—See covering the head.

Figure 1-13B.—Essential garments for Jewish worship.

ELEMENTS

ANOINTING—Humans and objects intended for sacred purposes are consecrated by anointment with oil.

BA'AL TEKI'AH—The person who sounds the shofar—ram's horn—in synagogue on Rosh ha-Shanah and at the conclusion of the Day of Atonement.

BENEDICTION—Various blessings that are to be recited on prescribed occasions.

BET MIDRASH—Center for religious learning.

CANTOR—The cantor leads the synagogue prayer service; this may be a paid position. The cantor is trained for his function in music, voice, and liturgy.

CIRCUMCISION—Berit milah, the removal of part or all of the foreskin that covers the glans of the penis. In Judaism circumcision is performed on the eighth day of the male child's life according to God's command and as a sign of the covenant between God and the descendants of Abraham. The laws detailing the various aspects of ritual circumcision are drawn directly from biblical sources. Today, the basic ritual is complemented by many customs that have developed with time. The circumcision itself takes only a few second and is performed by a circumciser, mohel. The infant is handed to the person who will hold him during the naming ceremony. Finally, a special blessing is said over a cup of wine and the child receives his Jewish name.

Female circumcision has never been supported. Circumcision is an essential part of conversion to Judaism for males; however, if the convert is already circumcised, a ritual drawing of a drop of blood from the site of the circumcision is performed.

The instrument that the mohel uses are the knife, izmael, sharpened on both sides; the shield, magen, a thin metal instrument through which the foreskin is passed before it is removed serving both to protect the glans penis and guide the knife along a safe and proper path. A silver probe is often used before the circumcision to loosen up the foreskin which often adheres to the glans penis.

The ceremony is followed by a festive meal, se'udat mitsuvah.

CONFIRMATION—A public ceremony in which teenagers affirm their commitment to Judaism and the Jewish community. Found primarily in nonorthodox congregations. The phrase ben or bat Torah; that is, son or daughter of the Torah, refers to the confirmants.

COVERING THE HEAD—When praying, attending synagogue, engaging in Torah study, and reciting benedictions before and after meals, the Jewish male covers his head. The wearing of a skullcap, yarmulke, throughout all working hours became prevalent from the early 18th century and is a sign of Jewish piety.

FASTING AND FAST DAYS—Fasting is a religious discipline involving the abstention from food, drink, and physical pleasures, for the purpose of intensifying spiritual experience in atonement for sin, in commemoration of national tragedies, or as part of a personal petition in seeking God's help.

Fast days, dawn to dusk, are 3 Tishri, Fast of Gredaliah; 10 Tishri, Day of Atonement; 10 Trevet, Asarah be-Tevet; 13 Adar, Fast of Esther; 14 Nisan, Fast of the First-born; 17 Tammuz, Shivah Asar be-Tammuz, and 9 Av, Tishah be-Ab.

GENTILE—A non-Jew that is any person not either born of a Jewish mother or converted to Judaism.

HAKKAFOT—The seven circular processions made, with the Torah Scrolls, in synagogue or elsewhere on various occasions, both festival and solemn.

HIGH HOLIDAYS—Name given to Rosh ha-Shanah and the Day of Atonement which occur on 1 and 2 Tishri and 10 Tishri respectively and mark the most solemn time of the Jewish year.

KABBALAT SHABBAT—Welcoming or accepting the Shabbat. This is the service preceding Friday, traditionally at twilight.

KADDISH—A doxology prayer of praise to God. The recitation of a mourner's kaddish is widely observed.

KOSHER—A term denoting those foods that are judged proper for consumption, according to the biblical and rabbinic Dietary laws.

MINYAN—Traditional prayer quorum of at least 10 males above the age of 13 who assemble for public worship and various other religious observances. Reform Judaism has adopted the practice of counting women as well as men in the prayer quorum.

ONEG SHABBAT—Oneg Shabbat, meaning Sabbath delight. Special dishes should be served as part of the Sabbath delight.

PARENTAL BLESSING—A blessing, birkat banim, usually recited by the father for his children of all ages every Sabbath ever after services, either in the synagogue or at home.

PEACE—Peace, Shalom, is a blessing.

PRAYER—In Judaism, prayer is a verbal or meditative expression of a relationship with God. Prayer is praise, thanksgiving, request, petitions, entreaties, or confession of sins.

RABBI—Title of qualified Jewish religious authority, a teacher, or an expression of respect.

RENDING OF GARMENTS—A mourning ritual. Performed standing, is done to the outer garment only, on the right-hand side. The person who rends recites the blessing "Blessed is the judge of truth."

SABBATH—The seventh day of the week. Shabbat; the day of rest, one of the central features of Judaism.

SEDER—The order of the home ceremony observed on the first night of the Passover festival.

SHABBAT—See Sabbath.

YAHRZEIT—Anniversary, the Yiddish name for the death anniversary of a parent or other close relative who is obligated to mourn.

ZION—One of the names for the city of Jerusalem.

Figure 1-13C.—-Essential elements for Jewish worship.

ORDER OF WORSHIP	

OPENING PSALM, SONG, AND BLESSING
 	
HYMN
 	
RESPONSIVE READING
 	
SH'MA AND BLESSING
    The Sh'ma is the oldest and most important line in any Jewish service. "Hear O Israel, The Lord our God, the Lord is one." It is the central statement of faith and loyalty within nearly all forms of Judaism. Before and after it is read, chanted, or sung, several prayers are recited.
 	
HA-T-FI-LAH
    Ha-t-fi-lah is also known as the Amidah, standing. This prayer appears in one form or another in almost all Jewish services. Originally, Ha-t-fi-lah included 18 parts, for which the congregation stood. Some of the parts include prayers for salvation, excellence in learning, acceptance of repentance, and the granting of good health and peace.
 	
A SERIES OF SUPPLICATIONS
 	
KADDISH
    Vah-Y'choo'loo
    Bir-chahs O-vohs
	THE READING OF THE TORAH
	    A different portion of the Torah is read each week, so that the entire scroll is read each year. Many special prayers and rituals are connected with the part of the service when the Torah is read.
	
	ALEINU
	    The aleinu is chanted while standing. The prayer praising God as the God of all. The Alenium also expresses the hope that the world will be perfected in faith and conduct. In it the unity of God is reaffirmed.
	
	SABBATH REST AND PEACE
	
	KIDDUSH
	    Adoration
	    Vah-a-nahch-noo
	    Bah-yohm
	
	MOURNER'S KADDISH
	    The Kaddish, or Mourner's Prayer, is used to remember the dead. The sense of responsibility to say the Kaddish in remembering the dead is intense among all Jews. Rules concerning who says the Kaddish, for whom, under what circumstances, and when, vary from congregation to congregation, and from chaplain to chaplain.
	
	CLOSING HYMN

Figure 1-14.—Jewish order of worship.

in the unit mess. It may also be possible for Jewish personnel to apply for separate rations.

For strict Kosher observance, the National Jewish Welfare Board provides canned kosher foods. These tamed foods are intended as supplements to the diet of Jewish service members observing Kosher who have no households of their own. A full brochure, *Kashrut Observance in the Military Establishment,* is available from the Jewish Welfare Board (JWB), 1515 East 26th Street, New York, NY 10010.

LIFE CYCLE EVENTS

There are a number of life cycle events in Jewish life in which service members may require the services of a rabbi. When a Jewish chaplain is not available, you should help Jewish service members to make every effort to secure the services of the nearest rabbi.

Birth, Youth, and Confirmation Rites

Some of the life cycle events of Jewish service families may include the following rituals:

- Birth of a boy. According to Jewish law, a boy should be circumcised on the eighth day after birth. The Jewish lay reader or the chaplain should arrange to have the mohel, a specialist for this operation, perform the circumcision. When it is impossible to secure a mohel, a Jewish physician can perform the circumcision while a knowledgeable Jewish layman reads the appropriate blessings.

- Birth of a girl. When a daughter is born it is often customary for the father to go to the synagogue to have her given a Hebrew name and receive a blessing upon this important occasion.

- Bar Mitzvah. On his 13th birthday, a Jewish boy celebrates his Bar Mitzvah—his coming of age as a member of the congregation.

- Bat Mitzvah. On her 13th birthday, a Jewish girl celebrates her Bat Mitzvah. The Bat Mitzvah is the equivalent of the Jewish boy's Bar Mitzvah.

- Shevuoth. In their 15th or 16th year, Jewish boys and girls participate in a Confirmation ceremony held in the synagogue at the Shevuoth festival in June.

Other major life cycle events include weddings and funerals. We will look at both of these events in the following sections.

Weddings

Along with celebrating the birth of a child, marriage is the most joyous of all events in the Jewish life cycle. Marriage is considered to be a sacrament. Accordingly, various rituals, customs, and laws concerning marriage are observed by Jewish people.

A Jewish marriage must be performed by a rabbi. You should try to secure the services of a Jewish chaplain for premarriage counseling as well as for the performance of the marriage ceremony. You should understand that many rabbis will not officiate at a marriage between a Jew and a non-Jew. Many conflicts concerning interfaith marriages between Jews and non-Jews have had serious effects on the Jewish community. Whenever rabbis refuse to officiate at interfaith marriages, their position should be defended unquestionably. If you are asked about the religious legitimacy or appropriateness of an interfaith marriage involving Jewish persons, refer the persons to a Jewish chaplain or a civilian rabbi. A rabbi not having a personal dilemma with an interfaith marriages usually will change the content of the marriage ceremony to fit the situation.

The required objects for a Jewish wedding include a chuppah, or bridal canopy, a ring, and a glass of wine that the groom and bride will sip together. Among the rituals of the Jewish wedding ceremony is the crushing of the wine glass under the bridegroom's heel. The stamp of the shoe and the crunch of the glass signify that the ceremony is over. The bride and groom are then congratulated and the guests are welcomed to the wedding feast.

Funerals

In Judaism, the Jews take their idea of death from Genesis, where God commanded the man he made, Adam, not to eat of the Tree of Knowledge of Good and Evil, though he could eat freely of the Tree of Life. When the temptations of the serpent had led both Adam and Eve to eat of the forbidden tree, God drove the pair from the garden. Their punishment consisted of pain in childbirth, the burden of toil for their well-being, and death.

In Judaism, mourning is observed elaborately. Technically, the death signals a yearlong observance. The purpose of the Jewish funeral and burial is both to honor the deceased and to provide comfort to the mourners.

Except in unusual circumstances, an autopsy is not permitted. Burial in the earth is required and should take place within 24 hours following the time of death. In Judaism, cremation is prohibited.

The funeral is simple and prescribed by Jewish law, and burial customarily takes place immediately, preferably within 24 hours after death. Following the burial, the immediate family will observe the ritual of Shiva. Shiva represents a seven-day mourning period in which the members of the family will remain at home. During Shiva, other close relatives and friends may visit the family. Another tradition of mourning is the Kiddish, a special prayer, which is recited for 11 months following the death. The Kiddish expresses the thought that God is just and man should trust in all his acts.

SUMMARY

This chapter has demonstrated how worship in the pluralistic naval community, will affect the duties and responsibilities of all RPs. Considering the major liturgical refinement that has occurred in America, this chapter has tried to make you aware of the shifts you may encounter in both the form and the perception of worship.

The information in this chapter has also provided a foundation from which you can gain insight to the needs of specific groups of people and apply your knowledge and support to the acts of worship of all the major religions. We have also tried to encourage you to recognize and show your needs to develop an open understanding of your Navy chaplain's learned and personal styles, needs, and desires. Many other religious concerns we have mentioned are those involving naval and civic community worship, interfaith worship, inclusive language, lay ministries, changes in policies and doctrines, creative worship, major life cycle events, and the significance of history in the faiths practiced by Navy personnel.

CHAPTER 2

RELIGIOUS PROGRAM SUPPORT PART II

As we explained in chapter 1, the area of religious program support is so broad that we have divided this subject into two parts. In chapter 1, we covered the basic aspects of worship and presented this information as Part I. In this chapter, Part II, you will study the other aspects of religious program support, such as pastoral care and counseling, fellowship, outreach, special events and programs, and general support. In your career as a Religious Program Specialist (RP), your duties and responsibilities in these areas will be just as important as those for worship.

After studying the information in this chapter, you should be able to identify the fundamentals of religious program support in the areas of pastoral care, counseling, fellowship, outreach, special events and programs, and general support. You should also be able to identify the ways in which you, the RP, will be responsible for carrying out basic duties and responsibilities in these important areas.

PASTORAL CARE AND COUNSELING

A Navy chaplain is an ordained clergy member as well as a commissioned staff officer. Chaplains provide worship in their own faith and are accountable for furthering the free exercise of religion for those of other faiths. This includes not only rites but also pastoral care and counseling.

Because of their life-styles, Navy and Marine Corps personnel and their families are subjected to special demands. These demands may be in the form of frequent readjustments, self-sufficiency on the part of the spouse and other family members, family separations, deployments, detachments, resettlements, budget pressures, and the stresses of being a single parent. All these may cause Navy and Marine Corps personnel and their families to experience feelings of being overwhelmed. To help our people handle these stresses, chaplains are available for pastoral service to active duty and retired personnel, military family members, and Department of Defense civilians and their families. Naturally, a chaplain's primary obligation will be to the active duty service member.

In many of these areas, the role of the RP is to provide support in a variety of ways to the chaplains who provide pastoral care and counseling. If assigned to a chaplain in these areas, you will be expected to provide support by anticipating and preparing for events, visits, and occurrences; screening personnel who are seeking assistance; maintaining a complete local referral directory; assisting distraught persons; escorting chaplains during family home visits; and preparing daily census reports on unit personnel in the hospital and brig. In the following paragraphs, let's take a look at each of these areas.

PREPARING FOR EVENTS, VISITS, AND OCCURRENCES

As an RP, you may discover that your direct involvement with pastoral care and counseling of Navy and Marine Corps members and their families will be minimal. Always be aware that your primary role is to provide support for your chaplain who must render these services. In many ways, your job is every bit as important because you must prepare for the event, the visit, or occurrence so your chaplain can carry out his or her responsibilities.

You may even experience frustration because you will not always be informed about the purpose of the visit or event for which you must prepare. Often, confidentiality governs the extent of the circumstances about which you will be informed. Remember, it is not necessary for you to know the purpose of the situation to carry out your basic responsibilities. You may, however, ask questions or even request your chaplain to advise you concerning any circumstances that might help you provide the best possible service. For example, you may need certain information about a client that will help you do a better job in preparing for the visit or event. Is a child involved? Is the client advanced in age? Is the client blind, deaf, developmentally disabled, confused, or unable to speak English? Is the client dealing with stress or burnout? These are facts you have a right to know. If you are aware of some of the facts regarding the client's visit or circumstances, you will be better equipped to provide the best environment for both the client and your chaplain.

Children

When a child or children are involved in a pastoral counseling situation, you may be called upon to make special accommodations. You may have to "watch" or "entertain" the child. You may have to work around the child, talking to the child while you are working. Storytelling, game playing, or picture drawing are good methods you can use to establish rapport with children.

Elderly Persons

In dealing with an aged or geriatric client, you must be especially sensitive to several potential needs. You must also remember to try to demonstrate your sensitivity in a way that will not appear to be condescending to the person. In dealing with older clients, you may find some of the following techniques very useful:

● Carefully identify yourself to avoid confusion. When first addressing the person, use his or her title (Mr., Mrs., Ms., Miss, or rank) and last name. (You can use the first name later, if the client requests.)

● Do not assume senility or lack of understanding.

● Watch for signs of a hearing deficiency; speak directly if you need to be heard, but do not shout.

● Allow extra time for responses.

● Ask the person what will make him or her comfortable.

● Maintain eye contact.

● Avoid stereotyping.

Advanced age is only one of many special circumstances you may have to consider. Other conditions about which you must be aware are physical and mental handicaps.

Blind Persons

In dealing with a blind person, you should first determine whether he or she has a hearing impairment. You must do this without shouting or whispering. Maintain contact by lightly resting your hand on the person's forearm. Explain approaches and maneuvers in detail before you do them. Identify the source of any strange noises. Most of all, be considerate, compassionate, and supportive.

Deaf Persons

In dealing with a person whom you know or assume to be deaf, first get the person's attention before you speak. You can do this by gently tapping the person on the shoulder or waving your hand where it can be seen. You must maintain eye contact. You must be especially courteous. Try to determine if the person can read lips, Even then, be aware that the person will probably understand only 30 to 40 percent of the conversation. You must realize that lipreading will be more difficult for the person if you have a foreign accent or wear a mustache. Face the person while you are speaking, then speak slowly and clearly. Even if you determine that the person cannot read lips, speak as you gesture or use signs. If possible, get an interpreter who can communicate in sign language. Try pantomiming and using broad gestures. Figure 2-1 illustrates some common signs you can use to communicate with deaf clients. Do not shout; if the person has partial hearing and is wearing a hearing aid, you could distort his or her hearing. Finally, use written messages. If the person has been deaf since birth, he or she may not understand some grammatical combinations; therefore, keep it simple.

Non-English Speaking Persons

Eventually, you will find yourself in the position of having to communicate with a person who does not speak English. Regardless of the person's native language, try communicating in English first. Show the person your ID card with your picture to establish your identity. If possiblc, use an interpreter or try to find a common language. If you speak a language other than English, try using it. Use gestures and signs. Speak slowly and clearly in English; the person will probably know some words and phrases. Most importantly, do not shout.

Confused or Developmentally Disabled Persons

In speaking with people who are especially confused or who have some kind of developmental disability, such as mental retardation, you should begin by determining the person's level of understanding. You can do this by asking questions. Speak at an appropriate level and wait for a delayed response when it is the person's turn to answer or respond. Have patience. Be discrete if the person's condition should be the reason for the visit or event. Use the word disability instead of a potentially offensive word to describe the person's condition. Speak as you would to any adult, even if it is necessary to reexplain something. You must speak

YOU?

POINT TO THE PERSON WITH YOUR INDEX FINGER WHILE ASSUMING A QUESTIONING EXPRESSION.

WORRY

PASS YOUR OPEN RIGHT HAND IN FRONT OF YOUR FACE TOWARD YOUR LEFT SHOULDER, PERFORM A PARALLEL MOTION WITH YOUR LEFT HAND, AND THEN CHANGE SEVERAL TIMES. FOR "DON'T WORRY" SHAKE YOUR HEAD FROM SIDE TO SIDE AS YOU GIVE THE SIGN FOR "WORRY."

DEAF

TOUCH YOUR RIGHT EAR WITH YOUR INDEX FINGER AND THEN DRAW BOTH HANDS TOGETHER WITH YOUR PALMS FACING DOWN.

YES

MAKE A FIST AND MOVE IT UP AND DOWN.

ALL RIGHT

PLACE YOUR RIGHT HAND WITH THE PALM FACING LEFT INTO YOUR OPEN LEFT HAND AND MOVE IT FORWARD.

NO

BRING YOUR INDEX FINGER, MIDDLE FINGER, AND THUMB TOGETHER IN ONE MOTION.

Figure 2-1.—Communicating with a deaf person.

slowly, distinctly, and then listen carefully. Above all, a caring concern.

Victims of Stress and Burnout

No one is immune to the symptoms of stress or burnout. Be aware of these symptoms. Remember, not even you, the RP, will be immune to these situations. Stress may cause even you to experience a wide range of feelings, some of which can be quite unpleasant. A person suffering from stress or extreme burnout may exhibit feelings and characteristics such as irritation, anxiety, becoming defensive at implications, or sadness in response to tragedy or even normal events. Although these feelings are natural, you must work at understanding and recognizing them in yourself, your co-workers, and the clients who enter the RMF. Helping others to

remain poised and calm is part of your show beneficial role as an RP.

STRESS.— First you must realize that emotions and reactions are normal. As an RP, you will be dealing not only with the client's emotions but also your own responses to stressful situations. In coping with stressful situations, each of us can learn to respond in an effective way. Try the following techniques in handling stress:

• Develop a buddy system with a co-worker. Keep an eye on each other and suggest when breaks are advisable.

• Encourage and support your co-worker by making positive remarks and avoiding the temptation to criticize.

2-3

- Periodically take a break to get some exercise.

- If you can, eat frequently but in small amounts.

- Use humor to break the tension and provide relief.

- Use relaxation techniques like taking a deep breath, holding it, and then blowing the breath out forcefully.

- Use positive self-talk.

- When you find your effectiveness diminishing, take a break.

- Seek professional help, particularly after handling a life-threatening occurrence, or when you feel you are losing control and cannot cope.

Whether you are dealing with a co-worker, a client, or yourself, you are responsible for recognizing symptoms of stress and taking care of them properly just as you would for any other health- or life-threatening condition.

BURNOUT.— The burnout syndrome is defined as a state of emotional exhaustion, skepticism, irritability, and fatigue that results from persistent stress and worry. In their desire to help meet the needs of other people, chaplains and RPs may be especially at risk of assuming devastating personal stress. The best way to prevent burnout is to expect it, to be alert to its early signs, and to act promptly in relieving the stress.

Figure 2-2 identifies five common symptoms of burnout. Your first step is to be aware of these symptoms when they appear. The earlier you recognize

SYMPTOMS AND MANIFESTATIONS OF BURNOUT	
THINKING:	BODILY COMPLAINTS:
Inability to concentrate	Persistent physical exhaustion
Slowness of thought	Headaches
Inability to make judgments and decisions	Loss of emotional and physical energy
Loss of ability to recognize alternatives or prioritize tasks	Gastrointestinal distress
Loss of objectivity in evaluating and functioning	Loss of sexual drive and/or interest
Loss of motivation for job	Appetite disturbances
Attempts to block change	Hypochrondia
Failure to make contributions	Sleep disorders (frequent insomnia and nightmares are common)
	Tremors
PSYCHOLOGICAL:	
Depression	SOCIAL:
Irritability	Decrease in ability to relate to other individuals. especially in a caring, constructive, and friendly manner
Anxiety	
Hyperexcitability	Decrease in social activities
Negative "self-talk" (using negative labels to describe self)	Increased interpersonal conflicts with co-workers
Excessive anger and reactions	Chronic feelings of decreased worth
Negativism	BEHAVIORAL:
Feelings of not being appreciated	Hyperactivity
	Overeating
	Excessive fatigue

Figure 2-2.—Symptoms of burnout.

2-4

these symptoms, the better off you and your co-workers will be.

All RPs and chaplains need to be able to recognize the early symptoms of burnout, not only in themselves, but also in their co-workers, and in people with whom they come in contact. Why? Because it is important that feelings be acknowledged and that you support those around you. If you suspect that you, a co-worker, or a client may be experiencing burnout, take (or recommend) the following steps:

1. Decide what is causing the problem. Look toward, not away, from problems and feelings. Once you identify the cause, it will be easier to work out a solution.

2. Learn to accept what cannot be changed. Everyone has some control over themselves. No person has control over everything.

3. Accept the fact that occasionally everyone makes mistakes and that no person is right all the time. A mistake does not reduce a person's value.

4. Share your concerns with someone else— someone you love, trust, or respect.

5. Get enough exercise.

6. Avoid self-medication. Alcohol or pills will not help you to cope.

7. Avoid self-pity by doing something for someone else.

8. Avoid loneliness.

9. Try a temporary diversion.

10. Create a plan of action for solving problems by taking active management steps.

11. Assess your priorities.

12. Have a physical checkup to eliminate the possibility of physical illness.

13. Get the support of your family and friends.

14. Learn to love and appreciate yourself for your unique contributions and abilities.

Remember, you are capable of doing all these things to control burnout. Remember also to help your co-workers and clients take similar steps when burnout threatens.

SCREENING CLIENTS

One of your basic responsibilities will be to screen the persons who request appointments. To do this, you will need to obtain some basic background information concerning each client. The information you will obtain will vary according to the needs of the individual chaplain.

At a minimum, you will need to obtain the following information:

- The full name of the visitor

- The rank, rate, or dependency status of the visitor

- The activity to which the visitor or the visitor's sponsor is assigned

- A complete work address

- The correct telephone numbers

- A careful exploration of the purpose of the visit, such as personal, military, financial, spiritual, or general assistance

Even when you obtain the minimum information, always be aware of your responsibilities for confidentiality and for treating each client with dignity.

MAINTAINING A COMPLETE LOCAL REFERRAL DIRECTORY

The purpose of an information and referral directory is to link people in need to the available local sources that can provide the services they require. A directory can be an invaluable tool to Navy chaplains in their efforts to assist Navy and Marine Corps personnel and their families in meeting and overcoming the problems that they may encounter during periods of stress, illness, crisis, and other emergencies.

One of your main responsibilities will be to assist the chaplain by compiling, maintaining, and providing up-to-date information for this directory. The contents of the directory should include applicable Navy, Marine Corps, and civilian programs, facilities, and organizations that can provide services for your clients. The effectiveness of the directory will largely depend upon your efforts to compile and maintain it. In most geographic areas, you should be able to find out about the local agencies and facilities that can provide services to Navy and Marine Corps members and their families.

When creating a directory, be certain to contact the Navy and Marine Corps family service centers. These

centers can give you excellent advice and information you can use to create an effective, comprehensive directory. Figure 2-3 shows the type of information you should include for each of the resources in your directory.

In addition, you can organize other types of information that will help Navy and Marine Corps personnel and their families. Remember, many different issues will lead Navy and Marine Corps personnel and their families to seek assistance from the Office of the Chaplain. You can organize this important information in a well-defined command, deployment, ombudsman, or family support guide. Figure 2-4 is an outline of a support guide that you might prepare to promote this type of program.

UNDERSTANDING SPECIAL PROBLEMS

In your career as an RP, you will discover that some of the most pressing issues that lead personnel and families to seek assistance include separation and deployment; alcohol and drug dependency; services for single members, families, and children; retirement and aging; and resources management services. In developing and maintaining an effective, comprehensive directory and maintaining a sensitive and caring attitude, you will play a major role in helping many people get through these difficult situations. Let's take a closer look at some of the special problems facing military people and their families.

Separation and Deployment

The deployment of Navy and Marine Corps personnel aboard ships at sea and field exercises is a routine occurrence. Deployments often result in long, frequent, and repeated family separations. In many cases, direct communication with family members may not be possible.

When problems associated with deployment and family separations occur, the Navy chaplain will stand ready to assist both the deployed member and the deployed member's family. Normally, such assistance will take the form of pastoral counseling or referral assistance.

As an RR you will play a profound role in helping your chaplain and the Navy and Marine Corps personnel of your command and their families prepare for deployment and postdeployment events. In helping military persons and their families cope with deployment and postdeployment stress, you should have a working knowledge of the following contact persons, agencies, and resources:

● The deployed unit or home port contact officer who provides families of deployed members assistance in times of emergency. The contact officer circulates information at regular intervals to the ombudsman and other representatives of each deployed unit.

● The ombudsman who serves as a liaison with officials of the Navy for the families of Navy personnel. The *Navy Family Ombudsman Program,* OPNAVINST 1750.1, contains detailed information concerning the family support program.

● The American Red Cross (ARC), an organization funded by voluntary contributions. The work of the ARC is carried out primarily by volunteers. There are more than 3,000 chapters in communities throughout the United States, at military installations, in hospitals worldwide, and at Department of Veterans Affairs offices. The ARC provides counseling in relation to personal and family problems; maintains family ties; assists service members and military authorities in providing information regarding leave, reassignment, and discharge by providing reports about emergencies; gives financial assistance to meet emergency needs; provides information concerning community services; assists patients in military hospitals; and assists veterans, their dependents, and survivors in preparation of government benefits. In addition, the ARC works closely with the Navy and Marine Corps Relief Society.

● Legal name of agency	● Application procedure
● Address	● Length of waiting list
● Telephone number	● Branch office locations
● Military or civilian benefit programs accepted by the agency	● Name and phone number of contact person or persons
● Eligibility requirements	● Name and phone number of administrator

Figure 2-3.—Information inclusive to an information and resource directory.

AN OVERVIEW

An overview at the beginning of your support guide is intended for those individuals who may find it difficult to read or consume all that is given in the support guide. If a person or family does nothing else, they should prepare the items outlined on this page.

Check the RECORD OF EMERGENCY DATA (Service Record Page 2). Be sure it is correct.

Check the BENEFICIARIES. Are they correct and up to date, including servicemen's Group Life Insurance (SGLI) and personal insurance policies?

Are the DEPENDENT ID CARDS AND DEERS enrollment current and in good condition? Think ahead, will they expire during periods of separation or deployment? This can effect medical and dental benefits.

Are service member's and spouse's WILLS in order?

Does the service member have current POWER OF ATTORNEY (general or specific) for the spouse?

Has the service member completed a NAVY AND MARINE CORPS RELIEF AUTHORIZATION FORM for the spouse?

Has the service member explained to the spouse EMERGENCY PROCEDURES to be followed? Navy and Marine Corps Relief Society, Ombudsman, Red Cross, Chaplain... these are important tools for a spouse to know during the service member's absence!

Does the spouse know the service member's SOCIAL SECURITY NUMBER?

AUTOMOBILE LICENSE AND REGISTRATION. Are they current or will they expire during a separation or deployment?

PAY DIRECT DEPOSIT and ALLOTMENTS. Start them well in advance of a departure.

GENERAL SERVICES AVAILABLE

Provide accurate telephone listings of most frequently used numbers both civilian and military. Provide maps of bases and the area indicating the location of key referral human resource centers.

Provide an alphabetical listing of organizations and/or offices used. The hours of operation should be given for general guidance only. You may include Armed Services YMCA, Office of the Chaplain, chapel Services, Commissary, Counseling and Referrals, Credit Union, Navy Family Service Center, Household Moves - Personal Property, Housing Office, Jobs, Legal Service, Library, Medical and Champus, Morale Welfare and Recreation, Navy Exchange, Navy and Marine Corps Relief, Navy and Marine Corps Relief Thrift Shop, Nursery - Child Care, Ombudsman, Personal Services Center, Personnel Support Detachment, Poverty Programs, State and Local Government Community Services, SATO, Security - Fire - Police Services, Service Station, Transportation, and Spouse Organization.

PREDEPLOYMENT CHECKLIST

Provide a complete fill in the blank checklist for service member; a family checkoff list; general information concerning military member, spouse child(ren) and other dependents; location of important papers; location of family records; legal information such as wills and insurance; special information such as property ownership, automobile, other personal property, bank accounts, safety deposit box(es); loans and credit; and routine home problems checklist.

Figure 2-4.—Outline of a support guide.

COMMUMCATIONS

Provide guidelines for letter writing, with acceptable rides to follow; the postal guidelines for packages, the sending of emergency messages particularly important messages and telephone calls; MARS ham radio availability; and the ombudsman's telephone tree.

THE FAMILY CAR

The family car is very critical especially during periods of deployment and separation. An automobile needs certain normal maintenance procedures that are designed to prolong its life and significantly decrease breakdowns. Depending on the type and make of car, repairs can be extremely costly, nerve racking, and time-consuming, as well as inconvenient. In your support guide, provide a fill in the blank application form for maintenance information; a maintenance checklist; what can be done in cases of emergency passes, decals, and stickers; what can be done for certain dilemmas such as starting difficulties, flat tires, running out of gas, frozen fuel lines, keys locked in the car, radiator boilover, and frozen door locks.

CHALLENGES AND OPPORTUNITIES

As an aid to emotional adjustments due to separation from spouse, parent, and/or children that may lead to feelings of loneliness and isolation, provide a list of personal growth opportunities. As family members discover new sources of strength and support in themselves and others, you might include suggestions for making emotional adjustments; taking on added responsibilities; taking good care of oneself; taking good care of children; seeking help when needed; and practicing religious beliefs and convictions during periods of separation.

HELPFUL HINTS ON PERSONAL PROTECTION

Provide suggestions and guidelines on personal safety family members can use in a variety of circumstances including being at home alone; before departing on a trip, when out of the house alone; accident prevention and personal protection at home; accident prevention and personal protection in the car; accident prevention and personal protection in babysitting situations; personal protection measures if confronted; and general tips for coping with periods of deployment; specific tips for couples with children and those without children; participation in command videotape recordings; and sending snapshots to each other.

POSTDEPLOYMENT STRESS

The period following the excitement of the end of deployment and the reuniting of the family is one of the major readjustments for the Navy family. It calls for serious reorganization of roles, feelings, and behaviors under which the family has been operating as a separate unit for the past several months. Of critical importance is the normalizing of the husband-wife relationship in terms of home, finance, discipline, and mode of child rearing.

Counselors who work with military families say that few couples can resume their marriages after along separation without some problems. Other counselors go even further and say that a separation is always a crisis in marriage. The first 2 months back are normally very critical. Therefore, you should provide in your support guide information about family roles; good communications; new friendship the children and authority; and what to expect during the first week.

Separations will never be fun. But neither do they have to be a disaster. The keys to survival are simple: cultivate the right attitude; be supportive of the military member; keep the military member before the children daily, and plan together for the return; retain one's faith; keep up communications within the family; let the separation make your marriage even better...grow through it; and use the time to make you and your marriage better and stronger.

Figure 2-4.—Outline of a support guide—Continued.

• The Casualty Assistance Calls Program (CACP) that aids Navy and Marine Corps families in the event of death, serious injury, or capture of a Navy or a Marine Corps member in the line of duty. The Navy and Marine Corps will detail a casualty assistance calls officer (CACO) to notify personally the next of kin. The CACO will assist the spouse or primary family member of a deceased service member in any way possible, including transportation, child care, and funeral arrangements, and submitting claims for survivor's benefits. The program is administered by the Casualty Assistance Branch of the Bureau of Naval Personnel and is governed by the *Navy Casualty Assistance Calls Program,* NMPCINST 1770.1, and the *Casualty Assistance Calls and Funeral Honors Support Program Coordination,* OPNAVINST 1770.1. Chaplain involvement in the CACP is described in the *Religious Ministries in the Navy,* OPNAVINST 1730.1. The Marine Corps casualty assistance program is administered by the Casualty Section, Personal Affairs Branch, Human Resource Division, Headquarters United States Marine Corps, and is governed by the *Marine Corps Casualty Procedures Manual,* MCO 3040.4.

• The class easy message of getting important personal messages to deployed or overseas members. This is a telegram method of rapid communication families can use to send important messages—not just emergency messages—to a Navy or Marine Corps member. Either a regular telegram of 15 words or a night letter of 50 words maybe sent to deployed Navy and Marine Corps members through Western Union at favorable rates. A spouse or parent who needs to send an important message may contact a deployed member by sending a telegram to the deployed member's name and rank or rate, name and hull number of the deployed member's ship or unit, c/o Naval Communications Station, Washington, DC. me communications station will send the telegram to the ship. The cost of the telegram will be the regular Western Union rate from the place of origin to Washington, DC.

Remember, emergency communications intended for all deployed military service members are channeled through the nearest chapter of the ARC. For this reason, you must encourage service members to let their family members know about this service and to have the service member's name and rank or rate, social security number, name and hull number of the member's ship or unit, as well as any other pertinent information ready to expedhe the ARC's handling and delivery of the message.

Single Members, Families, and Children

In both the Navy and the Marine Corps, single members and single parents, their families and children, will have many different special needs. Some of the programs and services that can help single parents and their families are listed in figure 2-5.

Alcohol and Drug Dependency

Alcohol and drug dependency is a serious problem for many people. Chaplains are called upon to provide

---

CHILD CARE CENTER SERVICES

Most child care centers evolve from local needs. Each center usually has its own structure and program based upon the nature of the community it serves, its source of funding, the building it inhabits, and the qualifications of its staff.

The Recreation Services Division of the Bureau of Naval Personnel is responsible for the overall policy and guidance of Navy child care centers. Presently, many Navy and Marine Corps installations provide some child care facilities; however, these facilities may not be large enough to provide for all the child care needs of the military community. Various types of child care facilities can usually be found in the local community that may be used in addition to an on-base child care facility.

DEPARTMENT OF DEFENSE DEPENDENTS SCHOOLS

Department of Defense Dependents Schools (DODDS) is the only United States school system that has schools located around the world.

Figure 2-5.—Programs available to single servie members, single parents, families, and children.

EXCEPTIONAL CHILDREN - HANDICAPPED AND GIFTED

Finding help for children with special needs is often difficult. Parents may consult the chaplain for guidance and referral assistance. The military resources that are available to parents of exceptional children include the Family Service Center, Champus Program for the Handicapped, and military physicians. Additional community resources may include Community Chest, Community Council, Community Planning Council, Community Services, Counseling Clinics, Counseling Services, County Department of Health, County Mental Health Association, Family Counseling Service, Family Services, Family Service Association, Health and Welfare Council, Information and Referral Service, Mental Health Clinic, United Fund, or United Way.

CHILD AND FAMILY ADVOCACY PROGRAMS

The Family Advocacy Program identifies, evaluates, intervenes, treats, and prevents cases of abuse, neglect, sexual assault, and rape of spouses and children in Navy and Marine Corps families. BUMEDINST 6320.7 provides information regarding the Family Advocacy Program.

FAMILY AND PERSONAL ENRICHMENT PROGRAMS

Personal and family enrichment activities include any service or program that helps to strengthen and develop the lives of single service members, family members, or families as a whole. Such programs help people to feel good about themselves and their relationships with each other. Family Service Centers develop and/or maintain a list of the personal and family enrichment programs available within the military and civilian communities. Several programs dealing with personal and family enrichment are Chaplains Religious Enrichment Development Operation (CREDO), Parent Effectiveness Training, Family Service Association of America and Marital and Family Counseling Services.

UNITED SERVICE ORGANIZATIONS

The United Service Organization (USO) provides homelike facilities in the form of recreation centers, airport lounges, information desks at train stations, bus stations, and airports since 1941. The USO offers lonely or homesick service members a unique opportunity to relax and meet people in the community.

Figure 2-5.—Programs available to single servie members, single parents, families, and children—Continued.

pastoral counseling and referral assistance to military members and their families who are facing problems of this nature.

Your primary role is to support and assist your chaplain in his or her efforts to provide assistance to military members and their families who are dealing with substance abuse and dependency problems. Your responsibilities will include compiling and maintaining a current list of available Navy, government, and civilian agencies, including promoters of needs and recovery programs, that can provide help to alcohol- and drug-dependent military personnel and their families. Your list should contain a record of the key personnel and contacts within these agencies and programs. Also, you should maintain a close working relationship with these key persons.

NAVY PROGRAMS.— The core elements within the Navy's alcohol and drug dependency program are the Navy Alcohol and Drug Abuse Program (NADAP), the Navy Alcohol Safety Action Program (NASAP), and the Civilian Employment Assistance Program (CEAP).

RESOURCES MANAGEMENT SERVICES.— Human resources management centers (HRMCs) and human resources management detachments (HRMDs) are concerned with the full range of human development areas and problems. These groups provide programs in alcohol education and alcoholism prevention, race relations, drug education and drug abuse control, organizational development, and overseas diplomacy. HRMCs and HRMDs also assist local commanding officers in identifying problem areas and providing education, training, patient referral, and local drug and alcohol rehabilitation programs. Figure 2-6 shows the key persons associated with alcohol and drug abuse programs.

DRUG AND ALCOHOL PROGRAM ADVISOR

The drug and alcohol program advisor (DAPA) serves as an advisor to the commanding officer regarding drug and alcohol use and abuse within the command. In the Marine Corps, the drug and alcohol control officer (DAACO) serves in a similar capacity. The DAPA serves as a coordinator concerning all drug and alcohol education, rehabilitation, identification, and enforcement efforts within commands.

COLLATERAL DUTY ALCOHOLISM ADVISOR

The collateral duty alcoholism advisor (CODAA) assists commands with programs that address alcoholism and alcohol abuse. Within the Marine Corps, a similar function is performed by the collateral duty alcoholism counselor (CODAC). CODAAs or CODACs provide assistance in identification of problem drinkers and available resources, act as a liaison with local Alcoholics Anonymous (AA) groups, assist recovering alcohols, and act as a contact point to problem drinkers for alcohol resource and referral information.

COUNSELING AND ASSISTANCE CENTER COUNSELORS

Counseling and Assistance Center (CAAC) Counselors (SNEC 9522) and Alcoholism Treatment Specialists (SNEC 9519) are cross-trained in both drug and alcohol abuse counseling. These counselors and specialists provide educuation, counseling, and referral services to individuals identified as drug or alcohol abusers.

MEDICAL OFFICERS

The medical officer receives walk-in patients and referrals from the DAPA, DAACO, or other referral sources. Medical officers make a diagnosis of alcohol or drug abuse and refer the person to a resource other than a rehabilitation facility.

CIVILIAN EMPLOYEE ASSISTANCE PROGRAM ADMINISTRATOR

The Civilian Employee Assistance Program (CEAP) provides assistance to civilian employees who have problems with alcoholism and drug dependency. A chaplain may be called upon to assist a civilian employee with a work-related alcohol or drug dependency problem, particularly if the employee is a retired Navy or Marine Corps member. The program administrator is part of the Human Resources Office (HRO). The HRO can assist chaplains by providing current information regarding the CEAP, essential information regarding civilian employees, or identification of community resources available

---

OTHER RESOURCE PERSONNEL

Other people who should be included within the alcohol and drug portion of the resource directory may include human resource management detachment personnel, health benefits advisor, family service center (FSC) staff chaplain, FSC information and resource specialist, and Navy clinical social work officer.

The following civilian resource persons should be included: local VA representative, community and state drug and alcohol program representatives, local volunteer agency representatives such as AA, civilian clergypersons available for family counseling of alcohol-and drug-dependent persons, local private alcoholism and drug dependency rehabilitation program directors, as well as other resource persons considered appropriate.

Figure 2-6.—Key persons associated with alcohol and drug abuse programs.

Each of these people can play a very important role in identifying and rehabilitating alcohol- and drug-dependent military or civilian personnel. An understanding of their roles and how they interrelate within the Navy and Marine Corps alcoholism and drug dependency rehabilitation and prevention programs will enable you to compile and maintain appropriate reference material that will be useful to your chaplain in the area of alcoholism and drug abuse.

Retirement and Aging

Large communities of military retirees form in areas where there are complexes of Navy and Marine Corps installations and facilities. Chaplains in these areas are often called upon to render counseling and referral assistance to retirees and members of their immediate families for the special stresses associated with retirement and aging. Because retirement can produce a major life crisis for any person, members facing retirement may be at risk for several different types of stress- and anxiety-related disorders. For the aged, problems may include diminishing health, fixed income, self-preservation, and security.

Retiree affairs and problems associated with retirement are handled by a wide variety of military and civilian agencies. If assigned to a station or unit where there are large numbers of retired or elderly members in the community, you should make certain you are aware of the available human resources agencies and programs that can provide services for these types of clients. Figure 2-7 provides a listing by category of several agencies that can help your clients through the stresses related to retirement and aging. It will be your responsibility to maintain up-to-date files on each of

NAVY AND MARINE CORPS	DIRECT SERVICES TO THE ELDERLY

Retired Affairs Offices (RAOs)
 Bureau of Naval Personnel, Washington, DC
 Headquarters United States Marine Corps,
     Washington, DC
     Retired Activities Section
     Survivor Benefit Plan
 The Navy Guide for Retired Personnel and Their
     Families (NAVPERS 15891E)
 The Marine Corps Retirement Guide (NAVMC 2642)
 Naval Reserve Personnel Center, New Orleans,
     Louisiana
 Marine Corps Reserve Forces Activity, Kansas City,
     Missouri
 The United States Naval Home, Gulfport, Mississippi
 Defense Finance and Accounting Centers, Cleveland,
     Ohio
 	
  FEDERAL AGENCIES
 Administration on Aging (AOA)
 Social Security Program
     Retirement Benefits
     Survivor Benefits
     Disability Benefits
 Medicare and Medicaid
 Department of Veterans Affairs
     Medical Benefits
     VA Homes
	Homemaker Service
	 Home Maintenance Service
	 Transportation
	 Retired Senior Volunteer Programs
	     Community Recreation Programs
	     Education Programs
	 Legal Counseling Programs for the Elderly
	     National Senior Citizens Law Center, Los Angeles,
	       California
	 National Resource Center for Consumers of Legal
	     Services, Washington, DC
	 Nutrition Programs
	     Meals on Wheels
	     Congregate Meal Programs
	     Food Stamps
	 Nursing Homes
	     Elderly patients
	     Chronically ill patients
	     Convalescent patients
	     Patients who are invalids
	     Local Department of Health
	     American Nursing Home Association
	     American Association of Homes for the Aging
	 National Organizations for Older People
	     American Association of Retired Persons/National
	     Retired Teachers Association (AARP/NRTA)
	 National Council for Senior Citizens
	 National Association of Retired Federal Employees
	     (NARFE)
	 Gray Panthers

Figure 2-7.—Agencies associated with programs for the retired and aged.

these categories. Be prepared to devote a considerable amount of your time and attention to making sure these files are complete and up to date. Remember, the percentage of retired and elderly persons in our society is steadily increasing. The retired and elderly may constitute a significant percentage of the clientele seeking help at your religious ministries facility (RMF).

In your career, you will encounter many different types of people. Some of these people will be trying to cope with tragic and traumatic circumstances. The information in the following paragraphs should help you understand your role of assisting your chaplain in these events.

PROVIDING ASSISTANCE TO DISTRAUGHT PERSONS

People spend their time, energy, and means setting up their lives in a certain way. When a crisis takes place, many plans and hopes are disrupted and altered, perhaps forever. Change is dreadfully trying for some people. When change occurs, people will often turn to a Navy chaplain for help. The reactions people will have to changes, certainly to unanticipated and sudden ones, will vary widely.

As an RP, you will inevitably be in a situation in which you must deal with distraught or overwrought persons. Types of RMF encounters—routine, ceremonial, and dramatic-are outlined in figure 2-8. You should be able to recognize these situations by their descriptive terms.

Routine and ceremonial encounters will seldom require any radical decision-making responses on your part. Dramatic encounters, however, are another story. In dramatic encounters, you will deal with people in extreme crises. In general, these people will be reacting to a condition that has deprived them, or is threatening

ENCOUNTER TYPES	DESCRIPTIVE TERMS	EXAMPLES
ROUTINE	Simple Easy Just another client Our bread and butter	Straightforward visit Readily available solutions Personal spiritual renewal Reassurance Habitual performance of an ordinary, established procedure
CEREMONIAL	TRANSITION Schedule busters Hidden time bombs MAINTENANCE Always the same Friendly Hopeless	By the way... Surprise!... Brief visit, unplanned—by the chaplain Chain reaction to events Seeks hope... A transitional ceremony occurs when a new drama emerged in a brief visit providing an opportunity to lessen anxiety Follow-up visit Seeks new advice, but does take previous advice A maintenance ceremony occurs after a drama ends and reasoning has returned
DRAMATIC	Complicated Difficult Trouble Along-playing record	Crisis time Bad news Family discord Suicidal Those encounters occurring over time and involving conflict(s) or intense emotion(s) or both

Figure 2-8.—Types of RMF encounters.

to deprive them, of someone or something representing the fulfillment of their basic human needs. In other words, these people will not be experiencing a content, sound life-style with the basic human needs fulfilled. For these people, an important part of life is missing, such as a sense of identity and belonging to society, a sense of physical and psychological well-being, or a supportive network of family and friends. In dramatic encounters, people may be facing a period of impact or an unwelcome truth, a period of recoil where they isolate themselves, and a period of posttraumatic self-denial or remorse. Although these crisis states are not inevitable in every emergency, they are common occurrences whenever people are facing traumatic or devastating events.

Recognizing a Psychological Emergency

You may not always be able to immediately identify a state of serious emotional upset, but you should be able to recognize some common signs and characteristics of a psychological emergency, such as those listed in figure 2-9.

A crisis may occur at any time. A crisis may erupt from any event, such as an environmental or material condition, a personal or physical event, an interpersonal or social situation, during any life cycle passage associated with the normal facets of human growth, and during life cycle transitions that signal a change in social status.

The key to recognizing and understanding a psychological emergency resulting from a crisis is the term *emotional*. People have feelings about the things that happen to them in life. These feelings can incapacitate them. Most people prefer to be in charge of their own lives and hate to admit they cannot cope.

SIGNS AND CHARACTERISTICS OF PSYCHOLOGICAL EMERGENCIES	
One or more of the characteristics may signify a psychological emergency. These characteristics may be accompanied by bodily signs and symptoms such as sleeplessness, loss of appetite, loss of sex drive, constipation, crying, tension, and irritability.	
ANGER	Inappropriate anger directed at an inappropriate source usually brief but destructive.
ANXIETY	Not related to any specific person, place, or situation.
BEHAVIORAL DEVIANCE	Radical changes in life-style, values, relationships, and so forth.
CONFUSION	May be preoccupied with fears or imaginary attacks.
DEPRESSION	May range from crying to inability to function to threatened suicide. Often has feelings of hopelessness, helplessness, unworthiness, and guilt.
FEAR	May be afraid of a person or persons, activity, or place.
LOSS OF CONTACT WITH REALITY	Has trouble distinguishing or identifying smells, sounds, and sights in the real world from those in an imaginary world.
MANIA	Unrealistically optimistic, unwarranted risks, and poor judgment.
WITHDRAWAL	Loses interest in people or things that were previously considered important.

Figure 2-9.—Signs and characteristics of psychological emergencies.

Responding to Psychological Emergencies

When reality strikes and coping is no longer a choice, trained chaplains react appropriately. You, too, must act appropriately. Often it will be your reaction, your nonthreatening manner, and courtesy, as well your tone of voice that will mark true compassion in guiding an overwrought person to a calmer demeanor. Figure 2-10 offers some insight and guidelines you can use in responding to situations involving distraught persons.

Act promptly.	Become a sharp onlooker.	Be prepared to spend time on the situation.
Be as calm as possible.	Show through your actions that you have confidence in the person's ability to maintain control of himself or herself and the situation.	Isolate the person to a private room, or seek the assistance of a coworker if you fear violence.
Ask specific questions to help you measure the person's level of reality.	Avoid asking questions that can be answered with a simple yes or no.	Communicate confidence in yourself and move with assurance. You must be in control.
Once the person has told you his or her story, briefly go over it again to make sure you understand. Clear up any points that are vague.	Look at the person's eyes throughout the conversation; they can often tell you what is going on in his or her mind. A patient's eyes can reflect his or her emotions and can tell you whether he or she is terrified, confused, struggling, in pain, or dying.	Indicate interest in the person's story, and treat the person as though you expect him or her to improve.
Never be judgmental.	Be genuine and honest.	Make a definite plan of action.
Do not force the person to make decisions because he or she may have lost the ability to cope effectively.	Encourage the person to participate in a motor activity; it helps to reduce anxiety.	Consider the person to be an escape risk; stay with the person at all times.
Do not be afraid of silences. They may seem intolerably long, but maintain an attentive and relaxed attitude. If the person stops talking because he or she is overwhelmed by emotion, it is especially critical that you refrain from speaking.	As you talk to the person, encourage him or her to communicate. Remain interested, and let the person see that you would like to learn more.	Do not foster unrealistic expectations.
Maintain a respectful distance between you and the person.	Do not abuse or threaten the person.	Do not allow the person to get you angry.
If the person is severely disturbed and has become violent, it may be necessary to restrain him or her.	Make every effort to explain to the person his or her situation. A person may be more anxious and fearful because he or she is uncertain about what is going to happen to him or her.	Find out if the person has been given psychiatric care before the present emergency. If so, contact the therapist. Make detailed notes for medical as well as legal reasons. Note carefully what you did for the person.

Figure 2-10.—Guidelines in dealing with distraught persons.

You can prepare yourself for many emergencies. Some excellent training sources you can use are a basic first aid training course, a cardiopulmonary resuscitation (CPR) course, a litter-bearer training course for nonmedical personnel, and the *Standard First Aid Training Course,* NAVEDTRA 12081.

It will be reassuring to you that people will often respond positively to your efforts to help. Many people, following an emotional or emergency encounter, will handle their dilemma with dignity and grace and often react with gratefulness. Some may even find humor in the situation and their reactions will even tend to lighten the intensity of the condition. Because you cannot predict every person's reaction to a traumatic event, you must be prepared to deal with a variety of possible responses. Being prepared to handle the broad range of possible human responses to a crisis will help you to develop your own perspective about your rating and your job and to become a better RP.

ESCORTING CHAPLAINS DURING FAMILY VISITS

In the chaplain's business to provide a personal service to a Navy or Marine Corps member's family, it may be necessary to call upon a client in the home or some neutral place. Often, the nature of a pastoral or counseling visit may place a chaplain in a delicate situation, and the chaplain may call upon you to accompany him or her during the visit. At these times, your role is to be the chaplain's confidant or confidante, support person, team member, or witness to ensure the honesty of the moment.

For whatever reason, you will be in a position to hear personal, confidential information. Be discretely alert, nonjudgmental, and silent but supportive to your chaplain. The occasion may even require that you simply be there; to play with a child, children, or an animal; to attend to an elderly person; or to care for an afflicted or impaired person.

Upon completion of the visit, review in private your observations with the chaplain. After all, the chaplain may not have had the same observations. After this private review, the whole episode must be forgotten.

PREPARING DAILY CENSUS REPORTS ON HOSPITAL AND BRIG PERSONNEL ASSIGNED

People entering hospitals and brigs need to know immediately that someone cares about them. If soon after entering the hospital or the brig, a person can see that the chaplain is there, the chaplain's visit can make a importance difference in that person's life. One of your primary responsibilities is to keep your chaplain informed and up to date about these people.

To be able to keep your chaplain informed, it will be necessary for you to become a liaison person with the administration personnel of military and civilian hospitals and brigs. Staying on top of this responsibility requires time and patience. Eventually, you must develop your own method for staying on top. Remember, any method you use will require your daily attention. Figure 2-11 shows a form you can use to develop your own method. You can use this form to account for an individual person or incident or multiple persons or incidents, whichever is most helpful to you.

Up until now, we have talked about your responsibilities for pastoral care and counseling. As you probably realize, you must be aware of your role to assist your chaplain as he or she ministers to needs of people who are experiencing some type of adverse or stressful circumstance. In the following sections, however, you will read about some of your duties in providing assistance to your chaplain in other types of events and programs, those especially involving the routines of fellowship.

FELLOWSHIP

Today, we express fellowship as a custom; a custom of shared bonding. Fellowship, therefore, is a ministry of communal hospitality. If fellowship is a ministry, then RPs must be as serious about the ministry of communal hospitality as they are about the ministry of worship.

As an RP, one of your most important jobs will be to support your chaplain in his or her efforts to provide fellowship. Your role will involve the following four distinct areas of responsibility:

1. Diagraming chaplain support requirements

2. Providing supplies and materials

3. Rigging and unrigging for fellowship activities

4. Recruiting, training, and supervising volunteers to assist in fellowship activities

In the following paragraphs, we will take a look at each of these areas.

DIAGRAMMING CHAPLAIN SUPPORT REQUIREMENTS

In diagramming chaplain support requirements, one of your jobs will be to design the blueprint for fellowship programs. Designing the blueprint for fellowship programs requires a knowledge of all aspects of what is expected from start to finish.

Figure 2-12 illustrates a program plan showing what diagramming for fellowship may look like. Make your diagram of the fellowship activity a program plan that follows a step-by-step general approach. Your plan should include scheduling and determining milestones, planning for supplies and materials, and evaluating logistics requirements.

PROVIDING SUPPLIES AND MATERIALS

Quality control and reliability in planning for supplies and materials for fellowship programs should be documented in your program plan. The fellowship program plan, such as the one outlined in figure 2-12, will become a tool of ground rules and guidelines for you and other RPs to use to manage fellowship programs. To develop your plan, you must perform a total task identification. Include every possibility as well as a cost analysis. Let the chaplain or fellowship program coordinator determine what is essential and what is not. The effectiveness of the fellowship program will develop from that point.

HOSPITAL	BRIG
URGENT ROUTINE MILITARY HOSPITAL NAME: COMMAND: RANK/RATE/STATUS: WARD: ROOM NUMBERER: TELEPHONE: EXPECTED LENGTH OF HOSPITALIZATION: OTHER INFORMATION: such as reason for hosptalization, prognosis, relative contacted, religious preference. . . DATE CHAPLAIN VISITED: COMMENTS:	MILITARY BRIG: NAME OF SERVICE MEMBER OR INDIVIDUAL: COMMAND: RANK/RATE/STATUS: TELEPHONE: EXPECTED LENGTH OF INCARCERATION: OTHER INFORMATION: such as reason for detention or relative contacted. . . DATE CHAPLAIN VISITED: CHAPLAIN'S COMMENTS:
URGENT ROUTINE CIVILAN HOSPITAL: NAME: COMMAND: RANK/RATE/STATUS: WARD: ROOM NUMBER: TELEPHONE: EXPECTED LENGTH OF HOSPITALIZATION: OTHER INFORMATION: such as reason for hospitalization, prognosis, relative contact, religious preference. . . DATE CHAPLAIN VISITED: CHAPLAIN'S COMMENTS:	CIVILIAN JAIL OR PRISON: ADDRESS: TELEPHONE: CONTACT PERSON: NAME OF SERVICE MEMBER OR INDIVIDUAL: COMMAND RANK/RATE/STATUS TELEPHONE: EXPECTED LENGTH OF INCARCERATION: OTHER INFORMATION: such as reason for detention or relative contacted. . . DATE CHAPLAIN VISITED: CHAPLAIN'S COMMENTS:

Figure 2-11.—Daily census report on hospital and brig personnel.

FELLOWSHIP PROGRAM:		
TIME SCHEDULE	SUPPLIES/MATERIALS	LOGISTICS REQUIRED
DATE: PERSON RESPONSIBLE:	QTY COST 1. 2. 3. 4. 5.	COST 1. 2. 3. 4. 5.
DATE: PERSON RESPONSIBLE:	QTY COST 1. 2. 3. 4. 5.	COST 1. 2. 3. 4. 5.
DATE: PERSON RESPONSIBLE:	QTY COST 1. 2. 3. 4. 5.	COST 1. 2. 3. 4. 5.
DATE: PERSON RESPONSIBLE:	QTY COST 1. 2. 3. 4. 5.	COST 1. 2. 3. 4. 5.
COMMENTS: (Include chaplain's wants, needs, expectations, and total cost of program.)		
FEEDBACK ON SCHEDULING	FEEDBACK ON SUPPLIES/MATERIALS	FEEDBACK ON LOGISTICS REQUIRED
HISTORIC INFORMATION AND LESSONS LEARNED:		

Figure 2-12.—Diagramming for a fellowship program plan.

RIGGING AND UNRIGGING FOR FELLOWSHIP ACTIVITIES

In planning for the rigging and unrigging for fellowship activities, you must consider the logistics required. By developing rigging and unrigging programs and planning for these tasks, you will maximize the usefulness of these tasks. You will also improve fellowship activity performance based on past experiences. By reviewing your RMF's documentation on past experiences, such as recorded comments and feedback in all areas, and passing down this type of information from previous activities, you may be able

to ease the inherent strain associated with rigging and unrigging.

RECRUITING, TRANING, AND SUPERVISING VOLUNTEERS

Recruiting, training, and supervising fellowship volunteers must be a part of the larger RMF volunteer program. This will be covered in detail in the next chapter, "Religious Education."

The quality of recruiting, training, and supervising volunteers will be a tool you and your chaplain can use to determine the effectiveness of many of your RMF's programs. This is particularly true in fellowship

programs. No volunteer program, however well planned, developed, and installed, will be successful unless it has the active support and participation of command chaplains. A rubber-stamp approval is not sufficient. Chaplains must understand the purpose of the volunteer program, how it functions, and the necessity for the program, and they must believe that the results of a comprehensive volunteer program will be for the betterment of the entire community.

OUTREACH

Outreach programs are elements and patterns of progressive religious marketing. Outreach programs develop from research based on the needs of the community. While the worship, religious education, pastoral care and counseling, fellowship, and other functions of the RMF will stand on their own, chaplains and command religious programs (CRPs) will set up outreach programs to supplement their efforts to provide quality programs that will enhance the lives of those they serve.

Unlike the other religious programs, outreach programs are basically time-oriented programs; that is, they are presented at given intervals and will usually have a known beginning and ending date. An outreach program can be thought of as an extended hand, a planned preventive maintenance plan, or even a form of preventive medicine. Consider the meaning of outreach programs as delineated in the following quotation:

> "As chaplains in a pluralistic sea service environment, we need to interpret outreach in the broadest possible terms. Outreach has many facets and meanings. Outreach is spiritual renewal; it is healing; it is genuine care-giving; it is community service; it is having an influence on command and community.
>
> We have a great opportunity to reach out to sea service members and their families. To understand and meet the spiritual needs of our people, we must listen to them, expand our vision of the future, and try new paradgms to touch the lives of those entrusted to our care."

Rear Admiral David E. White
Chief of Chaplains

As outreach programs become increasingly market oriented, most RMFs will tend to set up programs that focus on meeting the needs of particular persons or groups. Most outreach programs are geared to a particular public, such as children, youth groups, single parents, married persons, the aged, or to entire communities, such as the homeless, poor, and orphans. Outreach is used when each of these groups is suitably set apart from the others and is believably large enough to support special, structured care.

The integration of outreach programs into a CRP starts with a state of the mind on the part of the chaplains and RPs. In these programs, the chaplains and RPs will make the recipients the constant focal point for all basic planning and decision making.

As an RP, you should treat each outreach program as if it were a marketing business. To do this, you must be market oriented. In planning any outreach program, take the following steps:

1. Determine your objectives.

2. Research the need.

3. Look into similar programs by others, both military and civilian.

4. Establish guiding policies.

5. Prepare by diagraming productions.

6. Prepare budgets and financial considerations, involving advertising and promotion, product development, research, and the like.

7. Evaluate performance.

Let's take a brief look at each of these steps.

OBJECTIVES

In planning your CRP's outreach program, begin with a team spirit and set broad objectives. First, define your customers' needs. Next, look at existing or similar programs. After you examine these programs, establish the techniques and procedures that will work best for you. Remember to weigh the economic factors, the service factors, and the product factors.

RESEARCH

The fundamentals of performing outreach marketing research are gathering, ordering, and evaluating the facts. The primary purpose of your research will be to solve or forestall problems. By performing research, you can increase the efficiency of your efforts by developing, selecting, and improving on the most effective program and marketing methods. In developing your outreach research methods, you must understand the problem to be researched, establish

specific objectives, develop a research plan, choose the proper sample, determine information needs, analyze the information gathered, develop conclusions and recommendations, and prepare the report to be presented to the commanding officer.

Immediately following your research, you should develop a strategy statement that includes the background, history, analysis of current and future situations, a statement of general objectives, policy elements, budgetable elements, research results, a financial summary, methods of review and evaluation, and a general summary. For any outreach program to be successful, you must follow your research with a comprehensive strategy statement of this sort.

With your well-defined objectives, sound research, and complete strategy statement, the chaplain or team can present the outreach program to the commanding officer for consideration. If the program is accepted, you will be ready to enter the next phases of your outreach program—developing a marketing plan and implementing your outreach program.

MARKETING

The adoption of a marketing concept to achieve outreach programs can have a fundamental effect on every CRP. The results of a team-driven, well-planned, market -minded outreach program will be a tremendous improvement in the way outreach programs are received. As an RP, you may discover that an outreach program will require a great deal of your time and attention. You must also provide time and attention to the area we will discuss next—special events and programs.

SPECIAL EVENTS AND PROGRAMS

There are occasions throughout the calendar year when special events and programs will occur. Special events may include both religious or civil events and programs and may be defined by national, local, or even command occurrences. Examples of national events are the National Prayer Breakfast; Dr. Martin Luther King, Jr. Day; Holocaust Days of Remembrance; and so forth. Local events may include charitable fund drives or burials at sea. Command occurrences maybe memorial observances, picnics, or social events.

Some examples of your responsibilities for special events and programs may include diagraming your chaplain's support requirements for a special service and burial at sea, rigging and unrigging for a special service and burial at sea, advising personnel on CRP

events and programs, preparing bulletins for CRP events other than worship, and implementing plans for CRP activities. Your other important responsibilities will include documenting historical data, diagraming programs, retaining plans, and detailing evaluation results for future use.

GENERAL SUPPORT

General support for your CRP, RMF, or chaplain will include several areas not specifically associated with the arena of worship. Some examples of general support may involve your duties and responsibilities for areas such as media centers, printing and publications, worship models, literature and periodicals, chaplain backing, and chaplain defense.

MEDIA CENTERS

Your RMFs media center should include a variety of audiovisual tools. A broad selection of audiovisual tools can be and are used within all aspects of religious program support.

Audiovisual Tools and Media

Audiovisual tools include <u>projected</u> audiovisuals, such as filmstrips, slides, motion pictures, videotapes, overhead transparencies, opaque materials, tapes, and recordings. All other audiovisuals are included in a group usually called <u>nonprojected</u> or <u>direct viewing</u> audiovisual tools. This category consists of bulletin boards, chalkboards, charts, clingboards, dioramas, flash cards, flat pictures, globes, maps, models, murals, objects (realia) and posters. Figure 2-13 provides examples of each of these tools.

The use of the word *media* — communication devices — refers to both types of audiovisuals and to printed materials as well. Remember, CRPS are in the communication business and chaplains are primarily teachers and leaders. As the chaplain's assistant, you should use audiovisuals for a variety of presentations because they enhance or focus concentration, teach soundly, make learning consistent, pace the showing, connect time as well as distance gaps, give alternate events, aid recall, increase participation, enlarge variety in presentations, deepen understanding, and make instruction more pleasing.

Audiovisual Equipment and Accessories

To function, audiovisual equipment often requires different types of accessories. Charts or directions will

PROJECTED AUDIOVISUALS		NONPROJECTED AUDIOVISUALS	
FILMSTRIP	A strip of usually 35 millimeter film bearing photographs, diagrams, or graphic material for a still projector.	BULLETIN BOARD	A board for posting notices.
SLIDE	A photographic transparency on a small plate or film arranged for projection.	CHALKBOARD	Also known as a blackboard. A hard smooth usually dark surface used especially for writing or drawing on with chalk.
MOTION PICTURE	A series of pictures projected on a screen in rapid succession with objects shown in successive positions slightly changed as to produce the optical effect of a continuous picture in which the objects move. A motion picture may also be a representation, as of a story, by means of motion pictures—a movie.	CHART	A sheet of paper giving information in tabular form, in graphic form or in diagram form.
VIDEOTAPE	The magnetic tape used in a videotape recording. A videotape recorder is a device for making a videotape recording. A videotape recording is a recording of visual images and sound made on magnetic tape.	CLINGBOARD	A hanging board that objects and paper have the capability to adhere to as if glued firmly.
OVERHEAD TRANSPARENCY	An item used with an overhead projector for projecting onto a vertical screen magnified images of graphic material on a horizontal transparency illuminated from below.	DIORAMA	A scenic representation in which a partly translucent painting is seen from a distance through an opening; or a life-size exhibit of a specimen or scene with realistic natural surroundings and a painted background.
OPAQUE MATERIAL	A projector using reflected light for projecting art image of an opaque object or matter on an opaque support such as a photograph.	FLASH CARD	A card bearing words, numbers, or pictures that is briefly displayed usually as a learning aid.
RECORDING	The causing as in sound, visual images, or data to be registered on something such as a disk or magnetic tape in reproducible form; to record something.	FLAT PICTURE	A design, image, graphic, copy, reproduction, or representation made by various means (painting, drawing, or photography).

Figure 2-13.—Media audiovisual devices.

PROJECTED AUDIOVISUALS		NONPROJECTED AUDIOVISUALS	
TAPE	A narrow strip or band especially magnetic tape that produces a tape recording. Other item associated with tapes are tape deck tape player, and tape recorder.	GLOBE	Something spherical or rounded like a spherical representation of the earth, a celestial body, or the heavens.
		MAP	A representation usually on a flat surface of the whole or a part of an area; or something that represents with a clarity suggestive of a map.
		MURAL	Relating to, or resembling a wall; or a mural is a work of art as in a painting that may be applied to and made integral with a wall or ceiling surface.
		OBJECTS (REALIA)	Objects; that is, something material that may be perceived by the senses, or activities used to relate classroom teaching to the real life especially of peoples studied.
		POSTER	A bill or placard that is decorative or pictorial for posting often in a public place

Figure 2-13.—Media audiovisual devices—Continued.

sometimes be included in the operations manuals that come with certain types of equipment.

In operating audiovisual equipment, you should become familiar with the necessary accessories and charts. Some of the most familiar accessories and charts are as follows:

● Batteries. Generally alkaline or nickel-cadmium batteries are the best for audiovisual equipment. Rechargeable batteries cost more, but they last longer. Batteries come in a variety of sizes. Each is rated at 1 1/2 volts and can come in an assortment of different sizes, such as D, C, AA, and AAA.

● Extension cords. You should use as short a cord as possible, and you should use the right size wire. Always use a cord with a ground wire or adapter.

● Lamps. Projection lamps have many characteristics-length, width, shape, wattage, base configuration, filament, location, and reflectors, to name a few. All lamps are designated by a code of three alphabetical letters such as DAK and ELH, which is the information you will need to have when you must replace a lamp.

● Lens, screens, and distances. Projection distance is the distance from the projector to the screen. Lens length, given in inches, is written on the lens holder. Shorter lenses make larger images, and longer lenses

make smaller images. Figure 2-14 shows the distances three different projectors should be placed from a 70-inch screen in order for the image to fill the screen. Figure 2-15 provides additional information concerning lens length, projector distance from the screen, and screen size for several types of projectors.

• Patch cords. Sounds are transferred from one sound source to a recorder by means of a patch cord. This method does not pick up foreign noise as it would if a microphone were used. In a patch cord, the wire is shielded so that it has at least one conductor surrounded with insulation in the form of a braided wire shield.

Duties and Responsibilities

One of your responsibilities for your RMF's media center will be to publicize that audiovisuals are available for use by authorized persons. An up-to-date RMF's media center should have a variety of audiovisual materials and equipment in addition to the printed media.

CARD CATALOG.—Some of your duties may involve the maintenance and use of the card catalog. The card catalog, as shown in the following sample, will tell you if a specific item is available. It will also provide a number to tell you where to find it. Having a card catalog for your RMF's audiovisual equipment and materials will help you maintain an inventory of the media center. In most media centers, green cards are used for audiovisuals to distinguish them from the white title

cards typically used for printed media. Notice the following sample:

E-7-B   CTR9118 EMERSON

AM/FM STEREO CASSETTE RECORDER

SERIAL NO. MC819964

C SIZE BATTERIES X 4

AC 120V 60Hz 8 WATTS

DC 6V UM-2

RMF MEDIA CENTER, QTY 4,

MEDIA EDUCATION

Source: Emerson Radio Corp., 1 Emerson Lane
         North Bergen, NJ 07047

Notice the number E-7-B in our sample. The notation E-7-B stands for a piece of equipment (E) that is maintained in area 7 and located in cabinet B. This number should also be placed on the equipment item itself. In your card catalog, all audiovisual devices and types of media should be labeled in this manner. The letter designations used for the various media are as follows:

FS — Filmstrip
RFS — Record
R — Recording

35mm filmstrip
3" lens
19.8 feet

35mm filmstrip
5" lens
32.9 feet

35mm double frame slide
2 by 2 mount 4" to 6" zoom
17.4 feet to 26.3 feet

125 instamatic slide
2 by 2 22.5 4" to 6" zoom
22.5 feet to 34 feet
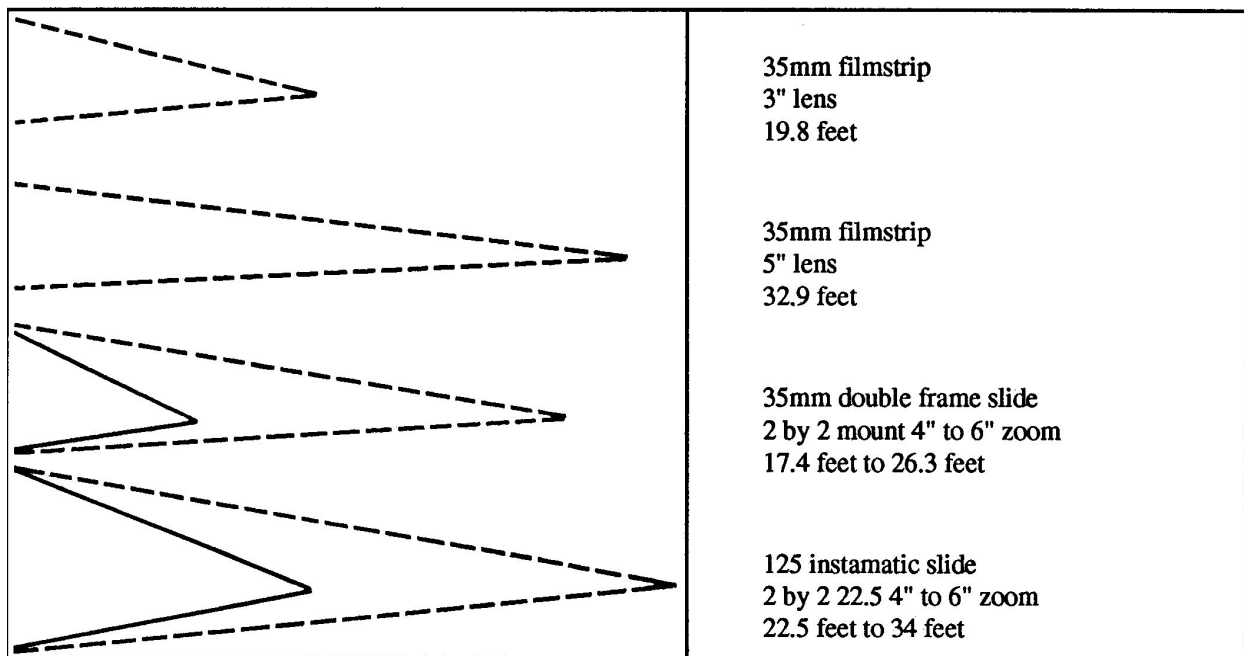
Figure 2-14.—Distances from a projection screen.

16MM MOTION PICTURE																	
DISTANCE OF PROJECTOR FROM SCREEN																	
LENS FOCAL LENGTH	8'	10'	12'	15'	20'	25'	30'	35'	40'	45'	50'	60'	75'	100'	125'	150'	
SIZE SCREEN NEEDED																	
3/4"	50"	5'	7'	8'	10'	BUY SQUARE SCREENS IN ALL SIZES											
1"	40"	50"	5'	70"	8'	10'	12'	14'									
1 1/2"			40"	50"	5'	7'	8'	9'	10"	12'	14'						
2"				40"	50"	5'	70"	7'	8'	9'	10'	12'	14'	20'	24'		
2 1/2"					40"	50"	5'	70"	7'	7'	8'	9'	12'	16'	20'	24'	
3"						40"	50"	5'	5'	70"	7'	8'	10'	14'	16'	20'	
3 1/2"							40"	50"	5'	5'	70"	7'	8'	12'	14'	18'	
4"								40"	50"	50"	5'	70"	7'	10'	12'	14'	

FILMSTRIPS									
DISTANCE OF PROJECTOR FROM SCREEN									
LENS FOCAL LENGTH	10'	15'	20'	25'	30'	35'	40'	45'	50'
SIZE SCREEN NEEDED									
3"	40"	50"	70"	8'	9'	10'	12'	14'	
4"		40"	5'	70"	7'	8'	9'	10'	12'
5'		40"	50"	5'	70"	7'	8'	9'	9'
6"			40"	50"	5'	70"	7'	7'	8'

TWO-BY-TWO-INCH SLIDES									
DISTANCE OF PROJECTOR FROM SCREEN									
LENS FOCAL LENGTH	10'	15'	20'	25'	30'	35'	40'	45'	50'
SIZE SCREEN NEEDED									
4"	40"	5'	7'	9'	10'	12'	14'	16'	18'
5"	40"	50"	70"	7'	8'	10'	12'	12'	14'
6"		40"	5'	70"	7'	8'	9'	10'	12'
7"		40"	50"	5'	70"	8'	8'	9'	10'

Figure 2-15.—Lens length, projector distance from the screen, and screen size.

CT — Cassette tape

CTFS — Cassette tape for a filmstrip

OH — Overhead transparency

SL — Slide

VC — Videocassette tape

E — Equipment

SETUPS AND DISPLAYS.— There are several things that you as a RMF media center staff person can learn to help others use media materials and equipment more efficiently. You can learn how to help make setups or to make your own audiovisual. You can learn to set up practical displays. You can learn how to conduct preview sessions. You can acquire items that are not in your media center's collection just by knowing where and how you can obtain them by loan, purchase, or rental.

Requirements.— As an RMF media staff person, you should follow certain basic managerial procedures for setting up and managing audiovisual equipment and systems. Some of your responsibilities will include setting up and pretesting systems, determining lighting requirements, controlling lighting, processing media center assets, controlling circulation of resources, coordinating the media inventory, and maintaining the equipment.

Checklist.— Another procedure you should use is to provide a checklist for persons wishing to use audiovisual equipment. Your checklist should be divided into two parts: Part 1 should pertain to the specific type of media; part 2 should pertain to the audience and facility.

Previews.— Remember, the use of audiovisual media must be preceded by preview and practice. Attention always must be given to the facilities and seating of the audience.

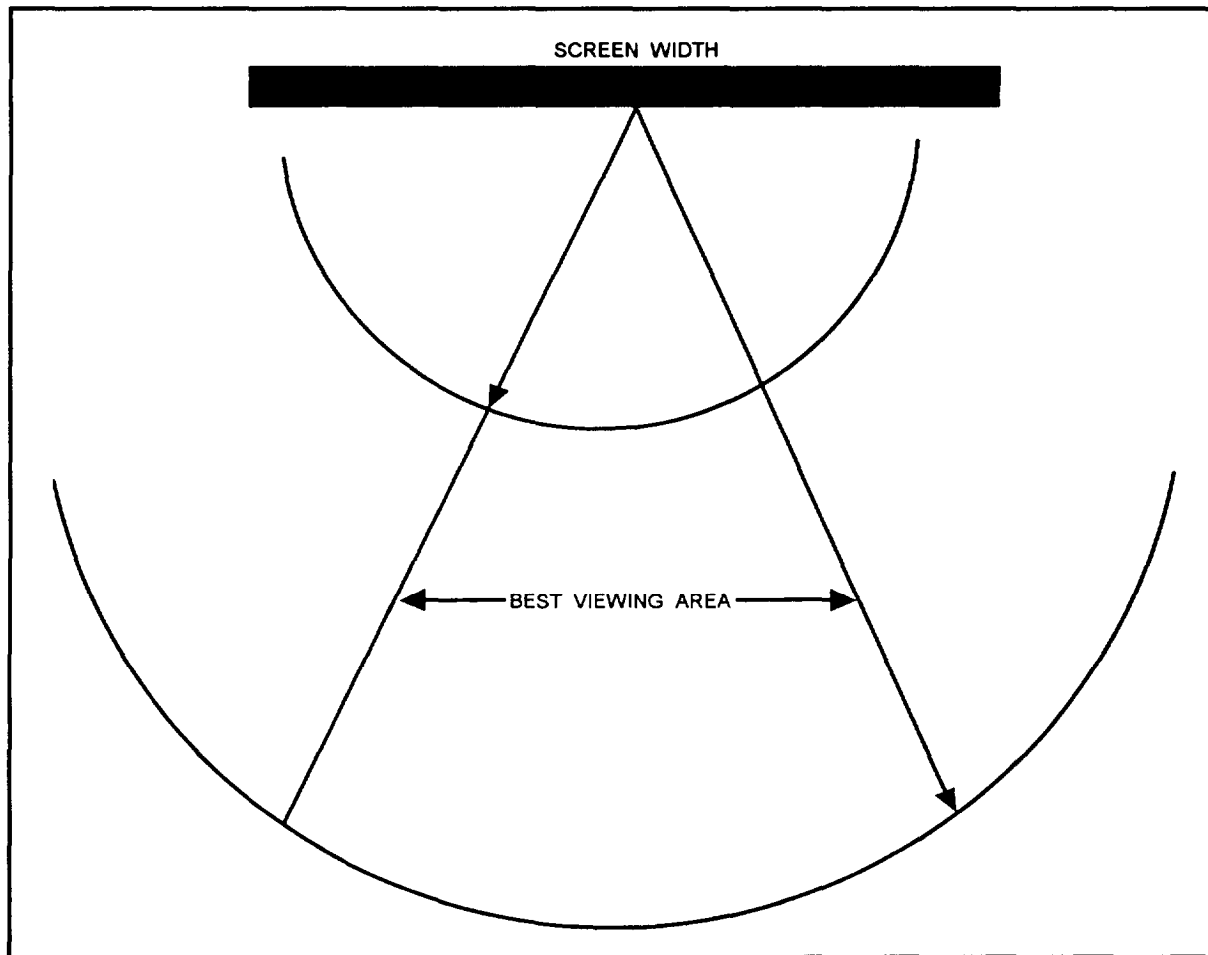**Viewing Area.**— Figure 2-16 shows the best viewing area if the image exactly fills the width of the

Figure 2-16.—Most favorable viewing area.

screen. Determine the screen size you should use by judging the distance from the screen to the most remote viewer. The placement of the screen will vary with the need to position other required items, such as a chalkboard or an easel. After you have determined a tentative position for the screen, project an image on the screen and check the view from different parts of the room to make sure everyone will be able to see clearly.

Sound Level.— In an audiovisual presentation, the sound level is just as critical as the visibility. A sound level that seems loud enough during a practice session may be entirely too low with a room full of people. To accommodate the acoustic effects resulting from the number of people in the viewing area, adjust the sound level at the beginning of the presentation.

Special Techniques.— Some special techniques you can use that may go unnoticed by the audience but will add to the effectiveness of the presentation are (1) providing a sharp focus of the projected image; (2) filling the screen with the image; (3) preventing abrupt light changes; (4) avoiding unpleasant sounds; and (5) fading the picture.

Safety Concerns.— Finally, as one of your most important concerns, pay attention to safety matters. Make certain you use and check for the following safety guidelines:

• Tape cords down with masking tape or cover them with a piece of carpet to prevent people from tripping.

• When people walk or sit near the electrical outlet, ask them not to jar the plug.

• Tie the extension cord to the table leg so that the equipment will not be pulled to the floor if the cord is kicked.

• Use three-wire adapters. Do not break the third wire prong from a cord.

• Do not use frayed or cracked cords.

• Make sure the cord is large enough to operate the equipment without heating up.

• When several pieces of equipment are involved, use a pigtail. The pigtail is better than stringing several extension cords together.

• Have a spare lamp available and practice changing it. Never handle a new lamp with your bare hands. The oil from your hands will cause the glass to heat unevenly and shorten the life of the lamp..

• Do not use unsturdy, makeshift tables to hold equipment.

In addition to the actual setup, your responsibilities for setting up will include looking at the total environment—heat, lights, and ventilation. Remember, your duties in support of an event will continue until the event is over and the people have left. If something should happen in the middle of a presentation or service, you must be alert to detect and correct the problem. This cannot be done if you are sitting in an office while problems are surfacing in the sanctuary or fellowship hall.

PUBLICITY

Publicity is an important tool of the CRP. Lack of publicity may prevent the CRP from meeting the needs of the command and the people for whom it exists, Navy and Marine Corps service members and their families.

Goals

Each CRP must develop its own publicity program, determine specific goals and objectives to be met, and work out the methods to reach these goals. Your responsibilities will require you to work closely with the local Navy or Marine Corps public affairs office (PAO) to spread religious program information and carry out your CRP's publicity goals.

First, you must work with the chaplains to determine what activities and events require publicity. An accurate idea of the nature, purpose, and goals of a particular RMF activity—whether religious or secular—will help you determine the type of publicity that should be used. Figure 2-17 outlines some religious, community, and family activities that may require publicity.

PUBLICITY CONSIDERATIONS
• DIVINE SERVICES
• ADMINISTRATION OF SACRAMENTS, RELIGIOUS ORDINANCES, AND RITES
• WEDDINGS
• FUNERALS AND MEMORIAL SERVICES
• DEVOTIONAL ACTIVITIES
• RELIGIOUS EDUCATION AND INSTRUCTION
• CONFERENCES, SEMINARS, AND RETREATS
• COMMUNITY, FAMILY, AND YOUTH ACTIVITIES
• PEOPLE-TO-PEOPLE PROGRAMS SUCH AS NAVY HANDCLASP ACTIVITIES
• PRESENTATION OF SPECIAL AUDIOVISUAL PROGRAMS

Figure 2-17.—Religious, community, and family activities to be considered in publicity programs.

For each event or activity, you and the chaplains also must determine the target audience and provide the following information about the event:

- A description, including the advantages of attending

- The location

- The time

- The goal of the publicity

- The publicity media to be used

- When the publicity should be released

- When an evaluation of the publicity should occur

When completed, this information for each event should be presented to the PAO for review, comments, and suggestions.

Standard Navy News Release

A Navy news release is an official Navy statement prepared in news story form. The release of CRP information is done by or with the assistance of the PAO. You are not expected to be a journalist, but you are expected to be able to prepare short news and publicity drafts that concern your RMF's activities and events.

Most PAOs use a printed heading for their news releases. The headlines are attractive and help media representatives identify the source of the news release more readily. In submitting a news release, remember you should keep it simple, brief, in good taste, and suitable for all types of readers. Remember, it is the news value of the material, not the package in which it comes, that is the important factor.

Figure 2-18 is a sample of a news release. Notice the heading in this release. Always include in your heading the name, address, ZIP Code, and telephone number of the originating command; the date you want the item released; and a release number, particularly if you release items on a regular basis.

The timing of a news release is as important as its content. Most releases are distributed for immediate release. Occasionally, however, you may want to use hold for release, in which case you would submit an authorized release date. News releases must be double-spaced, typed on one side only, and word-for-word accurate.

PRINTED MATERIALS AND PUBLICATIONS

Your CRP will use printed materials to send out information concerning religious programs within the command. Your RMF can either procure this material or prepare it locally.

Types

A few types of printed media that you can use to distribute information about the RMF's CRP to military persons and their families are presented in figure 2-19. The primary target group for each medium is also indicated. In the following paragraphs, let's take a look at some of these media.

Worship Bulletins

Bulletins are printed outlines of worship containing devotional and religious rites, funerals and memorials, seasonal observances, holy days, or announcements. Worship bulletins regularly provide assembled congregations with an order of worship. Worship bulletins fulfill a variety of purposes. In fact, worship bulletins are an appropriate medium for almost all types of religious events.

SAMPLES.— You can find samples of prepared bulletin covers in the most current edition of NAVSUP Pub 2002, Section II - Forms. You can order these samples by filling out a DD Form 1348. For Marine Corps activities, you can order sample bulletins through the unit/activity supply office. Worship bulletins appropriate for specific faith groups, or certain events, may be obtained through a variety of religious goods stores.

FORMATS.— A photoready copy of a standard worship bulletin is 8 1/2 inches—from top to bottom—by 11 inches—from side to side, or 8 1/2 inches by 14 inches. The form may be divided in half. In this case, one page of the bulletin will be on one half and the concluding portion will be on the other half. Another option is a three-column bulletin that can be trifolded. Figure 2-20 illustrates a typical bulletin for a Protestant service showing a variety of application options. Note the use of graphic lines, shadow, bold, and different font sizes.

PRODUCTION.— Using a word processing application program will allow you to use your imagination to produce clear, imaginative, innovative, and attractive bulletins. In addition to graphic lines,
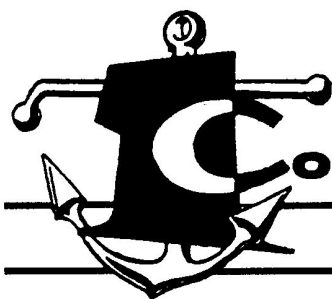
★★★ NEWS RELEASE

Commander First Fleet

Flagship: USS PROVIDENCE (CLG-6) Phone: 435-9465

<u>FOR IMMEDIATE RELEASE</u>

RELEASE #1 -
January 12, 19xx

SHORT HEADLINE HELPS EDITORS
IDENTIFY STORY'S NEWS PEG

WITH THE FIRST FLEET, Jan. 12 — This is the recommended

first-page format for Navy news releases. It is for

immediate release under a dateline. The "heading" contains

the office of origin, telephone number, the release

number, and the date.

Other recommended styles of datelines are:

1. For release originating ashore:

SAN DIEGO, Calif., Jan. 12

2. For release originating at sea:

ABOARD USS JOHN F. KENNEDY AT SEA, Jan. 12

If there is more than one page of copy in a Navy

news release, end each page, except the last,

with the word "more."

- more -

Figure 2-18A.—Sample news release format (first page).

Second and subsequent pages of the release should be "slugged" for identity and numbered as shown above.

Do not hyphenate words between lines, and do not break sentences or paragraphs between pages. Paragraphs are indented five spaces. Begin your first paragraph about one-half of the way down the first page.

The copy itself should be neatly typewritten, double-spaced in lines about 60 characters in length with a 1-inch or better margin all around. This allows the editor to edit or make notes right on the release.

When a number of copies of a release are necessary, use Mimeograph, Ditto, Multilith, or any other method of reproduction that produces copy quickly. Make sure each copy is legible and free of smudges. When a number of pages are involved, check to see that the pages are in order and that there are no blanks.

It should go without saying—do not clutter the newsperson's desk with a news release unless you tell him or her something that is newsworthy.

Finish your story on the last page with " - 30 - ", " - end - ", or " - USN - " to indicate the end.

- end -

Figure 2-18B.—Sample news release format (second and subsequent pages).

MEDIA AVAILABLE	TARGET GROUP
WELCOME ABOARD PACKET	INCOMING PERSONNEL
PLAN-OF-THE-DAY, PLAN-OF-THE-WEEK (POD/POW)	ACTIVE DUTY MEMBER
INDOCTRINATION PROGRAM	INCOMING PERSONNEL
OMBUDSMAN AND SPOUSE SUPPORT CLUB NEWSLETTER	SPOUSE AND FAMILY
FAMILYGRAM	FAMILY
PRE- AND POSTDEPLOYMENT SEMINAR	ACTIVE DUTY MEMBER AND SPOUSE
ANNOUNCEMENTS AT QUARTERS	ACTIVE DUTY MEMBER
COMMAND OR UNIT STAFF MEETING	LINE MANAGER
GATE SIGN	PASSERSBY
BULLETIN BOARD	GENERAL NAVY POPULATION
MAGAZINES	SELECTED AUDIENCE
SHIP OR DEPLOYED UNIT VIDEOTAPES	DEPLOYED UNIT
RMF FAITH GROUP WORSHIP BULLETINS	FAITH GROUP CONGREGATION
BASE NEWSPAPER	MILITARY MEMBERS, FAMILY, AND CIVIL SERVANTS
CIVILIAN NEWSPAPER	GENERAL POPULATION
TV AND RADIO	GENERAL POPULATION
OPEN HOUSE AND EXHIBITS	GENERAL POPULATION
FLIERS	MILITARY MEMBERS, FAMILY, AND RETIRED PERSONS

Figure 2-19.—Media available to the command religious program.

shadow, bold, and different font sizing, using a software computer application system can give you the option of automatic centering, shading, boxed-in text, underlining, and graphics. You can set up your bulletins by using columns and tables, such as newspaper columns, parallel columns, landscape style, or portrait style, whichever style or technique works best for you.

Normally, the process is fairly simple. You just define the paper size and the orientation (landscape or portait), set the margins (usually 0.25 inch for top, bottom, and each side), set the text to right justify or flush right (for the order of services), and define the number of columns and the space needed between columns. You should now be ready to type your text.

ENLARGED LETTERS
SHADING
BOLD
DIFFERENT FONTS
LINES

CORRY STATION CHAPEL
NTTC CORRY STATION
PENSACOLA FLORIDA

FIFTH SUNDAY OF LENT   5 April 199X

WELCOME AND ANNOUNCEMENTS

MUSICAL PRELUDE   Choir
"I Want to Praise You, Lord"

CALL TO WORSHIP

Chaplain: "Behold, the days are coming says the Lord, when I will make a new covenant with the house of Israel and the house of Judah...I will put my law within them, and I will write it upon their hearts; and they shall be my people...or I will forgive their iniquity, and I will remember their sin no more." (Jer 31:31-34)

PEOPLE: THE CROSS SPEAKS OF THE NEW COVENANT WHICH GOD HAD PROMISED THROUGH HIS PROPHET JEREMIAH. IT IS A COVENANT WRITTEN IN OUR HEARTS INSTEAD OF ON TABLETS OF STONE.

Chaplain: This new covenant has been sealed by the blood of Christ who died on the Cross for our sins.

PEOPLE: THE NEW COVENANT CONVEYS THE ETERNAL LOVE OF GOD FOR EACH OF US AND CALLS FOR THE COMMITMENT OF OUR LIVES IN RETURN.

PRAYER OF INVOCATION
Almighty God, Who promised a new covenant with your people, and then established it through the death and resurrection of your only Son: impress Your love within our hearts that we may respond with devotion, in the knowledge that we have been redeemed through His blood. In Jesus' name, we pray. Amen

#*HYMN OF PRAISE   No. 457
"My Hope Is Built On Nothing Less"
Vss. (1,3,4)

READING FROM HOLY SCRIPTURE   Philippians 3:8-14

SERMON   Chaplain Sparrow

PRESENTATION OF GIFTS, TITHES, AND OFFERINGS

CHORAL ANTHEM   "Hosea"   Choir
*DOXOLOGY   No. 549
*PRAYER OF DEDICATION

PRAYER OF CONFESSION

Our Heavenly Father, your laws are eternal truths which we believe, but we often confine them to our Bibles. Even with your new covenant, we find it easy to stiffen our resistance for fear you may gain more control over our lives than we are willing to grant. Forgive us for this resistance to your love, expressed by the blood of Jesus, which sealed this new covenant. Pour your spirit into each of us, that we may know the joy of living within this new covenant relationship. We pray in our Savior's name. Amen.

COMMUNION HYMN   No. 458
"Jesus, Keep Me Near the Cross"
Vss. (1 & 3)

RECEIVING THE SACRAMENT

PRAYERS OF THE CHAPEL WITH THE LORD'S PRAYER

*CLOSING HYMN   "Eternal Father"   No. 196
Vss. (1, 12)

*BENEDICTION

*CHORAL AMEN

MUSICAL POSTLUDE

* INDICATES CONGREGATION STANDING
# INDICATES CHILDREN DISMISSED FOR CHILDREN CHURCH

Figure 2-20.—Illustrated Protestant bulletin.

Figure 2-21 illustrates the preparation of a worship bulletin using a word processing program system. Needless to say, use of the computer eliminates guesswork It is no longer necessary to spend hours blocking, figuring justification, figuring vertical or horizontal centering or complicated margin settings... the program will automatically do it for you.

WORSHIP MODELS

In your duties and responsibilities for religious program support, you must be aware of your RMF's requirements in regard to worship models. A worship model is a representation of reality. Worship models are streamlined images of the worship system or systems used in your RMF. The model is defined by the chaplain, chaplains, or clergy, and detailed by the RP. The basic reason for building a worship model is to define structure, function, or scope.

The particular form of a worship model depends on the use it is to serve. The model maybe a photograph, a physical scale model, or a blueprint. Flowcharts and graphs are usually incorporated into models. A model is built for the simple reason that it is easier to study and manipulate than the system that it represents. A model is also a means of turning over information that is easily understood to new persons coming onboard.

When making models of the worship system, follow these basic styles:

- The whole problem approach in which your goal is to improve total efficiency

- The use of teams that will incorporate a variety of opinions

- The varying solution technique that is anything goes in the model as long as it leads to a better, more sophisticated one

Following these styles in developing your worship models will involve your use of certain phases such as (1) drafting the model; (2) constructing the model; (3) testing the model; (4) executing the model; (5) controlling the model and its solution; and (6) realizing the results. These phases make up a united whole, where each phase adjusts every other phase.

Worship models do not merely describe a fixed worship system but rather permit a determination of how one or more phases of the worship system may be changed to accomplish some well-defined objective better. The advantage of using the worship model rather than the system itself is obvious, particularly where manipulation of the system is impossible or where manipulation is possible but excessively costly or risky.

LITERATURE AND PERIODICALS

Religious publications can be in the form of published literature and periodicals as well as news items about the religious activities of military chaplains and other service members.

Religious publications are interested in news items concerning shipboard religious activities and the religious ministries provided by Navy chaplains to Navy Seabee and Marine Corps units in the field. You should try to provide the Office of the Chief of Chaplains with any pictures, news items, and articles pertaining to religious ministry in the sea services. The Office of the Chief of Chaplains serves as the Navy's liaison with American churches and the church press that have a continuing need for items of interest to the general public.

RELIGIOUS TRACTS

The term *religious tracts* may be used to encompass a significant variety of devotional, inspirational, informative, or religious literature. Tracts are selected by Navy chaplains and are made available to the public through the use of literature racks and displays positioned in locations reaching a multiplicity of persons. The command chaplain approves and specifies the sources from which tracts for the CRP should be obtained.

CHAPLAIN BACKING

As an RP, the role you will play will involve many values. One of the chief values a good RP must possess is fidelity. Fidelity is the quality of being loyal; that is, to back your chaplain's aspirations, goals, duties, and the person to the best of your capability.

It is important for you to remember that in backing your chaplain, you are limited to performing religious program tasks that do not require ordination or licensing. Even though you are required to support chaplains and persons of all faith groups, you will not be required to conduct worship services, act as a lay reader, administer sacraments and ordinances, or function as a pastoral counselor.
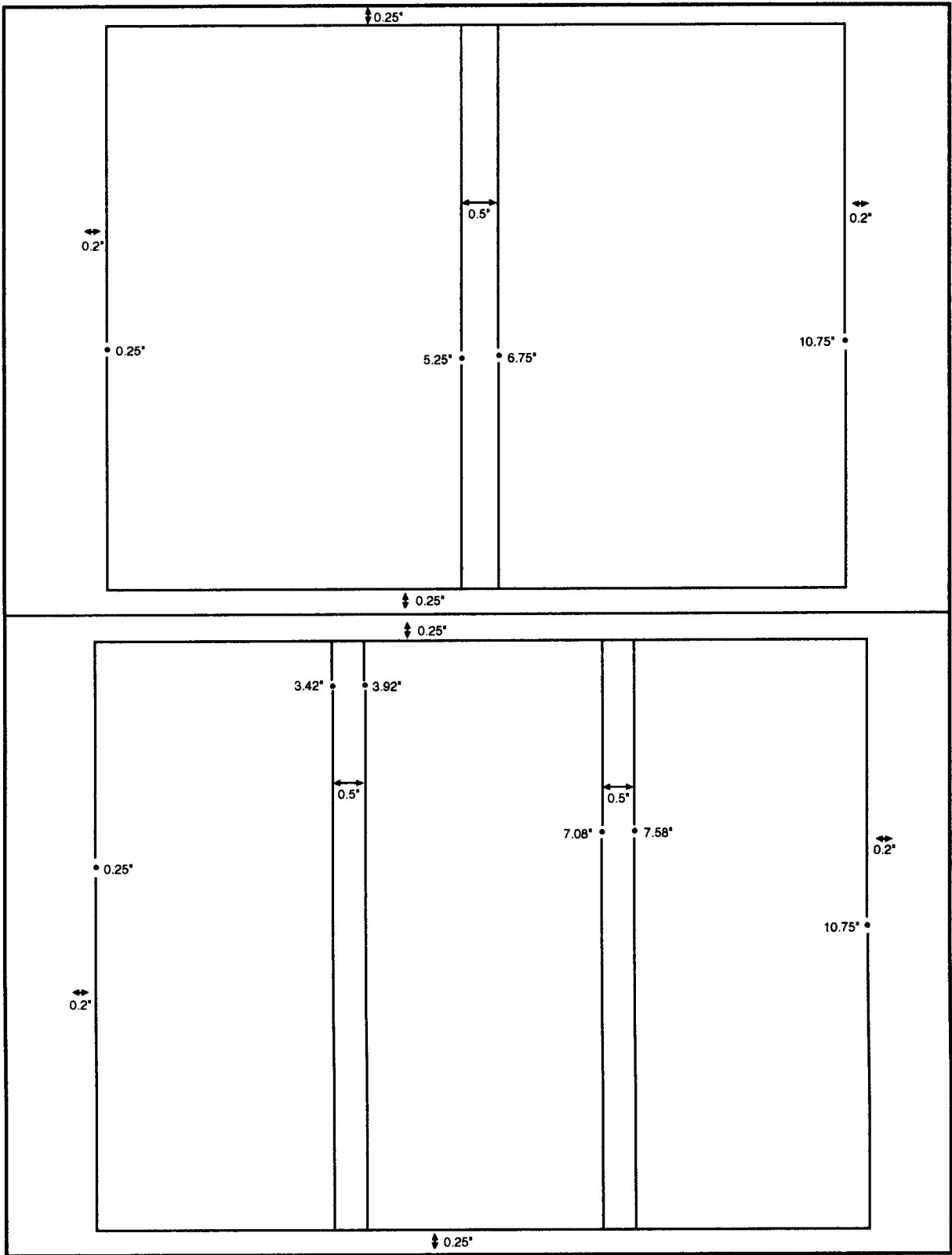
Figure 2-21.—Preparation of a worship bulletin.

CHAPLAIN DEFENSE

The Navy chaplaincy exists to permit Navy and Marine Corps personnel to exercise their religion under all situations. As a tool of national strategy, Navy and Marine Corps personnel engage in military business, including combat and war. Ministry to Navy and Marine Corps personnel in wartime tests the nature of religious professionals to the utmost. The ministry of Navy chaplains that takes place with such regularity in peacetime takes on added meaning and severity during combat and in wartime.

An important element in the RP rating criteria includes the reality that you are a combat-ready assigned enlisted person and that you have committed yourself to support and defend Navy chaplains.

SUMMARY

RPs and Navy chaplains are the center of every CRP. Together with other chapel staff and volunteers, RPs and chaplains can cause the ideal ministry to happen, whether it is a ministry of worship, pastoral care and counseling, fellowship, outreach, special events and programs, or simply general support. It is by working together with a shared team spirit, along with a clear and complete disclosure, that RPs and chaplains can influence the command, serve Navy and Marine Corps personnel and their dependents, and touch lives.

For religious program support functions to be truly practical and purposeful, you must keep in mind that they do not merely happen. Useful ministry results when RPs produce programs that are researched, analyzed, diagramed, planned, evaluated, and well-defined. You must view religious program support in terms of managerial concepts. This means you must weigh each area separately; establish policy; deal with research and development; and deal with the management of materials, marketing, finances, and human resources. You must also bring together religious program support and management information systems concepts to make programs more cost-efficient, less time-consuming and, therefore, less problematic. The information provided in this chapter should help you to become aware of and attain these goals.

RELIGIOUS EDUCATION

Religious education is as central to religion as is worship. It is important for chaplains to realize and value the fact that they are doing religious education all the time. Thus, a major task. . .is to heighten. . .the awareness of the centrality and pervasiveness of religious education in overall ministry, and to provide the vision and strategies whereby chaplains can provide effective religious education opportunities for sea service personnel.

Rear Admiral Alvin B. Koeneman,
Chief of Chaplains, February 1990

As indicated in the quotation, religious education is always a work-together endeavor. In fact, the information in this chapter can only be effective when the quality of interaction and ability to work together are recognized as important goals among the chaplains, Religious Program Specialist (RPs), religious education teachers, volunteers, and lay readers.

The purpose of this chapter is to prepare you, the RP, to be able to help in the promotion of religious education to sea service personnel and to other members of the Department of the Navy (DON). An essential task of any CRP is to provide and encourage religious education opportunities and participation. Before the education process can begin, however, the facilities must be prepared. Preparing the facilities includes setting the environment, providing the necessary audiovisual/media equipment, providing for proper distribution of the curriculum, and setting up the classrooms.

As an RP, you must be aware of religious education within the arena of your Command Religious Program (CRP). For example, you should be able to detect the current growth or decline within your command's religious education population. You should also be able to provide some of the skills necessary to plan, develop, and carry out an effective religious education program. After reading the information in this chapter, you should be able to identify the scope of your CRP's religious education program, determine its needs, and provide some important skills toward its goals.

INCLUSIVENESS

To understand religious education, you must first understand the role of the chaplain. You must also understand the definition of inclusiveness and the role this important characteristic plays in the success of your CRP. In fact, inclusiveness is the key principle in any CRP. One of the most important responsibilities of all chaplains is to support this principle as they plan, program, and implement religious education for sea service personnel.

A basic definition and purpose of the characteristic of inclusiveness is expressed in the Department of Defense (DOD) Directive 1304.19, *Accession of Chaplains for the Military Services*, in the following statement:

"Persons appointed as chaplains shall be able to provide a ministry for their own specific faith groups, as well as to facilitate ministries appropriate to the rights and needs of other faith groups."

Following the principle of inclusiveness, the CRP must serve the entire command unit, their families, and other authorized persons. There are no exceptions to this policy. As a way to develop and nurture life unto a God in others, providing and facilitating religious education is an essential function of all sea service chaplains and their CRPs. In fact, to provide and facilitate expresses a foremost principle in all religious ministries in the sea service. Chaplains provide for members of their own faith groups by guiding formal and informal religious education activities based on their own specific faith traditions. Chaplains facilitate for members of other faith groups by guaranteeing that personnel have suitable circumstances to engage in religious education activities within each person's own distinctive faith tradition. Chaplains also care for all by making sure shared religious education activities respect the needs of all personnel. To serve the needs of all authorized persons, chaplains and their CRPs must meet the religious education needs of the nonchurch-connected individuals as well those who are church connected.

RELIGIOUS EDUCATION PROGRAM ANALYSIS		
WHAT TO DO	HOW TO DO IT	KEY POINTS
PROGRAM TITLE	PROCEDURES 1. 2. 3. 4. 5.	PERSON ASSIGNED DATE ASSIGNED EXPECTED COMPLETION DATE
PROGRAM AIM	RESOURCES	SAFETY PRECAUTIONS TECHNICAL DATA
PROGRAM GOAL	PROGRAM NEEDS (Priority) 1. 2. 3. 4. 5.	ALTERNATIVE TECHNIQUES MISCELLANEOUS INFORMATION
ORIGINATOR		COST
DATE		

Figure 3-1.—Diagramming a task.

Now that you have read about the various roles involved in providing religious education, let's take a closer look at the role you will play in this important area. In the following paragraphs, we will look at some of the tasks for which you, the RP, will be responsible and the skills you can gain as you turn religious education opportunities into positive situations that will affect many people.

ROLE OF THE RP IN RELIGIOUS EDUCATION

The area of religious education offers many opportunities for you, the RP, to develop important professional skills, In carrying out your responsibilities in developing and implementing your CRP's religious education program, for example, you will have many opportunities to develop and enhance your own skills in the following areas:

- Diagraming program support requirements

- Training religious education volunteers in the use of audiovisual/media aids

- Coordinating logistics support

- Coordinating religious education program enrollment

- Rigging and unrigging religious education programs

- Compiling and reporting religious education statistics

In the following paragraphs, let's take a look at some of the professional skills you will gain as you carry out these important responsibilities.

DIAGRAMMING PROGRAM SUPPORT REQUIREMENTS

As an RP, whether you work in the area of religious education, worship, religious program support, library, or administration, you will be responsible for

diagraming program support requirements. As your Navy tasks become more and more complex, the jobs or skills associated with your day-to-day operations, maintenance, and even repairs will tend to increase in complexity. As a result, the task of diagraming the program support requirements of these skills and jobs will become more exacting, and you will likely discover thorough and conscientious preparation to be an absolute need.

Diagraming program support for religious education means simply reading and following a diagram. For each particular task you should be provided with an outline or diagram. It should contain both a step-by-step method for performance and some factual information closely associated with the task. Figure 3-1 shows an outline you can use to diagram a task. To diagram a task, simply fill in the outline.

RELIGIOUS EDUCATION PROGRAM ANALYSIS

One method you can use is to fill in the outline at the same time you are preparing to perform the task. If the task is new or if it is a complex one, you should actually perform it, slowly, one step at a time, to determine how to describe it. At each step, ask the following questions:

- Is this the most efficient way to perform this step?

- Is this the quickest way?

- What safeguards can I stress?

- Is this the most economical way?

- Is this program all-encompassing of other faith groups?

- What related facts should be given?

The diagrammed analysis shown in figure 3-2 shows an outline that has been filled in for a skill that is primarily computational in nature. The task diagramed in figure 3-2 is compiling data on Jewish religious education attendance. Notice how the RP has filled in the different categories in the outline.

RELIGIOUS EDUCATIONAL PROGRAM ANALYSIS		
WHAT TO DO	**HOW TO DO IT**	**KEY POINTS**
PROGRAM TITLE 　Data on Jewish religious 　education attendance	PROCEDURE (Priority) 1. Attendance in class 2. Attendance of staff 3. Absenteeism recorded	PERSON ASSIGNED 　RPSN F. BRUSH DATE ASSIGNED 　7-8-9x 　EXPECTED COMPLETION 　DATE 6-30-9X SAFETY PRECAUTIONS 　NA
PROGRAM AIM Statistical data compilation	RESOURCES 　Individual teachers 　Director of RE development	TECHNICAL DATA
PROGRAM GOAL 　To provide accurate statistical data 　for religious education attendance		ALTERNATIVE TECHNIQUES 　Computer programmed
	PROGRAM NEEDS (Priority) 1. Enrollment cards 2. Pens and paper 3. Program attendance for students 4. Program attendance for staff	MISCELLANEOUS 　INFORMATION
ORIGINATOR 　RFC P. Boat		
DATE 　7-8-9x		Total expected cost NA $ _____

Figure 3-2.—Diagrammed analysis of a skill.

TRAINING RELIGIOUS EDUCATION VOLUNTEERS IN THE USE OF AUDIOVISUAL/MEDIA AIDS

You must provide your religious education volunteers with specific training in audiovisual media and equipment. Training and practice will allow your volunteers to be able to use these important training aids confidently and successfully. Do not overwhelm your volunteer teachers by demonstrating a variety of procedures during one session. Instead, take time to teach your volunteers one procedure at a time. In this way, your volunteer teachers can master one skill before moving on to the next.

COORDINATING LOGISTICS SUPPORT

RPs help those who minister to religious education by providing needed logistics support services. To be adequate, religious education programs need support. Among these logistics support services are the library, media center, curriculum materials and supplies, records and reports, budgeting and purchasing, equipment and facilities, and office support. Coordination means these support services include the right things, in the right place, at the right time, in the right quantity, and ready for appropriate use. In the following paragraphs, let's look at some of the ways in which you will become involved in logistics support services.

Library

We will cover the role of the library in greater detail in a subsequent chapter in this manual. The religious education library will differ little from your general library. For both libraries, tasks such as classifying, cataloging, labeling, displaying, repairing, filing, shelving, and circulating materials will be the same. The major difference, of course, is that your religious education library will specialize in religion and its related fields.

Media Center

You should design the media center to involve media in the life of the religious education volunteers, teachers, chaplains, lay readers, and members and in the work within the RMF. Your responsibility will be to educate persons in the use of media and to provide the necessary media and media services to support the CRP in the achievement of its targets and goals.

As an RP assigned to the media center, you will report and recommend to the command chaplain or RMF chaplains concerning the following matters:

- Evaluation of current and special media equipment or programs

- Problems and shortcomings

- Ways to improve activities

- Special needs-particularly in the areas of space, furniture, budget, or policies

- Plans for new support services and special projects

- Instruction on media training resources

Your primary role is to provide the support services necessary for the enhancement of your CRP's religious education program.

Curriculum Materials

The area of curriculum materials is as basic to the life and growth of the various faith groups, chaplains, and ministers of religious education as breathing is to the human body. Curriculum materials vary from faith group to faith group and even within particular faith groups. The faith group chaplain, the lay reader, or teachers of religious education normally recommend curriculum materials. In all cases, it is critical that the curriculum be chosen wisely.

Curriculum publishers provide ordering forms, information about their materials, and a listing of items available with emphasis on new materials and easy ordering. Publishers announce new items and include special order blanks and instructions for ordering. Study the information catalogs and order forms before you start to order the materials. Remember to order early. One person should handle all ordering. Seek help from your supply clerk representative. You must be accurate and complete in filling out the order forms. Try to order adequately but not excessively. Always open and check packages upon receipt and distribute the material where it is to be used as soon as you can.

Resources

Those items needed to support the religious education ministries such as supplies, equipment, and facilities require exact management. RPs are the suppliers, purchasing agents, distributors, inventory clerks, and, in some instances, trainers and

follow-through supervisors with regard to each of these areas.

COORDINATING RELIGIOUS EDUCATION PROGRAM ENROLLMENT

One way to explain coordinating religious education program enrollment is to picture how you want everything to be, then list the steps to be taken to bring that picture to actuality.

You are important to a person who is enrolling in religious education because that person is taking an important step. He or she has a need and a desire to be ministered to. The purpose in enrolling a person reaches far beyond the need for information. It is the opportunity to develop a relationship, a tie, with that person. Contributing to the enrollment process for each faith group must be a high priority for every RP.

Promoting Enrollment

One concept of enrollment calls for actively seeking out people anywhere or anytime to enroll them. If they agree, the chaplain or faith group leader places them on the roll. This concept encourages people to enroll even before they attend.

You should make every effort to encourage enrollment, even when the circumstances may tempt your RMF to limit the number of people enrolled. Not having enough teaching units, enough workers, or enough space should not lead you to control your enrollment. Instead, these circumstances should challenge you to begin new classes, discover and enlist more workers, and provide more space.

Once the people are enrolled, you must keep records of the enrollees. You can also use this opportunity to promote your CRP's religious education programs. Display attendance boards prominently. Call attention to the enrollment figures.

Maintaining Enrollment and Attendance Records

You can use an enrollment card such as the one shown in figure 3-3 to keep a permanent file of the master enrollment.

```
+--------------------------------------------------------------------+
|                        ENROLLMENT CARD                             |
+--------------------------------------------------------------------+
| FAITH GROUP:_____  |
|                                                                    |
| _____    _____  |
| NAME: LAST          FIRST            MI              HOME PHONE     |
|                                                                    |
| _____    _____  |
| ADDRESS                                              ZIP CODE      |
|                                                                    |
| _____  _____    _____  |
| MAILING ADDRESS (IF DIFFERENT)  DATE OF BIRTH     SCHOOL GRADE     |
|                                                                    |
| _____    _____  |
| BUSINESS ADDRESS                                  BUSINESS PHONE   |
|                                                                    |
| SPONSOR'S NAME: _____                  |
|                         ASSIGNED TO                                |
|                                                                    |
| _____   _____   _____  _____  |
| ORGANIZATION   DEPARTMENT    CLASS/GROUP/CHOIR/ETC.      DATE      |
+--------------------------------------------------------------------+
| (Privacy Act information must appear on all forms requesting       |
|  personal identifying information.)                                |
+--------------------------------------------------------------------+
```

Figure 3-3.—Enrollment card.

You can also use a record book for religious education or an attendance record card such as the example shown in figure 3-4 to keep a record of each person's attendance.

Each preschooler, child, youth, and adult class should have similar records maintained by the officers in each department.

Preparing for Enrollment Day

You will need to do some work during the week to prepare the records for the upcoming religious education day. Some tasks might include adding names of new members to the proper class and department rolls, removing the names of persons dropped or transferred, and correcting files.

You will then give the records to the respective religious education directors or age group coordinators. The department directors and teachers will use these records to discover needs of individuals and weaknesses of classes and departments. If possible, this evaluation should be done in a coordination meeting well in

---

ATTENDANCE RECORD

Faith Group _____

Name _____

Address   ZIP Code

Home Phone   Business Phone   Date of Birth

Department   Age Division

Year	SEP	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG
WEEK												
1ST												
2D												
3D												
4TH												
5TH												

COMPLETE THIS SECTION FOR PERSONS UNDER 18 YEARS OF AGE

School attended _____
Father's name _____
Mother's name _____
Name and ages of other members of the family _____
Others living in the home

COMPLETE THIS SECTION FOR ADULTS

Occupation _____
Business Address _____ ZIP Code _____
Husband or wife enrolled _____
Husband or wife member of some other faith group? _____
Which one? _____
Additional information for chaplain _____

Figure 3-4.—Attendance record card.

advance so you can discuss these needs with the religious education directors and teacher-volunteers.

In preparation for enrollment day, gather construction paper for use in making name tags, scissors, felt-tip markers, and masking tape. You may want to create banners with a theme. Create two posters with enrollment instructions, one for those already enrolled and another for prospective enrollees. Arrive early to setup an enrollment room. Provide enough chairs for expected attendance and, by all means, have an adequate supply of enrollment cards on hand.

RIGGING AND UNRIGGING RELIGIOUS EDUCATION PROGRAMS

There are several important lessons every RP must learn about rigging and unrigging. First, always allow yourself enough time. Second, everything has its place and everything should be in its place. Third, make yourself a checklist, review the checklist, then review the checklist again. Finally, remember the one small detail you might forget will get you in trouble every time. The more organized you are, the better the religious education program will be. Having an all-inclusive checklist will be an asset. Figure 3-5

CHECKLIST

Faith group_____

Expected arrival time _____

Equipment and Supplies

Preschool

Cribs	Books	Adult's rocker
Construction paper	Child's rocker	Crayons
Wall supply cabinet(s)	Dress-up clothes	Finger paint
Toys	Masking tape	Wooden blocks
Modeling clay	Newsprint	Picture rail
Cardboard blocks	Nature materials	Doll bed
Cardboard stove	Paste	Record player
Glue	Nature area	Puzzle area
Play dough	Powdered tempera	Wooden puzzles
Recordings	Blunt scissors	Tables
Coatrack	Smocks	Paintbrushes
Felt-tip pens	Shelves for toys and blocks	

Children

Butcher paper	Newsprint	Open shelves
Tackboard-picture rail	Pencils	Paper
Chairs	Tables	Record player
Piano	Coatrack	Paste
Crayons	Blunt scissors	Recordings
Poster board	Construction paper	Paintbrushes
Wall-hung storage cabinet		Bibles
Various materials and supplies for RE learning projects		

Youth

Maps	Chalkboard	Tables
Textbooks	Erasers	Chalk
Chairs	Tables	Piano
Coatrack	Newsprint	Art supplies
Songbooks	Construction paper	Scissors
Pencils	Felt-tip pens	Glue

Adults

Pencils	Paper	Newsprint
Chalk	Erasers	

Figure 3-5.—Checklist for rigging and unrigging a religious education program.

shows an example of a checklist for rigging and unrigging a religious education program.

COMPILING AND REPORTING RELIGIOUS EDUCATION STATISTICS

Statistics are often used to stimulate, exaggerate, baffle, or oversimplify. Statistical methods and statistical terms are needed to report data of religious education trends, conditions, opinions, and census. Without knowledgeable users such as RPs, chaplains, and staff personnel, the results may be meaningless.

Statistical reporting is basically furnishing numerical facts that summarize what occurred and was recorded. It may include similarity of facts for different periods of time, analysis, evaluation, and clarification of the meaning of the data. In the religious education program, you must furnish the leadership, guidance, and technical assistance to manage a successful CRP religious education statistical program.

In developing a system of statistical reporting, you must remember that reports should meet the following criteria:

- Satisfy a specific need

- Suit the occasion and contain more than cost figures

- Be suited to individual chaplains or faith groups

- Be timely, self-explanatory, and impartial

- Promote management by exception

- Be fair, accurate, and simple

- Be open to clear-cut analysis

- Be cost-effective, either in time or money

- Provide for follow-up reports

Your collection and interpretation of statistical reports are not read as ends in themselves. They are the means to an end-the accomplishment of plans. The results they help to achieve depend largely upon the chaplains, RPs, councils, and religious education volunteers. This is why your statistical reporting must be geared to the needs of the recipients; In the following paragraphs, you will read about methods you can use to report statistical information. You can adapt each of these methods to your individual style.

Written Reports

The value of a written report is that it can be read at a convenient time and is available for subsequent rereading and study. Reports that are short and to the point are generally more attractive. For this reason, you should make use of tables, analyses, graphs, and other efficient ways of presenting statistical data. Consider the following methods:

- Flash statistics are periodic summary cards or sheets that provide flash reports of key religious education monthly (or other periodic) statistics in brief. This easy-to-handle form for reference purposes shows progress in broad areas known to the observer.

- Flash analyses are statistical highlights that provide a brief form of a timely graphic and narrative statement of meaningful changes, changes in broad religious education areas, and suggested areas for further investigation.

- Analytical statistical reviews provide for the examining of progress in religious education program areas covering a period of time longer than 1 month. These reviews allow the reader to compare progress with plans and trends and may provide a narrative explanation of unusual variations.

- Reference book compilation of statistical data makes available to chaplains, councils, and faith groups information usable for reference in areas where problems arise. A reference book provides broad trends, comparative data, and detailed grouping.

Graphic Devices

You may use graphic devices to dramatize situations as well as to assist those participating in remembering noticeable points. Your graphic devices may be used in concert with oral presentations. Such graphic devices may include charts, tables, outlines, slides, transparencies, and other illustrative materials. By using your computer and software applications you are only limited by your own creativity.

Finally, in a program as complex as the religious educational ministry, reports to those managing the religious education program must show interrelationships. A decline in one program may require replanning or reprogramming elsewhere. Statistical reporting can be deficient if it does not, on a regular basis, provide chaplains, teachers, and faith groups with information on the interrelationship of programs. Your ability in reporting statistical information is the force that unites all facets of the religious education program into an integrated whole, from program onset to realization.

SUMMARY

As an RP, you need to realize the importance of religious education in the sea service environment. This chapter has given you an introduction into the significant of your role in quality religious education programming. The information will help you gain appropriate entry level skills in developing well-planned programs to assist in providing quality religious education.

CHAPTER 4

RELIGIOUS OFFERING FUND

Authorized by the *Religious Ministries Within the Department of the Navy,* SECNAVINST 1730.7, a religious offering fund (ROF) gives worshipers the opportunity to give voluntary contributions and goodwill offerings essential to worship and religious life of naval personnel.

The commanders and commanding officers authorize the establishment of an ROF to provide a way for faith groups that are part of a command religious program (CRP) to give and disburse offerings as an expression of worship. In fact, the ROF is the only nonappropriated fund that CRPs may operate and maintain. Only one ROF is permitted in a command. The ROF is divided into faith group subaccounts as needed.

The Navy program manager for the ROFs is the Chief of Chaplains (N097). The *Religious Offering Fund,* SECNAVINST 7010.6, outlines the policy and procedures for the administration of an ROF. For Religious Program Specialists (RPs), this instruction plays an integral role in the day-to-day duties and responsibilities. As an RP, you will be responsible for using several of these procedures to manage the ROF of your CRP. Be aware that some of these duties will require sensitivity because you will be dealing with money, volunteers, and personal accountability.

This chapter is intended to give you an overview of the guidelines set forth in SECNAVINST 7010.6. We will describe the basic responsibilities of the different individuals involved in managing an ROF. After studying the information in this chapter, you should be able to describe the fundamental processes and responsibilities involved in the administration of an ROF.

ADMINISTRATION

Everyone at all levels of command from the Chief of Naval Operations (CNO) to you is responsible for some phase of the administration of a CRP ROF. Both the CNO and the Commandant of the Marine Corps (CMC) have instructed commanders and commanding officers to manage ROFs according to the guidelines set forth in SECNAVINST 7010.6. The Chief of Chaplains is the program manager. The command chaplain serves as the ROF administrator and is the direct representative of the activity's commander or commanding officer. As the ROF administrator, the command chaplain is directly responsible to the commanding officer for all matters regarding this fund.

APPOINTMENTS

Commanders and commanding officers must appoint in writing the ROF administrator and other essential ROF personnel such as the custodian, audit board members, and designated faith group representatives (DFGRs). An example of an appointment letter for an ROF administrator is shown in figure 4-1.

RESPONSIBILITIES

You have just read about the obligations placed upon the CNO and CMC, the commanders and commanding officers, and the Chief of Chaplains. Now we will look into some of the responsibilities of the ROF administrator, custodian, audit board, DFGR, and you, the RP.

Administrator

As the appointed ROF administrator, the command chaplain approves all requests for disbursements. As the ROF administrate, the command chaplain also has the important responsibility of making sure disbursements involving more than one faith group subaccount are shared fairly. As we mentioned earlier, the ROF administrator is appointed in writing by the commander or commanding officer. You, the RP, will likely become involved in preparing letters such as the one shown in our example in figure 4-1.

Acting Administrator

When the administrator is away, the next senior chaplain serves as acting administrator under the terms specified in the administrator's letter of appointment. In situations when there are no additional chaplains at the activity, the commander or commanding officer must either approve all ROF disbursements or delegate

COMMAND LETTERHEAD

7010
Code 00
(Date)

From: Commanding Officer
To:

Subj: APPOINTMENT AS RELIGIOUS OFFERING FUND ADMINISTRATOR

Ref: (a) SECNAVINST 7010.6

1. You are hereby appointed the (insert name of command) religious offering fund administrator.

2. You will be guided by reference (a) in the exercise of your assigned duties.

3. You are authorized to approve disbursements from the religious offering fund not to exceed (specify amount) in accordance with reference (a).

(Commanding Officer)

copy to:
ROF Audit Board

Figure 4-1.—Sample appointment letter for an ROF administrate.

disbursing authority to the chief of staff or executive officer as acting administrator.

Custodian

The custodian is responsible for efficient and effective fiscal operations of the ROF. An RP or another member of the command may serve as the custodian. Any person appointed as the ROF custodian, however, cannot serve as the ROF administrator or as a DFGR. An example of an appointment letter designating an ROF custodian is shown in figure 4-2.

The ROF custodian is responsible for the following tasks:

• Ensuring ledgers for each subaccount and the combined fund concur with the guidelines set forth in SECNAVINST 7010.6

• Ensuring a complete and accurate audit trail exists for all transactions

• Providing for the counting, safeguarding, depositing, and accounting of all ROF monies and assets

• Helping the DFGRs to prepare disbursement requests

• Reviewing each disbursement request for completeness, appropriateness, and availability of funds before sending the request to the administrator

• Disbursing approved payments

• Maintaining files showing command approval for the collection, solicitation, and disbursement of funds

• Ensuring agreement of the checkbook with the bank statement (a task that must be done within 3 working days of receipt of the bank statement)

• Establishing preparation of a monthly report for each subaccount

```
                        COMMAND  LETTERHEAD


                                                        7010
                                                        Code  00
                                                        (Date)


   From: Commanding Officer
   To:


   Subj: APPOINTMENT AS RELIGIOUS OFFERING FUND CUSTODIAN


   Ref:  (a)  SECNAVINST  7010.6


    1. You are hereby appointed the (insert name of command) religious offering fund (ROF) custodian.


    2. You shall be guided by reference (a) and the ROF administrator in the exercise of your assigned duties.




                                        (Commanding  Officer)


   copy  to:
   ROF  Audit  Board
   ROF  Administrator


   (Addition of "alternate" makes this letter appropriate for the alternate custodian.)
```

Figure 4-2.—Sample appointment letter for an ROF custodian.

● Making sure the bank maintains a current signature card and ownership card

● Maintaining files to include ledgers, bank statements, returned canceled checks, audit reports, copies of each disbursement request submitted, offering records with deposit slips, designated offering request and disbursement forms, appointment letters, relevant correspondence, and pertinent instructions and directives

● Providing information on the status of the ROF upon request from any individual responsible for the administration of the ROF or an individual approved by the administrator

Alternate Custodian

When the custodian is gone, the alternate custodian carries out the appointed custodian's responsibilities. For this reason, the custodian and alternate custodian should frequently discuss the status and operation of the ROF.

ROF Audit Board

The appointed ROF audit board consists of at least two active duty service members attached to the command. Commands that use a single audit board for nonappropriated funds may include the ROF under that audit board. ROF audit board members are appointed either by letter or through the command's collateral

COMMAND LETTERHEAD

7010
Code 00
(Date)

From: Commanding Officer
To:

Subj: APPOINTMENT AS SENIOR MEMBER RELIGIOUS OFFERING FUND AUDIT BOARD

Ref: (a) SECNAVINST 7010.6

1. You are hereby appointed as the senior member of the (insert name of the command) religious offering fund audit board.

2. (Insert name) and (insert name) are the other members of the board.

3. Audits shall be conducted in accordance with reference (a).

(Commanding Officer)

copy to:
ROF Administrator
ROF Custodian
ROF Audit Board Associate Members

Figure 4-3.—Sample appointment letter for the senior member of an ROF audit board.

duties list. Figure 4-3 shows a sample of an appointment letter designating the senior member of an ROF audit board. Figure 4-4 provides an sample of an appointment letter designating an associate member of an ROF audit board.

The senior member of the ROF audit board makes sure all board members are familiar with SECNAVINST 7010.6 and other important publications such as the *Financial Management Policies and Procedures for Morale, Welfare, and Recreation Programs,* NAVSO P-3520, and the *Nonappropriated Fund Procurement Policy,* SECNAVINST 7043.5. A major responsibility of the audit board is to recommend corrective actions for all discrepancies found. The board should report in writing to the commander or commanding officer with appropriate copies to the ROF administrator and custodian.

Designated Faith Group Representative

The command chaplain must appoint a DFGR in writing for each ROF subaccount. A sample of a DFGR appointment letter is shown in figure 4-5. Generally, the senior chaplain is appointed as DFGR for his or her particular faith group. If already appointed as the ROF administrator, however, the senior chaplain cannot also serve as a DFGR unless he or she is the only chaplain of that faith group.

Contract and auxiliary chaplains cannot serve as DFGRs. In these cases, the command may designate the lay reader of a particular faith group as his or her faith group's DFGR.

The DFGR is the primary advisor to the ROF administrator on that faith group's subaccount. As primary advisor, the DFGR will recommend appropriate

```
                    COMMAND  LETTERHEAD

                                                    7010
                                                    code  00
                                                    (Date)


From: Commanding Officer
To:

Subj: APPOINTMENT AS ASSOCIATE MEMBER RELIGIOUS OFFERING FUND AUDIT BOARD

Ref:  (a) SECNAVINST 7010.6


1. You are hereby appointed as an associate member of the (insert name of command) religious offering fund
audit board.

2. You shall be guided in the performance of your duties by reference (a).

3. (Insert name), the senior member of the religious offering fund audit board, will provide you with additional
instructions.



                                    (Commanding  Officer)


copy  to:
ROF  Administrator
ROF  Custodian
Senior  Member, ROF Audit Board
```

Figure 4-4.—Sample appointment letter for an associate member of an ROF audit board.

disbursements for that faith group's subaccount based on the donors' intent. It is also the responsibility of the DFGR to inform his or her faith group about various ROF policies and procedures.

Religious Program Specialist

RPs, depending on various factors such as availability, level of rating, and experience, are responsible for various ROF activities required by SECNAVINST 7010.6. In the following paragraphs, we will describe some ROF tasks for which the RP is usually responsible. Be aware that we will describe these tasks as minimum procedures. As an RP, you may be assigned to a command that may impose additional requirements associated with the basic tasks you will read about in the following paragraphs.

RECRUITING VOLUNTEERS TO COUNT ROF OFFERINGS.— Recruiting volunteers is simply asking two individuals, ushers and/or congregants, per service to count the money collected at that service. This task requires three key elements: timeliness, appropriateness, and finesse. About 20 minutes before the service (timeliness), you should approach one or two ushers or persons from the congregation and, in a indirect manner, ask them if they would aid in counting the collection after the service (finesse). Try not to pick the same people every time. Each time give your volunteers an adequate level of instruction (appropriateness). Because some of the procedures may be complex, be ready to provide detailed instructions to new volunteers. When dealing with persons who have volunteered before, you may be able simply to reiterate the key points. Naturally, when the congregations are small this will be a simple task for your volunteers and they will not mind. At larger Navy and Marine Corps RMFs, however, volunteering may be more time-consuming and may require sensitivity on your part about not requesting the same people to count at each service.

```
                                                                7010
                                                                code 00
                                                                (Date)



MEMORANDUM FOR (INSERT NAME OF APPOINTEE)

Subj: APPOINTMENT AS DESIGNATED FAITH GROUP REPRESENTATIVE

Ref: (a) SECNAVINST 7010.6

1. You are hereby appointed as the designated faith group representative for the (insert name of faith group)
religious offering fund (ROF) subaccount.

2. Reference (a) provides guidance on the exercise of your assigned duties. (Insert name), the ROF custodian,
and I stand ready to assist you at all times.



                                            (Command Chaplain)


copy to:
ROF Audit Board
ROF Custodian
```

Figure 4-5.—Sample appointment letter for a designated faith group representative.

The persons you select for this task can be members of a volunteer subgroup of the combined volunteer program we talked about in the introduction to this training manual (TRAMAN). You should not feel awkward about asking senior officer or enlisted personnel to help. You will likely find out that nearly all persons you ask will be eager to help.

According to SECNAVINST 7010.6, you or another person appointed as ROF custodian should make sure the persons you select to count each collection are two unrelated adults. Your volunteers can be active duty members or any qualified persons over the age of 18. Be aware, however, that SECNAVINST 7010.6 does not permit the proof of receipts by relatives or the initial count to be made by the person appointed as ROF custodian.

SUPERVISING VOLUNTEERS WHO COUNT ROF RECEIPTS.— An RP must be present to help counters with technical questions in the proper procedures of counting, recording, double-checking, filling out deposit slips, and securing the receipts safely. See to it that your volunteers have the tools to do their job such as a printing calculator with tapes, pens, pencils, erasers, envelops, a locking moneybag, and the important offering receipt. (Fig. 4-6 shows an example of an ROF offering receipt.) Make certain you are in the same room with both money and counters until you have completed and secured the deposit. Be cautious and use good common sense. Do not allow any obstruction between you and the counters until they have completed the counting and handed you the envelopes containing receipts for safekeeping. Be sure to give a copy of each deposit slip to the RP supervisor.

SAFEGUARDING MONEY.— Safeguarding ROF money involves proper storage and transport of funds to the bank. The volunteer counters must seal and sign the receipt envelope to safeguard ROF money. You should then lock the moneybag and put it in a safe, spinning the combination dial at least four rotations—ask the volunteer counters to watch you do this. In most situations, it will be unsuitable and unnecessary for you to take the counted receipts to the bank after each service's count. As a minimum level of protection, however, you should have a safe, some locking deposit bags, and a key drop box for the bag

RELIGIOUS OFFERING FUND OFFERING RECEIPT

1. OFFERING/DESCRIPTION:
   a. _____ UNDESIGNATED _____ DESIGNATED
   b. DATE _____
   c. TIME _____
   d. FAITH GROUP

2. OPTIONAL DATA:
   a. ATTENDANCE _____
   b. RECEIVED COMMUNION _____

3. COUNTED BY:

   _____
   (Signature)

   _____
   (Signature)

4. DEPOSITED BY:

   _____
   (Signature)

5. CERTIFICATION:
   DATE

   _____
   Custodian Signature

MEMORANDUM

CHECKS RECEIVED

CHECK NUMBER	AMOUNT	CHECK NUMBER	AMOUNT	CHECK NUMBER	AMOUNT
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____
____	____	____	____	____	____

SUBTOTAL: _____   SUBTOTAL: _____   SUBTOTAL: _____

TOTAL CHECKS RECEIVED: $_____.___

CURRENCY

DENOMINATION	x	NUMBER RECEIVED	=	VALUE COUNTED
$100.00	x	_____	=	$_____.___
50.00	x	_____	=	$_____.___
20.00	x	_____	=	$_____.___
10.00	x	_____	=	$_____.___
5.00	x	_____	=	$_____.___
2.00	x	_____	=	$_____.___
1.00	x	_____	=	$_____.___
.50	x	_____	=	$_____.___
.25	x	_____	=	$_____.___
.10	x	_____	=	$_____.___
.05	x	_____	=	$_____.___
.01	x	_____	=	$_____.___

TOTAL CURRENCY RECEIVED: $_____.___

TOTAL COLLECTED:
   CHECKS: $_____.___
   CURRENCY: $_____.___

          TOTAL: $_____.___

Figure 4-6.—Religious offering fund offering receipt.

keys until the ROF custodian can retrieve the counted receipts for certification and deposit.

Department of the Navy Information and Personnel Security Program Regulation, OPNAVINST 5510.1, states that you must not store ROF money and classified material together. When all you have for storing receipts is a safe, file, or vault normally used for classified materials, it is time to purchase another safe, file, or vault for ROF money. Finally, the safe should have only one person with access to the receipts. This means only one person should have the combination to the safe.

COORDINATING CHANGES TO SAFE COMBINATIONS.— Changing a safe combination is actually one of your simplest tasks. To make arrangements, call either the public works center (PWC) or the security manager/security officer. Some duty stations may require a written request procedure. At the time of the request, you must identify the reason for the change of the safe combination and the individual who is to receive the new combination.

At the time the combination is changed, both you (as the coordinating RP) and the individual changing the combination must make and file a record in the ROF files showing the date of the change, the combination, and the signatures of the changer and the receiver. A copy of the Combination should be placed in a sealed marked envelope and given to the command's security officer. The security officer should retain the combination in case of an emergency, such as the absence or death of the custodian, or in the unhappy event if someone should forget the combination.

DEPOSITING ROF RECEIPTS ASHORE AND AFLOAT.— After the custodian has confirmed that the copy of each deposit slip (which he or she gets from the supervising RP at the time of counting) and the original are the same, it will be your job to take the original receipts to the bank. Make sure the custodian's signature is on each original deposit receipt. You must coordinate with the ship's disbursing officer for the procedures you should use for preparing afloat deposits.

MAINTAINING THE COMPOSITE LEDGER AND KEEPING THE BOOKS.— Bookkeeping is an essential part of the RP's responsibility to the ROF. First, you should maintain the composite ROF ledger such as the example shown in figure 4-7. Second, you should maintain individual ledgers for each subaccount as required by your particular CRP's ROF bookkeeping procedures. For example, you may discover that the Roman Catholic, Protestant, and Jewish subaccounts are too large to keep on one piece of paper with the composite balances of the subaccounts. In these cases, your CRP may choose to make individual ledgers for these subaccounts plus a fourth ledger for the composite account. Figure 4-8 shows an example of a subaccount ledger.

You should enter the value of each bank deposit first into the ROF ledger and then into the appropriate subaccount. When funds deposited are not designated to a specific subaccount, you should first enter the deposit into the ROF and then compute and enter the fair-share amount into each subaccount. Next, staple,

route, and file the paper work according to the guidelines in SECNAVINST 7010.6.

Wherever possible, SECNAVINST 7010.6 recommends the use of automated bookkeeping. With automated bookkeeping, you can use a spread sheet program capable of making the entire accounting process on one financial report. Any software account program you intend to use must meet the requirements of SECNAVINST 7010.6, so be especially careful to choose effective and appropriate software, You should keep your accounts on floppy disks rather than on hard disks, unless your hard disk is removable. Store your account disks in a secure place when you are not using them.

In keeping the ROF books, always follow the guidelines stated in SECNAVINST 7010.6. Whether you are making line entries or subaccount balance changes in the receipt and expenditure records for all approved purchase orders or balancing the checkbook, you should always use the bookkeeping procedures delineated in SECNAVINST 7010.6.

MAINTAINING AND DISPOSING OF ROF FILES.— Remember, each ROF transaction requires a perfectly organized paper trail. Be sure to keep complete receipt forms, calculator tapes, and all attached additional substantiating papers and file them with other collected receipts for the current year. In all cases, these paper trail records must be grouped either by the month for most ROFs or at least by the quarter for smaller ROFs.

Keep related documents together for the current year. For example, you should file completed payment vouchers and accompanying purchasing invoices with the paid payment vouchers for the current year. Also, keep reconciled bank statements with the other bank statements for the current year. Be sure to maintain completed audit statements, monthly subaccount reports, appointment letters, and other miscellaneous correspondence with the other documents for the current year.

As well as maintaining your documents together for the current year, you should also maintain the documents from the 2 previous years in a separate file. When you no longer need the files from earlier years, use the guidelines in the *Navy and Marine Corps Records Disposition Manual,* SECNAVINST 5212.5, to dispose of them.

In maintaining and retaining your ROF accounting files, you may need a separate file drawer to

Figure 4-7.—Composite ROF ledger.

LEDGER FOR _____, RELIGIOUS OFFERING FUND_____
(SUBACCOUNT/COMPOSITE)   (NAME OF COMMAND)

MONTH _____   PAGE _____ OF _____ FOR _____ QUARTER OF FISCAL YEAR _____

DATE	DESCRIPTION	DISB REQ #	CHK #	RECEIPTS (+)			EXPENDITURE (-)				BALANCE
				UNDESIG OFFERINGS	DESIG OFFERINGS	INTEREST	CHARITABLE CONTROLS				
	BALANCE FORWARD										
	COLUMN TOTALS										

Figure 4-8.—Subaccount ledger.

cross-reference each of your files so you can find its location in the CRP central annual files.

SUMMARY

No one person will have the overall responsibility for all actions required in making the ROF an effective tool for the control and accountability of funds received and disbursed. Some individuals such as the commander, commanding officer, and command chaplain (administrator) are responsible and held accountable for the overall management of this nonappropriated fund. You, however, as the RP, will be responsible and accountable for your duties and responsibilities associated with this fund. It is, therefore, important for you to familiarize yourself thoroughly with the contents of SECNAVINST 7010.6. In this chapter, we have tried to touch upon your basic duties and responsibilities for a CRP's ROF. In the actual administration of an ROF, you should realize that you may be required to perform additional tasks, depending on the command to which you are assigned.

CHAPTER 5

THE NAVAL LIBRARY SYSTEM

This chapter was based on information available to the writer at the time the text was written. It is anticipated that significant changes in the administration of the general library system are forthcoming. Current instructions should be consulted and followed. The information in this chapter will be revised, if necessary, when permanent changes have been issued by the Chief of Naval Operations.

The Navy's General Library Program provides afloat and ashore libraries with an inventory of books. The first ship's library was placed aboard the warship USS *FRANKLIN* in 1812 just before the *FRANKLIN* sailed for a 3-year cruise of the Pacific. Upon the return of the ship, the books remaining in the collection became the nucleus of the Seaman's Library at the Brooklyn Navy Yard.

HISTORY

The shipboard libraries of that era were among the first projects sponsored by Navy chaplains to improve the social and moral conditions of naval personnel. Similarly, the promotion of learning was among one of the chaplain's earliest collateral duties. One chaplain serving aboard a ship during this period wrote of "forty men aboard who could read poorly or not at all."

Since 1828, when the Navy assumed official responsibility for provision of shipboard libraries from appropriated funds, the Navy's General Library Program has been an important factor in meeting educational, information, communication, professional, and recreational needs of commands and individual personnel.

Figure 5-1 shows a shipboard library around 1898. Compare the view of the shipboard general library of 1898 with that shown in figure 5-2 of a shipboard library on a modern warship in today's Navy. Despite variations, the purpose of the shipboard library remains very much the same. As wooden ships gave way to steel ships that required extensive shore support facilities, shore libraries were added to the Navy's general library system.

MISSION

The primary mission of naval general libraries afloat is to assemble, organize, preserve, and make available to all naval personnel afloat a well-balanced, unbiased, and uncensored collection of library materials, including print and nonprint materials as well as accompanying library services, specifically adapted to the interests and requirements of naval personnel, in support of missions and tasks of commands so naval personnel may do the following:

- Educate themselves continuously

- Keep pace with progress in all fields of knowledge

- Become better members of home and community

- Discharge political and social obligations

- Develop their creative and spiritual potentialities

- Appreciate and enjoy literature, art, and music

- Make use of leisure time in ways that will promote personal and social well-being

- Develop esprit de corps in the naval service

To achieve these goals, the Navy's General Library Program guides and supports the Navy's general libraries afloat and ashore.

THE NAVY'S GENERAL LIBRARY PROGRAM

Religious Program Specialists (RPs) normally provide library service on board aircraft carriers and other deep-draft vessels to which they are assigned. As an RP, you need to understand the responsibilities of
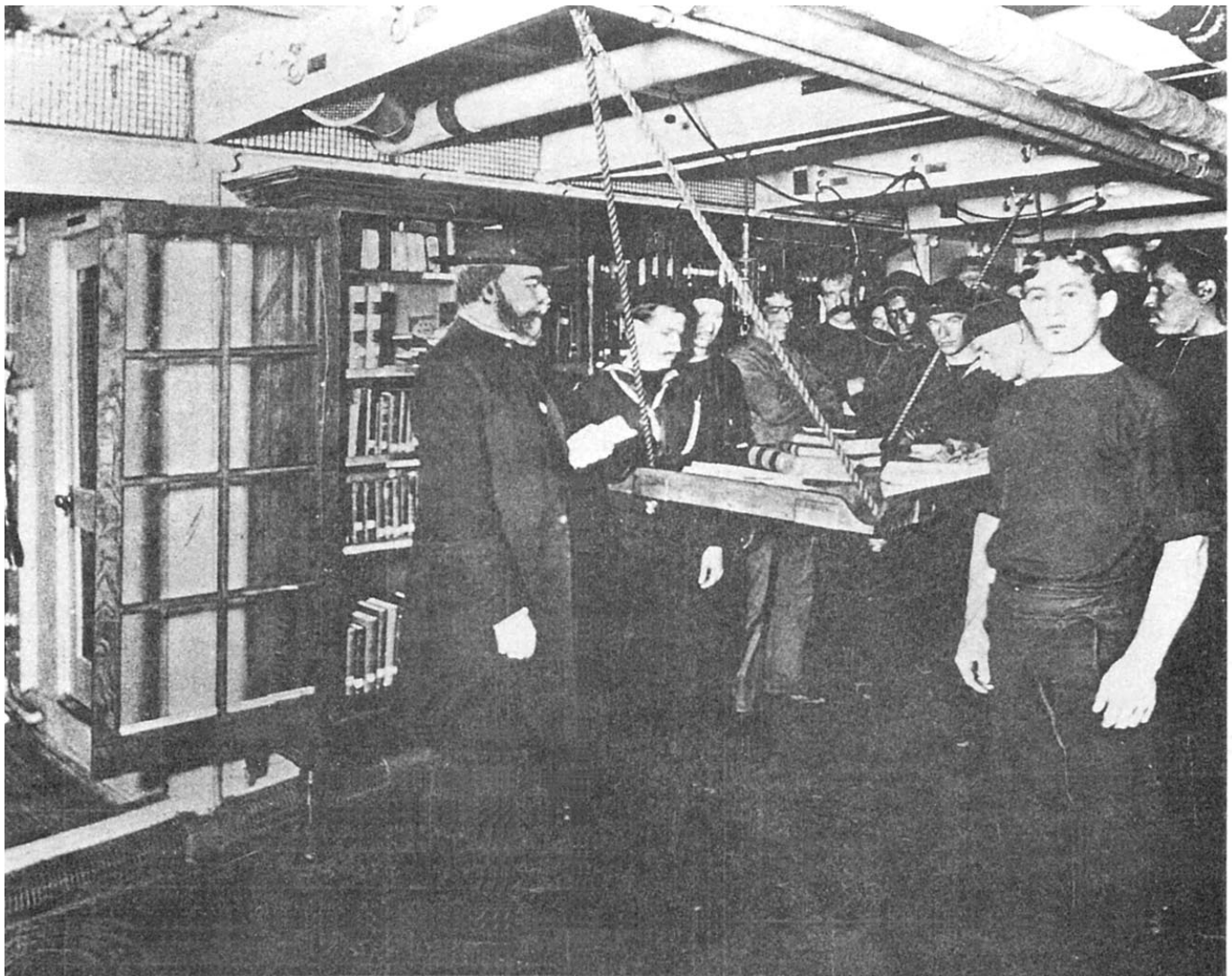
Figure 5-1.—Shipboard library on USS MASSACHUSETTS in 1898.

commanding officers for general libraries afloat. When library materials are allocated to ship squadrons, for example, you may be called upon to provide advice and assistance to library officers of these ships. The many factors involved in the administration of the Navy's General Library Program will be described in the following paragraphs.

CHIEF OF NAVAL EDUCATION AND TRAINING

The Chief of Naval Operations (CNO) sponsors the Navy's General Library Program. Under CNO, the Chief of Naval Education and Training (CNET) has the overall operational responsibility for the General Library Program. To ensure successful management of the Navy's General Library Program, CNET sets policies, establishes the required reports, and provides or directs the following functions:

• Management studies to plan, evaluate, and develop the General Library Program

• Liaison with services, commands, departments, and offices in and out of the Navy, Department of Defense, and federal government on library matters

• Advice on general library administrative and management elements such as budgets, staffing, facilities, collection development, public relations, and public services

• Arrangement of and participation in workshops, conferences, seminars, and other training programs for library personnel

• Collection and evaluation of data on general libraries and applying results in planning, budgeting, policy formulation, and developing standards and criteria
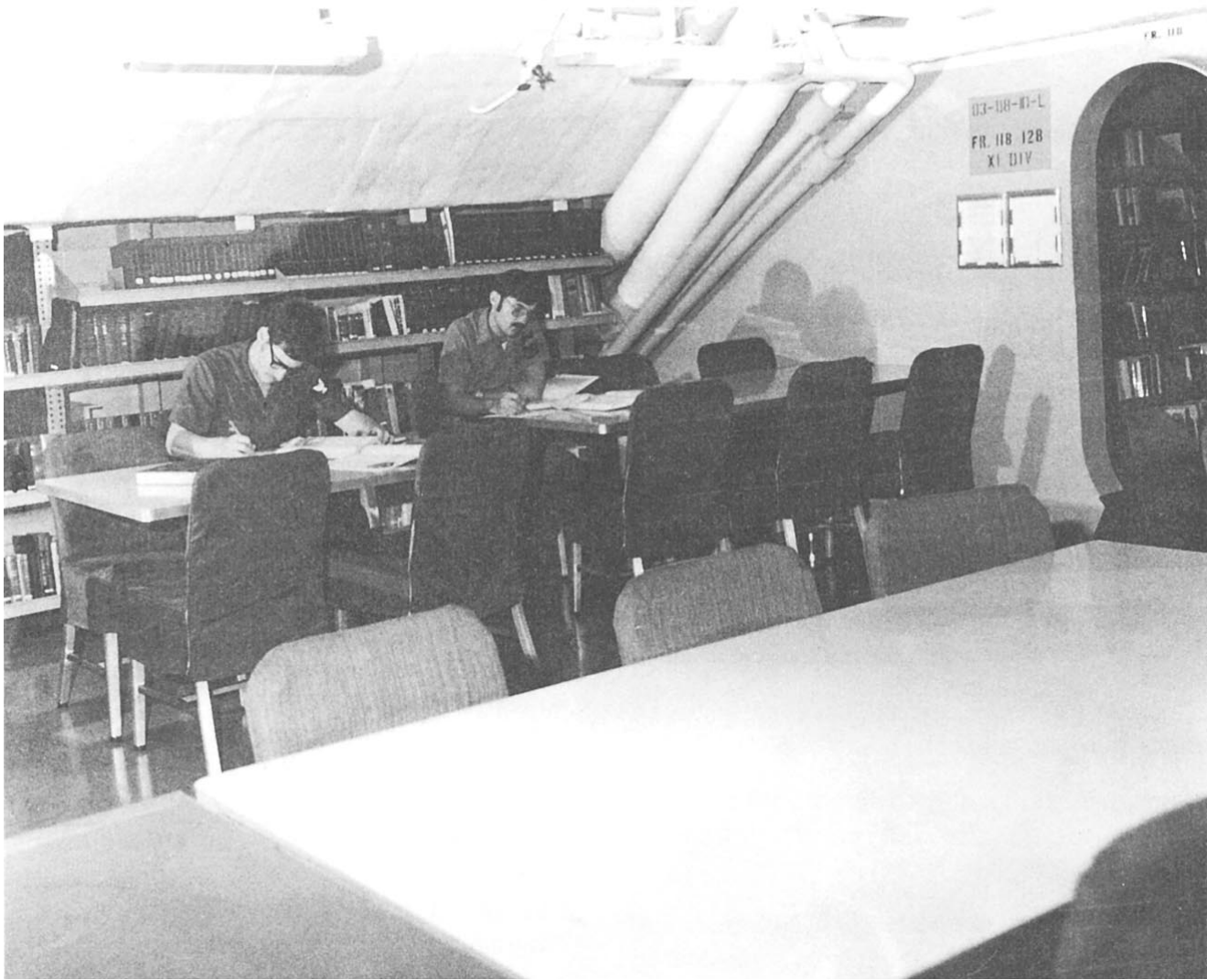
Figure 5-2.—A shipboard library today.

PROFESSIONAL LIBRARY SERVICES

Professional library services provided by the Naval Education and Training Program Management Support Activity (NETPMSA) include the following:

- Review, selection, and procurement of new books to be distributed to general libraries

- Development and funding rationalization in support of naval general libraries

- Preparation and distribution of professional information such as newsletters, bibliographies, and publicity items

- Distribution and redistribution of library materials and equipment within the general library system

- Designing of forms and publications useful in library operations

COMMAND RESPONSIBILITY AFLOAT

Commanding officers of afloat activities provide library staffing, facilities, equipment, furniture, supplies, binding, and other library materials and services not available through command administrative support, including library staff travel and training. Higher levels of command have the same obligations for proper administration of naval general libraries afloat as they have for all elements of their commands.

Delegation of Responsibility for Shipboard Libraries

Commanding officers may delegate staff liabilities for the General Library Program as a collateral duty. This library officer duty may be assigned to any qualified person, an RP, or a chaplain.

Regulatory Instructions for Shipboard Libraries

The *Naval Service General Library Program,* SECNAVINST 5070.3, sets basic policies and assigns responsibilities for administration and support of general library programs.

The *Naval General Library Manual,* NAVEDTRA 38021, carries out the policies of SECNAVINST 5070.3 and defines the basis for library procedures. The library manual provides guidance in administration, operation, and maintenance for the library system programs of the Navy and Marine Corps.

Commanding officers issue local library directives and require reports of library activities needed to ensure effective use of library facilities, materials, and services. The following topics should be covered in all library directives:

- Location of the library, the days and hours of operation, and telephone numbers

- Personnel authorized to use the library and requirements for setting up borrower identification

- Rules for loan of library materials, including length of loan periods, number of books loaned to individuals at one time, and interlibrary loan service

- Overdue notice procedures and actions to be taken to ensure the return of library materials within the time period specified

- Reimbursement procedures for library materials lost, damaged, or destroyed

- Directions on the use of music rooms, audiovisual materials, and equipment in a shipboard library compartment

- Other matters such as appropriate dress and behavior

ORGANIZATION AND MANAGEMENT OF SHIPBOARD GENERAL LIBRARIES

As an RP, you should keep in mind that by providing excellent library service, you are enhancing the morale of your shipmates afloat. Before you can provide quality service, however, you must first understand how a general library afloat is staffed, organized, operated, and maintained. This means you must have a basic understanding of each of the following areas of library management:

- Staffing

- Controlling materials

- Coordinating and maintaining audiovisual equipment

- Preparing information displays and publicity materials

- Maintaining periodical literature

- Maintaining a reference library

- Aiding customers in locating library materials

- Checking library materials in and out

- Repairing printed library materials

Library responsibilities should be designed so that no one person will have the responsibility for all the actions needed to develop and maintain an effective library system. As an RP, you may be responsible for many of these tasks. As you progress in the RP rating and in your expertise in organizing and maintaining a shipboard library, you will likely beheld responsible for additional tasks within the Navy's General Library Program. In the following paragraphs, let's take a look at some of these responsibilities and the persons to whom they will likely be assigned.

STAFFING

Aboard ship, the commanding officer is responsible for maintenance and operation of the General Library Program. In most instances, commanding officers will delegate the functions of the library officer as a collateral duty.

Library Officer

The library officer is responsible for organizing, planning, and administering the shipboard library. Library officer duties can be performed by warrant officers, commissioned officers, chief petty officers, or by highly motivated and qualified petty officer personnel. For example, as an RP3 assigned aboard a deep-draft vessel, you will likely maintain the shipboard library. By virtue of experience and training, a senior RP may be assigned the duties of shipboard library officer.

Basic functions, duties and responsibilities, authority, and organizational relationships of the library

officer are specified in *Standard Organization and Regulations of the U.S. Navy,* OPNAVINST 3120.32, article 305.9.

Library Attendants

The shipboard general library may be staffed in a variety of ways. In some cases, it may be designated as an assigned duty station and staffed by assigned watches. In other cases, especially when the appropriate fleet commander in chief has granted a waiver to the ship, the shipboard library may be staffed by paid library attendants or volunteers. As an RP, you and the library attendants will perform library duties and carry out library procedures under the supervision of the library officer.

HOURS OF OPERATION

The shipboard library is a customer service-oriented program. This means the library's hours of operation must include evening and weekend hours so shipboard personnel will have access to the library's collections and services. Operating hours should be clearly posted, shown in the plan of the day (POD), and advertised during the orientation of newly assigned personnel.

The shipboard library is an important morale builder, particularly during underway periods. This is why it is important not only for shipboard personnel to know when the library is open but also for the library's staff to adhere to and maintain the posted hours of operation. As a member of the library's staff, you should take the libray's hours of operation as seriously as you would the maintenance and care of its materials and spaces.

GENERAL POLICIES AND SERVICES

Library materials are put in the ship's library to be used. The policies and procedures governing the use of these materials should be fair to all shipboard personnel. All aspects of library service are designed to make the library's resources convenient for the users, remove barriers, invite use, and guide reading and education toward the goals of the individual user. Normal services to the customers of a shipboard library should include the following provisions:

● Well-organized collections of materials that have been classified, cataloged, and arranged with the convenience of the user in mind

● Arrangements for the loan of materials, either directly from the library's collections or through interlibrary loan procedures

● Information services designed to help users locate facts or resources as needed

● Guidance in the use of reference, professional, educational, and recreational materials

● Assistance to command organizations in locating and using materials for professional development, planning programs, and other organizational needs and projects

● Publicity to stimulate interest and use of materials by means of advertising, notices, displays, reading lists, book talks, discussions, and other promotional methods both in the library and at various meetings outside the library's spaces

● Bibliographic information on books and other materials

MANAGING THE USE OF LIBRARY MATERIALS

Your shipboard library must have locally established policies for managing the use of its materials. Policies for use will often depend on the types of materials involved. For example, most clothbound (hardbound) or paperback books are made available for circulation or loan to individual users to be enjoyed outside the library's spaces. Managing these materials may be accomplished by the use of library book cards and check-out records, as shown in figure 5-3.

Other materials, such as reference materials, must be used within the library's spaces and are not generally made available for use outside the library. Still other materials may not be locally available but must be acquired by interlibrary loan. In the following sections, we will discuss general procedures for managing materials that can be loaned or circulated, those that must be used within the library's spaces, and those that must be obtained from other libraries.

Clothbound Books

For clothbound books in the general library collection, the loan period is 2 weeks with an option for renewal. Clothbound books that are cataloged as reference books, however, are for use solely in the library and are not circulated.
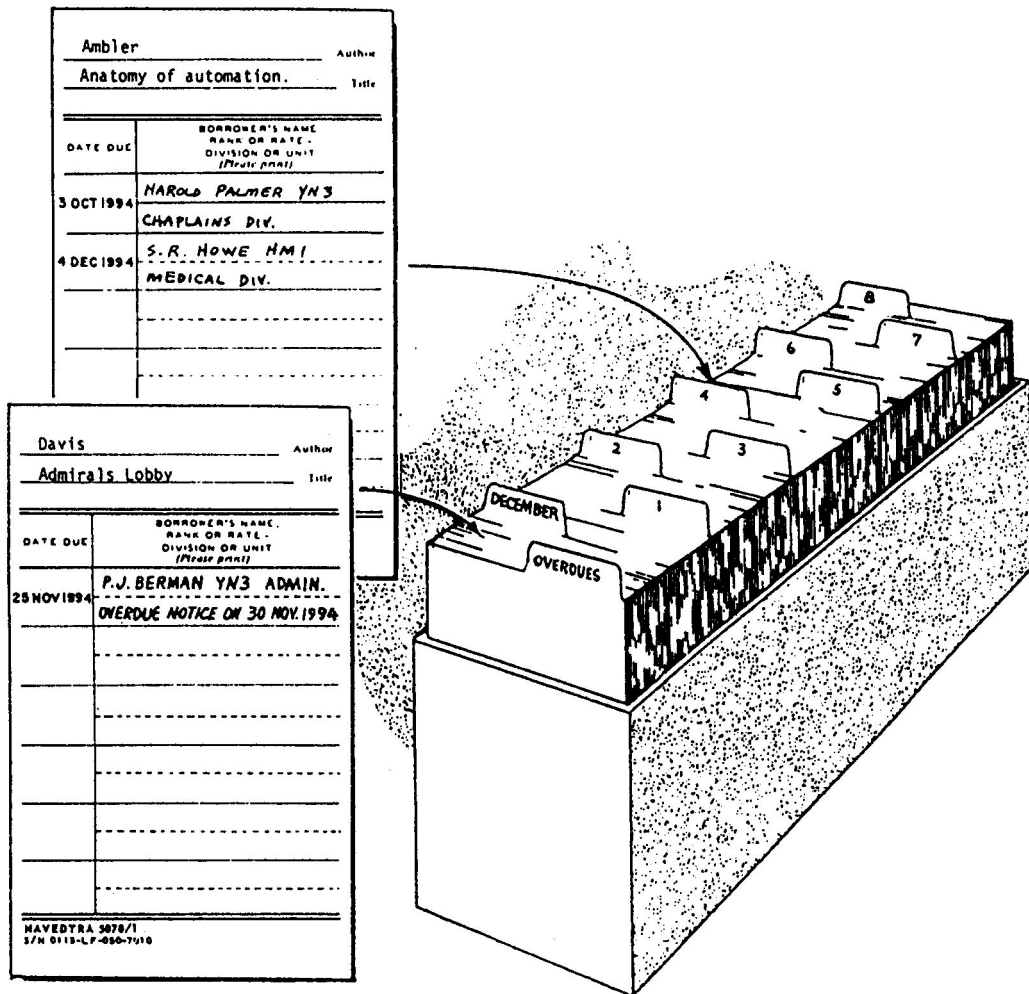
Figure 5-3.—Check-out records.

CHECK-OUT PROCEDURE.— As a standard check-out procedure, the borrower removes the book card from the book and prints his or her name, rank, and division on the card. The date due (day, month, year) is then stamped on the book card and book pocket. The book card is filed in the circulation file by due date alphabetically by author's last name. Figure 5-4 shows a standard book card.

Reference books are to be used only in the library. This policy makes it possible to control the use of expensive and highly popular reference books such as car manuals. Popular reference books are shelved at the library attendant's desk.

CHECK-IN PROCEDURE.— The library assistant notes the date due on the book pocket of the returned book, locates the book card in the circulation file, and replaces it in the book pocket. If a reserve (request) card is attached to the book card, the assistant notifies the individual waiting for the book that it is

Figure 5-4.—Book card.

available. If no reserve is registered, the book is placed in its proper place on the shelf.

RESERVE BOOKS.— The important service of reserving for a prospective reader a book that is on loan to another person can be done with relative ease. On a 3-inch by 5-inch card, note the author and title of the book requester's name, rank and division; and date of the request. Locate the book card for the reserved book in the circulation file and attach the request card to the book card with a paper clip. When the requested book is returned, its reserve status will be readily evident upon locating the book card. Notify the requester that the book is now available.

RENEWAL.— When a borrower wishes to extend the loan period for a book, the library assistant first makes sure no one has reserved the book in question. Books on reserve should not be renewed, When no reserve is on file, the borrower fills in the book card again-name, rank, division-and the library assistant stamps a new due date on the card and the book pocket. The assistant then files the book card under the new due date.

Paperback books

For circulating paperback books, you might recommend a "take one, leave one" system. Before an extended deployment, your ship can request a special issue of paperbacks through CNET. This will provide enough stock of paperback books for exchange during deployment.

Other Materials

A shipboard library should be equipped to loan other types of materials such as back issues of magazines and newspapers and some types of tapes. The circulation policy will depend on the type and currency of these materials.

MAGAZINES AND NEWSPAPERS.— Magazines and newspapers are not checked out, but are for use in the library. However, back issues of magazines may be loaned if suitable arrangements are made. To arrange this, prepare a card, as shown in figure 5-5, to identify the magazine. This type of card may also be used for other nonbook materials. Have the borrower print his or her name, rank, and division on the card. Stamp the card and front cover of the magazine with the due date and file the book card behind the date due in the circulation file. Loan periods for magazines should not exceed 1 week.

Figure 5-5.—Check-out card for magazines and other nonbook materials.

TAPES.— Tapes borrowed solely for use in the library may simply be logged in and out. The tape log should list the tape number, name, rank, and division of the borrower and date and time borrowed. When the borrower returns the tape, the library assistant logs the time in and refiles the tape in the cabinet according to its number.

Tapes borrowed for use in other spaces aboard ship are checked out as books. The borrower should print name, rank and division on the tape card The library assistant stamps the date due (day, month, year) on the card and files it in the circulation file alphabetically by performer behind the date due. The loan period for tapes should not exceed 3 days. Check-in for tapes is handled the same as for a book except the library assistant replaces the card in the card file in the tape cabinet.

Interlibrary Loan Policies

You should understand interlibrary loan policies and procedures. Interlibrary loan is a borrowing procedure your library can use to borrow materials from other libraries. This procedure enables the shipboard library to meet the needs of library patrons who have serious research and study needs that cannot be met from the library's existing collection or book stock.

The Interlibrary Loan and Photocopy Request, Standard Form 162, must be used for interlibrary transactions. These forms are available in General

Services Administration (GSA) stock or may be purchased from commercial library supply sources.

Navy Auxiliary Library Service Collections

Unlike interlibrary loans, Navy auxiliary library service collections (ALSCs) provide materials directly to members of the naval service upon personal letter request. The materials in the ALSC are primarily books that are of timely significance to naval personnel for their intellectual and professional growth and development. Usually these books have been reviewed or otherwise highlighted in such professional journals as the *Naval War College Review* or the *Proceedings of the U.S. Naval lnstitute.* Many books in the ALSC are also available in some of the larger libraries, but if a crew member requests a book that is not available locally, it may be borrowed from an ALSC.

To borrow one or more books, individuals should write a personal letter to the appropriate ALSC. Figure 5-6 identifies the ALSCs and the areas they serve.

Overdue Materials

Concerning the return of library materials, library directives set the basic command policy under which the library operates. In general, the procedures for processing overdue materials include the following steps:

- The first overdue notice is sent to the person concerned 3 to 5 days after materials were due.

- The second overdue notice is sent, again to the person concerned, 3 to 5 days after the first notice.

- The third overdue notice is sent to the person's division officer for action, 3 to 5 days after the second notice.

Personnel leaving an activity also should checkout with the shipboard library before detaching.

Fees and Fines

Fees may not be charged for use of materials in naval general libraries. When library materials in circulation are lost, damaged, or destroyed by means other than natural disasters or like incidents, persons responsible must replace the lost materials or reimburse the U. S. Government for the value of the materials.

PROCESSING LIBRARY MATERIALS

Before crew members can borrow or use the library's materials, the materials must be processed and

AREA OF SERVICE	ADDRESS
East and Gulf Coast, Caribbean, South Atlantic, Europe, Mediterranean, and Middle East	Commanding Officer Naval Station (for: Station Library, Bldg C9) Norfolk Virginia 23511 (for: Auxiliary Library Service Collection)
West Coast and Alaska	Commanding Officer Naval Station, Box 15 (for: Station Library, Code 10, Bldg 152) San Diego California 92136 (for: Auxiliary Library Service Collection)
Hawaii, Western Pacific, all other Asian and Indian Ocean locations	Commanding Officer Naval Station (for: Station Library) 1514 Makalapa Drive Honolulu Hawaii 96818 (for: Auxiliary Library Service Collection)

Figure 5-6.—Auxiliary library service collections.

readied so they can be either circulated for use outside the library's spaces or used within the library. In the following sections, we will take a look at some of the standard procedures for processing clothbound books and expensive paperbacks, general use paperbacks, and other library materials.

Clothbound books and Quality Paperbacks

When clothbound or expensive paperback books are received by the library, they are usually accompanied by a packing list or catalog cards containing specific information the library staff can use to process the materials for circulation or reference. If this information is not included in the book shipment, either you or a library assistant must determine the classification for each of these materials. The library officer can usually determine the author, title, and category (fiction or nonfiction) of each of these books by consulting appendixes Cb and Cc of the Dewey Decimal Classification and the Subject Heading Index of the *General Library Manual*. The library staff, however, may need to complete the classification process. (This process is also known as cataloging.) The 10 major subject classes of the Dewey Decimal Classification, including a general explanation, are shown in figure 5-7.

Before any clothbound or quality paperback book is loaned to a crew member, you or another member of the library staff must complete the following steps:

000	GENERAL WORKS	Comprehensive materials giving an overview of knowledge and materials not included in the other major classes
100	PHILOSOPHY AND RELATED FIELDS	Study of the truths and principles of being, knowledge, and conduct; man's attempts to understand himself or herself and his or her experiences
200	RELIGION	Beliefs, attitudes, practices of individuals and groups concerning the nature and purpose of the universe including the worship of God or gods
300	SOCIAL SCIENCES	Material dealing with social activities and institutions, including governments and behavioral science
400	LANGUAGE	Science and structure of oral and written communication
500	PURE SCIENCE	Laws of nature
600	APPLIED SCIENCE	Applications of the laws of nature
700	THE ARTS	Fine, decorative, performing, and recreational arts
800	LITERATURE	Works of literature—fiction, poetry, plays, essays, and so forth-and works about literature
900	GENERAL GEOGRAPHY AND HISTORY	Narrative and analysis of events of distant or immediate past in the life of mankind; history and description of countries of the world; the life stories of noted people

Figure 5-7.—Subject classes of the Dewey decimal system.

• Check each book received against those marked on the packing list, as shown in figure 5-8. Nonfiction books are listed by Dewey decimal subject class number.

• Make sure each book is accompanied by a book card, book-card pocket, a set of catalog cards,

and stamped along the top edge—PROPERTY OF THE U.S. NAVY.

• Prepare a book card by typing the author's last name and book title on the designated lines as shown in figure 5-4.

CATEGORY _____

MONTHLY DISTRIBUTION _____ 19 _____

BACKGROUND: THE BOOKS LISTED BELOW ARE PROVIDED AT NO COST TO YOUR LIBRARY. THEY WERE SELECTED AND PURCHASED BY THE NAVAL GENERAL LIBRARY STAFF, COMMANDING OFFICER, NAVAL EDUCATION AND TRAINING PROGRAM DEVELOPMENT CENTER (AG), PENSACOLA, FLORIDA 32509 (AUTOVON 922-1380) AND ARE DISTRIBUTED BY NAVAL SUPPLY CENTER, NORFOLK, VIRGINIA.

RECEIPT PROCEDURES. THE FOLLOWING ACTIONS ARE TO BE TAKEN AS SOON AS POSSIBLE.

    A. PLACE A CHECKMARK ( ) FOR EACH BOOK RECEIVED AND A ZERO (0) FOR EACH BOOK NOT RECEIVED IN THE RECEIPT STATUS COLUMN. IF ANY BOOK(S) WAS NOT RECEIVED, ENTER THE LIBRARY'S MAILING ADDRESS IN THE SPACE PROVIDED AND RETURN THIS LIST OR LEGIBLE COPY TO THE ADDRESS BELOW. REPLACEMENT(S) FOR MISSING BOOK(S) WILL BE SENT IF AVAILABLE. NOTE: REPLACEMENT REQUESTS WILL NOT BE HANDLED BY PHONE.

    SEND LIST TO: COMMANDING OFFICER   LIBRARY ADDRESS: _____
                  NAVAL SUPPLY CENTER   _____
                  (CODE 101.22)   _____
                  NORFOLK, VIRGINIA 23512

    B. BOOK POCKETS AND CARDS AND CATALOG CARDS ARE PROVIDED FOR MOST BOOKS IN THE SHIPMENT. GENERAL LIBRARY SERVICES MANUAL CONTAINS INFORMATION AND INSTRUCTIONS ON PROCESSING AND CATALOGING MATERIALS RECEIVED.

BOOKS RECEIVED IN ERROR.

    A. IF BOOKS NOT ON THE LIST OR EXTRA COPIES OF BOOKS WERE RECEIVED, RETURN THEM TO THE FOLLOWING ADDRESS:

        COMMANDING OFFICER, NAVAL SUPPLY CENTER (NSC) (CODE 301.11B), NORFOLK, VIRGINIA 23512

    B. A MEMO LISTING THE RETURNED BOOKS SHOULD BE SENT TO NSC (CODE 101.22).

DEFECTIVE BOOKS. BOOKS WITH PRINTING OR BINDING FLAWS ARE TO BE RETURNED DIRECTLY TO THE PUBLISHER WITH A LETTER DESCRIBING THE FLAW AND REQUESTING A REPLACEMENT. DO NOT SEND SUCH BOOKS TO THE NAVAL SUPPLY CENTER.

YOUR LIBRARY SHOULD RECEIVE ONE (1) COPY OF THE BOOKS LISTED BELOW.

CLASS	AUTHOR	TITLE	RECEIPT STATUS
070	Braestrup	BIG STORY	
301.1	Read	AMERICA'S MASS MEDIA MERCHANTS	
322	Hoadley	SOLDIERS AND POLITICS IN SOUTHEAST ASIA	
327	Kaplan	THE LIFE AND DEATH OF THE COLD WAR	
327.50	Hart	THE ECCENTRIC TRADITION	
327.52	Kaplan	JAPAN, AMERICA AND THE FUTURE WORLD ORDER	
338	Vernon	STORM OVER THE MULTINATIONALS	
358	Pfaltzgraff	THE CRUISE MISSILE	
942	Verney	THE BATTLE OF BLENHEIM	
	Drury	RETURN TO THEBES	
	Fox	AMOK	
	Hall	SINKIANG EXECUTIVE	
	Lovesey	WAXWORK	
	Serling	WINGS	
	White	CLEAR FOR ACTION	

Figure 5-8.—Sample clothbound book distribution packing slip.

• Attach the book-card pocket to the page facing the back cover of the book. As shown in figure 5-9, place the book card in the pocket. Stamp the pocket with the ship's property stamp.

• Prepare a spine label for each book. Labels for fiction books should include the letter *F* and first three letters of the author's last name. Science fiction books are designated *SF,* westerns *W,* and mysteries *M* to assist patrons in identifying these types of books. Nonfiction book labels should include the Dewey decimal subject class number (as given on the packing slip or catalog cards) and the first three letters of the author's last name. Attach the finished label (at a uniform height) to the lower portion of the book's spine or book's paper cover. As shown in figure 5-10, place labels for books that are to be housed on a shelves with lips about 2 inches above the bottom of the book so the label can be easily seen. Occasionally, due to the texture of a book's binding, pressure sensitive spine labels will not adhere. In such cases, print the spine identification directly on the book's spine with a library marking pen designed for this job.

• Protect books by encasing them in plastic book jackets. The book's paper cover inside the plastic jacket adds colorful eye appeal to the library and preserves cover illustrations and printed information that will assist the user. When plastic jackets are not available or can not be used, paste the information printed on the back and inside flaps of the paper cover inside the front cover of the book.

• Prepare catalog and shelflist cards for each book. Each fiction book is accompanied by three catalog cards-two author cards and a title card. On each author
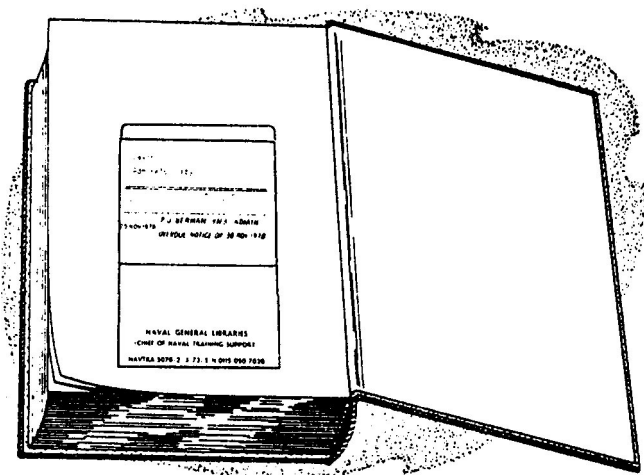
Figure 5-9.—Position of book-card pocket in book.

FOR SHELVES WITH LIPS   FOR SHELVES WITHOUT LIPS
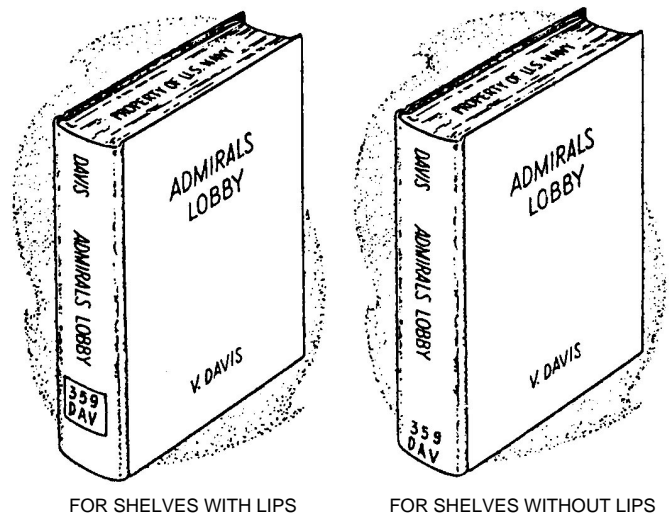
Figure 5-10.—Position of class number on spine of book.

card, the author's name is printed on the top line. On the title card, the title is printed on the top line. Each nonfiction book is accompanied by at least three cards-two or more author cards and a title card.

For fiction books, no additional card preparation is needed except separation of cards for filing. Place one author card aside for the shelflist file. Place the other author card and title card aside for the card catalog file.

For nonfiction books, add subject heading information for the subject card. List the subject headings at the bottom of the author card by Arabic number. Type each heading listed in capital letters at the top of one author card.

When completed, separate the cards for filing: one author card for the shelflist file; one author card, the title card, and the subject card for the card catalog file. See figure 5-11 for a sample set of catalog cards. Type catalog cards for any books received without cards or with incorrect cards. Figure 5-12 shows spacing and information to be included on these locally typed cards.

Books and cards are now ready for use in the library. The final steps in making them available for use are shelving the books and filing the cards.

• Shelve fiction books alphabetically by the author's last name. File nonfiction books in numerical order by the Dewey decimal subject class number, as shown in figure 5-13. Referring to the book's spine label makes shelving easier. Whenever possible, set aside one shelf in the library to display new books received and processed each month. Additionally, posting a copy of the packing slip in the library or
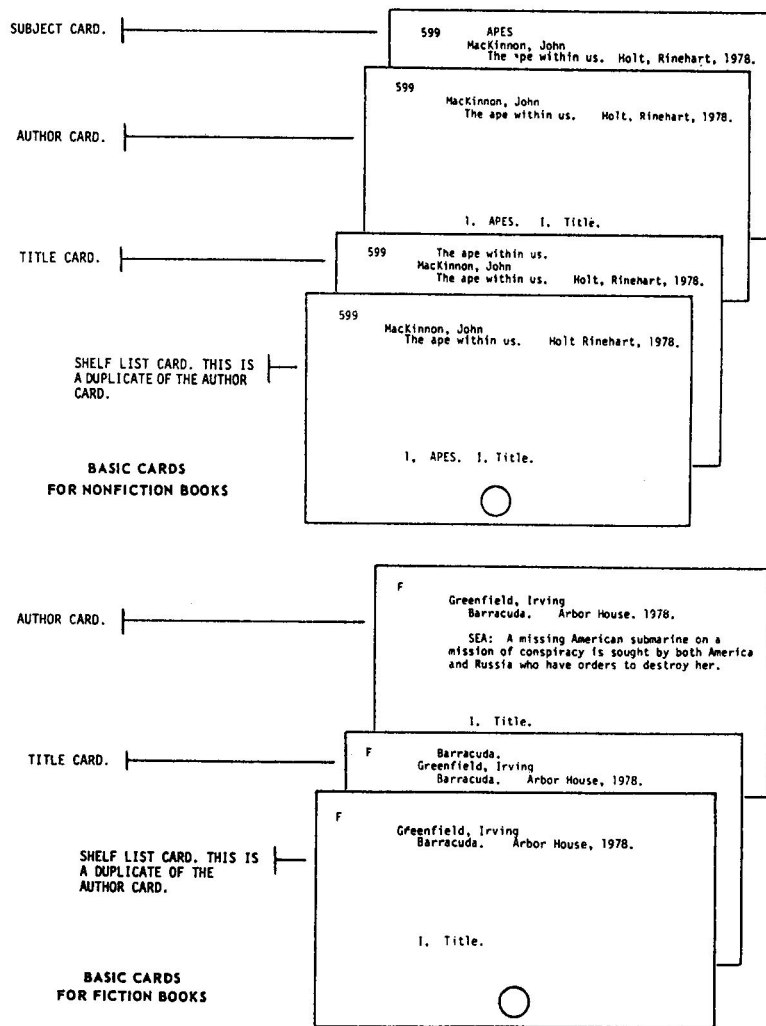
Figure 5-11.—Catalog cards.

The first figure shows catalog cards with labels:

- SUBJECT CARD.
- AUTHOR CARD.
- TITLE CARD.
- SHELF LIST CARD. THIS IS A DUPLICATE OF THE AUTHOR CARD.

BASIC CARDS FOR NONFICTION BOOKS

Card content (nonfiction):
- 599 APES MacKinnon, John The ape within us. Holt, Rinehart, 1978.
- 599 MacKinnon, John The ape within us. Holt, Rinehart, 1978. 1. APES. I. Title.
- 599 The ape within us. MacKinnon, John The ape within us. Holt, Rinehart, 1978.
- 599 MacKinnon, John The ape within us. Holt Rinehart, 1978. 1. APES. I. Title.

- AUTHOR CARD.
- TITLE CARD.
- SHELF LIST CARD. THIS IS A DUPLICATE OF THE AUTHOR CARD.

BASIC CARDS FOR FICTION BOOKS

Card content (fiction):
- F Greenfield, Irving Barracuda. Arbor House, 1978. SEA: A missing American submarine on a mission of conspiracy is sought by both America and Russia who have orders to destroy her. 1. Title.
- F Barracuda. Greenfield, Irving Barracuda. Arbor House, 1978.
- F Greenfield, Irving Barracuda. Arbor House, 1978. 1. Title.

THE LEFT MARGIN IS SET ONE SPACE IN FROM THE LEFT EDGE OF CARD.

THE AUTHOR INDENTATION IS EIGHT SPACES IN FROM THE LEFT MARGIN.

THE TITLE INDENTATION IS ELEVEN SPACES IN FROM THE LEFT MARGIN.

THE LINE ON WHICH THE CLASSIFICATION NUMBER IS TYPED IS TWO SPACES DOWN FROM THE TOP EDGE OF THE CARD.

THE LINE ON WHICH THE AUTHOR IS TYPED IS THREE SPACES FROM THE TOP EDGE OF THE CARD.

THE LINE ON WHICH THE TITLE IS TYPED IS FOUR SPACES DOWN FROM THE TOP EDGE OF THE CARD. THE TITLE IS FOLLOWED BY FOUR SPACES, NAME OF PUBLISHER AND COPYRIGHT DATE.

THE SUBJECT HEADING(S) ARE TYPED TWO LINES ABOVE THE CARD HOLE AND ARE INDENTED ELEVEN SPACES FROM THE LEFT MARGIN.

Card content:
658.3 Kanter, Rosabeth Moss Life in organizations. Basic Books, 1978.

1. PERSONNEL MANAGEMENT. I. Title.

Figure 5-12.—Spacing used in preparing catalog cards.
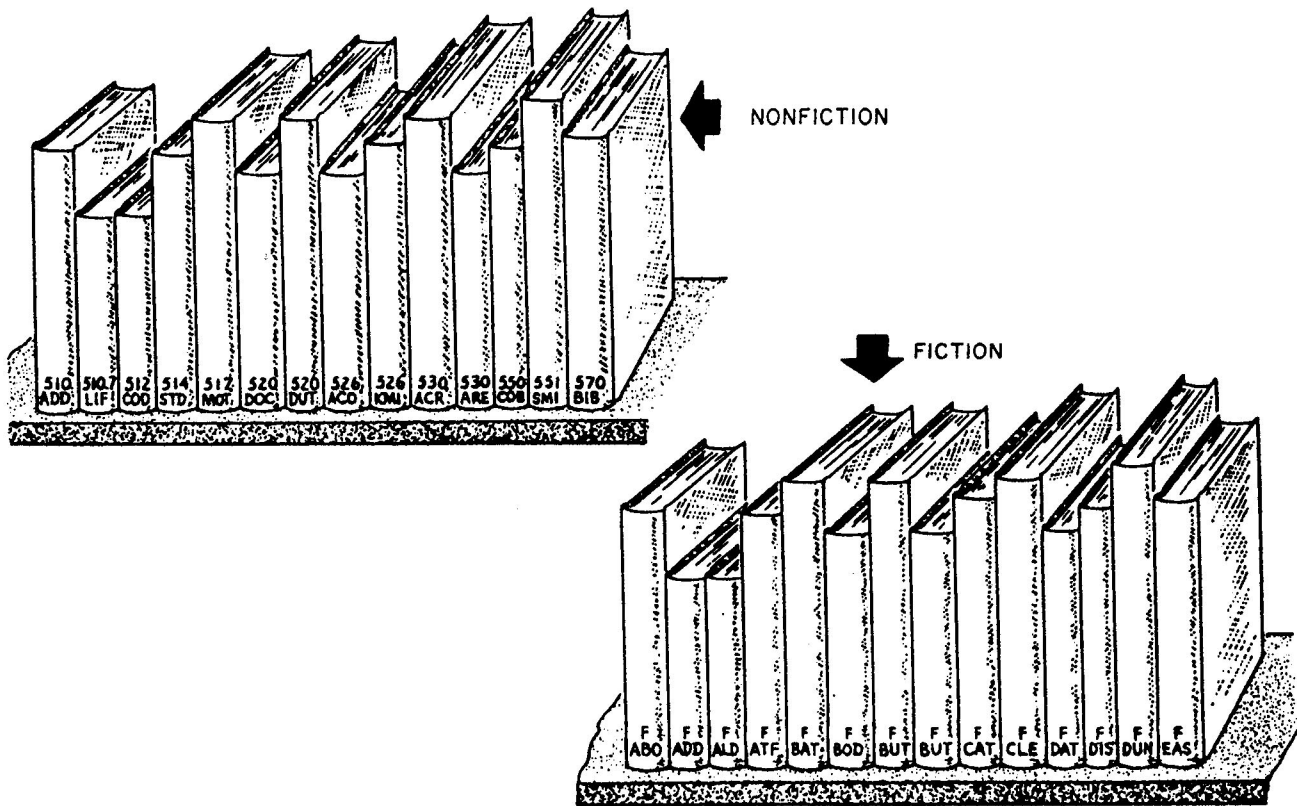
Figure 5-13.—Shelf arrangement of books.

publishing a list of processed books in the POD will keep the crew informed about new library books.

• The card catalog file, as shown in figure 5-14, is the patrons' index to the library's collection. It lists each book in the library by author, title, and by subject for nonfiction books and gives the shelf location for each book in the upper comer of the card. The card catalog should be located so it is readily available to library users. Interfile all catalog cards-author, title, and subject— alphabetically as shown in figures 5-14 and 5-15. File these cards when the processed book is put on the shelf. (These cards should not be allowed to

collect for filing since they are of no use to patrons until they are filed.)

• The shelflist is an official record of the library's holdings. It contains one author card for each book in the collection. Shelflists are not for patron use and should be kept in a secure place. File shelflist cards for fiction books alphabetically by author, as shown in figure 5-16. File shelflist cards for nonfiction books numerically by class number, as shown in figure 5-17. These files should represent the order in which the books are shelved. File the shelflist cards when the processed books are shelved. (Shelflist cards should not collect for later filing.) The shelflist should resemble the sample shown in figure 5-18.

Paperback Books

Paperbacks are furnished to the shipboard library monthly to add to the clothbound library collection. These materials have a short life-span and are not intended as permanent materials for the collection. The first or last page of each paperback should be stamped with an identification such as COURTESY OF YOUR SHIP'S LIBRARY, SHARE WITH A SHIPMATE. You or another library staff member will usually shelve

Figure 5-14.—Sample card catalog file.
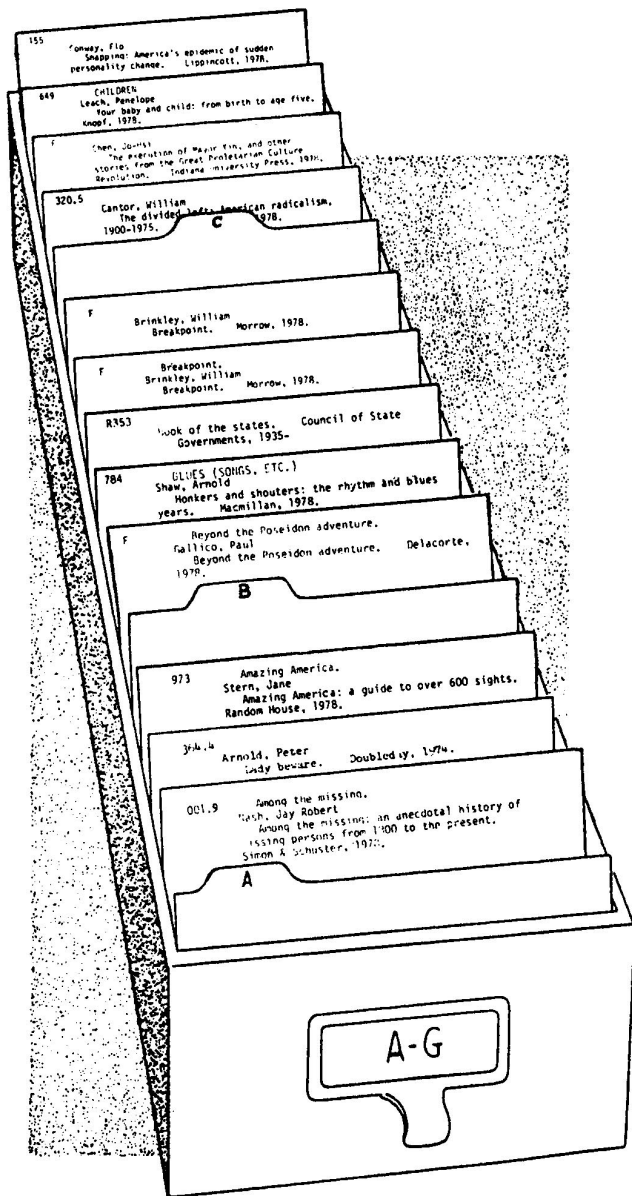
Figure 5-15.—Alphabetical arrangement of card catalog files.
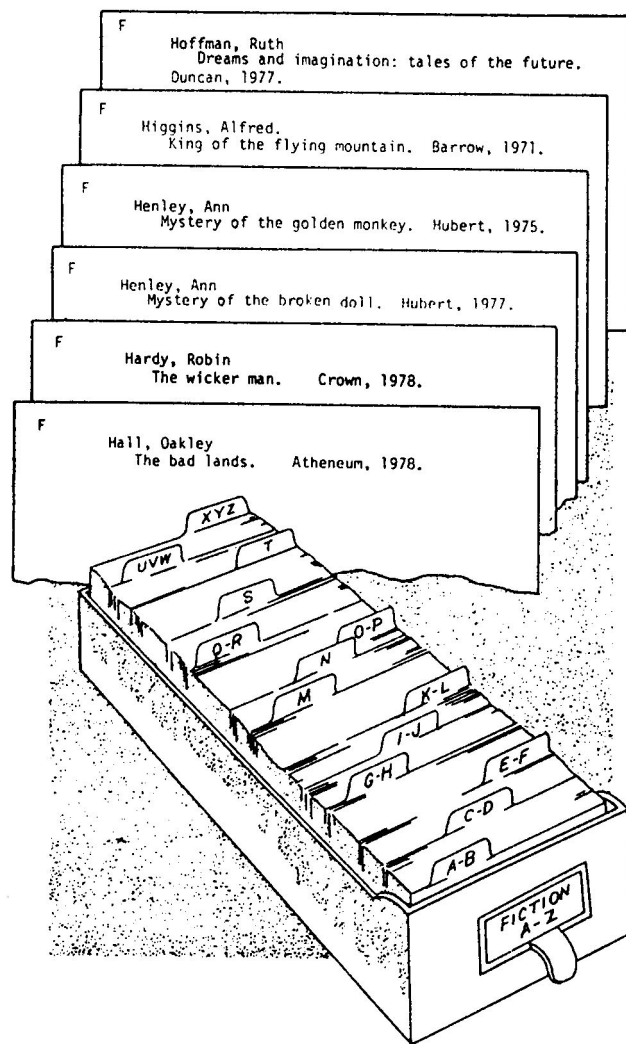
Figure 5-16.—Alphabetical arrangement for fiction shelflist cards.

paperbacks in random order apart from the classified cloth collection.

Tapes

Tapes from NETPMSA, Pensacola, Florida, are shipped with an itemized packing list. Receipt and verification of tapes must be carried out following the letter of instruction forwarded to the ship. A library inventory log must be maintained for tape collections. Each tape should be assigned a number (1, 2, 3, 4) and inventoried in the log by number with performer, title,

and date of receipt information, as shown in figure 5-19. Tapes should be stored by log number in secured cabinets. The library should post a list of tapes available. This list may be a copy of the log record.

Proper marking of tapes is difficult due to their form. Audiovisual labels are available from library supply houses. Some cassettes also can be marked with library lettering pens or electrical styluses. No additional processing is needed for tapes to be used solely in the library.

Libraries that loan tapes for use in other ship spaces should prepare a book card for each tape. The card should list the tape's number, performer, and title. Tape cards should be kept on file by tape number in the tape cabinet, as shown in figure 5-20.

351 Tovey, John H.
How to fight back against the bureaucrats -

351 Schnepper, Jeff A.
Inside IRS: how Internal Revenue works (you

332 Kaufman, Daniel
How to get out of debt.   Corwin, 1978.

301.45 Johnson, James E.
Beyond defeat.   Doubleday, 1978.

301.42 Shedd, Charlie
A Dad is for spending time with.   Sheed,
Andrews, 1978.

301 Abbott, Marsha.
Society at large.   Davidson, 1975.

300 David, Martin
Sociology comes of age.   Bookman, 1970.

Figure 5-17.—Numerical arrangement for nonfiction shelflist cards.
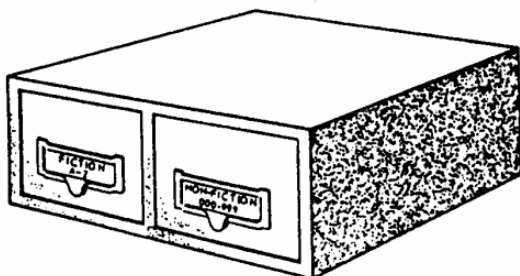
Figure 5-18.—Sample shelflist file.

NUMBER	PERFORMER - TITLE	DATE RECEIVED	DATE SURVEYED
1	CHICAGO - CHICAGO X	3-1-90	
2	MANGIONE - ALIVE	3-1-90	
3	MOZART - SYMPHONY #24	3-1-90	
4	MONTOVANI - AMERICAN ENCORES	3-1-90	
5	COSBY - FAT ALBERT	4-20-92	
6	MORRICONE - EXORIST II: HERETIC	4-20-92	7-4-93
7	POE - FALL OF THE HOUSE OF USHER	4-20-92	
8	PARTON - DOLLY	6-3-93	
9	CHER - GREATEST HITS	6-3-93	
10	SMITH - GOLDEN GUITAR	7-10-93	
11	ANITA KERR SINGERS - HOLIDAY	7-10-93	
12	ROLLING STONES - BLACK & BLUE	7-10-93	
13	TWITTY - COUNTRY	1-3-94	

Figure 5-19.—Tape Inventory log.

Tape # 12

Rolling Stones _____ Author

Black and Blue _____ Title

DATE DUE	BORROWER'S NAME, RANK OR RATE— DIVISION OR UNIT (Please print)
4 OCT 1993	JOHN JONES, LT. OPS.

NAVEDTRA 5070/1
S/N 0115-LF-050-7010

Figure 5-20.—Card for tape check-out.

Magazines and Newspapers

For processing magazines and newspapers, simply stamp these materials with the ship's property stamp when you receive them and display them for use.

MANAGING LIBRARY RESOURCES AND SPACES

You must manage shipboard library resources effectively. Effective library management maximizes the use of library spaces, equipment, facilities, collections, staff, and funds in military situations where change is a constant factor. Planning at all levels for library development should reflect both short- and long-range goals, budget cycles, changes in the activity's mission and logistics support responsibilities, department wide programs, and advances in professional library technology, materials, and services.

Records and Reports

To ensure the effective use of the library staff, library program priorities, and to develop its collections and services, the library must have reliable data for the analysis and evaluation of its functions and internal controls.

Commands afloat are encouraged to require regular management reports on operation and use of shipboard general libraries. Basic simplified records and files for library operations and management of library resources include the following:

- Catalogs and inventory lists of library materials in the collection. (See chapter 9 of the *General Library Manual.)*

- Card shelflist of library materials (hardbound books and audiovisual materials) constituting the official inventory record of the library's collection.

- Circulation records for library materials.

- Records of magazines and newspapers ordered and received.

- Copies of the *Naval General Library Manual,* NAVEDTRA 38021, and a file of the Naval General Library Services News Memorandum.

- Copies of stock and special order requests for library materials.

- Local ship's library directives.

Supplies and Equipment

Supplies and equipment for general libraries are procured from local funds available to the command. Many general office supplies are available through the Navy and Marine Corps supply systems and through GSA stores stock.

Library forms (library book cards and pockets), Department of Defense (DOD) forms, and standard forms useful in libraries are also listed in appendix Dg of the *General Library Manual.* Obtain these forms by using the procedures in the *Unabridged Navy Index of Publication and Forms,* NPFC Pub 2002, for Navy libraries.

Obtain special library supplies and forms not in general use (for example, labels and book repair materials) from commercial library supply sources.

Facilities

The library should provide secure facilities for the library's collections, adequate space for processing and administering the library's resources, and pleasant and comfortable seating, study, listening, and viewing areas for library users.

Physical Layout of the Shipboard Library

The Department of the Navy establishes guides for the physical layout and equipment of shipboard libraries. The intent is to encourage better use of available space and promote the library as a multimedia learning center.

Requirements for shipboard libraries for new ships are included in *General Specifications for Ships of the U.S. Navy,* NAVSEA S9 AAO-AA-SPN-010/GEN SPEC. Details on plans for libraries of newly constructed or converted ships are given in the *Shipboard Habitability Program,* OPNAVINST 9640.1.

The *Habitability Manual,* NAVSEAPUB 0933-LP-005-8010, and the *U.S. Navy Shipboard Furniture Catalog,* NAVSEA 0933-LP-005-5050, include details for library planning, ship's library layout, and library furnishings.

SIZE OF SPACES.— Afloat library space will vary with a ship's type, class, and hull layout. Table 5-1 should be used as a guide for minimum standards for a ship's library area, seating, and shelving.

Table 5-1.—Ship's Library Minimum Criteria for Library Area, Seating, and Shelving

SHIP'S COMPLEMENT*	AREA (Sq. ft.)	NO. of SEATS	LINEAR FEET OF VERTICALLY ADJUSTABLE SHELVING** (Books and periodicals)
Under 150	as available	as available	50 to 60
151 - 299	100	5	60 to 80
300 - 450	145	6 - 10	80 to 110
451 - 1,000	260	10	115 to 225
1,000 - 1,350	300	12	230 to 300
1,351 - 1,750	350	15	305 to 400
1,751 - 2,000	500	18 - 30	405 to 450
Over 2,000	1,200	35 - 50	up to 2,000

* - In determining library area, seating, shelving requirements, include flagstaff, air squadrons, embarked personnel, and so on.

** - Based on minimum initial collections of 1.5 hardbound books per uniformed billet. Shelving standards for hardbound collections allow seven books per running foot of shelving for clothbound books. Periodical shelving, paperbound display, and storage for audiovisual materials are additional.

LOCATION OF SPACES.— Where options are available, the following requirements should be met:

• The library should be located as far as possible from areas having high noise levels, such as machinery spaces, galleys, or directly under flight decks.

• The ship's library should not be next to heat-producing spaces, such as uptakes and firerooms.

• The library should be located for convenient access by all the crew, preferably near the ship's store and other personal service areas.

• Library locations amidships are preferred to reduce the effects of ship motion.

Internal Arrangement of the Library

Consider the following factors in planning the library's layout.

SEAT ORIENTATION.— For small, unstabilized ships having pronounced rolling tendencies, arrange seats so personnel face forward or aft. On large ships, tenders, or aircraft carriers, seat orientation is optional.

BOOKSHELF ORIENTATION.— Shelves should face forward or aft to lessen the tendency for books to be ejected by rolls.

CIRCULATION DESK.— The library attendant's desk should be placed at the library's entrance to allow a view of as much of the library as possible.

WORK AREA.— A closed-off area with a small worktable and supply cabinet should be provided for book processing.

RELIGIOUS MUSIC LIBRARY

In your career as an RP, you will likely have responsibilities for maintaining the religious music library. Some of your responsibilities will involve providing ready access to choral and organ music such as the example shown in figure 5-21. In the following paragraphs, we will discuss some of the procedures you can use for setting up and maintaining a religious music library.
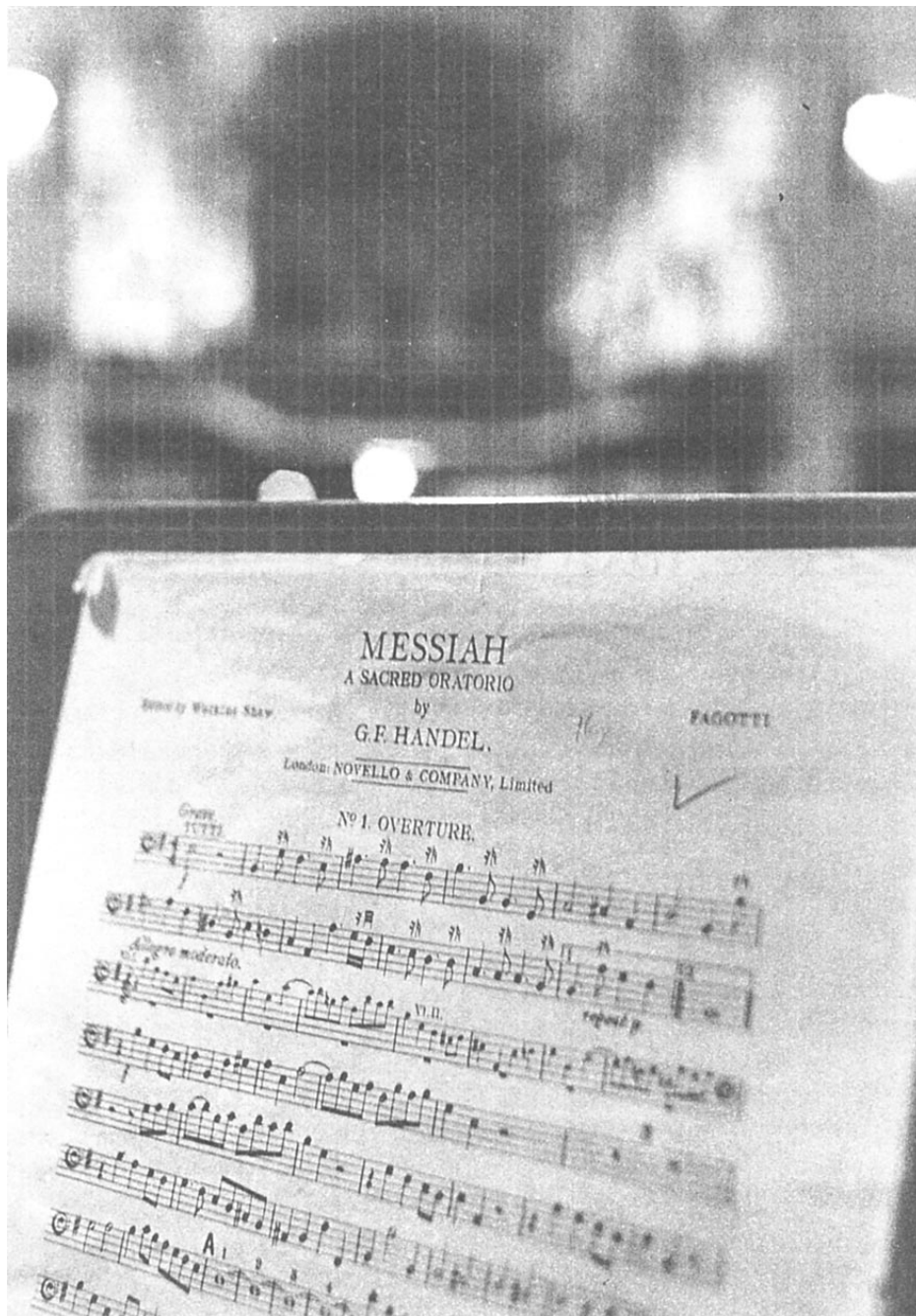
287.49(M1)

Figure 5-21.—A sacred oratorio.

MATERIALS

Basic materials you will need for setting up or maintaining the religious music library are the 3-inch by 5-inch card file, a standard four- or standard five-drawer file cabinet, and large unfranked envelopes.

PROCEDURES

The cards should be divided into the following three sections to allow for a cross-reference system:

1. An alphabetical card listing containing the title and series of numbers that will readily identify the location of the music. The Roman numeral identifies the file cabinet; the first Arabic numeral identifies the drawer, and the second Arabic numeral identifies the envelope. For example; 1.2-38 shows that the music listed is located in file cabinet number 1, drawer 2, and envelope 38. Only one title is listed on each card. The following additional information should appear on each index card:

• Date, source of purchase, and number of copies.

- Cost by unit (each) and total cost.

- For choral music, the intended usage. Indicate intended usage by a combination of capital letters such as *SATB* (soprano, alto, tenor, bass) or other appropriate letters *SA, ST, TB*. This cues the choir director and maximizes the usefulness of the card index.

- Dates used. Type the words DATE USED so the music staff can maintain a record of the use of music.

2. An alphabetical listing by composer using the numbering system described previously.

3. An alphabetical index by occasion (Advent, Easter, Holy Week, Lent, and so forth) using the numbering system shown previously.

When more than one file cabinet is used, cabinets should be identified by Roman numerals (I, II, III, IV). Drawers should be numbered using Arabic numerals (1, 2, 3, 4).

Large unfranked envelopes containing the music should clearly identify the contents by listing the title in the upper left corner, composer underneath the title, and any appropriate notation about the use of the music (for special seasons or the religious calendar) underneath the composer. The numbering system described previously should be placed in large print on the upper right corner of the envelope.

SUMMARY

Like public libraries, shipboard libraries come in all shapes and with a wide variety of purposes and missions. Each develops numerous activities and programs to meet the specific needs of its users. Some of these activities and programs are unique and used in only one particular library, but others are basic to operating any library. The activities that are common to all libraries have to do with administering the library, building the collection, making materials accessible for use, and serving the users. The number and complexity of these activities and ways in which they are performed will differ according to the size and mission of the facility, clientele, level of financial support, and the size of the library staff.

Encouragement of reading is your primary goal. Methods to stimulate reading vary with the type of library and the nature and purpose of user needs. They may include directed programs such as reading and discussion groups, book talks, specialized bibliographies, exhibits, easy access browsing areas, and teaching the use of specific library tools.

Today's multimedia libraries have the added challenge of making users aware of the many materials and services available. New services that may be available include audio-video, microform, microcomputers, and CD ROM.

CHAPTER 6

REGULATION OF RELIGIOUS PROGRAMMING

As you have already read in the introduction, the duties of the Religious Program Specialists (RPs) are varied. The basic philosophy behind an RP's tasks is to prepare for and facilitate the ministry of the chaplains in a command religious program (CRP). As you have already learned, the RPs are not clergy nor are they permitted to perform functions reserved for the clergy or act as lay readers. The RP rating is designed to support the chaplains and the functions of the CRPs to meet the needs of sea service personnel of all faith groups. Although RPs are combatants, most of the RPs' tasks are clerical in nature. As an RP, you will discover that most of your duties will be concerned with religious programming. Consequently, you will most likely perform most of your duties in an office setting,

The information in this chapter is intended to provide you with an overview of your basic duties and responsibilities for the regulation of religious programming. In this chapter, we will stress your responsibilities in the areas of administration and logistics, including the office environment, computer equipment and systems, communications, information security, and the procurement, organization, and use of required equipment, services, and supplies. After studying the information in this chapter, you should have a basic understanding of your duties in these important areas.

OFFICE OF THE CHAPLAIN

In chapter 2, you read about the importance of the office setting for persons seeking pastoral care and counseling. In this chapter, we will continue to stress the lasting impression on visitors that the religious ministry facility (RMF) presents and its impact upon the CRP. An office atmosphere is the product of both mental and physical factors. Mental factors involve morale and getting along with co-workers, whereas physical factors concern the general appearance of the office. In your duties for religious programming, you must deal with both of these factors.

Throughout your career, you will perform many of your duties in an office setting. You may be assigned to a small office where you are the person in charge, or to a large one where you are one of several persons under the supervision of a more senior petty officer. In this chapter, we will give you some pointers on the physical arrangement of your office, some methods you can use to enhance performance of your procedures, and your responsibilities for maintaining the appropriate environment in the office of the chaplain. We will discuss your role in the following areas:

- General appearance and arrangement of office space

- Proper method of storing materials

- Use and maintenance of office equipment

- Office procedures for personnel assigned to the CRP

- Privileged communication

- Information security program

In reading the information in the following sections, keep in mind how the appearance and atmosphere of the office of the chaplain can make a lasting impression on the individuals who visit it. Pay special attention to the ways in which you, the RP, can play a central role in making sure your office spaces, whether afloat or ashore, support your CRP in the best possible way.

GENERAL APPEARANCE AND ARRANGEMENT OF OFFICE SPACES

As an RP, you will discover that the amount of control you have over the actual conditions in the office of the chaplain will vary with the location and the type of duty to which you are assigned. You must realize that there will be some conditions outside of your control that may determine the kind of office in which you will work and the types of equipment you will use. Regardless of the size or type of office, however, you will normally be responsible for maintaining the appearance of the spaces used in support of the CRP. In the following paragraphs, we will talk about some of the things over which you will have a certain level of control, starting with your desk.

Desks

You are in charge of your desk. This means you are in charge of keeping your own desk in a neat and orderly fashion. Your own preference and the kind of work you are assigned will often govern how you choose to arrange your desk. In any case, you should try to have an orderly plan, use sound organizational procedures, and apply the following general principles:

● Use shallow trays or drawers to store pencils, erasers, paper clips, and other small articles.

● Use slanted stationery trays in upper desk drawers to separate different types of stationery.

● If you use carbon paper, keep carbon papers in their original boxes to keep them from curling or soiling the stationery.

● Store correcting fluids in a supply cabinet.

● Keep personal belongings in a separate drawer of your desk.

● Clear your desk at the end of the day and close all desk drawers tightly.

● Keep classified materials in designated spaces rather than in your desk.

As stated previously, the appearance of your desk contributes to the immediate and lasting impression your office makes on the individuals who visit the RMF.

Office Spaces

In the RMF, the arrangement of office spaces can contribute signiticantly to the morale of the persons who work in these spaces and the individuals who seek assistance in the office of the chaplain.

An ideal office arrangement should reflect the following principles:

● Plan an arrangement that not only is convenient but also looks orderly and uncluttered. Keep things as simple and neat as possible.

● Arrange desks so that lighting is sufficient but persons do not have to face the light.

● Seat RPs so they can see visitors entering the office spaces. Anyone in the office should be in a position to see and assist a visitor.

● Adjust chairs so the feet of typists rest firmly on the floor and so that chair seats are 12 inches below the base of typewriters or computer keyboards.

● Proper ventilation is very important. Keeping people away from strong drafts may reduce illness among personnel.

● Have sufficient working space to move about.

● Use a copyholder to help reduce eyestrain for typists.

● Filing cabinets should be separated from office traffic.

● Have bookcases and special shelves for books, magazines, and pamphlets to keep them from taking up workspace on tables and desks.

● Keep unfinished work in a tray for that purpose (if the work is unclassified). Consult your supervisor as to whether you should leave your work on top of or inside your desk at the end of the workday.

● If you have the opportunity to arrange the office furniture, think and plan ahead before you start moving things around.

● Arrange equipment for routine work so that the work will flow in one direction and not crisscross the room.

● Place tables and counters conveniently for handling supplies or assembling papers. Place files where they are handy for those who use them but where they are also separated as much as possible from the general office traffic.

● Arrange a quiet, private spot for interviews.

Remember, orderliness and good appearance are the rules in any office, yet do not allow an obsessive emphasis on appearance to interfere with important functions.

● Most importantly, remember the best office arrangement is the one that most effectively simplifies the work.

In addition to the appearance of your desk and the arrangement of your office spaces, your efforts to store your materials, supplies, and gear correctly will contribute to the atmosphere of your office.

PROPER METHOD OF STORING MATERIALS

Take care of your gear and supplies by securing or storing them properly at the close of each business day. his is especially important at sea since your ship could encounter bad weather and rough seas at anytime. Keep your supplies in good condition, out of the way, and securely stored.

You will be responsible for a wide variety of materials, including ecclesiastical supply items that must be stored. Closed cabinets are preferable to open shelves for storing supplies because they protect materials from dust and damage. Store liquids or other reproduction supplies so they will not stain other materials if leakage or breakage should occur. Store toxic fluids in a hazardous gear locker consisting of a cool, well-ventilated place.

NOTE: In regard to toxic fluids, only a small amount normally will be needed for each use. Consequently, you should maintain only a limited amount of these materials. There are regulations prohibiting the storage of toxic materials in certain locations on Navy ships. Check your command's regulations and instructions concerning the storage of these materials. Remember, being safety-conscious is an attribute that every RP must possess.

In maintaining supplies, remember how important cleanliness and order can be to safety as well as to appearance. Accumulations of loose papers may pose fire hazards. Plan cleaning periods and field days. Dust desks and immediate areas frequently. This not only makes for a more pleasant working environment but also protects machinery and automatic data processing (ADP) equipment from harm.

Label wrapped packages for easy identification. Open only one package of each kind of materials at any given time. his helps avoid waste and makes sure the office of the chaplain does its part in using command funds productively and responsibly.

USE AND MAINTENANCE OF OFFICE EQUIPMENT

A basic responsibility of all RPs is using and maintaining office equipment, whether it involves calculators, typewriters, Mimeographs, spirit process duplicators, dry electrical process machines, or computers.

Your sophisticated office equipment probably will require two levels of care. The first level is manufacturer-suggested use and maintenance. The second level can best be described as operator care and troubleshooting. Let's look at each of these levels, starting with troubleshooting.

Troubleshooting

Manufacturers' troubleshooting checklists can help you resolve some of the problems you may encounter. Manufacturers' checklists include installation checklists, feature checklists, and checklists that explain normal daily operator maintenance. If, after following the manufacturer's checklist, you cannot solve the problem, you may need to call a customer service representative.

Servicing

Your operator's manual will usually list the phone numbers for customer service representatives. Before calling your customer service representative, however, you should gather certain information. If you have this information readily available when you make the call, the customer service operators will be able to help you faster and more effectively. Specific information you will need before calling includes the manufacturer's manual you are using, registration number of the equipment, and any product information such as the brand and type or model. If your equipment is a computer, you may also need the name and type or model of the interfacing equipment such as the monitor, version of DOS, RAM memory information, printer, or sheet feeder.

However well designed your equipment may be, it will eventually need servicing. To do this there are five generally recognized methods:

1. A service contract with the manufacturer

2. A service contract with an individual service person

3. Maintenance by Navy-trained service personnel

4. Use of the manufacturer's service person on a per call basis with no contract

5. Use of independent service personnel on a per call basis with no contract

Machine servicing is clearly a matter of concern, and the Navy usually chooses among these five methods to keep its equipment serviced and in good working condition. Without a service contract, however, the tendency is to wait until something has gone wrong and then the machine may be out of commission for days.

In addition to service maintenance contracts, the Navy has a program of planned maintenance service (PMS). This is a form of programmed care and troubleshooting that when carefully done can reduce machine breakdowns.

Now that we have talked about the general appearance of the office, let's take a look at some of the procedures for which you may be responsible.

OFFICE PROCEDURES FOR PERSONNEL ASSIGNED TO THE CRP

RPs afloat or ashore play an important role in establishing human relations within the office of the chaplain. Most of the time you will be the first point of contact for visitors before they see the chaplain. It is of great value to the chaplain that these visitors feel relaxed upon entering the office for counseling or care. To be a good receptionist, you must keep in mind that many of the people who seek the advice and counsel of chaplains may not be in the best spirits. Therefore, you must remember to be friendly, sensitive, and polite.

Receptionist Tasks

Good receptionists are there to help. As a receptionist, you should strive to be pleasant, friendly, and gracious as a matter of routine. Even though some visitors may seem to make unreasonable demands or requests, you should maintain good manners and decorum.

VISITOR CONTACT.— One of your most important duties will be to greet the visitors. Remember, your efforts to be pleasant and helpful will contribute significantly to the success of the visitor's session with the chaplain as well as the atmosphere of your RMF. When greeting visitors, try to keep the following principles in mind:

● Greet visitors as soon as possible after they enter the office spaces.

● Use a friendly smile and a pleasant tone of voice to help put visitors at ease.

● Seek pertinent information concerning the visitors name, reason for the visit, which chaplain the visitor wishes to see, and whether the visitor has made an appointment.

● Listen attentively to the visitor's inquiries to determine what actions you must take.

● Personally escort the visitor to the person he or she wishes to see. Never assume that a visitor is familiar with the RMF.

● Introduce or announce the visitor to the chaplain.

● See that the visitor's needs are met.

● Remember that you are not a counselor in the absence of the chaplain. When a chaplain is not available, help the visitor to make an appointment. In emergency situations, refer the visitor to the nearest chaplain or resource agency, if appropriate.

● Keep a level head. Remember to think and to be patient, calm, and kind.

Finally, all RPs must remember to maintain a courteous and fair atmosphere in the office of the chaplain. Accept full responsibility for your part in this. You may discover this to be easier in one office than another. Some offices may require additional energy or thought on your part to compensate for a less than receptive or productive environment. Regardless of the atmosphere of your office, the responsibility for a welcoming and helpful tone remains yours.

TELEPHONE CONTACT.— Among the more difficult tasks of a receptionist is the ability to communicate effectively on the telephone. This is because neither you nor the visitor can see or detect each other's gestures over the phone.

Gestures make up the nonverbal part of any message between a sender and a receivcr. It is estimated that a message that is transmitted in spoken words directly between two persons is made up of 7 percent actual words, 38 percent tone of voice, and 55 percent gestures. With 55 percent of the message missing in conversations that are not face to face, it is easy to understand why telephone communication is so difficult. This is why you must be especially skillful when you communicate over the telephone. You can be very effective in your telephone contacts if you try to use the following guidelines:

● Speak clearly and distinctly. Use a steady voice that can be easily heard by the other person on the line. Practice your telephone-speaking voice.

● Before placing a call, make notes of the key conversation points you wish to cover.

● Vary the volume of your voice to help maintain interest.

● Speak slowly and express your words so that the other person can easily understand the message.

● Be polite and professional. (Sometimes this may take effort and tact.)

• Establish a standard manner of answering the telephone in the office of the chaplain. Some of your techniques might include: "Office of the chaplain, Petty Officer Doe speaking. May I help you?" You should first identify the organization and office, next identify yourself, and then offer assistance. Be polite.

• You may ask the caller's identity. Simply ask "May I tell the chaplain who is calling, please?"

• When the chaplain with whom the speaker wishes to speak is not in the office, you may offer the services of an available chaplain. Whenever appropriate, you may take the caller's name and the message that he or she did call and inform the caller that the chaplain will return the call.

• You must answer the phone promptly. During normal working hours, you must be available to attend to the telephone.

• If you must place a caller on hold for a period of time, you should explain the reason for the delay. Then check back regularly with the person on hold to ask if he or she wishes to continue to hold.

Above all, remember that the way in which you handle all telephone contacts directly affects the caller's impression of the RMF.

Scheduling Appointments

Counseling and office visits to chaplains are arranged by a combination of walk-in and appointment visits. Whereas walk-in counseling has an advantage of promptly dealing with problems, appointments may be a more effective time-sharing tool. This permits the chaplain to provide ministry out of the office and avoids having several people waiting in the office and being observed by other people.

Accurate appointment schedules are a necessity in the chaplain's office. Make sure you record each chaplain's appointments on his or her desk calendar to make sure you do not overlap appointments. Figure 6-1 shows a sample appointment calendar. In this example, the CRP planner provided by the Chaplain Resource Board is used as the appointment calendar.
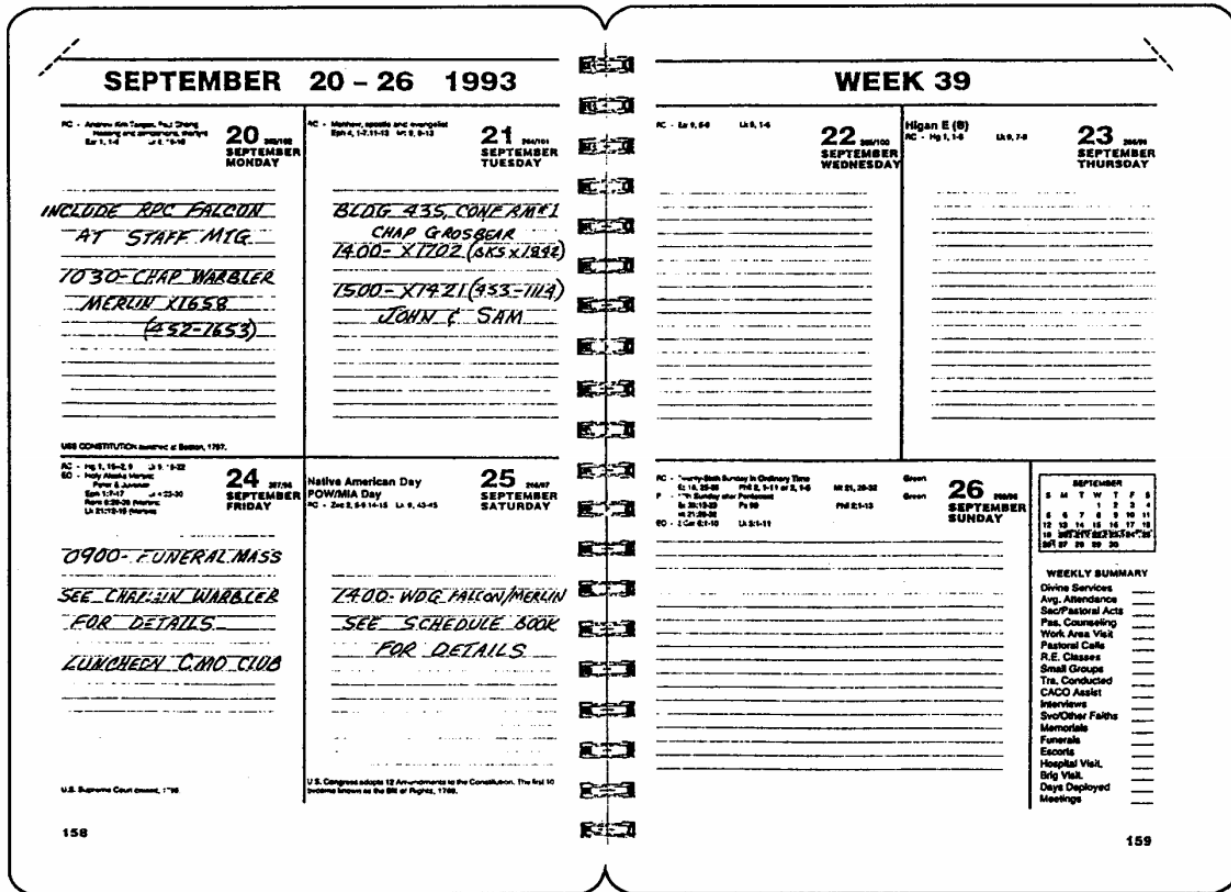
Figure 6-1.—Sample appointment calendar.

ACTIVITY CALENDARS

The spaces in RMFs are used for a multitude of religious, command, and civic functions during normal duty hours, in the evenings, and on weekends. One of your most important responsibilities will be to make sure there are no scheduling conflicts.

Only one person in the RMF should manage the activity calendar. This person should be the only one to make changes to the activity schedule. For the sake of accuracy, the person who has this responsibility should make each change in schedule on the activity calendar immediately upon being notified of the change.

Just as only one person should manage the activity calendar, only one activity calendar, such as the one shown in figure 6-2, should be prepared and maintained. A good practice is to have an activity calendar for the current month and one each for the following 2 months. Remember, the chaplain's office may be notified of scheduled meetings, ceremonies, and other activities several months in advance. This is particularly true if your RMF handles wedding ceremonies that may be scheduled up to a year in advance.

Keeping track of all scheduled events in an RMF is a big job. For an effective activity calendar, each entry you make for a scheduled event should include the following four elements:

1. Time of the event

2. Description of the event

3. Place or location of the event

4. Person (name and phone number) coordinating the event

When entering events in the activity calendar, be aware that you will need more information for some events than for others. For example, in the case of routinely occurring events, such as weekly religious services, you will not need the depth of information, such as the name and phone number of the person coordinating the event, as you would for a wedding that is scheduled to take place in the RMF the following month.

At the beginning of each month, give a copy of the activity calendar to the command chaplain and chapel staff. Be aware that the commander or commanding officer (CO) and executive officer (XO) or chief of staff may also need copies. Since the CRP is the overall responsibility of these officials, the chaplain should keep them informed of the activities occurring in the RMF.

PRIVILEGED COMMUNICATION

Privileged communication is a legal term defined as a special relationship involving a spoken or written communication between two or more persons. This relationship seals the counselor or confessor from releasing any information derived from the privileged communication. You refer to the person protected as the counselee or penitent. Privileged communication occurs between a counselee or penitent and a clergyman or clergywoman, chaplain, minister, priest, or rabbi and, by extension, an RP.

Some examples of situations in which you, the RP, would be bound by privileged communication are presented in the following cases:

• You are in the berthing area when a service member approaches you for the purpose of having you relay details to a chaplain concerning a personal difficulty.

• A shipmate solicits you at your quarters specifically so you can relay facts concerning a personal problem to one of the chaplains.

• A shipmate approaches you, explains a personal problem, and asks you whether you feel he should see a chaplain.

• A shipmate approaches you, tells you about a personal problem and his intention to see a chaplain, and asks if you could help him get an earlier appointment.

• A friend confronts you concerning a personal dilemma and asks you to recommend someone to whom she can turn.

In all these cases, you are in a situation that involves privileged communication. A privileged communication is confidential if it is made to a chaplain in the chaplain's capacity as a spiritual adviser or to an RP in the RP's official capacity. Because it is confidential, a privileged communication is not intended to be disclosed to third persons other than those to whom the person has given his or her explicit permission. This privilege may be claimed by the person, by the guardian or conservator, or by a personal representative if the person is deceased. The chaplain or RP who receives the communication may also claim the privilege on behalf of the person. The authority of the chaplain or RP to do so is presumed in the absence of evidence to the contrary.

Obviously, you must use care and control whenever a person seeks your counsel on a personal matter.

MONTH OF December 19___   SCHEDULE OF Activities

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	COMMENTS
			1 1900-2000 Roman Catholic Choir Practice Bldg. 440, Rm #1	**2** 1900-2000 Protestant Choir Practice Bldg. 440, Rm #1	**3** 1200-1250 Roman Catholic Mass (1st Fri) Main Chapel	**4** 1000-1600 CRP Picnic at NAS Beach John James & Mary Johns Coordinators	Check with DAPA by the 15th to reconfirm time of Substance Abuse Presentations
5 2nd Sunday in Advent	**6**	**7**	**8** 1200-1250 1800-1830 Roman Catholic Mass (Feast of Immaculate Conception) 1900-2000 R.C. Choir Practice Bldg. 440, Rm #1	**9** 1900-2000 Protestant Choir Practice Bldg. 440, Rm #3	**10** 1900-2400 CRP Family Dinner Bldg. 440 Auditorium Larry Scott Lisa Wilson	**11** 1st Day of Hanukkah	25th is Holiday routine
12 3rd Sunday in Advent 2nd Day of Hanukkah	**13** 3rd Day of Hanukkah	**14** 4th Day of Hanukkah	**15** 5th Day of Hanukkah 1900-2000 R.C. Choir Practice Bldg. 440, Rm #3	**16** 6th Day of Hanukkah 1900-2000 Protestant Choir Practice Bldg. 440, Rm #3	**17** 7th Day of Hanukkah 1900-2100 Children's Play Christmas Bldg. 440 Auditorium Tina Lowe, Jack Way & Larry Avery	**18** 8th Day of Hanukkah	
19 4th Sunday in Advent	**20** 0800-0830 0900-0930 1000-1030 1100-1130 Pre-holiday substance abuse talk Main Chapel Command DAPA & CODAA	**21** 0800-0830 0900-0930 1000-1030 1100-1130 Pre-holiday substance abuse talk Main Chapel Command DAPA & CODAA	**22** 0800-0830 0900-0930 1000-1030 1100-1130 Pre-holiday substance abuse talk Main Chapel Command DAPA & CODAA	**23** 1900-2400 Protestant Group Christmas Party Bldg. 440 Auditorium M. Johns	**24** Christmas Eve	**25** Christmas 0800-0900 1800-1900 Roman Catholic Mass 1000-1100 Protestant Service	
26	**27**	**28**	**29**	**30**	**31** New Year's Eve		

Figure 6-2.—Sample activity calendar.

Guiding troubled shipmates to seek advice from a chaplain is the best path you can take. You should be polite and discerning. Explain that a chaplain is a better resource in these matters and refer the person to the appropriate chaplain. Remember, the Navy assigns chaplains because chaplains are trained to render specific counseling as well as pastoral counseling aboard a command.

For additional information concerning the areas of privileged communication, confidentiality, and personal privacy, consult the following publications: the *Manual for Courts-Martial, Military Rules of Evidence* (M.R.E.) 503; the *Department of the Navy Freedom of Information Act (FOIA) Program,* SECNAVINST 5720.42E; and the Personal *Privacy and Rights of Individuals Regarding Records Pertaining to Themselves,* SECNAVINST 5211.5C.

Confidentiality

As you have just read, privileged communication involves confidentiality. You should keep confidential all private and personal information you gain in working for the chaplain. You must safeguard against unauthorized disclosure all items or information containing personal facts. Personal facts include (but should not be limited to) interview information, appointments made, check-in and check-out cards, record lists, telephone lists, and correspondence. You should treat all personal information as if it were For Official Use Only and follow the guidelines set forth in the *Department of the Navy Freedom of Information Act,* SECNAVINST 5720.42E.

Personal Privacy

Privileged communication, confidentiality, and personal privacy are all concerned with the rights of the individual. You must be sensitive to a person's rights under the Privacy Act of 1974, 5 U.S.C. 562a. In *Personal* Privacy *and Rights of Individuals Regarding Records Pertaining to Themselves,* SECNAVINST 5211.5C, the Department of the Navy outlines policy, conditions, and procedures concerning an individual's right to privacy. This instruction provides official guidelines concerning the collection of personal information. It also covers official policy concerning safeguarding, maintaining, using, accessing, amending, and issuing personal information.

General Rules

Concerning privileged communication, confidentiality, and personal privacy, there are general rules every RP and chaplain must follow. First, personal privacy—what happens in the office of the chaplain must stay within the office of the chaplain. Second, confidentiality—what you overhear or know does not extend even to your family and friends. Third, privileged communication—never goes beyond you. Nothing will give you more serious problems than to break any of these rules. Start early in your career as an RP to learn these principles so they will follow you throughout your naval career.

INFORMATION SECURITY PROGRAM

National defense policies and procedures for safeguarding classified information are set forth in the *Department of the Navy Information and Personnel Security Program Regulation Manual,* OPNAVINST 5510.1H.

Duties and Responsibilities

OPNAVINST 5510.1H delineates the specific responsibilities of all those persons granted access to and responsible for classified material, as described in the following examples:

• Secretary of the Navy—responsible for the establishment and maintenance of an Information Security Program to ensure effective compliance with the provisions of *U.S. Navy Regulations* and general orders, Executive orders, public laws, National Security Council, Department of Defense, and other legally established directives regarding the protection of classified information.

• Chief of Naval Operations—responsible to the Secretary of the Navy for policies relating to the security of classified information in the Department of the Navy.

• Director of Naval Intelligence—designated as the officer primarily responsible to the Chief of Naval Operations for the effective compliance with the implementation of the Information Security Program within the Department of the Navy.

• Commanding officers—responsible for compliance with the implementation of the regulations outlined in the *Information Security Program Regulation,* DOD 5200.1R, and *Department of the Navy Information and Personnel Security Program*

Regulation Manual, OPNAVINST 5510.1H, within their commands.

● Personnel granted access-every individual in the Department of the Navy who acquires access to classified information is responsible for protecting that information according to the regulations outlined in DOD 5200.1R and OPNAVINST 5510.1H.

To perform certain tasks, you and your chaplain may occasionally need access to classified information. For this reason, the office of the chaplain should keep a copy of SECNAVINST 5211.5C, SECNAVINST 5720.42E, and 0PNAVINST 5510.1H for use in the RMF. These unclassified security manuals provide a ready reference to help you and your chaplain clarify questions concerning matters involving classified information. The Navy's Information Security Program provides for the safeguarding of information that, if allowed to fall into the hands of a foreign government, could be detrimental to the security of the United States.

Common Terms

Classified material is any substance or format that contains classified information. Classified material contains information that has been classified and marked Top Secret, Secret, or Confidential. You should be familiar with the following terms pertaining to classified material.

ACCESS.— The ability and opportunity to obtain knowledge and possession of classified information. A person must have the need to know for access to classified information.

ALIEN.— Any person who is not a citizen or national of the United States.

CLASSIFICATION.— Official information determined to be in the interest of national security and labeled protected against unauthorized disclosure.

CLASSIFIED MATERIAL.— Any matter, document, product, or substance inscribed with classified information.

CLEARANCE.— An administrative decision by qualified authority that a person is suitable for access to classified information of a specific classification category.

COMPROMISE.— A security breach resulting from affirmed or supposed exposure of classified information or material to an unauthorized person.

CONFIDENTIAL.— The title that applies to information or material in which the unauthorized disclosure will cause identifiable damage to the national security.

COUNTERINTELLIGENCE.— That aspect of intelligence action devoted to destroying the effectiveness of hostile foreign intelligence activities and to the care of the information against spying, persons against subversion, and locations or material against sabotage.

CUSTODIAL RESPONSIBILITY.— The liability for classified material that rests with the command to whom the material is charged.

CUSTODIAN.— A person having possession of or having been charged with the duty of protecting and recording for classified information.

DECLASSIFICATION.— The conclusion that classified information no longer requires, in the interest of national security, any degree of protection against unauthorized disclosure, coupled with a removal or cancellation of the classification designation.

DOCUMENT.— Any recorded information regardless of its physical form or characteristics. This includes written or printed material; processed data on cards and tapes, maps, charts, paintings, drawings, engravings, sketches, working notes and papers; reproductions by any means or process; and sound, voice, or electronic recordings in any form.

DOWNGRADE.— To conclude that classified information requires, in the interest of national security, a lower degree of protection against unauthorized disclosure than currently provided, coupled with a changing of the classification designation to reflect the lower degree.

FOREIGN INTELLIGENCE.—The product that results from the gathering, classifying, estimating, combining, and translating of ready information that concerns one or more points of foreign nations or of areas of foreign operations and that is at once important to military planning and operations.

FOREIGN NATIONAL.— Any person considered not to be a United States citizen, immigrant alien, or United States national is a foreign national. We consider American citizens representing foreign governments, foreign private interests, or other foreign nationals to be foreign nationals when acting in that capacity.

FOR OFFICIAL USE ONLY.— Although not a security classification, we designate and safeguard material, information, and records as For Official Use Only (FOUO) to concur with the *Department of the Navy Freedom of Information Act* (FOIA) *Program,* SECNAVINST 5720.42E. You should exercise care to assure the CRP does not become accessible to unapproved persons. Therefore, you must give FOUO material a higher degree of protection than other unclassified material.

IMMIGRANT ALIEN.— Any person allowed into the United States for permanent residence under an immigration visa.

MARKING.— The physical act of stamping on classified material the assigned classification, changes in classification, downgrading and declassification instructions, and any confines on the use of the classified information.

NATIONAL SECURITY.— The national defense and foreign relations of the United States.

NEED TO KNOW.— The necessity for access to, knowledge of, or possession of classified information to carry out proper military or other government duties.

OFFICIAL INFORMATION.— Information that is owned by, created for or by, or is subject to the control of the United Stales Government.

SECRET.— The title that applies only to information or material expected to cause <u>serious damage</u> to the national security.

SECURITY.— A sustained condition of classified information that prevents illegal persons from obtaining information of direct or indirect military value. This case results from the crest ion and protection of measures that enable a state of inviolability from militant acts of power.

SECURITY VIOLATION.— Any failure to comply with the rules related to the security of classified material.

TOP SECRET.— the title that applies only to information expected to cause <u>exceptionally grave damage</u> to the national security.

TRANSMISSION.— Effort involving the actual transfer of custody and duty for a document or other classified material from one command to another or to another empowered addressee.

UNITED STATES AND ITS TERRITORIES.— The 50 states; District of Columba; Commonwealth of Puerto Rico; territories of Guam, American Samoa, and the Vigin Islands; Trust Territory of the Pacific Islands; Canal Zone; and the possessions of Midway and Wake Islands.

UPGRADE.— To decide that certain classified information requires, in the interest of national security, a higher degree of shelter against unauthorized disclosure, combined with a changing of the classification designation to reflect the higher degree.

Classified information can be compromised through careless talk, actual subversion by enemy agents, careless handling of classified material, and in various other ways.   To make sure the office of the chaplain does its part in protecting classified material, you need to develop sound security habits as a matter of routine. You must not store classified material (Top Secret, Secret, and Confidential) in the office of the chaplain. If a situation arises that requires a chaplain or an RP—as an approved person-to review classified material, you or the chaplain may review the material in the office of the chaplain and return the material at once or you or the chaplain may proceed to where the command safeguards classified material. In either case, you must exercise security awareness.

WORD AND DATA PROCESSING

To handle all your duties and responsibilities in religious programming, you must become computer literate. This means you should have a basic knowledge of word and data processing systems and equipment. If you are not already familiar with the variety of functions you can perform by using computer programs, systems, and equipment, the information in this chapter is designed to provide you with a basic introduction to these important tools. As an RP, you will use these tools to solve problems and to handle the processing of data. Word processing equipment and computers can facilitate providing quality ministry to sea service personnel. Some areas where this equipment is used include the management of research, program design, cost accounting, planning, and control of religious programs and processes. As a result, many chaplains' offices are involved with the use of these important tools.

In your career as an RP, you will be assigned to handle matters related to the administration of religious programs and chaplain support in religious program development. Your skills in automated systems should include word processing, the use of spread sheets, desktop publishing, graphics, data base management, communication, and disk operating systems. These

skills will be essential so you can perform a variety of administrative functions including the following:

- Maintaining RMF and CRP volunteer rosters

- Updating directives and publications

- Preparing the chaplain's quarterly report

- Formatting and preparing messages

- Preparing correspondence

- Tabulating survey data

- Filing RMF and CRP documents

To provide these functions, you must have computer skills and become computer literate. This means you must have a general knowledge about computers and their uses. A personal computer (PC) is a tool that will help you solve problems by accepting data, performing certain operations on the data, and presenting the results of those operations. A PC can do these tasks rapidly, accurately, and reliably, given the right equipment and "software" or computer programs. Many chaplains offices have automated equipment. Even in cases where equipment or adequate software is lacking, it will be essential for you to learn what equipment, systems, and programs you may need to acquire and how to go about obtaining them.

Word and data processing equipment and systems have become so important in the efficient management of administrative tasks in support of CRPs that several of these tasks have been designated by occupational standards (OCCSTDs). By this time in your career, you have likely realized that on-the-job training can provide you with the most effective method of learning several of your OCCSTDs, such as how to transmit data via facsimile machine; how to prepare naval and ecclesiastical forms, reports, directives, and faith group reports using a PC; how to draft and deliver field messages; how to process applications for volunteers to obtain faith group endorsement; and how to maintain a mailing list of chapel participants. You should seek all available opportunities for on-the-job training to become proficient in these areas.

By now, you have also likely realized that other types of training, such as nonrate training or training through available contracted training services, can provide important avenues by which you can learn other administrative tasks, such as how to use specific software; how to purchase PC equipment and programs for the variety of tasks required to support your CRP; and how to provide data integrity, security, and access. If you are just beginning to learn about computers and their applications, the information in the following sections should provide you with some of the basics. If you are already computer literate, you may find some of this information too basic and you may wish to study the following sections selectively, depending upon your current level of expertise.

COMPUTER COMPONENTS

Components or parts of a computer system are grouped into two general categories, hardware and software. As shown in figure 6-3, hardware includes the computer itself and consists of the keyboard, the printer, and the monitor. The basic components (the hardware) of a computer are shown in figure 6-3. Software is a program or instruction for the PC hardware to follow. Examples of commercially licensed software are Enable, WordPerfect, WordStar, dBase 3 or 4, and Lotus 1-2-3. For your tasks in the RMF, you can use word processing software in a variety of ways.

COMPUTER TERMS AND DEFINITIONS

An important part of your training in computer awareness and use of word processing programs is the knowledge of computer terminology. Being computer literate means knowing and understanding how to use certain common terms.

Common Computer Terms

To be proficient in any field of knowledge, you must first learn the language. The commonly used computer terms in the following paragraphs are intended to give you an introduction to the world of computer
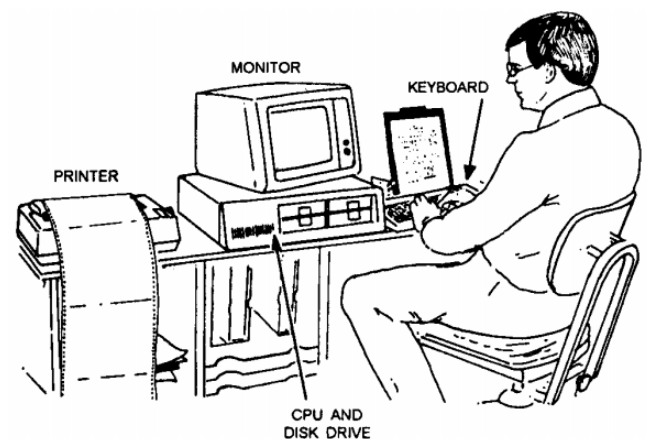
Figure 6-3.—A computer system.

terminology. If you are already aware of most of these terms, you may choose to read over them briefly and continue to the other areas of this chapter. If you are just beginning to learn about personal computers and word processing, however, we recommend you study these terms carefully.

NOTE: Although the following terms are commonly used, they are not all inclusive. Be aware that these are not the only terms you will hear used by computer-literate persons. In your efforts to become computer literate, we recommend you take responsibility for obtaining as much knowledge about computers as possible, either through on-the-job training, self-study programs, or formal classroom instruction.

AMERICAN STANDARD CODE FOR INFORMATION INTERCHANGE (ASCII).— In computer language, an ASCII code is a convention that assigns a standard binary code to each upper- and lowercase character, numeral, and typographical symbol.

BAR CODE.— This inventory and sales computer code is a machine-readable code consisting of ink lines (bars) that represent information such as a product description and price.

BINARY.— You will hear the word underline binary used to represent a computer code that is made up of two possible components or states—zeros or ones.

BIT.— This is the smallest unit of information in a binary computer, represented by a single zero or one. The word *bit* is a contraction of binary digit.

BYTE.— A sequence of bits, usually eight, treated as a unit of computation or storage is known as a byte.

CATHODE-RAY TUBE (CRT).— The CRT is a television-like display device with a screen that lights up where it is struck from the inside by a beam of electrons. (A CRT is simply referred to as a computer screen.)

CENTRAL PROCESSING UNIT (CPU).— The CPU is the part of a computer that interprets and executes instructions. It is commonly referred to as the brain of the computer. The CPU is composed of an arithmetic logic unit, a control unit, and a small amount of memory.

COMMAND.— A command is a statement such as PRINT or COPY that sets in motion a preprogrammed sequence of instructions to a computer.

COMPUTER.— Simply stated, a computer is a programmable machine that accepts, processes, and displays data.

CURSOR.— This is a moving spot of light that indicates a point of action or attention on a computer screen. The cursor shows you where you are on the screen.

DAISY-WHEEL PRINTER.— This printer has a circular print element consisting of thin stems, with characters on their ends, radiating from a central hub (like a daisy).

DATA BASE.— This is a popular term that refers to a collection of facts about a subject or subjects divided into files and records that are organized for easy access.

DIGITAL.— Digital is a commonly used term pertaining to the representation, manipulation, or transmission of information by discrete (on-off) signals.

DIRECT MEMORY ACCESS (DMA).— This term refers to the mechanism or characteristic that allows data to be transmitted directly between a computer's input and output ports and its temporary memory.

DISK.— Spelled either disk or disc, a computer disk is a round magnetized plate, generally made of plastic or metal, used for storing data.

DISK DRIVE.— The disk drive is the mechanism in the computer that rotates a storage disk and reads or records data.

DOT-MATRIX PRINTER.— This printer uses a pattern of dots arranged in rows and columns to print text or graphics.

FLOPPY DISK.— A floppy disk, either solid or flexible, is a small, portable disk used to store information or instructions. A floppy disk is a convenient, portable way of storing information.

HACKER.— Often an avid experimenter with computers.

HARD COPY.— A commonly used term referring to printed computer output, usually on paper. (Simply stated, hard copy is the printed copy.)

HARD DISK.— A rigid metallic platter coated on both sides with a thin layer of magnetic material where digital data is stored. Hard disks have more storage capacity than floppy disks but are usually permanently installed in a computer's disk drive and are thus less portable.

HARDWARE.— The physical apparatus of a computer system consisting of the equipment itself.

HEAD CRASH.— A catastrophic malfunction in a hard-disk drive that occurs when the read/write head touches the spinning disk, gouging its magnetic surface and destroying both the data and the head.

IMPACT PRINTER.— A printer that works by striking a raised character or a pin against paper through an inked ribbon.

INK-JET PRINTER.— A nonimpact printer that works by spraying electrically charged droplets of ink onto paper.

INPUT.— Simply stated, input is any type of data or facts fed into a computer.

INPUT/OUTPUT (I/O) PORT.— An outlet on a computer circuit board for attaching input or output devices such as keyboards or printers.

INSTRUCTIONS.— An elementary machine-language order to the central processing unit (CPU) of a computer. A sequence of such instructions forms a program.

INTEGRATED CIRCUIT.— An electronic circuit whose components are formed on a single piece of semiconductor material. (A semiconductor material is a substance such as silicon whose conductivity falls between that of a metal and an insulator.)

INTERFACE.— An electronic circuitry that allows two devices to communicate with each other.

INTERRUPT.— A temporary halt in executing a program, or the signal that causes that halt.

JOYSTICK.— A handheld lever that can be tilted in various directions to control the movement of a cursor on a display screen.

KEYBOARD.— An arrangement of keys, like those on a typewriter, used to enter data into a computer.

KILOBYTE (K BYTE).— A unit of measure equal to 1,024 bytes often used as a measure of memory capacity. (One K is equal to 1,024 or 2 to the 10th power.)

LANGUAGE.— A set of rules or conventions to describe a process to a computer.

LASER PRINTER.— A form of electrostatic printer that employs a laser to electrically charge a piece of paper in a desired pattern to which particles of dry ink then cling.

LIGHT PEN.— A pen-shaped photosensitive input device used to direct the computer or to draw images by touching a cathode-ray tube (CRT) display.

MAGNETIC TAPE.— Plastic tape coated with a magnetic material on which you store information in the form of magnetized spots.

MEMORY.— The storage facilities of a computer. This term is applied only to internal storage as opposed to external storage such as disks or tapes.

MENU.— A list of commands, functions, or graphic symbols shown on a display screen or a digitizing tablet.

MICROCOMPUTER.— A desktop or portable computer, based on a microprocessor and meant for a single usen often called a home or personal computer.

MICROPROCESSOR.— A single chip containing all the elements of a computer's CPU.

MODEM.— A device that enables data to be transmitted between computers, generally over telephone lines but sometimes on

fiber-optic cable or radio frequencies.

MONITOR.— A television-like device for displaying data. (It is referred to very simply as the computer screen).

MOUSE.— A handheld input device that, when rolled across a flat surface, causes a cursor to move in a corresponding way on a display screen.

MULTIPROGRAMMING.— The ability in a computer to switch rapidly among several programs in memory to give the appearance that all are being run simultaneously.

NETWORK DATA BASE.— A system of data organization in which any discrete group of facts (or a record) can be linked to any other.

ON-LINE.— The characteristic of being immediately accessible by a computer's CPU. This term also refers to the technique of entering data and instructions directly into a computer.

OPERATING SYSTEM.— A complex program used to control, assist, or supervise all other programs that run on a computer system. The operating system is also referred to as DOS (disk operating system) by most microcomputer users.

OPTICAL CHARACTER READER (OCR).— A unit capable of recognizing characters in a special typeface, such as the typeface on a bank check.

OUTPUT.— The data presented by a computer either directly to the user, to another computer, or to some form of storage.

PLOTTER.— An output device that produces charts, graphs, and other artwork in the form of line drawings on paper or film.

PORT.— The connection between a computer and another device through which data enters and leaves.

PRINTER.— An output device that prints computer results in numbers, letters, or graphic images on paper.

PROGRAM.— A sequence of detailed instructions for performing some operation or solving some problem by computer.

PROGRAMMABLE.— Capable of responding to instructions and thus performing a variety of tasks.

PURGING.— In a computer's memory, the automatic erasure of stale information to create more storage space.

RANDOM-ACCESS MEMORY.— Temporary internal memory whose contents can be altered by the CPU; sometimes called read-and-write memory.

READ.— The process by which a computer's CPU examines data in memory or transfers data to memory from a storage medium such as a disk.

READ-ONLY MEMORY (ROM).— Permanent internal memory containing data or operating instructions that cannot be altered.

REAL-TIME COMPUTING.— Computer processing rapid enough to solve problems and handle events as they occur.

RESET.— To return a central processing unit's registers to a zero state for a fresh start-up.

SAMPLING.— The process of taking the value of a signal at regular intervals; often used when converting analog signals, such as voltage, into digital signals.

SERIAL.— Pertaining to data that is processed in sequence, one bit at a time, rather than in groups of bits.

SOFTWARE.— Instructions or programs that enable a computer to do useful work (as contrasted with hardware, or the actual computer apparatus).

STANDARDS.— Technical definitions accepted in computer science to ensure uniformity among devices.

STORAGE.— Devices such as disks and tapes that store data either magnetically or optically. Although slower than a computer's internal electronic memory, storage devices provide virtually unlimited capacity and preserve data indefinitely.

STYLUS.— A penlike input device that is used for drawing or writing on pressure-sensitive tablets.

TELETYPEWRITER.— A typewriterlike device capable of receiving or sending data in a communications system.

TERMINAL.— A device composed of a display or printing device and a keyboard linked together to function as a single input or output unit.

TIME SHARING.— The simultaneous use of a computer by more than one person.

TRACK.— The narrow band on a disk or tape where data is stored. A disk track is either one revolution of a continuous spiral filling the whole disk or one of a series of concentric circles; tape tracks run the length of the tape.

VOICE RECOGNITION.— The translation by a computer of spoken commands into digital instructions.

WINDOW.— A defined portion of a file displayed on a CRT.

WORD PROCESSING.— The use of a computer for creating, displaying, editing, storing, and printing text.

WRITE.— The process by which a computer records data in memory, external storage, or display devices.

WORD PROCESSING

You can use word processing software for text media such as letters, memos, forms, and reports. Word processing, at a minimum, includes routines for creating, editing, storing, retrieving, and printing text. With word processing software, you generally enter the text on the keyboard and it is printed on a display screen. At that point, you may store it on a disk or tape, print it on a printer, or change (edit) it. Using the edit functions will allow you to add or delete words, characters, lines, sentences, or paragraphs. You can also use these functions to rearrange text. For example, you can move a paragraph or block of information to another place in the same document or even move it to a different document. Word processing is particularly useful for text documents that are repetitive or require a lot of revision.

Other software features usually available with word processing software packages include spell check, mail listings, document compilation, and communication programs. It will be your responsibility to learn the word processing programs available for your CRP through on-the-job training, self-study, practice, and any other type of available training you can acquire.

SPREAD SHEETS

Simply stated, spread sheets are tables of rows and columns of numbers. Spreadsheets allow you to set up a table of rows and columns and specify what calculations you want performed. You must enter the values for basic information into the appropriate rows and columns. Then, simply let the processsor perform the calculations. Spread sheets can be an extremely useful tool in maintaining religious offering funds, producing budgets, and controlling expenditures and inventories. As with the word processing programs, you should take advantage of every opportunity to learn how to use spread sheets effectively.

DESKTOP PUBLISHING

Desktop publishing is highly desirable for most RMFs. As we briefly mentioned in chapter 2, you can use desktop publishing tools to create attractive, effective printed materials such as bulletins, newsletters, advertisements, brochures, manuals, and other documents. Remember, first impressions last and effective religious program designs will attract people to a CRP's products, services, or points of view.

Desktop publishing programs work on computer hardware such as an Apple MacIntosh or a PC. The various programs for desktop publishing include dedicated page layouts like PageMaker or Ventura Publisher, state-of-the-art word processing programs like WordPerfect 5.1 or Microsoft Word for Windows, or others.

Some of the many areas for which you can effectively use desktop publishing in the CRP are as follows:

● Bulletins. RMF bulletins you compose using desktop publishing can include more information that is effectively placed and results in a publication that is more attractive and pleasing to the reader's eye.

● Newsletters. You can produce highly specialized RMF newsletters for Navy families and ship's companies by using the most basic desktop publishing and word processing software. Your RMF newsletters could include eye-catching nameplates, logos, publication information, department headings, kickers, headlines, lead-ins, text, teasers, artwork caption jumplines, credits, and mailing areas.

● Tabloids and newspapers. You can produce tabloids containing front covers, inside pages, content, and back covers. You can produce newspapers using headlines, photographs, teasers, standing elements, article jumplines, and advertisements.

● Special materials. You can develop brochures, catalogs, flyers, and menus and produce sheets to broaden the CRP. You can also use illustrations to communicate your message. Good marketing allows more people to get to know what the CRP has to offer. Good advertising copy requires enthusiasm, creativity, and initiative on the part of the RP.

● Books, documentation, and training materials. Commands providing training and development can use desktop publishing to create books, visual aids, captions, annotations, organized elements, and multiple-page layouts.

● Presentation graphics. RPs can employ desktop publishing techniques to project the right image. Chaplains can have practical speaker's notes along with congregation or assembly handouts and overhead transparencies or lapcharts.

● Response tools. Using desktop publishing, RPs can construct their own forms and surveys. These instruments should be effective and easily read so that congregations and audiences can easily understand and use them.

Your creativity and your hardware and software are the only limits to your effective use of desktop publishing tools. The list of ways in which you can use these tools could go on and on. As you become involved in developing desktop design, you will find more ways to use your hardware and software.

GRAPHICS

Many PCs have graphics capabilities and can use programs to produce data displays such as bar charts, pie charts, and graphs or line drawings. Some PCS can use sophisticated drawing and design programs. High-resolution color graphics can help with more specialized applications.

Not all printers can produce graphics output. They must be capable of receiving graphics instructions and also be compatible with the software. Some character

printers can be used for limited graphics. Plotters and some dot matrix printers will produce acceptable graphics output. Laser and ink jet printers often can print both text and graphics. Graphics can be a useful tool for RPs in nearly all commands but particularly for those serving in school commands, staff headquarters, and training development.

DATA BASE MANAGEMENT

Data management software allows for the storage, manipulation, and retrieval of data. A very important step you should take before you begin to set up a data base is to determine what data you wish to store and how you want to use it. The data management program will prompt you how to define data fields, set up display screens, and enter your data records. The system saves the records on a disk or tape. Once you have a file entered and stored, you can organize and retrieve information by searching the records for specific data. For example, if you want a list of chapel volunteers who joined before January of a given year, you could tell the system to search the file and print selected fields. You can identify the various fields by categories such as name, Mr. or Mrs., rank or rate, SSN, and date joined and you can specify where (what print position) to print them. At the same time, you can specify in what order you want the report printed. For example, you may want some of your reports to be printed in alphabetical order by last name. The software also provides routines to allow you to add, delete, and change records easily.

DISK OPERATING SYSTEM

Every computer task requires that you put facts into the computer, process the facts in a detailed way, and produce an output. Your computer does this work with a complex system of components. The disk operating system (DOS) tells the computer what to do. It is a program used to manage, assist, or direct all other programs that run on a computer system. The DOS organizes the computer's duties and manages the storage of programs and other information. The DOS tells the computer how to interpret instructions and data, how to earmark its hardware resources to perform a job, and how to control surrounding tools such as a printer or a video screen. Most important, the DOS provides a way for you and the computer to interact directly, organizing such activities as the movement and storage of programs and data files.

Input devices such as a keyboard or a "mouse" will allow you to feed information and programs into the computer. Temporary memory (called RAM for random-access memory) holds information and programs during processing. Output devices such as display screens and printers display the consequences of the processing. External storage devices, such as disks or tapes, provide long-term electronic filing for programs and data. These devices combine input and output functions. The computer can copy information from a disk into temporary memory for processing and copy the results of processing back onto the disk or tape. Scanners and modems can also be helpful in providing data input.

A few fundamental programs are permanently stored in the computer's read-only memory (ROM). When the computer is turned on (booted), the built-in programs give the central processing unit (CPU) its initial instructions. These instructions tell the CPU how to find the operating system hardware and establish a set of user commands and computer responses that allow the user to control the computer.

The center of the computer's system of hardware is the CPU that coordinates the movement of information and does the actual computing. By design, the CPU recognizes an instruction set-electronic codes that tell it to perform specific functions. All programs are made up of a variety of sequences of these codes. When a program is run, the CPU executes one instruction at a time at very high speed.

You should understand the full range of the computer capabilities to support the administration of the office of the chaplain. Through the use of these capabilities, complete and extensive religious program planning is possible. Make efficient and economic use of all resources available. Computers can help you manage your environment to assure meeting your program objectives.

COMMUNICATIONS

As we mentioned in the beginning of this manual, the RP must understand the chaplain's purposes, have a strategy for reaching the CRP's goals, and should progress toward these purposes and goals in a measurable way. Moreover, you have the responsibility of creating an environment that provides easy and natural paths for communications within the office and from the office to others outside it.

Understanding and facilitating the chain of command is of primary importance. Keeping lines of communication open within the chaplain's office and to those seeking to communicate from outside the office is

of equal importance. Often, problems that are brought to the chaplain result partly from failure to communicate or a partial breakdown of the chain of command. Be aware of obstacles to free communication and act where you can to do your part in avoiding these obstacles in your office setting.

Within the Navy, communication takes several forms such as oral or written communication, meetings, and telecommunication messages. In the following sections, let's take a look at some of these forms.

ORAL

When speed is important or when several people must get the same message, oral communication may be the most efficient avenue. Passing on a clear idea and listening carefully are important factors in successful oral communication. Listening is critical in passing or receiving information. If you feel that the message is not understood repeat it, or ask the sender to repeat it, word for word.

When receiving oral communication by phone and the message is intended for someone else, write it down using a Memorandum of Call, Standard Form 63, such as the one shown in figure 6-4. This form clearly identifies all the essential information you will need to pass from the caller to the intended recipient.

Figure 6-4.—Memorandum of call.

WRITTEN

When you or the chaplain want to avoid mistakes, to keep an essential record, or to confirm an agreement, decision, or reminder, you should use a form of written communication. In all written communications, the most critical factor is to make sure both the words and style of the message fit the language level and ability of the person to whom it is addressed. This is particularly true in naval writing which demands organized, active, and natural writing.

The *Department of the Navy Correspondence Manual,* SECNAVINST 5216.5C, is your guide for quality and style in writing, correspondence formats, and paper work management. Use SECNAVINST 5216.5C as your official guide to format standard letters, multiple-address letters, endorsements, memorandums, business letters, addresses on envelopes, personnel matters, and correspondence management. In addition, SECNAVINST 5216.5C clearly identifies the military and civilian models of address as well as stock numbers for forms and envelopes you will use in your daily administrative activities.

MEETINGS

The chaplain may require you to set up meetings. The meeting of interested persons is a common medium for communications. The RP must see that each person attending knows the reason and the agenda. Is the attendee supposed to listen only or to listen and participate? Good practice calls for meetings to be defined, to start on time, to adhere to a planned schedule, to include *only those* who need to attend, and to have relevant minutes distributed to those to whom they will be of importance.

TELECOMMUNICATION MESSAGES

The Naval Telecommunications System provides a message service to its users within the Navy. Message traffic is often essential to the functioning of the chaplain's office. Users must prepare naval messages in a standard form. The *Telecommunications Users Manual* (NTP3(H)) contains detailed procedures for drafting and typing naval messages. In fact, the Navy expects you to follow this manual so exactly that "all outgoing messages of ROUTINE precedence that are not prepared according to ACP121 US SUPP-1, JANAP 128, and this publication, or contain errors of any kind that will impede processing and/or delivery will be returned to the originator with notification of corrective action required." Common practice will increasingly

require you to use a computer to prepare message traffic.

The most common messages you will see are operational messages and administrative messages. Operational messages are those directing or affecting the actual use or movement of forces, ships, troops and aircraft; issuing reports affecting the safety of lives, ships, forces, or areas; and message traffic relating to exercises conducted for fleet training and readiness. Administrative messages pertain to matters of such a nature or urgency including reports, perishable information, matters associated with operations and readiness, and urgent matters requiring considerable coordination or that must be brought to the early attention of seniors. Most messages originating in the chaplain's office will be administrative.

You must also be familiar with the *United States Navy Plain Language Address Directory,* USN PLAD 1. This is part of the Message Address Directory that contains authorized message addresses. Figure 6-5 shows a message drafter's checklist you can use when preparing a message for release. (The paragraph references refer to the location of these guidelines in the official publication.)

Communication means many things to many people. Letters, memorandums, reports, pamphlets, and booklets may come to mind to some. But others may think of modern communication devices such as the

MESSAGE DRAFTER'S CHECKLIST	
1. ☐ Correct page numbering (par 804.1).	13. ☐ Correct symbols used: ZERO (0) and OSCAR (O).
2. ☐ Precedence (chapter 4).	14. ☐ RADDRs correctly formatted (par 809).
3. ☐ Classification (par 702).	15. ☐ RADDRs addressed to AIGs/CADs (par 305.i).
4. ☐ Time of file same on all pages of multipage message (par 804.h).	16. ☐ Correct SSIC (par 706).
5. ☐ OPS or ADMIN, and OPSIG(s) as required, assigned (pars 302, 303, and 804).	17. ☐ Subject line included (par 710).
6. ☐ Correct placement of FROM/TO/INFO/ XMT addee line (par 805).	18. ☐ References are complete and in proper order (par 711).
7. ☐ Valid short title (par 502.a).	19. ☐ NOTAL/PASEP used, if applicable (par 711.a(1)).
8. ☐ Office codes, if applicable (par 501.b).	20. ☐ Downgrading instructions (par 712.f).
9. ☐ Authorized use of AIGs/CADs (par 104.b).	21. ☐ Distribution correctly prepared (par 807.a).
10. ☐ Addressees requiring more than one line have second and subsequent lines indented five spaces (par 602.b).	22. ☐ No more than 69 characters to each line (par 806.d).
11. ☐ Numerical designators spelled out in address (par 501.a).	23. ☐ Proper use of correction tape (par 803.b.(1)).
12. ☐ Accounting data included on messages containing commercial addresses (par 605).	24. ☐ Proper OCR font used (par 801.c).

Figure 6-5.—Message drafter's checklist.

telephone, radio, television, telecommunication, or computer. Still others may think of conferences, meetings, and talking. All these tools and media are means of communication. Regardless of the type of communication, however, the communications circuit is not complete until we have feedback. Feedback lets us know that the other person understands the message.

LOGISTICS

Logistics by definition is the procurement, organization, repair, and replacement of material and personnel. *Naval logistics* and *material flow* are terms used to describe the movement of materials through the Navy supply system. The scope of naval logistics includes the handling of nonproductive items, many of which we will talk about in the following paragraphs. The controlling factors of logistics are counting, control, routing, and locating. Inventory determines storage and housing methods. In general, the policing of a complete logistics program is not an option to RPs but a real necessity.

STORAGE OF ECCLESIASTICAL EQUIPMENT AND SUPPLIES

You should store most of the ecclesiastical equipment and supplies you use for the CRP ashore and aboard ship in an ecclesiastical gear locker. Ashore, storage is commonly in the sacristy or vestry. In the field, you will be dependent upon the chaplain's field kits and mountout boxes for storage of ecclesiastical equipment and supplies. Storage areas must be clean, dry places that are easily accessible. All items kept in an ecclesiastical gear locker, field kit, or mountout box are for use during worship services. Items you use for worship services should be cleaned, if possible, before being stored.

The key to storage is the orderly and logical placement of equipment and supplies. "A place for everything and everything in its place" is a good guideline for storage of ecclesiastical items. You should use an inventory list that gives the location of each item. You should also use a standard label marker to indicate the placement of all equipment charged to your care. If you return ecclesiastical equipment to its proper place after use, the items will be available and inventories and inspections will proceed quickly and smoothly. High-value items and items that have a special significance (consecrated items) require special handling, storage, and security.

RPs must know how to procure items of ecclesiastical equipment and supplies required by chaplains for worship services. You must identify ecclesiastical items requiring replacement due to wear or breakage and order the replacement items when instructed.

CLEANING AND SURVEYING OF LINENS, HANGINGS, AND VESTMENTS

Due to the importance and visibility of an RMF, the CRP facilities, equipment, and appointments must receive special attention. The care of CRP accoutrements (equipment and accessories), appointments (furnishings), and facilities is serious business. Although everything in the RMF requires some form of cleaning, maintenance, and surveying, here we will discuss those items for which you, the RP, will be specifically responsible.

Linens

Linens are normally laundered. You probably will arrange to have linens laundered through a commercial laundry with cost paid from the command operations and maintenance (O&M) funds. Care should be taken to have linens properly folded, or have them returned as flatwork unfolded and on hangers.

Hangings and Vestments

When conducting a worship service or officiating at a sacrament or ordinance, the chaplain may wear a vestment. A vestment is clothing that reflects the role as priest or minister to those served. Normally you should prepare vestments for the chaplain in the sacristy. After the service, you should return the vestments to the sacristy closet. You should always check the vestments for tears, stains, or wrinkles. You should make sure there are always clean vestments on hand for the chaplain to wear while conducting the service, Vestments are RMF property. Commands pay for dry cleaning of these garments with appropriated funds.

Vestments that are modified for use in field and combat situations are lighter in weight, washable, smaller, and made of wrinkle-resistant material. Because the material for each kind of vestment varies with the manufacturer, you should check the label for cleaning instructions. Each vestment requires individual attention and some such as surplice and alb need regular care.

Wax Removal

The best method for wax removal from cloth items is to place the item on a flat surface, place a brown paper bag, paper towel, or ink blotter over the wax, then press with a _warm_ iron. You should keep the iron moving to prevent scorching. Take extra care with man-made fibers since an iron that is too hot can destroy some of them.

If the item is to be cleaned by laundering, you should use an alternate method for wax removal. Run hot water from a faucet or pour boiling water through the spotted area of the cloth. As the wax melts, it is washed out of the cloth by the heat and force of the water.

CAUTION

Never use this method for items that are dry cleaned.

CLEANING AND MAINTENANCE OF OTHER EQUIPMENT AND SUPPLY ITEMS

In addition to linens, hangings, and vestments, you will need to know how to clean and maintain other ecclesiastical items such as candlesticks and candle followers, communion ware, chapel equipment, and stained glass.

Candlesticks and Candle Followers

Remove wax from candlesticks and candle followers with tissue paper or soft paper products while the wax is still warm. To remove hard, dried wax, run hot water over the item to melt the wax, then wipe the item with a paper towel or soft cloth. Do not attempt to scrape the wax, or remove it with steel wool as this will scratch the finish.

To remove wax from wood, gently rub the area with a plastic scratch pad until the wax is removed. Again, take care not to rub hard since softwoods scar easily and the finish may be damaged. You may also use the warm iron method (except on laminates), but you must exercise care since light woods will show burns easily.

Communion Ware

Requirements concerning disposal or storage of excess communion elements and cleaning communion ware vary according to each faith group's requirements or chaplain's preference. Consult with your chaplain regarding requirements for handling communion ware and communion elements. Since traditions and church laws vary among faith groups, write down specific instructions for handling, caring, cleaning, and disposal of communion ware and communion elements for each faith group you support. You must understand the faith group's or chaplain's requirements in this regard and you must follow their instructions carefully.

THE INDIVIDUAL CUP SET— There are several different kinds of cups used with the individual cup set. They come in disposable, glass, or hard plastic form. No matter what type you use, you should account for them. Accounting for them will help you make certain none will be left in the RMF after a service.

Many RMFs use inexpensive disposable cups. This makes cleaning up an easy task. The used cups are simply collected, washed thoroughly, and thrown away. Glass and hard plastic cups are also used. Since these are costly, you need to take additional care. Take the trays to the sink and wash them as soon as possible so that the wine or juice used in the service does not dry in the cups. Prepare warm soapy water for cups and trays. Remove the cups from the trays, then wash and rinse both the cups and the trays. You must use care with glass cups so that they will not chip or break. A plastic dish pan in the sink or a rubber mat in the bottom of the sink will help keep the glasses from breaking. Do not place too many glass cups in the sink at once. You may dry the cups with a clean towel or simply permit the cups to drain dry. Towel dry the trays to prevent water spotting. A device is available that fastens on top of the tray and holds all the glasses in the tray while you wash and rinse a whole tray at once.

CAUTION

Never attempt to wash any kind of individual communion cup in an electric dishwasher as this may result in broken or melted cups in the bottom of the dishwasher.

SPECIAL HANDLING REQUIREMENTS FOR COMMUNION ELEMENTS.— Orthodox, some Protestant faith groups, and Roman Catholics believe that the communion elements, bread and wine, become the actual body and blood of Jesus when consecrated during a Eucharistic service. Therefore, you should consider the bread and wine to be very sacred items. Know your chaplain's requirements for handling any consecrated element, as well as the vessels that contain them, especially those that are kept following the liturgy, mass, or service.

As an RP, you will not normally be concerned with the disposal of consecrated elements following the

liturgy, mass, or service. In most instances, the chaplain or clergy will arrange for the disposal of these items. A Protestant chaplain, in some instances, may ask you to dispose of or store excess consecrated communion elements. Adhere strictly to the chaplain's instructions. In some instances, wine or grape juice must be poured on the ground, into the sea, or into a special sink, or sacrarium, in the sacristy. In some instances, excess communion wafers may be placed in the sacristy in a safe place designated by the chaplain.

Wooden Chapel Equipment

Polish wood items such as tables, altar railings, altars, pulpits, and pews using only a good quality furniture polish and a clean cloth. Wash wood surfaces that have come in contact with wine or grape juice as soon as possible. If the spill is dry, you may need to use a damp cloth and a commercial wood surface cleaner before you polish.

Stained-Glass Windows

Decorative stained-glass windows are very expensive and often irreplaceable. If cleaning is needed, wash and immediately dry them with extreme care. Old stained-glass windows are usually assembled with lead strips between each section. If too much pressure is applied, they can easily be pushed out. On a commercial window, you should use a cleaning solution or ammonia and water. Be aware that some of the newer stained-glass windows are not manufactured in the old manner. The newer stained-glass windows are manufactured from surface-treated regular glass instead of true stained glass. In the case of a newer stained-glass window, you could remove the color if you use an abrasive or a stiff brush, or even some types of cleaning solvents.

Metal Appointments

In your duties and responsibilities for maintaining ecclesiastical gear, you will be responsible for the care and maintenance of metal appointments. You must use specific procedures for each type of metal.

BRASS APPOINTMENTS.— If the brass appointments have a lacquer finish, do not use an abrasive cleaner since this will damage the lacquer finish. Clean brass appointments with warm, soapy water to remove stains, and dry with a clean cloth. Then polish them with a nonabrasive polish. If you notice that the lacquer finish on a brass item has been removed because the item was polished with a harsh polishing

compound, clean the item with an abrasive cleaner then polish it with a soft cloth to restore a high shine.

GOLD, GOLD-PLATED, SILVER, OR SILVER-PLATED APPOINTMENTS.— Use only an approved gold or silver polish made specifically for these metals. Never use harsh polishes or steel wool. Abrasives will remove the metal and scar the finish, which may necessitate the replating of the appointment.

CHROME AND CHROME-PLATED APPOINTMENTS.— Use only a soft cloth and rub briskly, then shine with a soft dry cloth to prevent body oil from soiling the finish. The use of a polishing compound is <u>not</u> recommended.

After cleaning and polishing metal altar appointments, you should handle them with gloves or a piece of cloth to prevent body oil from soiling the finish. Before storing altar appointments, you should wrap them in a soft cloth.

PROCUREMENT OF FAITH GROUP SUPPLIES

Among your responsibilities for logistics will be the procurement of faith group supplies. As an RP, you must recognize the sources and the procedures you should use to procure these items.

Ecclesiastical supply catalogs provide a comprehensive list of church goods, vestments, and articles of devotion. Private commercial firms specializing in certain religious articles will publish these specialty catalogs. Recognize, however, that items ordered from such a firm may be more costly than the same articles carried in the Federal Supply Classification (FSC) system using *Afloat Supply Procedures,* NAVSUP P-485. Consequently, you should order ecclesiastical items through the FSC system whenever possible. If you cannot procure an item through the system, use a private commercial firm and request the item through an open purchase agreement. More about the FSC will be discussed later in this chapter.

PROCUREMENT AND MAINTENANCE OF FIELD EQUIPMENT AND SUPPLIES

When operating with Fleet Marine Force (FMF) components or a Navy Construction Battalion (CB) in the field, you and the chaplain will use a field facility. This may consist of no more than a general-purpose tent where you set up your mountout boxes, erect a portable altar, store supplies, and establish the office of the

chaplain. When circumstances are agreeable, the office of the chaplain will use this facility exclusively. In other cases, the facility may be shared with other command functions such as medical or dental personnel.

In mobile or combat situations, you will more likely use the chaplain's field combat kit. In this case, set up the contents of the chaplain's kit or chaplain's combat kit for divine worship using the most suitable area or space you can find. A jeep hood or stacked boxes might act as an altar. In a field situation, you may need to be more innovative and creative in order to meet the demands of the circumstances under which you must operate. Before you consider a location in a combat situation, your primary concern must be the physical safety and security of the chaplain and those who have congregated to worship or engage in other religious activities.

The Navy specifics the use of certain types of ecclesiastical equipment for conducting divine and religious services afloat and in the field. This equipment is reduced in size and weight to permit easy handling and uses a minimum amount of space. Chaplains assigned to afloat, FMF, and CB units will use this equipment frequently. Ecclesiastical equipment within this category usually includes the following items:

- A portable Lee aluminum altar

- Jewish chaplain's combat kit

- Protestant chaplain's combat kit

- Roman Catholic chaplain's combat kit

- Roman Catholic and Protestant chaplains' field kits

- Fleet Marine Force chaplain's embarkation equipment and supplies

In the following sections, let's take a brief look at each of these items.

Portable Lee Field Altar

The portable Lee aluminum altar is used when chaplains conduct worship services under field or combat conditions. It is used in conjunction with the chaplain's combat kit or field kit.

The portable Lee field altar is shown in figure 6-6. View A shows the Lee altar enclosed in its portable transport case. View B shows the Lee altar in its disassembled state. Notice the position of the legs and the leg extensions. View C shows the altar in its
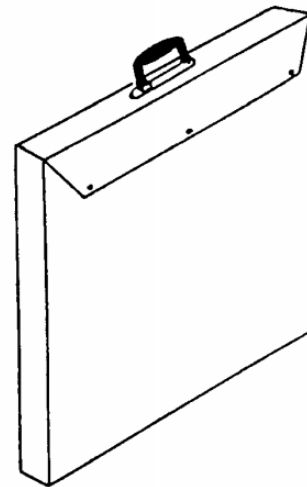
A. ENCLOSED IN PORTABLE TRANSPORT CASE
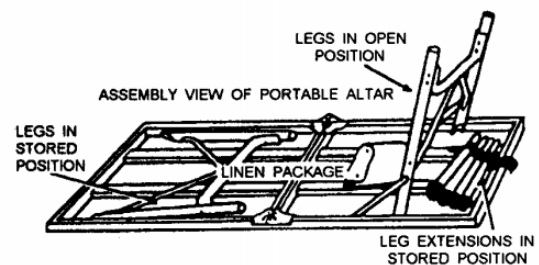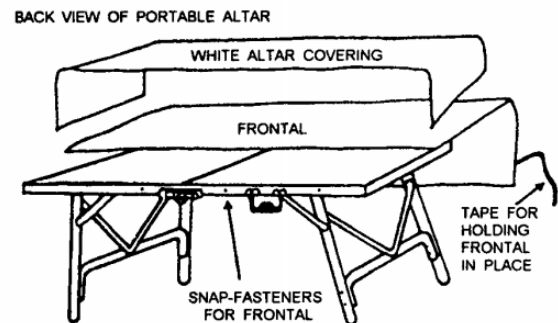
B. DISASSEMBLED

C. ASSEMBLED

Figure 6-6.—Portable Lee field altar: A. Enclosed in portable transport case; B. Disassembled; C. Assembled.

assembled position as it is being made ready for use. Unfolded and assembled for use, the Lee altar measures 39" X 60" X 24." Folded and in its canvas case, it measures 24" x 3 1/2" x 30." When the altar is in its stored state, the linen package (contained in its canvas pouch) is folded into the center, as shown in view B. When the altar is assembled for use, the linens are

removed from the pouch. The linens with this altar include only one frontal. The frontal is in a liturgical color but has no faith group symbolism. As shown in view C, the frontal covers the front of the altar and is held in place by a row of snap fasteners located along the back edge of the altar and two tapes that tie around the front legs. The white altar cloth included in the linen package is used to cover the top of the altar. (The altar appointments are then arranged on this surface.) The altar frontal must be dry cleaned whereas the altar cloth may be laundered.

The portable Lee altar should be erected in the following manner:

1. Remove the portable altar from its carrying case.

2. Open the altar to its full length and lay it top down.

3. Raise the legs, one at a time, to the open position.

4. Remove the four leg extensions from the stored position.

5. Insert one leg extension in each leg.

6. Remove the frontal and altar cloths from the linen package and set them neatly aside.

7. Turn the portable altar over into an upright position making sure it is placed in a secure and steady position.

8. Place the frontal on the altar so that it overhangs the front of the altar. Connect the snaps on the frontal to the fasteners on the rear of the altar.

9. Locate the two tapes attached to the frontal and tie them to the portable altar front legs.

10. Place the altar cloth on the altar leaving an equal amount of overhang on each end of the portable altar.

By design, the aluminum portable Lee altar is used for interdenominational religious services in field and combat conditions. Because of its practical and nonsectarian design, the portable Lee altar is adaptable for Protestant, Catholic, or Jewish divine services. In the following sections, you will read about how you will use this altar to assemble the appointments contained in your chaplain's combat or field kit for each of these services.

Jewish Chaplain's Combat Kit

The Jewish chaplain's combat kit was designed for use by the Jewish chaplain in conducting Jewish religious services under noncombat field conditions. Figure 6-7 shows three views of this kit. View A shows atop view of the contents. View B shows the front view of the kit. View C shows the velour covers and equipment in place. The Jewish chaplain's combat kit should contain the following items:

- Ark with hangings and coverings

- Two candles

- Two candlesticks

- Bimah cover

- Kiddush cup

- Yad

- Torah

- Altar frontal

PREPARING FOR A JEWISH COMBAT SERVICE.— The first step in preparing for a Jewish combat service is to set up the portable Lee altar. Then, you should take the following steps to prepare the altar and arrange the appointments:

1. Cover the altar with the altar frontal.

2. Open the combat kit and remove all items except the Torah.

3. Install the hangings and coverings.

4. Place the kit on the altar.

5. Place the kiddush cup at the center of the base compartment of the kit.

6. Place the candlesticks, with candles, on either side and to the rear of the kiddush cup.

When you have completed the altar assembly, you should begin to lay out the vestments.

LAYING OUT JEWISH VESTMENTS.— The required Jewish vestments are shown in figure 6-8. To lay out the vestments for Jewish divine services, you will need the following items:

- One tallit (tallis)

- One yarmulkah (yarmulke)

- One field table for displaying the vestments

The only items required by the rabbi are the tallit and the yarmulkah. Place the tallit and yarmulkah on the field table so they are convenient and easily visible to the rabbi.
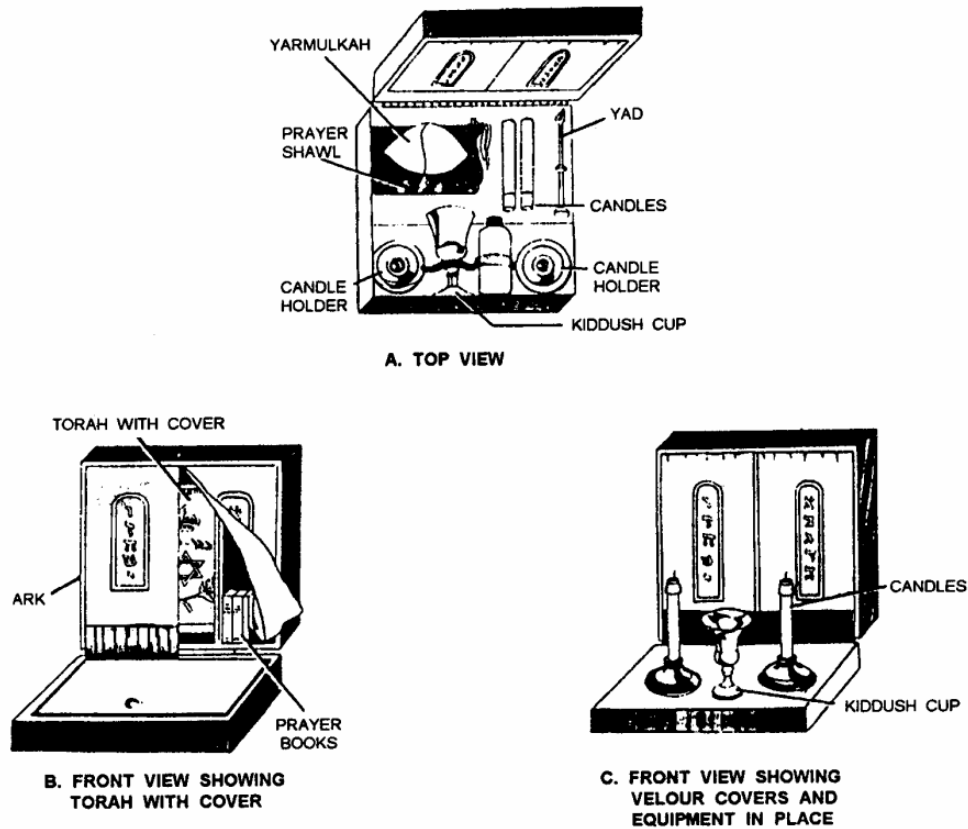
Figure 6-7.—The Jewish chaplain's field kit: A. Top view; B. Front view showing Torah with cover; C. Front view showing velour covers and equipment in place.
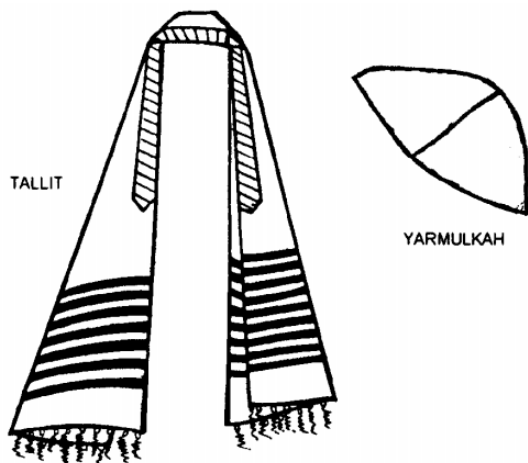
Figure 6-8.—Jewish vestments.

NOTE: The vestments for the Jewish chaplain are basically the same as those worn by Jewish personnel attending the service. In fact, the only required vestments for male personnel attending Jewish services are the tallit (prayer shawl) and yarmulkah. When conducting services either in a military chapel or the field, a male Jewish chaplain will very often wear his duty uniform, yarmulkah, and tallit. Although each Jewish chaplain is issued a white chaplain's scarf, this vestment is rarely ever worn.

Protestant Chaplain's Combat Kit, Type II

The Protestant chaplain's combat kit, type II, is intended for use by Protestant chaplains under field and combat conditions. Figure 6-9 shows the kit in its closed position (view A) and in its open position (view B).

The Protestant chaplain's combat kit, type II should contain the following items:

- Chalice
- Chalice insert
- Chalice paten
- Communion paten
- Ciborium

6-24

- Cross

- Candleholders (2) with candles

- Flame protectors (2)

- Bottles (2)

- Host box and host tube

- Heat wafers, large and small

- Bible stand

- Bible or prayer book

- Chaplain's stole

- Altar cloths (3)

- Purificators (3)

- Corporals (3)

- Palls

Some of these items are shown in figure 6-9. The host wafers and the Bible or prayer book are furnished by the individual chaplain but may be placed inside the kit.

PREPARING FOR A PROTESTANT FIELD SERVICE.— The first step is to erect the portable Lee altar. You should then take the following steps:

1. Place the chaplain's kit in a convenient place and open it.

2. Remove the Bible stand and place it in the center of the altar.

3. Remove the plastic linen package and lay it to one side.

4. Remove the cross and center it to the rear of the altar.

5. Remove the candleholders containing the candles and place them at the rear corners of the altar.

6. Remove the chaplain's stole if the chaplain intends to use it.

7. Extract the linen package and move the chaplain's kit to a location where it will not be in the way during the service.

A. CLOSED POSITION
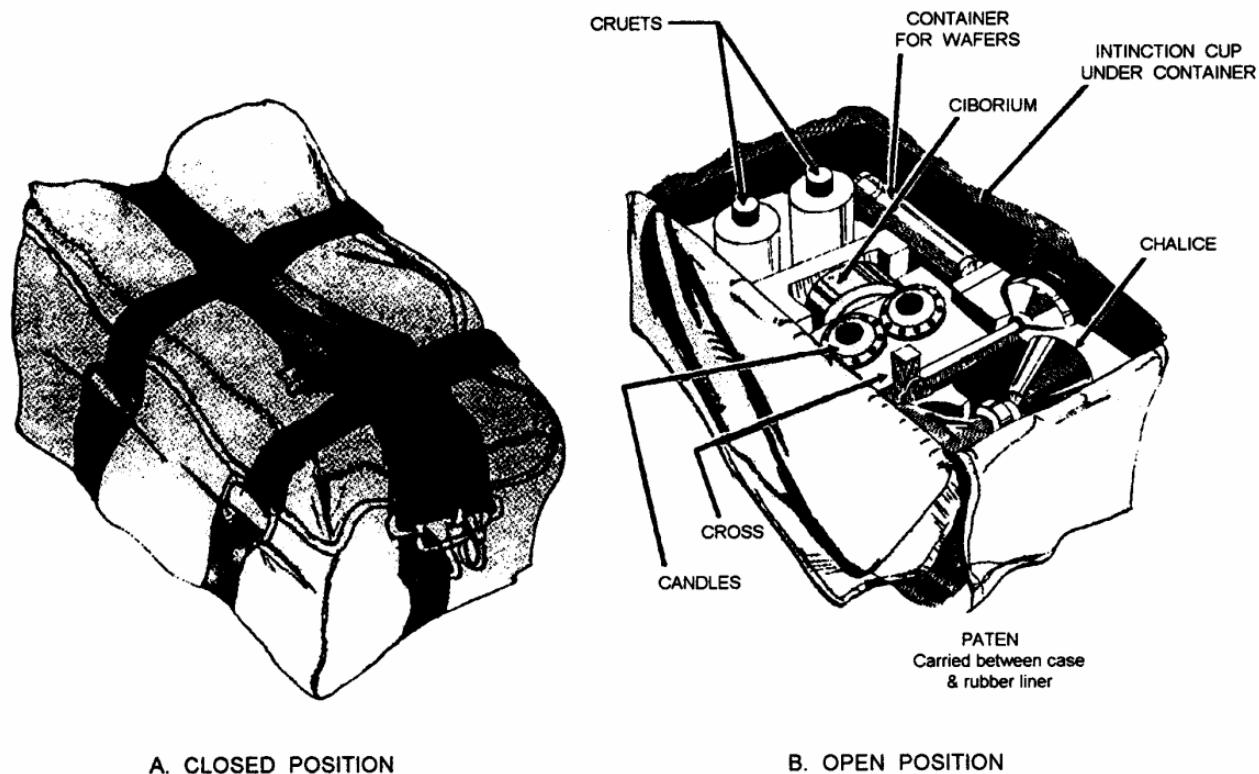
B. OPEN POSITION

Figure 6-9.—Protestant Chaplain's Combat Kit, Type II: A. Closed position; B. Open position.

The basic altar assembly of these items is shown in figure 6-10.

NOTE: Consult with your chaplain to find out any additional requirements or changes to these basic instructions. Preferences may vary among individual chaplains.

LAYING OUT PROTESTANT VESTMENTS.—To lay out Protestant vestments for divine services, you will likely need the following items:

- Surplice (1)
- Cassock (1)
- Cleric's robe (1)
- Stole (1)
- Field table for displaying vestments (1)

Take the following steps:

1. Hang the cassock on a hook so it is convenient for the chaplain and will not drag on the floor or ground.

2. Hang the cleric's robe on a hook so it is convenient for the chaplain but not dragging on the floor or ground.

3. Lay the surplice neatly on the field table with the back folded up so as to allow the chaplain easy access.

4. Lay the stole on the field table so it is convenient for the chaplain.

NOTE: These procedures and items may vary according to the preference of your chaplain. Consult with your chaplain to determine if there are any changes to be made to the basic instructions.

Roman Catholic Chaplain's Combat Kit Type I.

The Roman Catholic (RC) combat kit, type I, is intended for use by Roman Catholic chaplains under field and combat conditions. The following items are usually included in an RC combat kit:

- Chalice
- Chalice paten
- Communion paten
- Ciborium
- Crucifix
- Candleholders (2)
- Candles (2)
- Flame protectors (2)
- Bottles (2-one filled with water, the other with wine)
- Bell
- Host box and host tube
- Host wafers, large and small
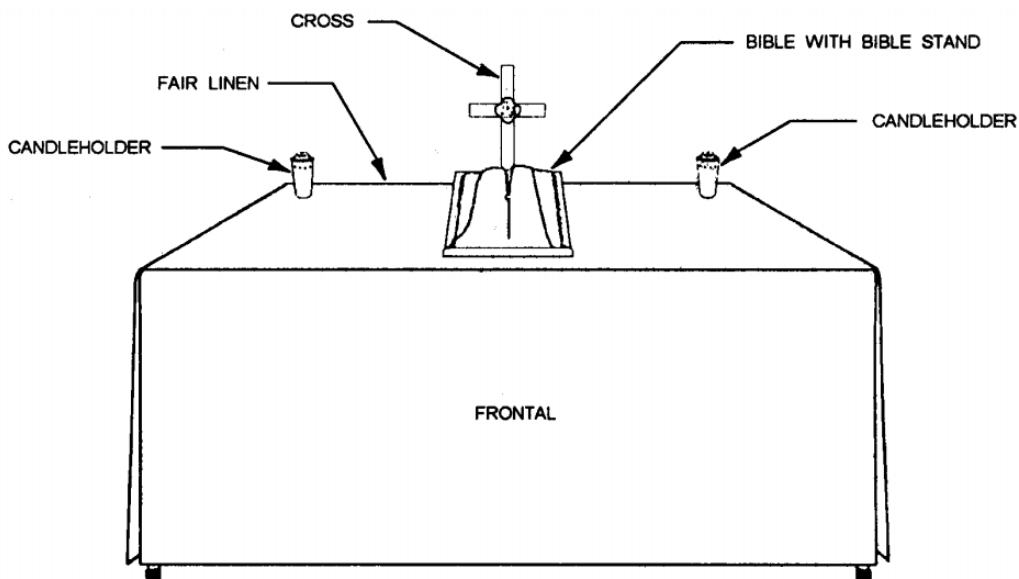
Figure 6-10.—Alter assembly commonly used for a Protestant field service.

- Host wafers, large and small

- Missal stand

- Missal

- Vestment set (alb/chasuble/stole)

- Altar cloth (3)

- Purificator (3)

- Finger towel (3)

- Corporal (3)

- Amice (2)

- Pall (2)

- Cincture (1)

- Oil stock

- Small pyx

- Stole

- Ritual book

- Manual of prayers

- Vademecum

NOTE: The host wafers, oil stock small, stole, ritual book, manual of prayers, and vademecum will be furnished by the individual chaplain but may be stored in the combat kit.

PREPARING FOR A ROMAN CATHOLIC FIELD SERVICE.— After the portable Lee altar has been erected, the altar appointments found in the RC combat kit should be arranged in the manner shown in figure 6-11. Take the following steps:

1. Place the kit in a convenient place and open it.

2. Remove the following items from the linen package: a purificator, corporal, finger towel, pall, and amice. Set these items on the table.

3. Center the corporal to the rear edge of the altar so that the embroidered cross is toward the rear.

4. Remove the chalice and center it on the corporal. The cross on the base of the chalice should be facing toward the rear.

5. Lay the purificator across the chalice mouth and push it down into the center of the cup.

6. Remove the paten from the kit and place it on top of the chalice and purificator.

7. Take the altar bread container, remove one large host, and place the host upon the paten.

8. Place the pall over the paten and the host.

9. Remove the candleholders and candles and place one on each front corner of the altar.

10. Remove the crucifix and place it at the front center of the altar with the corpus facing forward.

Figure 6-11.—Altar assembly used for the Roman Catholic field service.

11. Remove the following items from the chaplain's kit and place them on the right rear comer of the altar: the cruets (plastic bottles), ciborium, finger towel, bell, altar bread container, and communion paten.

12. Remove the vestment set and tincture from the kit.

13. Remove the missal and missal stand and place them near the left rear corner of the altar.

14. Arrange the chaplain's vestments and tincture.

15. Replace the linen package and move the chaplain's kit to a location where it will not be in the way during the service.

NOTE: Check with your chaplain for any additional requirements or changes to these basic instructions. Preferences may vary among chaplains.

LAYING OUT ROMAN CATHOLIC EUCHARISTIC VESTMENTS.— To lay out Roman Catholic vestments properly, you should have the following items available, most of which are shown in figure 6-12:

- Alb (1)

- Cinture (1)

- Chasuble (1) and stole (1) in the color of the season

- Field table for displaying the vestments (1)

- Cassock (1) (optional)

- Amice (1) (optional)

NOTE: The cassock and amice are optional, depending on the preference of the Roman Catholic chaplain.

To lay out the Roman Catholic Eucharistic vestments, take the following steps (fig. 6-12):

1. Lay the chasuble (A) on the field table (or any suitable surface) with the front facing down. Use the following guidelines to distinguish the front of the chasuble from the back.

    a   The manufacturer's label is on the inside of the back collar.

    b. If there are snaps or a zipper, they will be located on the front left shoulder.

    c. The back is usually larger than the front.
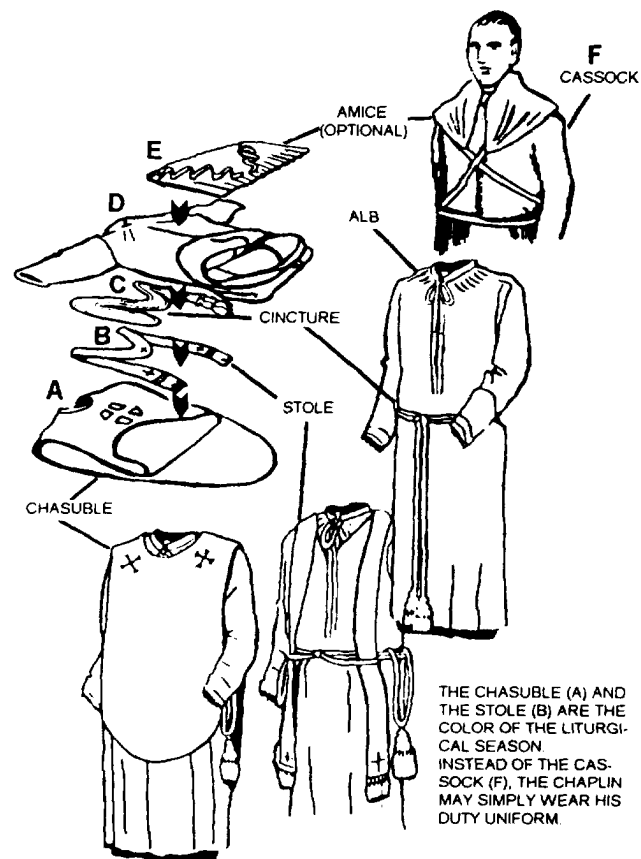
Figure 6-12.—Preparation of Roman Catholic eucharistic vestments.

    d. The neck is lower in the front than in the back.

    e. The design is always more ornate or decorative on the back(A).

    f. Often there are no designs at all on the front.

2. Fold the upper piece of material of the chasuble in the manner shown in figure 6-13 (A).

3. Place the stole (B) directly on top of the chasuble.

4. Place the tincture (C)on top of the stole with the tincture tassels toward the right.

5. Place the alb (D), front side down, on top of tincture.

6. Lay the amice (E) on top of the alb with the tying drapes on the top of the amice.

NOTE: If the cassock is used, it will NOT be laid out.

You should always check with your chaplain for any preferences or variations to these steps.

Roman Catholic Type I) and Protestant Type II) Chaplains' Field Kits

In addition to the Protestant and Roman Catholic chaplains' combat kits we have just described there are two other field kits available that can be used by either Roman Catholic or Protestant chaplains. Intended for field use under noncombat conditions, these field kits are referred to as type I (Roman Catholic) and type II (Protestant). In table 6-1, the items contained in each of these kits are listed according to type; that is, whether the kit is intended for use by Roman Catholic chaplains (type I) or Protestant chaplains (type II). In either case,

Table 6-1.—Roman Catholic and Protestant Chaplains' Field Kits

ITEM (Nomenclature)	QUANTITY REQUIRED PER FIELD KIT	
	Roman Catholic (Type I)	Protestant (Type II)
Alb	1	0
Amice	2	0
Bottle (8 oz.)	0	1
Bottle (2 oz.)	2	2
Box, host	1	1
Candle	2	2
Candlestick	2	2
Candle burner	2	2
Case, carrying	1	1
Chalice	1	1
Chalice insert	1	1
Ciborium	1	0
Cincture	1	0
Cloth, altar	2	3
Corporal	3	0
Cover, altar	0	1
Cross/crucifix	1	1
Cruet tray	1	1
Cup, communion	1	20
Finger towel	4	0
Pall	2	0
Paten	1	1
Paten, communion	1	0
Purificator	4	3
Stand	0	1
Tray, communion	0	1
Vestment set	1	0

Field Marine Force Chaplain's Embarkation Equipment and Supplies

If assigned to the Fleet Marine Force (FMF), you may be required to have on hand certain ecclesiastical items and supplies in addition to those contained in the chaplains' combat or field kits. To acquire supplies and equipment you and your chaplain will need, use the normal Navy and Marine Corps supply channels. Place any additional material you will need in mountout boxes. Mountout boxes must be kept ever ready for use to support you and the chaplain when you embark aboard ship with FMF or CB units. Readiness requires that you foresee, order, and receive the needed ecclesiastical as well as administrative materials well in advance of deployments. Readiness for expected and unexpected deployments cannot be overemphasized. You must anticipate materials you and your chaplain will need for holy days, other religious events, and periods of religious significance that occur during deployment.

The Marine Corps requires some additional ecclesiastical items and supplies for use with FMF units under field and combat conditions. The information in table 6-2 is based upon the anticipated needs of a chaplain for a 30-day emergency combat period. The ecclesiastical items and supplies that you should keep ready in a mountout box for chaplains preparing to embark on ships are listed in this table.

There is no longer a requirement for a 60-day block of supplies because of the Marine Air Ground Task Force (MAGTF) operational deployment block that now accompanies all MAGTFs when they deploy. An explanation of the operational deployment block, the procedures for its use, and the requirement for 30-days' combat supplies for chaplains is explained in the Operational Handbook, *Religious Ministries in the*

Table 6-2.—Standard 30-Day Mountout Box Material for Chaplains

ITEM	QUANTITY
Wine, bottles, sacramental	2
Wine, bottles, kosher	1
Juice, packets, grape	6
Altar breads, cans, small (300s)	6
Altar breads, cans, large (50s)	2
Hymnals	24
New Testaments (20 TEV, 20 REV, 20 KJV)	60
Bibles (4 KJV, 4 RSV, 6 Jerusalem/New American)	14
Scriptures, Jewish	2
Prayer Books, Jewish	7
Yarmulkahs	8
Sunday Missal	1
Rosaries	100
Medals, cruciform	100
Candles, votive (10 hours)	24
Book of Mormon	2
Quran	2
Bulletins, memorial	500
SOP, command copy	1
Command lay reader resource book	6
Note: This table reflects the standardized mountout material required by FMF chaplains as these requirements appear in the Operational Handbook, Religious Ministries in the FMF.	

FMF. The following three paragraphs are intended to provide you with a summary of this information.

OPERATIONAL DEPLOYMENT BLOCK.— Included in each MAGTF operational deployment block are consumable and nonconsumable items for chaplains of the MAGTF. The FFSG command chaplain makes recommendations to the group, based on feedback from other command chaplains, as to the stockage level (types and quantities of items) of consumables and nonconsumable and acts to ensure that such items are easily procured by MAGTF chaplains.

PROCUREMENT PROCEDURES.— MAGTF chaplains must procure items from the operational deployment block according to existing procedures by submitting required documentation to the command/unit supply officer. The supply officer submits proper documentation to the deployment support unit (DSU) who issues the items to the supply officer. The DSU reorders items depleted from the operational deployment block from the supported activities supply system (SASSY) management unit (SMU).

COMBAT SUPPLIES (30 DAYS).— All chaplains in the FMF maintain a 30-day supply of consumable and nonconsumable items that are to be used only for combat. These supplies are maintained in a locked mountout box, ready for immediate embarkation.

PROCURING, PREPARING, AND PROCESSING REQUISITIONS

The Navy supply system supports the material needs of the Navy. The system is a group of activities that furnish most of the materials needed to meet the supply needs of afloat and ashore installations. To achieve its aim of meeting the supply needs of the Navy, the system procures, distributes, and controls the inventory and storing of materials.

Every RP must be familiar with the Navy supply system to be able to meet the requirements of this system and to be able to obtain the required support for the CRP. The purchase of ecclesiastical materials or supplies in support of the CRP is handled through normal Navy and Marine Corps supply channels. As an RP, you will play a major role in the procurement of these materials. It is crucial that you recognize what goods the Navy authorizes, where to obtain them, the forms you should use to procure them, and the preparation procedures you should use for completing and submitting the forms.

Requisitioning Supplies

If you are the CRP supply petty officer, you will be given training by your activity's supply department to enable you to properly fill out the required forms and maintain the necessary supply records. These forms must have such information as the national stock number (NSN) of the item, its unit of issue, the quantity requested, the cost of the item, and a document number consisting of a date code and requisitioner code.

Your chaplain may sign the form before you submit it to the supply department. At some activities, the chaplain or department head may require the form to be logged in a master log that is kept within the office of the chaplain for accounting purposes. Once you have the form signed and logged in, take it to the supply department for issue if the material is available or if it is to be ordered through the supply system. Carefully inspect any material that you receive before you accept it. If the shipment is satisfactory, sign for it and return the form for the office records.

Using the Imprest Fund

If your ship or unit has an imprest fund, you can make emergency purchases across the counter and pay for them with cash. The imprest fund provides a simple and economical method for purchasing items that do not exceed $100. It is similar to the petty cash funds used by the private sector, but requires a strictly controlled procedure.

The imprest fund is in the custody of a member of the supply department who acts as the imprest fund cashier. When a purchase is required, this person advances these funds to the person who is to pick up the merchandise (you or your representative) and will require you to sign a receipt for the money. The cashier retains the receipt and gives you a receipt for cash, which you and the cashier fill in. Later, the supplier will fill in the receipt at the time the purchase is actually made.

Before attempting to purchase supplies in this manner, you should contact the supplier to determine if the materials are available and their selling prices. You should then make arrangements to pick up the money early in the morning so you can obtain the supplies and return the forms to the cashier the same day.

The person who picks up the money should carry the money and all the forms to the supplier. Once the purchase is complete, have the supplier fill in the forms. After returning to the ship or unit, you must turn the

forms over to the cashier as evidence of the expenditure along with any change from the money advanced to you.

LOGISTICS SUPPORT AND THE PC

Much of what already has been discussed about the supply system can now be kept on computer files to eliminate paper filing. However, an even more useful application of the computer in the office of the chaplain is in the area of inventory control.

Inventory Control

Inventory documentation is important to everyone involved in the RMF. One person or a committee of persons, however, must be responsible for actual inventory documentation. This means that you must see that everything kept on hand is properly stored, recorded, and distributed as needed

At regular intervals, you must make a physical check of every item in the RMF and the CRP's storerooms and lockers. Always check the condition of supplies and materials as well as the quantities on hand. Your supply office can assist you with proper inventory control records.

An inventory requires planning. Set a definite period of time once a year, twice a year, or quarterly, if necessary. Set a definite date and plan an inventory party. Do whatever is needed to complete an inventory in the shortest period of time possible.

It is to everyone's advantage to make a thorough inventory. Initially, you may find things you never knew existed. It is mandatory to hold a complete special inventory upon turnover of the person responsible for the inventory.

The inventory also covers operating space items such as items in the custody and under the management of the department head. The supply system defines certain operating space items that require inventory control as "controlled equipage." Repair parts is a separate category of inventory control. The largest area of inventory control will be consumables. Remember, your physical inventory is a prerequisite to efficient inventory control. The primary objective of a physical inventory is make sure the inventory balances as reflected in stock or custody records agree with the actual physical quantities on hand.

Your supply office can introduce you to several types of inventory methods such as bulkhead-to-bulkhead, specific commodity, special material, spot, velocity, and random sampling techniques. They will explain how each type works and which one is best for your situation,

Preparation for Inventory

Before inventory, inspect the spaces and rearrange the stock. Make sure you take the following steps:

1. Repackage loose articles in standard lots where possible.

2. Label or otherwise clearly identify all stock.

3. Store cartons and other containers with labels and identifying information facing out where possible.

4. Check containers with broken seals to make sure a full count of material is present and each container is prominently marked to show the actual count and the date of the count.

At least a week before the inventory, place notices in the bulletin and plan of the day (POD) that you will hold the inventory. This lets everyone in the command know that services may be reduced because of the inventory.

Inventory Procedures

Because of the importance of a complete and accurate inventory, you must use the following guidelines:

- Work quietly and without haste.
- Write legibly.
- Make sure the count is correct.
- Make sure the correct unit of issue is used in taking the count.
- Record inventory in a timely manner into a PC format.

Inventory Management

Naturally, the policies for storing supplies will differ from activity to activity. Generally, you should store paper stock and equipment in a storeroom and in lockers while you retain frequently used articles and equipment on site. Store stock and equipment items properly. When on board a ship or in any situation where you are able to get assigned storage space, use it for storing your supplies. If such space is not available, store the supplies on shelves or in cabinets. It is best to group the same kind of supplies or equipment in one spot. Keep the most frequently used items in the most accessible

same kind of supplies or equipment in one spot. Keep the most frequently used items in the most accessible places. Open only one package at a time and mark the other packages so you can tell what is in them.

Arrange items that have an expiration date or specified shelf life so that the older stock will be used first. Store these items in areas where they will not be damaged by sweating bulkheads, light, or heat.

You may be able to work out a high or low stock level for your supply items so that when these items reach a certain level you will know to reorder them. This system will work for items stored in the various locations such as offices, the library, the educational center, and the media resource center. The high or low stock level system works because you can keep a running inventory of items and record them immediately when they are used. When they reach the low limit, you reorder to the high level. The running inventory enables you to know how much stock you have on hand at any time and also serves as a guide when you need to determine how much stock to order. After a short time, you will know approximately how much of each item you will use during any given time. This will enable you to judge how much longer the supplies will last and how much you should order at a given time.

Custody Cards

When you receive a piece of valuable equipment, such as an organ or computer equipment, the supply department will ask one person in your office, normally the senior chaplain, to sign a custody card, thereby making the office of the chaplain responsible for it. You or the chaplain should maintain a file of these cards. You can use these cards for references in making the annual inventory.

Much of your equipment in an RMF will be valuable. If you lend it to someone else, obtain a receipt for it. Figure 6-13 shows a typical receipt. You or someone in your office should keep records of all valuable equipment.

Surveys and Disposal

A survey is a procedure required by Navy regulations when Navy property must be condemned as a result of damage or deterioration; appraised because it has lost its utility; or declared nonexistent because it has been lost or stolen.

The primary purpose of a survey is to find out the condition of the material, to determine the cause of this condition, to fix responsibility for the condition, and to make a recommendation for the disposal of the material. At some time in your career, you will likely be involved in a survey of damaged or deteriorated stock or some item of equipment that falls into one of these categories.

If you have a stock item or a piece of equipment that you think should be surveyed, call it to the attention of your chaplain. The chaplain will either report it to the department head or submit a survey request form to the

---

MEMO ATTACHED TO EQUIPAGE
CARD UNTIL RETURNED TO
RESPONSIBLE OFFICER

USS DWIGHT D. EISENHOWER (CVN-69)

Memo Receipt for Equipage

The undersigned acknowledges receipt of

_____

(Description of the item)

from

_____

(Signature: Name and rank or rate of recipient)

Figure 6-13.—Memo receipt for equipage.

officer or a board of three persons to investigate and report on the matter.

When completed, the survey report is turned over to the CO for approval. If the surveyed item consists of supplies, the CO forwards the approved survey paper to the supply office. The supply office uses the paper as authority for expending the material from the books or for reducing it in value.

Religious Supply Sources

The supply officer has authority to purchase required items and services that are neither available in nor provided by the supply system. These purchases may be made within the United States or in foreign countries. Within the United States, most purchases are made through supply departments or supply support activities ashore. While in foreign ports, local

DOD Single Line Item Requisition System Document (Manual) (DD Form 1348). You use as a requisition by nonautomated ship without card punch facilities; as a requisition; followup, modifier, or cancellation request; and as a request for tracer action on overdue parcel post shipments sent by insured, registered, or certified mail. The form is available in two-, four-, and six-part sets. All copies are identical except that the original does not provide for unit or total price data.

Single Line Item Consumption and Requisition Document (Manual) (NAVSUP Form 1250-1). This seven-part multipurpose form made of chemically treated paper that requires no interleaved carbons to obtain legible impressions in the copies. It is used as a consumption document and as a MILSTRIP requisitioning document by nonautomated ships for procuring material or services from another ship, a naval supply center, naval supply depots, and obtain forms from Philadelphia.

Figure 6-14.—Documents for MILSTRIP requisitioning.

commands may issue instructions containing guidelines and restrictions pertaining to procurement by local purchase. On ships without Supply Corps officers, the CO is authorized to make local purchases under the same circumstances as a Supply Corps officer on other ships.

Use the procedures outlined in the *Military Standard Requisitioning and Issue Procedures* (MILSTRIP) to order material from the Navy supply system, other military installations, the Defense Logistics Agency, and the General Services Administration.

MILSTRIP Requisitioning Forms

Use of a coded, single line item document for each supply transaction is the basis of MILSTRIP requisitioning. Figure 6-14 shows the documents for MILSTRIP requisitioning.

Purchase on the Open Market

You may obtain requirements for supplies or services by purchase on the open market when all the following conditions exist:

- There is an immediate and urgent requirement for authorized supplies or services.

- The supplies or services are not available at the local supply support activity.

- Time is of the essence and scheduled operations will not permit procurement through Navy shore-based purchasing activities.

Other purchase restrictions may be imposed by the senior officer present afloat (SOPA), particularly when the ship is in foreign ports. When authorized by the type commander, the supply officer may make routine purchases of supplies and services when the value does not exceed $2,500 and all the following conditions exist:

- The supplies or services are not available at the local supply support activity.

- The supply department complement is sufficient to handle the additional workload involved without detrimental effects.

- The supply officer is reasonably familiar with the local market area in the vicinity where the ship is located.

- All transactions are made by an approved small purchase method providing for the immediate delivery of the material purchased.

DOD Single Line Item Requisition System Document (Mechanical) (DD Form 1348m). The DD Form 1348m is a standard electric accounting machine (EAM) card which automated ships, and nonautomated ships with card punch equipment uses. It is used principally for requisitions; for requisition followup, modifier, or cancellation requests; for MOV responses; and for tracer requests on overdue parcel post shipments sent by insured, registered, or certified mail. Automated ashore activities also use it for supply status, shipment status, followup replies, cancellation confirmations, MOV requests, referral orders, supply directives, and various other supply actions.

Figure 6-14.—Documents for MILSTRIP requisitioning—Continued.

The upper section of the DD Form 1348-6 (Non-NSN Requisition, Manual):

DOCUMENT IDENTIFIER	ROUTING IDENTIFIER	M&S	MANUFACTURER'S CODE AND PART NUMBER (FSCM / PART NUMBER)	UNIT OF ISSUE	QUANTITY	SERV	REQUISITIONER	DATE	SERIAL
A Ø E	N D	Z	6	E A	Ø Ø Ø Ø 1	R	5 2 1 9 2	8 Ø 3 3 3	Ø 1 4

(Card columns 1–43 across DOCUMENT NUMBER)

DEMAND	SUPPLEMENTARY ADDRESS	SIGNAL	FUND CODE	DISTRIBUTION CODE	PROJECT CODE	PRIORITY	REQUIRED DELIVERY DATE	ADVICE CODE	BLANK	REJECT CODE (FOR USE BY SUPPLY SOURCE ONLY)
R	Y N E B 1 3	A	N R					Ø 6		1 5 Ø Ø Ø

IDENTIFICATION DATA

★ 1. MANUFACTURER'S CODE & PART NO. (When they exceed Card Columns 8 thru 22)
Ø5Ø73 N3-12291-P1Ø4

2. MANUFACTURER'S NAME
BABCOCK & WILCOX CO., NEW YORK, NY

3. MANUFACTURER'S CATALOG IDENTIFICATION AND DATE

4. TECHNICAL ORDER NUMBER

5. TECHNICAL MANUAL NUMBER
NAVY TECH MANUAL 351-ØØ48

6. NAME OF ITEM REQUESTED
ELEMENT, SOOT BLOWER, UNIT A

7. DESCRIPTION OF ITEM REQUESTED

7a. COLOR

7b. SIZE

8. END ITEM APPLICATION AND SOURCE OF SUPPLY
BOILER, STEAM, MN, 634 PSI, 4617 CU FT, 1393 TB, BABCOCK & WILCOX CO.

8a. MAKE

8b. MODEL NUMBER

8c. SERIES

8d. SERIAL NUMBER

9. REQUISITIONER (Clear Text Name and Address)
USS JOHN PAUL JONES (DDG-32)
FPO SAN FRANCISCO, CA 966Ø1

1781804.702D/ØØØ/53824/Ø/Ø6Ø957/2D/R52192/ØØ8Ø333Ø/4NR

10. REMARKS
ADDL EQUIP DATA: APL # Ø212ØØØØ7,
MFR DWG # MX 253ØØ1, EQUIP PATTERN # 12,
ADDL ITEM DATA: NICN 441Ø-LL-CAO-ØØØ1:$15Ø.ØØ

R.S. SEARS, LT, SC, USN

DD FORM 1348-6 1 APR 77
EDITION OF 1 MAR 74 MAY BE USED UNTIL EXHAUSTED

NON-NSN REQUISITION (MANUAL)

Non-NSN Requisition (Manual) (DD Form 1348-6). The DD Form 1348-6 is a six-part form which is used to requisition material that cannot be identified by an NSN, a NATO stock number, or an NICN (other than a permanent "LL" coded NICN). The form consists of two sections. The upper section includes essentially the same data elements as those in a DD Form 1348, the lower section includes ten data blocks for additional identification data. The general rules indicated for the preparation of a DD Form 1348 also apply to the preparation of a DD Form 1348-6. (Since the supply source must process a DD Form 1348-6 off-line, that usually delays material delivery, every effort should be made to cross part numbered items to NSN items so that the material can be requisitioned by DD Form 1348/1348m).

Figure 6-14.—Documents for MILSTRIP requisitioning—Continued.

When making a purchase chargeable to the ship's OPTAR, prepare a DD Form 1348. For purchases in the United States, its possessions, and Puerto Rico, use the Order for Supplies or Services/Request for Quotations, DD Form 1155, and the General Provisions, DD Form 1155r (reverse side of the form). Figure 6-15 shows an example of a completed DD Form 1155.

Blanket Purchase Agreement

A blanket purchase agreement (BPA) is an arrangement with a vendor to furnish designated categories of materials for a specific period of time. BPAs may be requested from a shore supply activity, but BPAs are not needed afloat. This method of making small purchases in the open market provides a simplified procedure of setting up charge accounts with sources of supply.

Procurement From SERVMART

A SERVMART is a self-service shopping facility that an ashore supply activity operates to provide a ready supply of relatively low-cost items frequently needed by customers in the area. Each SERVMART issues a SERVMART Shopping Guide that lists the cognizance symbol, NSN, noun name, unit of issue, unit price, and storage location of each item stocked. The self-serve

Figure 6-15.—Order for Supplies or Services/Request for Quotations, DD Form 1155.

feature of SERVMARTs as well as the simplified requisitioning procedures enable an ashore supply activity to realize substantial cost savings. It permits its customers to obtain materials quickly without having to prepare and submit a separate requisition for each item needed.

Use a SERVMART Shopping List (SSL), NAVSUP Form 1314, to list multiple items you intend to buy from

SERVMART SHOPPING LIST (4400) NAVSUP FORM 1314 (REV. 10-80)		MATERIAL CATEGORY Consumable			PAGE 1	OF 1	JULIAN DATE 0080
SHIP/ACTIVITY USS JOHN PAUL JONES (DDG-32)			REQUISITION NO. R52192-0080-5678				FUND CODE NC

ITEM NO.	COG SYM AND NSN OR NIIN ***	DESCRIPTION	U/I	QTY	UNIT PRICE		EXTENSION		REQUIRING DEPT.
1	00-141-5888	WAX	CN	1	11	43	11	43	EN01
2	00-161-6219	SPONGE	EA	10		26	2	60	EN01
3	00-205-0510	MANIFOLD GREEN	BX	5	2	44	12	20	EN01
4	00-205-0512	MANIFOLD WHITE	BX	5	2	44	12	20	EN01
5	00-205-0513	MANIFOLD YELLOW	BX	5	2	44	12	20	EN01
6	00-222-0078	MEMO BOOK	EA	20		53	10	60	EN01
7	00-233-0674	BOND PAPER	RM	10	1	76	17	60	EN01
8	00-247-0586	CARBON PAPER	HD	5	1	14	5	70	EN01
9	00-266-7131	METAL POLISH	QT	5		88	4	40	EN01
10	00-282-9699	DETERGENT	GL	2	4	42	8	84	EN01
11	00-285-3038	WRITING PAD	DZ	10	3	64	36	40	EN01
12	00-559-9481	CLEANING COMPOUND	CO	5		44	2	20	EN01
3		LAST ITEM							
4									
5									
6									
7									
8									
9									
0									

*** TYPE COMMANDER OPTION

CERTIFICATION
I CERTIFY THAT THE PURCHASE OF MATERIALS LISTED HEREON IS NECESSARY FOR THE OFFICIAL BUSINESS OF THE U.S. NAVY. REQUEST APPROVED BY:

TYPED NAME AND SIGNATURE   (Rank and Title)
A. B. Sea
A. B. SEA, LTJG, USN, "M" DIVISION OFFICER

NAME (Signature and Rate or Rank of Authorized Shopper)
M. Tidwell
M. TIDWELL, YNSN, USN

TOTAL	$136.37	
PLUS 10% FOR PRICE VARIATIONS	$ 13.63	
GRAND TOTAL (May not exceed dollar limit on DD Form 1348)	$150.00	

S/N 0108-LF-501-3140

Figure 6-16.—SERVMART Shopping List.

a SERVMART. Figure 6-16 shows the NAVSUP Form 1314 that provides the basis for the preparation of the DD Form 1348 or the NAVSUP Form 1250-1 money value only (MVO). These forms are shown in figure 6-17 and are required for such purchase.

In some cases, SERVMARTs will provide bulk issue service. This service, however, should not be used as the source of supply for long-term requirements or predeployment loadouts.

SUMMARY

When you begin work in a new site, one of your first jobs is to learn as much as possible about the organization in which you will work. You should learn

DD Form 1348 SERVMART procurement document

NOO244 NSC, SAN DIEGO SERVMART

R52192 USS JOHN PAUL JONES (DDG-32)

A Ø E

R 5 2 1 9 2 0 0 8 0 5 6 7 8

N C

TOTAL COST LIMITATION $150.00

LT I. L. GARNER, SC, USN

AUTHORIZED SHOPPER:
D. M. TIDWELL, YNSN, USN

R 2 0 7 8 5 STOCK

G S E R V M A R T G P 1 1 5 0 0 0 MVO N C

29 REMARKS

TOTAL COST LIMITATION $150.00 M. A. JIMENEZ, ENS, SC, USN
AUTHORIZED SHOPPER: A. M. YASKALIS, SK3, USN

AOE NNZ R 207.85 0081 3211 A N C

SINGLE LINE ITEM CONSUMPTION/REQUISITION DOCUMENT (MANUAL)
NAVSUP FORM 1250-1 (7 PT) (REV 12/78) S/N 0108 LF 501 2508

Figure 6-17.—DD Form 1348 and NAVSUP Form 1250-1.

the purpose for which your office exists and the duties it performs. Then you should study the office organization and the chain of command. This chapter should give you insight into many of the administrative and logistics functions you will encounter in your routine responsibilities for the regulation of religious programming.

In addition you are encouraged to read and perform the nonresident training courses (NRTCs) of a variety of other ratings. A complete list of these may be found in the *List of Training Manuals and Nonresident Training Courses,* NAVEDTRA 12061. In conjunction with the information in this chapter, we encourage you to read the manuals and complete the NRTCs of the following training publications:

- *Harmony,* NAVEDTRA 12012

- *Human Behavior,* NAVEDTRA 10058-C1 and NAVEDTRA 80058

- *Illustrator Draftsman 3&2,* NAVEDTRA 80472

- *Navy Correspondence Manual Course,* NAVEDTRA 13091

- *Navy Customer Service Manual,* NAVEDTRA 10119-B1

- *NEETS, Introduction to Digital* Computers, Module 22, NAVEDTRA B72-22-00-88

- *Personnelman 3,* NAVEDTRA 10249 and NAVEDTRA 80249

- *Public Affairs Policy and Regulations,* NAVEDTRA 13086

- *Radioman 3&2,* NAVEDTRA 10228-H1

- *Security Manager,* NAVEDTRA 10987-D

- *Ship's Store Afloat,* NAVEDTRA 13084

- *Standard Organization and Regulations of the U.S. Navy,* NAVEDTRA 10427-C

- *Storekeeper 3&2,* NAVEDTRA 10269-K1

- *Supply Afloat,* NAVEDTRA 10980-F

- *Supply Ashore,* NAVEDTRA 13085

- *Yeoman 3,* NAVEDTRA 10298 and NAVEDTRA 80298

You must remember that RPs perform office-related tasks in support of chaplains, CRPs, RMFs, and their ships or units. Therefore, an RP should strive to be the top office worker and eventually the foremost manager possible to meet the needs of everyone.

APPENDIX I

GLOSSARY

NOTE: Also refer to appendix III for terms associated with Christian liturgical gear, garments, objects, rituals, and symbols. Most of the terms and descriptions in appendix III are not presented or duplicated in appendix I.

ACTIVITY CALENDAR— An official schedule of events for an RMF.

ADMINISTRATIVE OFFICE— The area of the office of the chaplain in an RMF in which the administrative and counseling functions take place.

AISLE— An area in the worship center of an RMF that is used as a passageway separating sections of seats. A side of the nave separated from the nave proper.

ALLAH— Arabic or Islamic word for God.

ALTAR— The area in an RMF worship center that serves a the center of worship or ritual. A table or elevated area on which the Eucharistic elements are consecrated. A raised structure or place on which sacrifices are offered or incense is burned in the ritual of worship.

ARK— The enclosed structure, freestanding or built into the wall of the synagogue, that houses the Jewish scrolls of the law.

AUDIT BOARD— Board composed of at least two members that monitors and oversees the collection and distribution of monies associated with the religious offering fund.

AUXILIARY LIBRARY SERVICE COLLECTIONS— Special collections from which naval personnel can borrow publications by letter request to enhance intellectual or professional growth.

BANNER— A ceremonial standard made of cloth, usually rectangular in shape and adorned with pictures, religious emblems, or some symbol. A banner is usually attached to a crossbar at the top of a rod. It can be carried in a procession or used to decorate a wall.

BAPTISM— A Christian sacrament marked by the ritual use of water signifying the initiation and admittance of the person being baptized into the Christian community. A ritual act of purification.

BAPTISTERY— A part of the RMF used for baptism.

BAR MITZVAH— Ceremony for Jewish boys, held on the 13th birthday, celebrating the coming of age of responsibility.

BAT MITZVAH— Ceremony for Jewish girls, held on the 12th or 13th birthday, celebrating the coming of age of responsibility.

BHIKKU— Buddhist clergy.

BIMAH— A raised platform with a reader's desk or table from which the reading of the law and other Jewish liturgical functions are conducted.

BLANKET PURCHASE AGREEMENT (BPA)— A method the chaplain's office can use to make small purchases in the open market. It provides a simplified procedure of setting up charge accounts with certain sources of supply.

BONZE— A Buddhist monk of the Far East. Characteristics associated with the robe of a Buddhist monk.

BUDDHA— Prince Siddhartha, Indian philosopher and founder of Buddhism.

BUDDHISM— A religion of eastern and central Asia originating from the teachings of Gautama Buddha.

BULLETIN— A printed outline or agenda of a devotional or religious service conducted within the worship center of an RMF.

BURNOUT— Emotional exhaustion resulting from continued, unresolved stress.

CANTOR— A synagogue official who sings or chants liturgical music and leads the congregation in prayer during Jewish services.

CARD CATALOG— In a general library, the patrons' index of the library's collections. In a media center, a card index of the media center's equipment and holdings.

CASSOCK— A close-fitting, ankle-length garment with long narrow sleeves that fastens from neck to foot and is worn as an undergarment during liturgical functions.

CENTRAL PROCESSING UNIT (CPU)— The part of a computer that interprets and executes instructions. It is often referred to as the brain of the computer.

CEREMONIAL GUARD— Specially trained ceremonial personnel or voluntary funeral honors personnel who perform at national cemeteries for graveside services and other associated events.

CHANCEL— That area of the church or worship center, usually around the altar, assigned to the officiating clergy and choir. Also see Sanctuary.

CHANNELING— A form of meditative communication associated with the New Age movement. A form of communication with the spirits of the deceased.

CHAPEL— A place for worship services. A chapel may also have a special purpose, such as the reservation of the Blessed Sacrament or use as a shrine.

CHAPLAIN— An ordained religious leader of any endorsing faith group who is officially attached to a branch of the military.

CHAPLAIN BACKING— The concept of the primary duty of the RP to support and protect the chaplain so the chaplain can carry out official duties.

CHAPLAIN DEFENSE— The concept of the RP's duty during wartime or combat to protect the chaplain as the chaplain administers to personnel. Trained as combatants, RPs serve as the first defense of military chaplains who are noncombatants.

CHAPLAIN'S ASSISTANT— A person, not in the RP rating, who serves as a paid or volunteer assistant to the chaplain.

CHOIR— An organized body of singers that performs during worship services. The part of the chancel between the sanctuary and the nave.

CHRIST— In Christianity, the Messiah or Jesus symbolizing the ideal type or form of humanity.

CHRISTIANITY— The religion derived from the teachings of Jesus Christ and practiced by Eastern, Roman Catholic, and Protestant faith groups.

CHUPPAH— Bridal canopy used in a Jewish wedding ceremony.

CLASSIFIED INFORMATION— Official information determined to be in the interest of national security and labeled protected against unauthorized disclosure.

CLASSIFIED MATERIAL— Any matter, document, product, or substance inscribed with classified information.

CLERGY— The official or sacerdotal class of a religion.

COMMAND RELIGIOUS PROGRAM (CRP)— The provision of the opportunity for the free exercise of religion by the members of a command and their dependents and providing the ministries appropriate to their rights and needs. Provided through the CRP are officiating clergy, RPs, facilities such as the religious ministries facility (RMF) and services such as worship services, liturgies, rites, religious education, pastoral ministries, humanitarian projects, counseling, and referral services. The RP must support the goals of the CRP.

COMMEMORATION— To acknowledge by ceremony, observance, or ritual. One of the four concepts upon which Christian rites and ceremonies are based.

COMPUTER LITERATE— In computer language, the characteristic of being functionally knowledgeable in the use of computer equipment, systems, programs, and software.

CONFIDENTIALITY— The professional commitment and act on the part of all fiduciary personnel of safeguarding all private and personal information against unauthorized disclosure.

CONFIRMATION— In Christianity, the rite of conferring the gift of the Holy Spirit. Among Protestant religions, the rite of conferring full church membership. In Judaism, a ceremony confirming Jewish youths in their ancestral faith.

CONSECRATION— The act or ceremony of the Eucharist. The act of making or declaring something or someone sacred. The act of inducting a person by means of a religious rite. The part of a communion rite in which the bread and wine are consecrated.

CONSERVATIVE JUDAISM— Judaism as practiced among some Jews of the United States with

adherence to the Torah and Talmud but with selected allowances for some departures in Orthodox Judaism in keeping with differing times and circumstances.

COUNSELING— One of the services provided by the chaplains in an RMF involving confidentiality and the honoring of privileged information. The professional service of providing guidance to an individual by means of psychological methods such as taking case histories, using personal interviewing techniques, and helping to devise a plan of action or behavior for the person being counseled.

CURRICULUM MATERIALS— Materials in various areas of specialization used for religious education.

DATABASE— In computer language, a collection of facts about a subject or subjects, divided into files and records that are organized for easy access.

DENOMINATION— A religious organization uniting in a single legal and administrative body a number of congregations following the basic tenets of that organization. In Christianity, one of the many branches or faith groups within the Christian religion.

DESKTOP PUBLISHING— A method of using personal computer equipment and systems to produce printed materials of professional quality.

DEWEY DECIMAL CLASSIFICATION SYSTEM— A system of classification used for books and other publications in general libraries to group materials according to subject areas. The main classes are designated by three-digit numbers preceding a decimal point and the subclasses are shown by numbers following the decimal point.

DIAGRAMMING— A method of outlining, laying out, or structuring a task or program by examining each of the major separate parts.

DIRECTORY— See Information and Referral Directory.

DISABILITY— A condition of being disabled or disadvantaged as a result of a physical or mental impairment.

DISCLOSURE— The act of communicating or making known thoughts, desires, plans, or actions that would otherwise remain hidden. Disclosure is an important aspect of the relationship between the chaplain and the RP.

DISK OPERATING SYSTEM— In computer language, the disk operating system (DOS) is a complex program used to control, assist, operate, or supervise all other programs that run on a computer system.

EASTERN ORTHODOX CHURCH— A major religion or faith group of Christianity composed of the Eastern churches according allegiance to the patriarch of Constantinople and adhering to the decisions of the first seven ecumenical councils and the Byzantine form of ritual.

ECCLESIASTICAL ENDORSING AGENCY— The official agency of a specific faith group that endorses its own clerical requirements regarding the application and appointment of chaplains.

ECUMENICAL COUNCIL— In Christianity, a worldwide gathering of leaders of the Christian church convened to rule on teachings within the church.

EUCHARIST— In Christianity, the act of communion. A Christian sacrament involving the ritual use of bread and wine.

EXTREME UNCTION— In Christianity, a sacrament in which a priest anoints a critically ill or injured person and prays for the person's recovery and salvation.

FAITH GROUP— A group professing beliefs in the traditional doctrines of a religion.

FELLOWSHIP— Community of interest, activity, feeling, or experience accorded to members of a given church or faith group.

FIELD EQUIPMENT AND SUPPLIES— Special faith group kits and supplies used by chaplains and RPs to administer to Navy and Marine Corps personnel in the field or in mobile or combat situations.

FORMAL LITURGICAL RITE— In Christianity, the style in which the worship service is offered according to fixed rites.

FREE EXERCISE OF RELIGION— The underlying principle of the U.S. Navy Chaplain Corps emphasizing the promotion of the spiritual, religious, moral, and personal well-being through ministry to naval personnel, their family members, and other authorized personnel. The CRP is the vehicle through which the commanding officer of an activity provides for divine services, sacraments, ordinances, rites and ceremonies, outreach programs, pastoral care and counseling, spiritual growth, and religious education to promote the free

exercise of religion of all authorized persons regardless of faith group association.

FREE-STYLE LITURGICAL RITE— In Christianity, the less structured style of liturgical rite used in some Protestant faith groups.

FUNERAL— Religious observances held for a dead person usually before burial or cremation.

GENERAL LIBRARY— A collection of well-balanced, uncensored, unbiased books, periodicals, and other print and nonprint media covering a variety of general subject areas and to be used by naval personnel, their dependents, and other authorized personnel for their intellectual growth and education.

GENERAL LIBRARY PROGRAM— The Navy's program for providing general libraries afloat and ashore to be used by naval personnel, their dependents, or other authorized persons.

GENERAL SUPPORT— Concept relating to general RP duties for chaplain support and backing including responsibilities for libraries, media centers, printing and publications, worship models, logistics, supply, and other support requirements for the RMF and CRP.

GRAPHICS— In computer language, the ability of a program to produce illustrations.

HAJJ— In Islam, the sacred pilgrimage of the faithful to Mecca.

HANUKKAH— The Jewish festival of lights celebrated in December.

HARDWARE— In computer terminology, hardware is the computer equipment that includes the computer or CPU itself, keyboard, printer, and monitor.

HOLIDAY— Originating from holy days, a day in commemoration of an event or person on which one may be exempt from a normal work schedule.

HOLISTIC HEALING— A type of healing combining medical and spiritual aspects emphasizing the organic or functional relationship between parts and wholes.

HONORS CEREMONY— In military weddings, the ceremony of forming an arch of swords or weapons under which the bride and groom pass.

IBADAT— In Islam, the obligatory acts of worship known as the Five Pillars of Islam.

IMAM— In Islam, the chief officer or leader of the congregation of a mosque.

IMPREST FUND— Similar to a petty cash fund, the imprest fund provides a simple, economic, and strictly controlled method of making emergency purchases of supply items not exceeding $100.

INCLUSIVENESS— Broad in orientation or scope. As a goal of Navy and Marine Corps religious ministries, the characteristic of covering a variety of services to all authorized military personnel, their dependents, and other authorized persons to promote the free exercise of religion, regardless of faith group, denomination, or choice of belief.

INFORMAL LITURGICAL RITE— See Freestyle Liturgical Rite.

INFORMATION AND REFERRAL DIRECTORY— An up-to-date compilation of information including applicable Navy, Marine Corps, and civilian programs, facilities, and organizations that can provide services to the people served by an RMF. This directory is a very valuable tool Navy chaplains can use in their efforts to administer to military personnel and their families in meeting and overcoming a variety of problems including those associated with deployment, separation, duty tours, stress, illness, crises, and other emergencies. A major responsibility of the RP is to compile and upgrade this directory.

INPUT DEVICE— A device such as a keyboard or mouse by which facts are entered into a computer.

ISLAM— Religion of the followers of the teachings of Mohammed, According to the Qur'an (Koran), the name of the true religion meaning submission to God.

ISRAEL— The republic of Israel, also known as the modern homeland of the Jewish people.

JESUS— The Jewish religious teacher whose life, death, and resurrection, as reported by the Evangelists, formed the basis of the Christian religion.

JEWISH CALENDAR— A calendar used among Jewish peoples dating from about 3761 before the Christian era. The Jewish calendar, or luah, is a guide to religious observances as well as a date reminder.

JUDAISM— A major religion originating among the ancient Hebrews and based on the belief in one God who revealed himself to Abraham, Moses, and the

Hebrew prophets and on way of life according to God's laws as written in the Torah. Judaism was the precursor of both Christianity and Islam. Currently, there are three major branches of Judaism: Orthodox, Conservative, and Reform.

JUDEO-CHRISTIAN— Term associated with any element of culture or religion having its roots in both Judaism and Christianity.

KORAN— The sacred book of Islam containing the words of Allah as revealed to Mohammed. Also known as the Qur'an and Quor'an.

KOSHER— Hebrew term denoting those foods that are judged to be fit or proper for consumption according to biblical (Jewish) and rabbinic dietary laws.

LAMA— A master or spiritual guide in Tibetan Buddhism.

LAY READER— In Christianity, a lay person who is authorized to conduct portions of worship services not requiring an ordained member of the clergy.

LIBRARY OFFICER— A Navy officer or petty officer assigned to plan, organize, and administer a shipboard general library.

LITURGICAL RITES— A body of rites prescribed for public worship. Sometimes also referred to as Eucharistic rites.

LITURGY— A rite commonly prescribed for public worship. In some religions, a rite that is also referred to as a Eucharistic rite.

LOGISTICS SUPPORT— In the RP rating, the support aspects and requirements associated with procurement, maintenance, transportation, and care of the appropriate required liturgical gear, field liturgical equipment and kits, and all the forms, supplies, and services required for the smooth operation of an RMF.

LUSTRAL— Holy water used by Buddhist monks for ceremonies and rituals.

MAHAYANA— A branch of Buddhism commonly practiced among Buddhists in the United States.

MARKETING— A variety of functions involved in establishing and reaching a market for an outreach program associated with an RMF and publicizing the results.

MATRIMONY— Often conducted as a religious and social ritual, the official joining of a man and woman as husband and wife or of two individuals as a couple.

MECCA— The holy city of Islam.

MEDIA CENTER— Area provided in an RMF for the procurement, storage, maintenance, inventory, and distribution of audiovisual media such as filmstrips, slides, motion pictures, videotapes, overhead transparencies, tapes, recordings, bulletin boards, charts, clipboards, flat pictures, maps, murals, globes, models, and other media as well as audiovisual equipment and accessories for use in religious education, special events, and other programs sponsored or supported by the RMF.

MENORAH— Jewish candelabrum, especially with seven branches.

MIDRASH— Rabbinic commentary on the Bible, clarifying legal points or bringing out lessons by stories, parables, or legends.

MILITARY FUNERALS— The customs, traditions, and honors associated with the funeral and burial services of active duty, retired, and former members of the military service in honor of the deceased member's service to his or her country.

MILITARY WEDDINGS— A wedding ceremony that takes place in an RMF involving military personnel in uniform and the tradition of honoring the bride.

MINISTER— An ordained member of the clergy who officiates during public worship. In Christianity, an ordained member of the clergy of several of the Protestant faith groups. A superior of one of several religious orders.

MINISTRY— The office, duties, responsibilities, functions, of ordained members of the clergy and support personnel as they promote the exercise of religion. In the Navy and Marine Corps, ministry is provided to military members and their families and dependents to encourage and promote the free exercise of religion among sea services personnel.

MISSIONARY WORK— A ministry authorized and supported by a religious organization to spread its faith and promote humanitarian works.

MOHAMMED— The Holy Prophet of Islam.

MONK— In Buddhism and other specific religions, a monk is a holy man.

MONOGAMY— The state or custom of being married to only one person at a time.

MOSES— The Hebrew prophet who led the ancient Israelites out of Egyptian slavery; received God's revelation, laws, and covenant with the ancient

Israelites; and delivered God's word to the Hebrews.

MOSQUE— Islamic worship center.

MULLAH— A graduate of an Islamic college. A teacher of Islam.

MUSLIM— A believer or follower of Islam.

NARTHEX— A vestibule leading to the nave of a worship center or church.

NAVE— The main part of the interior of a worship center or church.

NEW AGE MOVEMENT— A religious, spiritual, and social movement that gained prominence in the 1980s pertaining to cultural concerns and spiritual values and often combining beliefs in reincarnation, astrology, holistic medicine, metaphysics, and strong ecological awareness and concerns.

NIRVANA— In Buddhism, the state representing the highest stage of enlightenment or paradise; the highest stage of goodness.

ORDER— A community under a religious rule, usually one in which members must take a solemn vow. In Christianity, any one of several grades of ministry or the office of a person in the ministry. Generally, a group of people united in some type of formal way. Also referred to as a military or religious decoration.

ORDINATION— The act of being or having been ordained; that is, to be or have been invested or appointed officially with ministerial or priestly authority.

ORTHODOX CHURCH— See Eastern Orthodox Church.

ORTHODOX JUDAISM— The branch of Judaism that adheres to the scriptures of the Torah and Talmud as interpreted by authoritative rabbinic law and applied to traditional principles and laws of Jewish life.

OUTPUT DEVICE— A device that renders data produced by a computer (output) in some usable form either directly to the user, to another computer, or to some form of storage. The most commonly used output device in most office settings is the printer.

OUTREACH PROGRAM— A special, time-limited program sponsored by an RMF in which special needs are identified through marketing research and goals accomplished by means of humanitarian or community service projects, representing an extension of spiritual renewal emanating from the people served by and associated with the RMF.

PASSOVER— Jewish holy day celebrated for 8 days in spring representing the flight of the ancient Israelites from Egyptian slavery.

PASTORAL CARE— Spiritual care and guidance provided by chaplains to the persons served by an RMF or other authorized persons.

PASTORAL COUNSELING— Counseling provided by a chaplain of an RMF to command personnel and their families regarding personal, professional, spiritual, and emotional matters.

PENANCE— A sacramental rite practiced in some Roman Catholic, Eastern Orthodox, and Anglican faith groups. It usually consists of confession, absolution, and a penance directed by the confessor. Generally, an act of devotion or sorrow to show repentance for sin.

PERIODICAL LITERATURE— In general libraries, periodical literature includes any type of publication, such as a magazine, published at regular intervals. In libraries, magazines are often referred to as periodicals.

PERSONAL COMPUTER— The computer components required for an individual user to input data and to have it processed, stored, and readied for output in some usable form. In a typical office setting, these basic components usually consist of a central processing unit (CPU) (the computer itself), monitor (display or screen), keyboard (input device), and printer (output device).

PERSONAL PRIVACY— In pastoral counseling, the right guaranteed to an individual engaged in a fiduciary relationship with any person under the authority of the Office of the Chaplain to have any communicated information safeguarded against unauthorized disclosure. Also, an individual's rights regarding access to or the collection, safeguarding, storage, alteration, use, and distribution of personal information.

PLURALISM— A state of society in which members of diverse religious, ethnic, racial, and social cultures or groups maintain their tradition values while being part of a broad community. In providing religious ministry to all sea service personnel, all persons associated with the Office of the Chaplain must acknowledge and respect religious pluralism among the persons they serve.

PRIEST— In Christianity, an ordained member of the clergy of some Anglican, Roman Catholic, or Eastern Orthodox faith groups ranking below a bishop and above a deacon. Generally, a member of the clergy authorized to perform the sacred rites of a religion.

PRIVILEGED COMMUNICATION— A special relationship involving written or spoken communication between two or more persons in which the counselor and the confessor are both protected against the release of any communicated information.

PROPHETS— Individuals inspired by God to tell of God's love for mankind.

PROTESTANT REFORMATION— In Christianity, a reform movement started in the 16th century by Martin Luther and John Calvin against the universal authority of the Roman Catholic Church and the Pope and asserting the primacy of the Bible as the revealed truth.

PROTESTANTISM— A Christian religion not of the Roman Catholic or Eastern Orthodox faith groups but adhering to some form of Protestant doctrine.

PSYCHOLOGICAL EMERGENCY— An emotional crisis experienced by an individual in which external intervention is necessary.

QUOR'AN— The Quor'an (Qur'an or Koran) is the sacred book of Islam.

RABBI— An official leader of a Jewish congregation trained and ordained for professional religious leadership in the Jewish faith.

RAMADAN— An Islamic religious holiday during the 9th month of the Mohammedan year observed by fasting from dawn to sunset.

RECURRENCE— An act that occurs at regular intervals in some form of religious ritual.

REFERENCE LIBRARY— In a general library, a group of literary works usually representing a compilation of immediately accessible facts. In a general library, reference materials are usually restricted to use in the library and are not offered for circulation.

REFORM JUDAISM— A branch of Judaism involving the simplification of traditional rituals to accommodate modem life. Also known as Liberal or Progressive Judaism.

REINCARNATION— In some Eastern religions, such as Buddhism, reincarnation is the state of being reborn in a new form of life. Also, the rebirth of the soul in a new human body.

RELIGION— A personal or institutionalized system of religious attitudes, beliefs, and practices.

RELIGIOUS EDUCATION— A facet of ministry in the RMF devoted to the education of its members in specific subject areas representative of a variety of faith group objectives.

RELIGIOUS EDUCATION CENTER— That part of the RMF in which classes are conducted in specific religious subjects for the continuing education of its members.

RELIGIOUS MINISTRIES FACILITY— Whether afloat or ashore, the center for worship for sea services personnel. The primary areas of an RMF are the worship center, religious education center, and administrative office or offices.

RELIGIOUS MINISTRY— The concept of providing the exercise and expression of worship to all personnel.

RELIGIOUS PLURALISM— In religious ministries, religious pluralism refers to the diversity of religions and faith groups practiced by Navy and Marine Corps personnel. Because religious support personnel must be prepared to provide the free exercise of religion to all authorized persons, the concept of religious pluralism is extremely important in meeting the needs of sea services personnel and their families.

RELIGIOUS PROGRAM SUPPORT— All factors involved in the smooth operation of the RMF and its programs. These factors may involve clerical, supply, personnel, worship, administrative, or procurement functions. One of the primary duties and responsibilities of the RP rating is to provide religious program support.

RELIGIOUS PROGRAMMING— The primary task of RPs to provide a variety of services to authorized personnel and their families in support of the goals of religious ministries, chaplains, and CRPs.

RELIGIOUS TRACK— A type of devotional or religious literature selected by the chaplain and covering specific subjects.

RIGGING AND UNRIGGING— Preparation of the worship center area for services or special events.

RITE— A religious ceremonial act.

RITUAL— The established form of a religious ceremony.

ROMAN CATHOLIC CHURCH— A major Christian religion not of the Protestant or Eastern Orthodox faith groups but characterized by formal communion with the Pope, a hierarchy of bishops and priests under the Pope, a liturgy centered in the mass, and a body of dogma formulated by the church.

ROSH HASHANAH— Holy day celebrated in September or October representing the Jewish New Year.

SABBATH— In Judaism and Christianity, the 7th day of the week observed as a time of worship and rest. In Judaism and among some Christian faith groups, the Sabbath is observed from Friday evening to Saturday evening. Among most Christian faith groups, the Sabbath is observed on Sunday.

SACRAMENT— A formal religious act considered to be sacred observed as a sign or symbol of spiritual reality. In Christianity, a formal religious act believed to have been instituted or recognized by Jesus Christ.

SACRISTY— An area in the worship center where sacred vessels and vestments are kept and where the clergy vests.

SALAT— In Islam, the obligatory Muslim prayer service held five times daily; one of the Pillars of Islam.

SANCTUARY— In Judaism and Christianity, the most sacred part of a religious building or worship center where worship services are held.

SANGAH— In Buddhism, a monastic order to which members of the Buddhist clergy belong.

SAWN— In Islam, the ritual of fasting.

SCREENING CLIENTS— A task performed by RPs of obtaining basic information concerning persons seeking assistance from the chaplain at an RMF.

SECULAR— A person not bound to the monastic vows or laws of a specific religion.

SENSITIVITY— The characteristic of being sensitive; a state of being delicately aware of the feeling, beliefs, and attitudes of other people. Sensitivity is one of the most important characteristics of a good RP.

SERVICE— A form of religious worship or ceremony, sometimes referred to as a divine service.

SERVICING— The act of repairing or keeping equipment in good operating condition.

SEXIST LANGUAGE— Language that intentionally or unintentionally refers to stereotyped characteristics of males or females. Generally referred to as a form of derogatory or insensitive description of traditionally male or female characteristics.

SHARI'AH— Islamic law.

SHELFLIST— An official record or inventory of a library's holdings.

SHEVUOTH— Jewish holiday celebrated in July commemorating the giving of the Ten Commandments.

SHIITE— A major group (not Sunni) within the Islamic faith.

SHIVA— In Judaism, a 7-day period of mourning following the death of a relative.

SHOFAR— In Judaism and some faith groups of Christianity, the shofar is a ram's horn used as a trumpet that produces distinctive notes and is blown ritually during the penitential season. In Judaism, a ram's horn is blown by ancient Hebrews in battle and in high religious observances before and during Rosh Hashanah and at the conclusion of Yom Kippur.

SKHAHADAH— The Islamic declaration of faith.

SOFTWARE— The entire set of programs, procedures, or instructions that enables a computer to do useful work.

SPECIAL EVENTS AND PROGRAMS— Events or programs other than regular worship services or programs commemorating an individual, event, special occasion, or holiday as deemed by the CRP to be important enough to require a special event or program associated with the RMF.

SPECIALTY REPORTS— The reports generated from a command for special purposes. Usually the data for these reports are gathered by RPs.

SPIRITUAL GROWTH— The enhancement of the individual in matters concerning spiritual values.

SUNNI— In Islam, a major faith group (not Shiite).

SUTRA— In Buddhism, a text embodying the words of the Buddha.

SYMBOL— A physical object representing a spiritual value, act, event, or entity.

SYMBOLISM— The use of physical or traditional signs to represent divine beings or spirits.

SYNAGOGUE— The house of worship (temple) and communal center of a Jewish congregation.

TALMUD— In Judaism, the authoritative body of Jewish tradition encompassing the Mishnah and Gemara.

TEN COMMANDMENTS— In Judaism and Christianity, according to the Bible, the ethical commandments by God given to Moses on Mount Sinai in the form of stone tablets.

TORAH— In Judaism, the body of wisdom and law contained in Jewish Scripture and other sacred literature and oral tradition.

TRANSLITERATION— A word in English or another written language representing the phonetic presentation of the characters that form that word in another alphabet.

TRIPTIKA— The sacred book of Buddhism.

TROUBLESHOOTING— The act of tracing a flaw or fault in a piece of equipment to its source or origin.

UMMA— In Islam, the Muslim community worldwide.

VISITING CHAPLAIN— A chaplain who visits the sick in a hospital or the inmates in a brig.

VOLUNTEER— One who renders a service willingly and without legal or formal compensation.

WEDDING— A marriage ceremony.

WORD PROCESSING EQUIPMENT AND SYSTEMS— Any type of equipment or systems used for word processing functions.

WORSHIP— Reverence paid to a divine being.

WORSHIP CENTER— The area in an RMF in which the congregation gathers for worship services.

WORSHIP MODEL— The image of a worship system used in an RMF.

YAD— In Judaism, the pointer made of silver or olive wood used to guide the reading of the Torah.

YOM KIPPUR— A Jewish holiday observed with fasting and prayer representing the Jewish day of atonement.

ZAKAT— In Islam, an obligatory form of charity.

ZEN— In Buddhism, the term for meditation. Zen specifically designates the Japanese meditation sect of Mahayana Buddhism.

GUIDELINES FOR WEDDINGS IN AN RMF

NOTE: The following guidelines are general in nature and are intended to be used in conjunction with command, chaplain, and faith group policies and procedures.

GENERAL REQUIREMENTS

As with almost all military facilities, there are general requirements associated with the use of the RMF for weddings. These requirements may include the couple's eligibility to use the RMF, the availability of the RMF, the state or local government requirements or laws, special security requirements for guests and visitors, and the various faith group conditions, laws, and doctrines. As an RP, you must be able to advise potential users of the RMF in regard to these requirements.

ELIGIBILITY

You will find the requirements regarding a couple's eligibility to use the RMF in a command instruction. Basically, the RMF may be used by the following persons:

- Active duty military personnel

- Retired military on full benefits and their dependents

- Others approved by the commanding officer on an exceptional basis

AVAILABILITY

The RMF staff is accountable for the scheduling and coordination of all events that will take place in the RMF. Your first obligation is to accommodate the regular worshipers. This means that the chapel should not be available for weddings during high holy day periods. The dates and times you can provide for wedding ceremonies must be worked around the schedule for worship services and other regular activities of the RMF.

Ask people requesting to use the RMF for weddings to be understanding about the demands upon the limited chapel staff and encourage them to select a date and time you can reasonably provide.

STATE OR LOCAL GOVERNMENT

Understand the laws and regulations of your state and local government and advise couples accordingly. Identify and discuss any applicable requirements such as the following:

- Waiting periods for marriage licenses

- Blood tests

- Documentation showing proof of age

- Documentation showing proof of marital status

- Witnesses or notaries

- Filing fees

- Offices (location and hours of operation)

Make certain you cover all the necessary information so there will be no surprises for the couple to deal with later.

FAITH GROUP

Many faith groups have specific requirements or laws that must be observed for weddings. For example, the laws of the Roman Catholic Church require that certain conditions be observed regarding counseling, jurisdiction, verification of baptism records, disparity of worship, second marriages, widow/widower status, interfaith marriages, and banns publication.

You must be aware of each faith group's special requirements.

OFFICIATING CLERGY

Military chaplains and civilian clergy are ordained by their churches and are normally licensed by the state to officiate at marriage ceremonies. It should be the policy of your RMF not to approve any wedding request until the officiating clergyperson(s) can be identified and the church laws and requirements can be followed.

Generally, only one clergyperson should officiate at the wedding ceremony.

If the ceremony should involve more than one clergyperson, however, you must check to make sure all clergypersons agree to participate. In planning the ceremony, the bride and groom should work closely with the officiating and participating clergypersons to make sure the final service is one that is acceptable and meaningful to everyone. Multiple faith weddings are delicate and nothing should be taken lightly or assumed.

SECURITY

The security of special guests and notification of the command of their presence are vitally important.

It is imperative that members of the wedding party and especially guests considered to be notable public figures be brought to the attention of the commanding officer and the command security officer. Notable guests may include government dignitaries—both of the United States and foreign countries—foreign visitors, and military flag/general officers.

ARRANGEMENTS AND ACCOMMODATIONS

Several factors are involved in planning a wedding. You must be ready to advise a couple on some of the concerns discussed in the following paragraphs.

WEDDING REHEARSAL

Generally, if a wedding party consists of more than the bridegroom and best man/maid of honor, or more than 20 guests are expected, a rehearsal should be requested. Of course, the decision for a wedding rehearsal is the bride's and groom's. The wedding rehearsal must take place at a given hour.

The rehearsal will proceed smoothly and take far less time if one person is in charge. At your RMF, the RP will usually be the person in charge. The RP will represent the command, direct the party through the command policy on the use of the RMF, parking, and other areas of concern. Then, the RP will turn the wedding rehearsal over to the officiating clergyperson(s) for the actual rehearsal. Normally, the rehearsal will end with a final walk-through.

PHOTOGRAPHY AND AUDIOVISUAL ARRANGEMENTS

Arrangements for the services of a professional photographer and/or audiovisual person(s) are at the discretion of the wedding party. It is the responsibility of the sponsor, or the bride and groom, to inform the photographer or audiovisual person of RMF policy.

Once the bride has proceeded up the aisle, no further pictures are permitted ahead of the last row of people. When the bride is entering or the bride and groom are exiting, the photographer must be situated in a pew and not standing in the aisle. If applicable, visual shootings are permitted from the balcony. The RP can point out some attributes of the RMF that will allow the photographer to get the best possible shots. Remind the photographer and the wedding party that no additional lighting will be permitted for the purpose of videotaping. The wedding party must be made aware that videotaping is very costly and involves some element of risk when done inside a closed-in RMF.

You can provide the members of the wedding party and the photographer with the following checklist concerning the policy and other information about the use of the RMF, facts regarding seating capacity, length of the aisle, candelabra chupa, floral arrangements, music, fees and payments, dressing areas, punctuality, time limitations, rice or confetti, and the location of the facility.

Some of the information you might discuss should include the following topics:

● Seating capacity—What is the maximum comfortable seating capacity? Does a balcony provide for additional seating? If so, what is the volume or capacity?

● Aisle—How long is the aisle? Will an aisle runner be used?

● Candelabra—Does the RMF provide the candelabra? Are the candles provided? Is a unity candle going to be used? If so, does the RMF provide one?

● Chupa or bridal canopy—Does the RMF provide one?

● Floral arrangements on the pews and in the sanctuary—The arrangements should be correctly placed for maximum visibility. Whether the floral arrangements are simple or elaborate, their use and placement should be discussed in advance.

● Music—Who is authorized to play the RMF organ? Can the RMF provide a piano? The RMF organist is a professional musician who is able to assist the bride in the selection of the appropriate music, soloist, and accompanists. All selected music must be approved by the officiating clergyperson(s) since the religious event is the responsibility of the clergy.

● Dressing areas—Discuss dressing areas and responsibility for valuables left unattended.

● Inclement weather—Discuss inclement weather alternatives.

● Time—Discuss punctuality and time limitations, especially in the case of multiple events.

● Rice, confetti, and bird seed—Discuss the guidelines for their use and establish who cleans up. (After all, the Sunday congregation does not need to come into an RMF where rice or confetti is scattered everywhere.)

● Location—Prepare and provide maps of the installation, especially if the RMF is not easily located. If necessary, prepare and provide area maps.

● Courtesy—In keeping with Navy tradition, the commanding officer is accountable and responsible for the quality of service provided as part of the CRP. Prepare and provide the commanding officer's name and address so the wedding party can respond with questions, suggestions, comments, and recognition.

● Fees—There is no fee for the use of the RMF. A donation is acceptable and appropriate. Other fees for any professional services, including civilian clergy, are arranged in writing with the person or persons involved and are payable at the time of the ceremony.

APPENDIX III

ESSENTIAL CHRISTIAN LITURGICAL GEAR, GARMENTS, AND OBJECTS

Table AIII-1.—Essential Christian Liturgical Gear

Gear	DESCRIPTION
Advent wreath	Formed from sprigs of green foliage in a circular shape that surrounds four candles, the advent wreath sits on a table or altar or hangs from the ceiling. A distinct candle is lit on each of the four Sundays of Advent.
Altar bread	A loaf of leavened bread prepared from pure wheat flour. The Eastern Orthodox church calls altar bread prophora. Sometimes referred to as blessed bread, ordinary bread that in some areas is usually brought up with the "gifts" to be blessed at the end of the Eucharist and shared later.
Altar cloth	A linen cloth to cover the altar out of respect for the banquet of the Lord. The size, shape, and adornment should suit the design of the altar. With the corporal, it provides a clean absorbent material to be used if consecrated wine is spilled.
Altar decorations	All standards for worship must be attractive, commendable, noble, and simple to magnify the solemnity of the sacred place. You must unite an artistic aspect with cleanliness, quality, and simplicity. Besides the altar cloth, cross, crucifix, icons, and candles, flowers are allowed on or near the altar. Be aware, however, that certain seasons of the year such as Advent and Lent may not be appropriate times for flower arrangements.
Altar of repose	An altar of repose for the tabernacle is isolated from the main altar or altar of sacrifice. Also known as the repository, the altar of repose is a secondary chapel or side altar where the Eucharist, consecrated on Holy Thursday, is reserved until it is to be distributed during the Good Friday services. Hence, the altar of repose also refers to the place where the Blessed Sacrament is reserved. The altar of repose is also used as an ambry, a place where holy oils are kept. Relics, too, are kept in a special, different repository, either in the sacristy or at a side chapel. An altar of repose should be suitably but not elaborately decorated. Forty-four-hour devotions are observed.

Gear	DESCRIPTION
Altar preparation	Before the Liturgy of the Eucharist begins, preparation of the altar begins. This act consists of placing the corporal, purificator, chalice, and Sacramentary on the altar. Because it is a ministerial task, it should be carried out by a person other than the celebrant.
Altar rails	Ornamental railings of various materials that separate the sanctuary from the nave of the church.
Altar stone	The top slab or mensa of a fixed altar.
Altar stripping (stripping the altar)	A practice performed on Maundy Thursday and Good Friday in which the cloth and movable objects are stripped or removed from the altar.
Altarpiece	An ornamental carving or religious painting or fresco hung above, placed upon, or placed behind an altar.
Ambo	An elevated platform from which Eastern Orthodox sacred readings are given. Contemporary ambos are decorated with inlaid marble or wood plaques, usually bearing icons of the four evangelists.
Ambry	A niche in the sanctuary wall where the holy oils are stored.
Antependium	A decorative and protective veil or hanging for the front of the altar, covering its entire length from top to bottom and varying in color according to the season or occasion.
Ashes, blessed	Blessed ashes are ashes used primarily on Ash Wednesday. This is an outward and popular symbol of private or public sorrow or sadness; a penance as proof of humility, the result of human frailty; a remembrance of mortality that we are made of dust and will return to dust.
Banner	A ceremonial standard made of cloth, usually rectangular in shape and adorned with pictures, religious emblems, or some symbol. A banner is usually attached to a crossbar at the top of a rod. It can be carried in a procession or used to decorate the walls.
Bells	The ringing of bells primarily has the practical purpose of signaling a significant event, inviting people to service, or indicating a particular action at services. Bell ringing also reminds some people of devotional practices like the Angelus. Chimes, invented in Flanders in the 15th century, consist of a group of bells of different sizes, tuned with precision, on which various musical airs are played. The Sacramentary indicates that a small hand bell may be rung. Today, this is at the discretion of the celebrant.

Gear	DESCRIPTION
Blessed bread	See Altar Bread.
Boat (incense boat)	A small oblong receptacle, usually in the shape of a little vessel, that holds the incense that is transferred to the thurible with a spoon.
Bookstand	See Cushion.
Burse	A case to hold the folded corporal; made up of two pasteboards about 8 to 10 inches square and held together on three sides. The upper cloth matches the color of the vestments or the color of the stole. A small leather case for holding the pyx that is used to carry communion to the sick.
Candelabrum	A candlestick with many branches, not suspended, but standing before or on the altar.
Candles, lamps, and lights	Candles, lamps, and lights are used for religious reasons, giving figurative force to the candle as a source and symbol of light. Candles were originally used in worship for practical reasons. During the 4th century, Christians used candles for ornamental then honorary reasons, signs of respect, and eventually for religious purposes symbolically for Christ as the light of the world, and as a sign of joy. Today, in ordinary worship, we place two candles on the altar. For festive occasions, you may use up to six candles. These candles, as well as the Paschal candle, should be at least 65 percent beeswax.
Candlestick	A prop or support on which is placed a wax candle.
Capsula	A round, metal receptacle in which is reserved the large host for benedictions, or expositions, of the Blessed Sacrament. The capsula is kept in the tabernacle.
Catafalque	An ornamental and temporary structure sometimes used in funerals to hold the coffin of the deceased.
Censer	See Thurible.
Chair (cathedra)	The seat or throne occupied by the local bishop; it is from the bishop's church that we get the name Cathedra. Cathedra also refers to the chair the celebrant, clergy, or minister uses when he or she presides over the assembly. It is placed prominently in the sanctuary.
Chalice	A sacred cup-shaped vessel that holds the wine or grape juice during the Eucharistic celebration. It contains three parts: the cup, the base, and a knob or node separating the two.

Table AIII-1.—Essential Christian Liturgical Gear—Continued

GARMENT	DESCRIPTION
Chalice—Continued	The first chalices were made of glass. By the 9th century, chalices were made of fine metals with at least the inner part gold-plated. Today, chalices are made of nonabsorbent material, making them solid and worthy. Before a chalice is used, it is consecrated by a priest.
Chalice veil	A square cloth of silk large enough to cover the chalice and paten when they are on the credence table. It is draped over them. Usually it matches the color of the vestment of the day, but it may always be white.
Chancel	That area of the church, usually around the altar, assigned to officiating clergy and choir. (Also see Sanctuary.)
Chapel	A place for worship services. Chapels may have special purposes—the reservation of the Blessed Sacrament or a shrine.
Ciborium	A sacred covered vessel that contains consecrated small hosts and used for the distribution of communion. It is made from any metal or durable material considered suitable for sacred use. Today with Eucharistic ministers aiding in the distribution of communion, several smaller, flatter, cuplike vessels, some shaped like deep dishes that fit one on top of another, are more popular and useful. A ciborium may also be a structure of stone, marble, or metal surmounting an altar. It may be domeshaped or like a canopy supported by pillars designed to accent the altar. When in this format, the ciborium may be known as a baldachin.
Clapper	A tool assembled with a connection so as to bring two surfaces of wood together, making a knocking sound. It may be used to replace the ringing of bells in church after the Gloria on Holy Thursday until the Gloria of the Easter Vigil.
Communion cloth	A long linen cloth to cover the communion elements.
Communion plate	An extending handle on a saucerlike, metal-gilded plate making it easy to hold under the chin of the communicant to catch any host fragments that might fall. Since the optional communion procedure is to use the hand, the communion plate is hardly ever used.
Communion table (holy table)	In the early church communion was received at the table. Today, communion tables are primarily used in Eastern Orthodox rites and to some extent among Protestant faith groups.
Corporal	A cloth of white linen about 20 inches square upon which the chalice, paten, and ciboria are placed. When not in use, it is folded three times each way so as to form nine equal squares.

Gear	DESCRIPTION
Credence table	A serviceable movable table placed away from the altar. Holds the things needed for worship, such as the chalice, cruets, basin, and finger cloth or towel.
Crosier (Crozier)	A hooked staff carried by or before a bishop or abbot as a symbol of his or her function as a pastor.
Cross (Crucifix)	As a symbol of the Passion of Christ, the cross is the most honored of all Christian images. The crucifix is a cross with an image of Christ on it. A triumphal cross is one with an image showing the glory won by Christ on the cross. It depicts him in his robes, without nails, with a royal crown that says Christ rules from the cross. During the Eucharistic sacrifice, the cross/crucifix is either on the altar or nearby. A cross or crucifix is carried during the arrival and departing processions.
Cruet	A glass or metal vessel or bottle, usually in the form of a jug having a handle and a beak, that contains the wine and water for the Eucharistic service. The acolyte carries the cruets on a tray from the credence table to the altar. The tray serves as a basin while the celebrant washes his or her hands. Cruets usually have metal covers or glass stoppers to protect the contents from insects. Cruet can also refer to the container used to hold holy oils.
Cup	See Chalice.
Eucharistic elements	The visible matter of the sacrament of the Eucharist. Normally, these elements consist of bread and wine; in some instances, bread and grape juice; in still others, bread and water. The fresh bread used is of wheat—unleavened for Roman Catholics and Protestants, and leavened for the Eastern Orthodox; in some Protestant faith groups either is acceptable. The wine is from grapes with no additives. If a person is unable to consume alcohol, then grape juice can be an acceptable alternative. To many faith groups, the whole and entire reality of Christ is present under the appearance of these elements. For these faith groups, the elements become spiritual food, not natural food. Should the elements decompose, the Eucharistic presence of Christ would cease to exist.

Table AIII-1.—Essential Christian Liturgical Gear—Continued

Gear	DESCRIPTION
Eucharistic elements—Continued	To other faith groups, the elements become a symbolic act, a remembrance, of Christ's actions at the Last Supper. The Eucharistic elements must receive everyone's highest standard of respect, or reverence.
Finger cloth, towel	A small cloth used at various times in the liturgy.
Flags	Banners that are national or faith group oriented; based on cultural, ethnic, and national identities. The national flag is used as a sign of honor by a nation to a veteran at funerals and memorial services. For some faith groups, the pall is used as a symbol of baptism. Hence, the pall is often used during the religious service while the national flag is more fittingly used in graveside rites.
Flowers	Flowers traditionally decorate altars and religious sites in nearly all faith groups. A lack of flowers and decorations mark Advent and Lent. Tabernacles, apart from the main altar, can always be enriched with floral arrangements. Floral embellishments in Christian art on buildings, vestments, vessels, and ornaments of various kinds appear abundantly, often as symbols; for example, the violet may represent humility; the hyacinth, peace and power; the myrtle, virginity; and the tulip, prayer.
Font	A font, or stoup, is a fixed receptacle, usually of stone, in which baptismal water is stored. Small fonts, called stoups, hold holy water from which people bless themselves with the sign of the cross as they enter or leave the RMF. Stoups are placed near the entrance and exit doors. The font can be quite large and below ground level for immersion—usually of adults. For immersion of infants, the font is above ground, enabling the child to be immersed easily. The more common font is smaller and raised above ground so that a child can be held over the font while water is poured or an adult can lean over the basin during the action of baptism. Fonts vary in shape, but all of them are in some way symbolic of a tomb from which the person rises—as in the death and resurrection of Jesus—through which the person is now born again to a new life. In many RMFs, chapels, and churches, the font may be a separate section, chapel, baptistry, or marked off as a sort of closed section of the RMF.
Holy water	Holy water is water blessed for religious purposes by a priest and employed as sacramental. It is symbolic of spiritual cleansing, a symbol of baptism, and reminds the faithful of God's blessings.

Gear	DESCRIPTION
Holy water—Continued	When holy water is blessed, a small amount of salt is added. Other types of holy water are baptismal water and Easter water.
Hosts (bread)	See Altar Bread and Eucharistic Elements.
Icons or images	Icons are stylized paintings of Christ, Mary, and the saints generally done on wood and—except for the hands and face—covered with relief of pearls and silver or gold. An image is a representative in an art form, usually as a statue through sculpture, or a painting through any of the various media. These sacred images are representations of Christ, Mary, and the saints.
Lectionary	The liturgical book that holds the scriptural readings used during the worship service. There are six major parts: the Temporal Cycle for Sundays and weekdays of the entire year; the Sanctoral Cycle consisting of readings for those days on which saints are celebrated and have their assigned scripture readings; the Commons consisting of feasts of the Blessed Virgin or the saints who do not have their own assigned readings; the Ritual Masses consisting of a celebration of the many rites of the church and in which choices may be made for these readings; the Masses for Various Occasions consisting of readings for special needs; and the Votive Masses representing occasional honors for specific dates in the liturgical year. The Lectionary is designed to allow people to become familiar with more of the Bible. The readings are structured in Sunday 3-year cycles—one for each of the Gospels—cycle A: Matthew, cycle B: Mark, cycle C: Luke, with year C always divided by three. John's Gospel is used to supplement the year of Mark since the latter's Gospel is brief. In Lent and Easter, parts of John fit into all three cycles. Weekdays have a 2-year cycle of First Readings and the scripture is continuous or semicontinuous by design.
Lunula	A receptacle made of gilt metal hinged together; it slides into a fitting that holds the host firm and visible to all. It is a moon-shaped circle or semicircle that serves to hold the host in an upright position in the monstrance.
Mass	The central act of worship in the Catholic church; the Sacrifice of the Eucharist is called the mass.
Mass card	A card indicating a mass will be offered for a particular person or intention and giving the name or names of the donor.
Medals, devotional	Coin-shaped objects made of metal or plastic, bearing an inscription or an image of Christ, Mary, a saint, a religious symbol, some shrine, or a sacred event.

GARMENT	DESCRIPTION
Missal	The liturgical book containing the texts, readings, and prayers recited in the celebration of a mass. Used with a Lectionary. Also provided to the people in the form of a hand missal or missalette often under the title, Celebrating the Eucharist, or some variation.
Missalettes	Booklets containing the liturgical texts for mass for a week, a month, or a season and supplied by publishers.
Monstrance (ostensorium)	A sacred vessel designed to expose the consecrated host for either adoration or to be carried in procession. It resembles a pyx placed on a chalice base with openings or glass on the sides and is normally quite large. The lunula holding the host fits into the window of the monstrance.
Mustum	The freshly squeezed juice of grapes or juice in which the natural process of fermentation has been suspended by freezing or other methods that do not alter its nature. People having a problem with alcohol can use mustum in place of wine.
Ordo	The annual calendar that regulates worship and liturgy for each day.
Ostensorium	See Monstrance.
Paschal candle	A large, richly decorated wax candle blessed at the beginning of the Easter Vigil ceremonies. It is placed on a special candlestick near the altar or pulpit and lighted during liturgical services. During the Vigil ceremonies, five grains of incense, representative of the five wounds of Jesus, are inserted in the form of a cross. An alpha above the cross and an omega below indicate Christ as the beginning and end of all. On the four sides of the cross are the numbers of the current year. During the rites of baptism, the Paschal candle is kept near the baptismal font to be used during baptismal ceremonies. The Paschal candle is also used at funeral rites, being carried in the procession and burning near the casket.
Paten	A round, thin, convex plate, of the same material as the chalice and gold plated, large enough to extend over the lip of the chalice. The communion bread is placed upon it.
Pews	Fixed benches, most often with backs, that serve as seats for worshipers.
Pyx	A small watch-shaped receptacle used to carry communion privately to the sick. Any vessel in which the Eucharist is kept or carried. A small, round metal case in which the large consecrated host exposed in the monstrance is kept inside the tabernacle.

GARMENT	DESCRIPTION
Reliquaries	Vessels, cases, containers, or repositories in which a relic is held and exposed.
Repository	See Altar of Repose.
Sacramentary	The special book of prayers for the officiant of the Eucharist and for any rites connected with a mass. Used with a Lectionary.
Sacred vessels	The containers or utensils used during a liturgical celebration. Sacred vessels are those receptacles that touch the sacred species, bread, and wine. Sacred vessels include the paten, chalice, pyx, ciborium, lunula, monstrance, asterisk, lance, sponge, spoon, and diptychs.
Sacristan	Usually a lay person responsible for the care of the sacred vessels, vestments, altar utensils, or other items used in worship. RPs perform the duties of sacristans.
Sacristy (vestry)	A room or annex of an RMF, commonly near the altar, where furnishings for the altar are kept and where the ministers and celebrants vest and prepare for worship. Besides the vesting table and storage space for the articles used in liturgical worship, the sacristy or vestry also houses the sacrarium.
Sanctuary light	A wax candle or an oil or electric lamp (candles or oil are preferred) that burns constantly near the tabernacle, wherever the Blessed Sacrament is kept in the RMF as a sign of respect.
Sedilia	A bench or chair in the sanctuary for the presiding minister at a liturgical rite. Today, it is normally placed so that the community and minister face each other.
Shell	A small vessel having the shape of a shell, or a seashell, used to pour baptismal water.
Spoon	A small spoon is used in many Eastern liturgies to distribute communion under the species of bread absorbed with the consecrated wine. In certain places, a spoon is used to measure a few drops of water into the chalice. A little spoon, of the same metal as the censer, fits into the incense boat, and the minister uses it to put incense on the charcoal in the censer.
Sprinkler	A ritual object used to sprinkle holy water. A sprinkler is made of metal with a hollow handle and a sponge at the ball-shaped top so that water can be sprinkled therefrom. It is also called aspergill or aspersorium.

Gear	DESCRIPTION
Stalls	Most choirs, separating the congregation from the altar, are comprised of stalls. Stalls are rows of seats facing each other from the two sides, with a bookrest in front of each row and the individual seats divided by armrests.
Stations of the Cross	A pious exercise honoring the passion and death of Christ. Also known as the Way of the Cross. Usually erected on the walls of the church, but they may be placed outdoors. They include the following fourteen scenes: (1) Jesus is condemned to death; (2) Jesus accepts his cross; (3) Jesus' first fall; (4) Jesus meets his mother; (5) Simon of Cyrene helps Jesus carry the cross; (6) Veronica wipes the face of Jesus; (7) Jesus' second fall; (8) Jesus consoles the women of Jerusalem; (9) Jesus' third fall; (10) Jesus is stripped of his garments; (11) Jesus is nailed to the cross; (12) Jesus dies; (13) Jesus is taken down from the cross; (14) Jesus is laid in a tomb. In some areas, there is an optional 15th station consisting of the Resurrection. There is also a new series of stations based on the Gospel. These stations begin with the Last Supper and end with the Resurrection.
Statues	See Icons and Images.
Tabernacle	The shrine or receptacle, round or rectangular, that serves as a place for the exclusive reservation of the Blessed Sacrament. It is made of solid material, secure, and fitting the architecture of the RMF, in a prominent place.
Tabernacle veil	A symbolic covering of the tabernacle as a sign of reverence. The presence of the Eucharist in the tabernacle is shown by a veil.
Throne	A permanent seat of honor, placed on the right side of the altar, on a dias usually three steps high and covered with a canopy. For exposition of the Blessed Sacrament in a monstrance, a throne may be used as long as it is not too distant or lofty. It is a small stand with a canopy, usually placed on the tabernacle or in the center of the altar. It is usually draped with red or white silk.
Thurible (censer)	A vase or vessel wherein mixtures of various aromatic incense are burned over lighted charcoal. The thurible is used during the more solemn rites.
Torches	The candles carried by the torchbearers in candlesticks during certain ritual functions.
Towels	Small cloths used by the ministers and celebrants at various times during the liturgy.
Unleavened bread	Bread from wheat, but without yeast. Leavened bread, with yeast, is used by the Eastern church.
Wafer, bread	See Altar Bread.

Table AIII-2.—Essential Christian Liturgical Garments

GARMENT	DESCRIPTION
Aer	A rectangular piece of ornamented cloth, embroidered with a large cross in the middle and a gold-threaded fringe. There are two wide ribbons attached to its two lengthwise corners for the purpose of fastening it when worn on the shoulders. After the recitation of the Creed, the aer is folded and placed on the chalice as a cover to be removed only at the time of the consecration of the elements.
Alb	A full-length white linen garment.
Altar cover	A piece of linen in the form of a tablecloth covering the top of the altar.
Amice	An oblong white linen vestment worn by a priest or minister over the neck and shoulders and secured by two tapes.
Antimension	Meaning "in the place of a table,," by table meaning the altar.
Cappa	A large choir mantle, similar to the cope.
Cassock	A close-fitting ankle-length garment with long narrow sleeves, that fastens in front from neck to foot and is worn as an undergarment during liturgical functions. Also worn by acolytes, changers, choir members, among others. Priests wear black (white in tropical countries); bishops wear purple; cardinals wear red; and the Pope wears white.
Cerecloth	A linen cloth, waxed on the bottom side, that is placed atop the altar before the altar cloth is spread over it. It is also called a christmale.
Chasuble	The sleeveless liturgical outer garment. Worn over all the other vestments, this tentlike garment covers the entire body with only an opening for the wearer's head.
Chasuble-alb	A combination of a chasuble and an alb. The chasuble-alb may be used in concelebrations. In this case, the stole worn on top of the chasuble-alb should be the color of the day.
Cincture	A lengthy cord, usually of linen or hemp, tied at the waist to gather and confine the full, long flowing alb. Also called a girdle. The term *cincture* also refers to the sash or belt of certain religious habits.
Colors	Colors have a symbolic meaning in liturgy. Colors refer only to the vestments. White is used for the Christmas and Easter seasons, the saints, and masses for the dead. Red is used for Palm Sunday, Good Friday, Pentecost, and celebrations of martyrs. Green is for ordinary time. Violet is for Advent and Lent. Black is also used for the dead. Rose is used for the 3d Sunday of Advent and the 4th Sunday of Lent. Gold is used for special occasions. Blue is also used for special occasions, primarily in the Protestant tradition.

GARMENT	DESCRIPTION
Conopaeum	A veil that adorns the tabernacle. An opening is in the front of the veil. The conopaeum is usually in the color of the day, or white or gold.
Cope	A long capelike vestment reaching down to the heels, fastened at the breast with a clasp, with a hood or a nonfunctional one, taking the form of a shield. The cope is the garment of procession, benediction, and solemn occasions.
Cowl	A hood worn over the head. It is also the flowing garment, having ample sleeves and a hood worn by many religious orders.
Dalmatic	The outer vestment worn by a deacon. It originally resembled the alb. Currently, it reaches below the knees, has short, wide sleeves, and is open at the side. It corresponds with the chasuble in color and material.
Garment, white	Near the end of the baptismal rite, the godparents clothe the child or adult in a white garment. This symbolizes the fact that the person is clothed in Christ at baptism.
Gloves, Episcopal	At ordination, bishops receive gloves as a ceremonial vesture of their office. Made of silk, these gloves are worn during the celebration of the Pontifical Mass. They are the color of the day or season.
Humeral veil	An oblong, rectangular cloth or vestment, usually richly ornamented, placed over the shoulders and clasped in front of the chest. Used in covering the hands when the monstrance, ostensorium, or ciborium is touched or carried.
Maniple	An ornamental vestment of colored silk or damask once worn over the left forearm.
Manuterge (manutergium)	A small linen towel used at the washing of the hands.
Miter or mitre	The liturgical headdress worn by cardinals, bishops, and abbots. The front and back are stiff, shaped like inverted shields ending in a peak that is pressed apart when the miter is on the head. The miter is always worn when the pastoral staff is in hand and never during the Eucharistic Prayer or whenever prayers are recited.
Orphey	A strip of embroidery or painted symbols or images used in decorating ecclesiastical vestments. Although not essential, the orphey may still be a prominent part of some vestments.

GARMENT	DESCRIPTION
Pall	A square of linen, stiffened with starch, cardboard, or plastic, set on the chalice to prevent dirt or insects from falling into it. Use is optional. An ample cloth covering, plain or ornamented, draped over the coffin at a funeral. Ordinarily it is white and decorated with baptismal symbols and/or a cross. Even for veterans, the American flag should not be substituted for the pall at Roman Catholic mass.
Pallium	A band of white cloth, woven from the white wool of two lambs. Worn by archbishops and the Pope to indicate superior Episcopal authority and dignity.
Purificator	A small piece of white absorbent linen, approximately 8 by 16 inches, folded in thirds lengthwise and marked with a cross in the center. It is used to wipe the lip of the chalice and the reception of the wine and to dry the chalice after it is washed.
Rochet	A white linen vestment resembling a surplice with close-fitting sleeves. Worn by bishops and other prelates.
Sacred linens	A collective term for the following furnishings: altar cloth, corporal, pall, purificator.
Skullcap	See Zucchetto.
Stole	The liturgical vestment, consisting of a long, narrow band of material several inches wide, worn around the neck by priests, minsters, bishops, clergy, and from the left shoulder like a sash by deacons at liturgical services. It is a mark of authority worn in the exercise of liturgical functions. It is worn over the alb or the surplice and cowl, and in some cases directly over the habit of the religious order.
Surplice	A large-sleeved loose-fitting garment reaching almost to the knees, usually of linen or cotton, worn (without cincture) over the cassock or habit. It is worn during processions, while conducting sacraments, in choir, and basically at any function when the alb is not prescribed. It is also used by the acolyte.
Veil	A symbolic covering of sacred objects or persons as a sign of reverence.
Veil, chalice	The chalice veil is to cover the chalice prepared for worship until presented as a sign of reverence.
Veil, tabernacle	Unless competent authority determines otherwise, the presence of the Eucharist in the tabernacle is shown by a veil.
Vesperal	The protective cloth spread over the altar to keep it clean.

GARMENT	DESCRIPTION
Vestments	The form of liturgical dress worn by the members of the clergy during official duties and religious ceremonies. They include the amice, alb, and cincture. A surplice on certain occasions may replace the alb. For the outer garments, silk is the traditional fabric, but both natural and artificial fabrics, judged suitable for liturgical use may be used. The outer garments consist of the stole, the dalmatic, the chasuble, and the cope. The undergarments worn over secular clothing or the religious habit are usually of linen. As ceremonial clothing, liturgical vestments express the nature of the occasion and to a certain extent clearly define the respective role or rank of the clergy. Vestments add symbolism and effectiveness in the communication pattern during worship, reflecting concepts of mystery, revelation, incarnation, sacrifice, and communion.
Zucchetto	A small semispherical headdress or skullcap worn by select clergy. The color is white for the Pope, red for cardinals, purple for bishops, and black for abbots.

Table AIII-3.—Essential Christian Liturgical Objects and Symbols

OBJECT OR SYMBOL	DESCRIPTION
Acolyte	The acolyte is an assistant who prepares the altar and generally assists the celebrants.
Adoration	Any of several religious acts— reverence postures, prayers, and sacrifices—performed by mind, body, and will, recognizing God alone.
Adoration, Eucharistic	Worship of the Blessed Sacrament, accepting Jesus Christ's real presence as God.
Agape	See Love Feast.
Angelus	A devotional practice in honor of the Incarnation, using Hail Mary, commemorating the archangel Gabriel's annunciation to Mary. While a bell is rung, the Angelus is recited three times daily—morning (0600), noon (1200), and evening (1800).
Balsam, balm	A thick, perfumed fluid obtained by cutting certain trees or plants. Together with olive oil, it includes one of the ingredients of the chrism that is blessed on Holy Thursday and used for administration of confirmation and baptism.
Baptism in the Holy Spirit	This is a distinctive Christian experience. When realized, a person is totally submerged within the reality of the Holy Spirit so that whoever is so baptized has a vivid sense of the Spirit's presence and power.
Baptismal font	A water basin placed on a pedestal containing baptismal water for the administration of baptism. Usually made of stone or marble, a baptismal font is divided into two parts. One part holds the baptismal water and the other part is used as a receptacle to receive the baptismal water that drips from the head of the person baptized and is drained into a piscina dug into the ground. Should there not be two compartments, the water is gathered in a basin and emptied into another piscina. A baptismal font may also be a small pool in which a person may descend and be totally immersed.
Baptismal water	Water used in the rite of baptism. It is blessed on the Easter Vigil before the baptisms that are to take place that night. The oils of catechumens and the chrism are added to it. Water may be blessed during each baptismal liturgy. Only in the case of an emergency will unblessed water suffice for the valid reception of the sacrament.
Benediction (Catholic)	A Eucharistic liturgical devotion in which the Blessed Sacrament is exposed, raised aloft, and the minister, tracing the sign of the cross with it, blesses the adorers.

OBJECT OR SYMBOL	DESCRIPTION
Benediction (Catholic)—Continued	In the presence of the people, a hymn is sung as the minister goes to the altar. The ciborium, monstrance, or ostensorium is on the altar. Sometimes the monstrance may be placed on a throne. The Eucharist is incensed, and a period of adoration follows with prayers, songs, readings, a homily, and some period of silence. Following this another song, the Tantum Ergo, is sung. After a prayer is chanted, the minister puts on the humeral veil. With this veil covering his hands, the minister grasps the ciborium, monstrance, or ostensorium and makes the sign of the cross over the people, during which a small bell is usually rung and incense presented. Following this, the divine praises are chanted. Thereafter, the Blessed Sacrament is replaced in the tabernacle while the people sing another appropriate hymn.
Bible	The Holy Bible is a collection of sacred books, written by holy men and women, and influenced and inspired by God. It is one of the most important books ever because it is a divine book that is the word of God in human language.
	The Bible is a library of books. Other names for the Bible are holy or sacred scripture, holy writ, sacred writings, the good book, and the word of God.
	The two main parts of the Christian Bible are the Old Testament—a record of the old covenant, between God (Yahweh) and his chosen people; and the New Testament—a record of the new agreement made by God with the whole human race through the life, death, and resurrection of Jesus, the Son of God.
	Various styles, or translations, of the Bible have evolved and include some (if not all) of the following books:
	OLD TESTAMENT:
	Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
	Remaining books: Joshua, Judges, and Ruth.
	Historical books: 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, 1 Maccabees, and 2 Maccabees.

OBJECT OR SYMBOL	DESCRIPTION

Bible—Continued	Sapiential (or Diadactic) books Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach.
	
	Prophetic books: (Major prophets) Isiah, Jeremiah, Lamentations, Baruch, Ezekiel, and Daniel.
	
	       (Minor prophets) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
	
	NEW TESTAMENT:
	
	Historical books: Gospel of Matthew, Gospel of Mark, Gospel of Luke, Gospel of John, and Acts of the Apostles.
	
	Didactic books— Epistles of Paul: (Major Epistles) Romans, 1 Corinthians, 2 Corinthians, and Galatians.
	
	       (Captive Epistles) Ephesians, Philippians, and Colossians.
	
	       (First Epistles) 1 Thessalonians and 2 Thessalonians.
	
	       (Pastoral Epistles) 1 Timothy, 2 Timothy, Titus, and Philemon.

OBJECT OR SYMBOL	DESCRIPTION
Bible—Continued	(Non-Pauline Epistle) Hebrews. (Catholic Epistles) James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude. Prophetic book: Book of Revelations.
Blessed ashes	Originally a Jewish sign of penitence, Christians now use ashes on Ash Wednesday, the first day of Lent. Ashes are derived from burning the palms from the previous year's Palm Sunday. The ashes are blessed and imposed on the forehead as a symbol of penance. Ashes are a remembrance of our mortality; we are made of dust and will return to dust.
Bowing	An inclination of the head, or the head with the body, which entered into liturgical use as a mark of reverence, respect, a simple expression of greeting and adoration toward God.
Charismatic movement	This term refers to all the divine gifts or favors given through the work of the Holy Spirit within the Christian churches. Many books have been written on the individual charismatic movements. Some terms associated with the charismatic movement are Baptism in the Holy Spirit, church growth, eschatology, evangelism, exorcism, fundamentalism, gift of healing, gift of tongues, gift of prophecy, pentecostal, and serpent handling. (See the individual terms in this appendix.)
Chrism	Chrism is a blend of balsam and olive oil blessed during the service of Holy Thursday by a bishop in a cathedral or church. Chrism is used at liturgical anointings of persons during baptism, confirmation, and holy orders and of things such as altars, bells, churches, sacred vessels, and baptismal water. The oil stock is marked SC.
Christmas crib	Scene depicting the birth of Jesus consisting of a manger, representative of the feeding box that held the Christ Child at his birth. Many Christians have such a representative in their homes.
Christmas season	For most Christians, the Christmas season starts with Christmas Eve, takes in the 8 days of Christmas, and concludes with the feast of the Baptism of the Lord, usually the Sunday after the Epiphany (January 6th). Other Christians consider the Christmas season to begin with the first Sunday of Advent and to last through Christmas Eve.

OBJECT OR SYMBOL	DESCRIPTION
Christmas season—Continued	In the Eastern church, the Feast of the Nativity revolves around the feast of the Epiphany, January 6, including both the Nativity and the Baptism of Jesus. The 12 days between the Nativity, December 25th, and the day of the Epiphany is called Dodekaemeron (12 festal days) and is considered to be one continuous festive period.
Concelebration	In the Catholic church, a celebration of mass by many bishops and/or many priests, consecrating the same bread and wine. Also known as a pillow or bookstand upon which the Sacramentary rests when it is placed on the altar.
Divine praises	A sequence of praises blessing God, Jesus Christ, the Blessed Virgin, St. Joseph, and all the saints. They are usually recited publicly after the rite of benediction.
Doxology	It is a prayer of praise expressing glory to God, usually honoring the Trinity—the mystery, three Gods in one person.
Elevation	Holding up the Host for the adoration of the faithful. The bell may be rung before consecration and at each elevation.
Eschatology	The doctrines concerning the theology dealing with the last things such as death, resurrection, judgment, and immortality.
Evangelism	The work of an evangelist; that is, anyone who preaches the gospel especially a traveling preacher, revivalist, or home missionary. Evangelism is a zealous effort to spread the gospel.
Exorcism	A verbal formula or ritual used to drive away, summon, or command an evil spirit.
Exposition of the Holy Eucharist	The ceremony of exhibiting the Sacred Host for adoration.
Extraordinary Ministers of Holy Communion	Appointed in writing by local bishops for a particular period of time, Extraordinary Ministers of Holy Communion make the Eucharist more readily received. The appointment may be granted for a single occasion. Extraordinary Ministers of Holy Communion are a great help in distributing communion to the sick and viaticum to the dying. There is a rite for the commissioning of these ministers.
Fire (or new fire)	A combination of flame, light, and heat. For Christians, fire is closely allied with life. The Easter Vigil begins with the blessing of the new fire, from which the Paschal candle is lighted. This new fire is the symbol of the risen Christ.

OBJECT OR SYMBOL	DESCRIPTION
Fundamentalism	An orthodox religious belief based on a literal interpretation or complete acceptance of the Bible and regarded as fundamental to the Christian faith.
Genuflecting	The act whereby the right knee touches the ground near the left ankle in reverence or to show adoration or homage.
Holy days of obligation	Besides Sundays, those solemn feasts on which many Christians are expected to participate in worship and to refrain from servile work. In the United States, holy days of obligation are the Solemnity of Mary (January 1), Ascension (40 days after Easter), Assumption (August 15), All Saints Day (November 1), Immaculate Conception (December 8), and Christmas—the Nativity (December 25). In countries outside of the United States, various other holy days may be observed. RPs within those countries should make themselves aware of the days and then publish the occasion, with appropriate comments, so that all Catholics can observe the occasion with the local church and communities.
Holy hours	Adoration of the Blessed Sacrament ordinarily with exposition during a devotional nonliturgical service. Holy hours is accompanied with hymns, suitable prayers, a homily, and Benediction.
Holy oils	Holy oils are used at the anointing during the celebrations of the sacraments and at the consecration of persons and things. Holy oils are blessed by bishops on Holy Thursday. Ordinarily, olive oil is used. There are three kinds of holy oils: oil of the catechumens, holy chrism, and oil of the sick.
Holy week	The last week in Lent, immediately before Easter, beginning with Passion (Palm) Sunday and ending with Holy Saturday.
Homily	A message, primarily from the scriptural and liturgical sources, given by a minister, priest, clergy, or qualified lay person.
Imposition of hands	The ritualistic gesture of holding the hands on or over things or persons to transfer some power, duty, favor, or blessing is an ancient custom. It is the essential part of ordination. It is part of most blessings and exorcisms. In penance, it is a symbol of reconciliation.
Incense	Grains or powder from aromatic resinous gums, burned during worship and at special rites, thereby releasing a fragrant odor.

OBJECT OR SYMBOL	DESCRIPTION
Kneeling	This gesture indicates adoration, or the expression of humility before the greatness of God, fervent entreaty in prayer, a sign of penance or sorrow, even mourning.
Liturgical calendar	A method of dividing the lunar or solar year, or both, into a table of the months, weeks, and days of the year, in which the names of the feasts to be celebrated and the saints to be honored are inscribed. The Julian calendar is the basis of the Christian calendar, but today the Gregorian calendar has long been accepted as more accurate. A directory or ordo is published each year for the country, the diocese, or a group of dioceses, giving the instructions for public worship.
Liturgical language	The celebration of Christian liturgies is in the native language, or vernacular.
Liturgical laws	Roman Catholic, Eastern Orthodox, and many Protestant churches have ecclesiastical ordinances legislating worship, liturgical matters, and life. RPs have a fiduciary responsibility to understand and be sensitive to the requirements of liturgical laws. RPs should be appraised of the changes, revisions, principles, and sources of the liturgical laws and how they affect the people being served.
Liturgical movement	A liturgical movement is an undertaking, a current of thought and action, an organism, or a number of organisms inspired by identical principles, tending toward the same ideal. The ideal could be that of promoting freedom, a reform, a restoration, or a renewal.
Love feast, agape	A common meal often in connection with a Eucharistic liturgy.
Mary	The Blessed Virgin, the mother of Jesus Christ, the revered mother of God, under the title Immaculate Conception. Mary is the patron of the United States. May is the month of Mary.
Mass	The central act of worship in the Catholic and Orthodox churches. The sacrifice of the Eucharist is called the mass.
Mass card	A card indicating a mass will be offered for a particular person or intention and gives the name of the donor, the time, place of the service, and the celebrant.
Medals, devotional	Coin-shaped objects, made of metal or plastic, bearing an inscription or an image of Christ, Mary, a saint, a religious symbol, a shrine, or a sacred event.
Nondenominational	Many Americans consider themselves to be independent Christians; therefore, in their churches and worship they envision themselves as being independent. Typically, the worship services of such congregations are free of liturgical trappings.

Table AIII-3.—Essential Christian Liturgical Objects and Symbols—Continued

OBJECT OR SYMBOL	DESCRIPTION
Novenas	Nine successive days of public or private prayer for a special intention, a special occasion, or in preparation for a feast.
Oil of the sick	The blessed olive oil used in the anointing of the sick.
Oil stock	The phials or vessels in which the holy oils blessed on Holy Thursday during the Chrism Mass are kept. Oil stock is usually stored in a case with three compartments labeled to fit the oil it contains. The oils are renewed each year and are preferably kept locked in the ambry.
Palms	Once blessed, palms become a Sacramental, greatly revered by Christians and distributed to the people on Passion (Palm) Sunday.
Pax	Sign of peace.
Peace	The stillness of order. Expressed in the sign of peace and the kiss of peace.
Pentecostal	The Pentecostal movement, in its simplest form, proclaims that the spiritual power of the 1st century church can be the norm for Christians today. Pentecostal and charismatic are often used interchangeably.
Postures in worship	Various inherent gestures of the body that express in some formalized way the love of God during worship. Some examples of postures in worship are kneeling, standing, sitting, bowing, and genuflecting.
Prayer	Prayer is a formal or informal prayer addressed to God. Prayer is a message of adoration or praise; of atonement for sin; of supplication or interceding with the Lord to implore his favor and generosity; and of thanksgiving.
Prayer books	Prayer books consist of a collection of prayers, devotions, and hymns for private use. Prayer books are used in reflective readings, meditations, and approved prayers. They enrich the religious piety of many and serve as tools for spiritual direction and religious instruction.
Preaching	The preaching ministry is the first duty of the clergy; however, lay persons may also preach. Preaching has institutional, evangelical, liturgical, and exhortatory functions.
Prelate	Bishops, abbots, religious superiors, and vicar generals are traditionally called prelates.
Prostration	This occurs when a person lies flat on the ground face downward. It occurs at ordinations and is part of the Good Friday liturgy.

OBJECT OR SYMBOL	DESCRIPTION
Reservation of the Eucharist	This is the custom of keeping the Blessed Sacrament ordinarily under the species of bread only, in a suitable place called a repository. The repository must be a secure structure located in a prominent place within the RMF, with sufficient accommodations for people who wish to adore and pray to Christ present in the Eucharist.
Reverence	A mark of respect with reference to persons or objects that are especially venerable by either genuflection or the bow, whichever is proper for the object venerated or the person reverenced.
Rosary	An exercise of piety, the rosary is a devotion consisting of the recitation of one Our Father, then Hail Marys, and a Glory Be to the Father for each of the 15 decades, dedicated to 15 scriptural mysteries as the topic of mental prayer. Separated into three sets of five mysteries or meditations (joyful, sorrowful, and glorious), the rosary focuses on the Incarnation, the Sufferings, and the Glorification of Jesus.
Rubrics	A term referring to the directives in liturgical books that are printed in red so that they can be distinguished from the text, or prayers, printed in black.
Sacramental	Actions, sacred signs, and objects introduced by churches that are tangible symbols effective by the devotion, faith, and love of the user.
Sacred scripture	See Holy Bible.
Salt	Salt is a symbol used in religious rituals from early times because of its qualities as a seasoning and a preservative. Salt is a sign of integrity and wisdom. Salt, once blessed, is used in ordinary holy water and in the water used for consecration of churches and altars.
Secretarium	A room near the entrance to a cathedral—distinct from a sacristy—where the ministers, concelebrants, and bishop vest, and from which the entrance procession starts.
Sermon	See Homily.
Serpent handling	The devotees of serpent handling, fire contact, and strychnine drinking are adamant that these things are commanded in scripture. This style of anointing is presented in the midst of demonstrative worship services that include loud music, tongues speech, and physical agitation.
Server	See Acolyte.
Sign of peace	A liturgical action that is a spontaneous greeting as a reciprocal token of neighborly love.
Sign of the cross	This sign is a symbol of Christ's passion. It signifies the whole Christian life. Making the sign of the cross is a profession of faith.

OBJECT OR SYMBOL	DESCRIPTION
Sign of the cross—Continued	In the small sign of the cross, persons sign their foreheads, mouths, and breasts with the thumbs. The large sign of the cross is made with the fingers of the hand together and raised to the forehead, then to the breast, and then to the left and right shoulders. The left hand is properly placed at the waist. It is the custom in the Eastern church that the thumb, index, and middle finger are kept together in drawing the cross on oneself. The Eastern church uses the cross-stroke from the right shoulder to the left.
Signing	Signing is the rite by which a bishop, minister, or priest marks a person or an object with a small sign of the cross. It also occurs in baptism, confirmation, anointing of the sick, holy orders, and dedication of a church or altar.
Sitting	Sitting is an exterior mark of dignity for the person seated during a liturgical function. Sitting allows the people to be more relaxed during readings, homilies, and chants.
Sprinkling	The rite that consists of sprinkling holy water on one or many persons, on a building, or on one or several objects to purify or bless them.
Standing	Historically, the normal attitude of prayer. Standing indicates a reverence for God.
Striking the breast	An ancient sign of sorrow and repentance.
Tenebrae	This special rite is usually performed on Good Friday or Holy Saturday. Fifteen candles are lit at the beginning of the service. Then following prayers, hymns, or readings, each candle is extinguished one by one. This is done to denote the complete abandonment of Christ by the Apostles.
Veiling of images	The veiling of crosses and images takes place during Lent or Passiontide, usually from the 5th Sunday of Lent until Good Friday. This is an optional action in most churches today.
Veneration of the cross	Homage offered to an image of Christ crucified, with the realization that honoring the representation is honoring the person represented, not the material.

Table AIII-3.—Essential Christian Liturgical Objects and Symbols—Continued

OBJECT OR SYMBOL	DESCRIPTION
Washing of the feet	A portion of the liturgy for Holy Thursday and today a common practice among some Protestant faith groups. This ceremony is also called the Mandatum and is a ceremonial washing of feet of members of the community and recounts Christ washing the feet of his disciples to teach them humility.
Washing of the hands	Also known as ablutions, it is symbolic of a washing or purifying of one's body (or part of it) or some object.

APPENDIX IV

REFERENCES USED TO DEVELOP THE TRAMAN

NOTE: Although the following references were current when this TRAMAN was published, their continued currency cannot be assured. Therefore, you need to be sure you are studying the latest revision.

Introduction

Advancement Handbook for Petty Officers, NAVEDTRA 71445, Naval Education Training Program Management Support Activity, Pensacola, FL, 1991.

Diagnostic and Statistical Manual of Mental Disorders, DSM-III-R, American Psychiatric Association, Washington, DC, 1987.

Dorland's Illustrated Medical Dictionary, W. B. Saunders Company, Philadelphia, PA, 1981.

Navy Enlisted Manpower Classifications and Occupational Standards, NAVPERS 18068F, Volume I, Chapter 68, Chief of Naval Personnel, Washington, DC, 1991.

Noel, John V., and Edward L. Beach, *Naval Terms Dictionary,* Naval Institute Press, Annapolis, MD, 1988.

Standard Organization and Regulations of the U.S. Navy, 1990, OPNAVINST 3120.32B, Office of the Chief of Naval Operations, Washington, DC, 1983.

U.S. Code, Title 10, United States Government Printing Office, Washington, DC, 1983.

U.S. Navy Regulations, Secretary of the Navy, Washington, DC, 1990.

Wedertz, Bill, ed., *Dictionary of Naval Abbreviations,* Naval Institute Press, Annapolis, MD, 1988.

Chapter 1

About Being Orthodox, Charming L. Bete Co., South Deerfield, MA, 1984.

Achtemeir, P. J., R. S. Boraas, M. Fishbane, P. Perkins, and W. O. Walker, Jr., *Harper's Bible Dictionary,* The Society of Biblical Literature, Harper & Row, San Francisco, CA, 1985.

Akhtar, Shabbir, *A Faith for All Seasons - Islam and the Challenge of the Modern World,* Ivan R. Dee Publisher, Chicago, IL, 1991.

Attwater, D., *A Dictionary of Saints,* based on *Butler's Lives of the Saints,* P. J. Kennedy & Sons, New York, NY, 1958.

The Book of Discipline of the United Methodist Church, The United Methodist Publishing House, Nashville, TN, 1984.

Book of Order - Presbyterian Church (USA) - The Constitution of the Presbyterian Church (USA), The Office of the General Assembly, New York, NY, 1992.

Book of Worship for United States Forces, The Armed Forces Chaplains Board, U.S. Government Printing Office, Washington, DC, 1974.

Burgess, S. M., G. B. McGee, and P. H. Alexander, *Dictionary of Pentecostal and Charismatic Movements,* Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 1989.

Butsumon - The Gate of the Buddha, Buddhist Newspaper and Buddhist Bookstore Catalogue, San Francisco, CA, 1991.

Celebrating the Eucharist, The Liturgical Press, Collegeville, MN, 1992.

Cox, Harvey, *Understanding Islam,* Wadsworth Publishing Company, Belmont, CA, 1980.

Crim, K R., R. A. Bullard, and L. D. Shinn, eds., *Abingdon Dictionary of Living Religions,* Abingdon Press, Nashville, TN, 1981.

Davis, J. G., *The New Westminster Dictionary of Liturgy and Worship,* The Westminster Press, Philadelphia, PA, 1986.

Denny, F. M., *Islam - Religious Traditions of the World,* Harper & Row, San Francisco, CA, 1987.

Eastern Orthodox Church, Chaplains Resource Board, Norfolk, VA, 1988.

The Episcopal Church, *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church,* The Church Hymnal Corporation and the Seabury Press, New York, NY, 1977.

Faculty of Hellenic College and Holy Cross Greek Orthodox School of Theology, *The Divine Liturgy of Saint John Chrysostom,* Holy Cross Orthodox Press, Brookline, MA, 1985.

Gaber, Dr. H. M., *Essentials of Muslim Prayer,* The Islamic Center, Washington, DC, no date.

Gaber, Dr. H. M., *Fasting Guide,* The Islamic Center of New York, International Graphics Printer, Brentwood, MD, no date.

Gaber, Dr. H. M., *A Guide to Islam,* The Islamic Center of New York, NY, 1983.

Haneef, Suzanne, *What Everyone Should Know About Islam and Muslims,* Library of Islam, Des Plaines, IL, 1985.

Holy Bible - The New American Bible, Catholic Publishers, a Division of Royal Publishers, Incorporated, Thomas Nelson Incorporated, Camden, NJ, 1971.

The Holy Koran, or Qu'ran, Translation and Commentary by A. Yusus Ali, American Trust Publications, Indianapolis, IN, 1977.

Interfaith Conversation - Emerging Religions and Religious Traditions in Transition - A Pastoral Opportunity, Chaplain Resource Board, Norfolk, VA, no date.

Islam Facilitation Guide, Chaplain Corps, U.S. Navy, Washington, DC, 1985.

Job, R. P., and N. Shawchuck, *A Guide to Prayer for Ministers and Other Servants,* The Upper Room, Nashville, TN, 1983.

Kalupahana, David, *Buddhist Thought and Ritual,* Paragon House, New York, NY, 1991.

Kyokai, Bukkyo Dendo, *The Teaching of Buddha,* Kosaido Printing Company, Tokyo, Japan, 1984.

Lang, Rev. J. P., OFM, *Dictionary of the Liturgy,* Catholic Book Publishing Company, New York, NY, 1989.

Lee, J. M., *Handbook of Faith,* Religious Education Press, Birmingham, AL, 1990.

Lester, R. C., *Buddhism - Religious Traditions of the World,* Harper & Row, San Francisco, CA, 1987.

Lippman, T. W., *Understanding Islam - An Introduction to the Moslem World,* A Mentor Book - New American Library - Times Mirror, New York, NY, 1982.

Lippy, C. H., R. Choquette, and S. Poole, *Christianity Comes to the Americas,* Paragon House, New York, NY, 1992.

The Lutheran Hymnal - The Evangelical Lutheran Synodical Conference of North America, Concordia Publishing House, St. Louis, MO, 1941.

Malalasekera, G. P., *Encyclopedia of Buddhism,* Volume II, Published by the Government of Ceylon and Printed at the Government Press, Ceylon, 1967.

Matusiak, Father John, *Our Faith - A Popular Presentation of Orthodox Christianity,* New Life Publications, Wayne, NJ, 1986.

Mead, F. S., and S. S. Hill, *Handbook of Denominations in the United States,* Abingdon Press, Nashville, TN, 1990.

Mitchell, R. A., *The Buddha - His Life Retold,* Paragon House, New York, NY, 1991.

Naval Funerals, NAVPERS 15956C, Naval Military Personnel Command, Washington, DC, 1983.

Naval Military Funerals, NAVPERS 15555B, Naval Military Personnel Command, Washington, DC, 1986.

Owaida, Mohammad Tawfik, *Glimpses of Islam,* The Islamic Center, Washington, DC, 1977.

Patrinacog, Rev. Nicon D., *A Dictionary of Greek Orthodoxy,* Greek Orthodox Archdiocese of North & South America, Department of Education, New York, NY, 1984.

Perry, Edith Weir, *An Altar Guild Manual,* Morehouse-Gorham Company, New York, NY, 1934.

Polizoides, Metropolitan G., and D. C. Divry, *What We See and Hear in a Greek Orthodox Church,* D. C. Divry Publishers, New York, NY, 1961.

Reese, W. L., B. A. Chernow, and G. A. Vallasi, *The Best in the Literature of Philosophy and World Religions,* The Reader's Adviser, R. R. Bowker Company, New York, NY, 1988.

Religious Miniseries Within the Department of the Navy, SECNAVINST 1730.7, Secretary of the Navy, Washington, DC, 1983.

The Rites of the Catholic Church as revised by the Second Vatican Ecumenical Council, Volumes 1 and 1A, prepared by the International Commission on English in the Liturgy—A Joint Commission of Catholic Bishop's Conferences, Pueblo Publishing Company, New York, NY, 1990.

Robertson, R., and W. R. Garrett, *Religion and Global Order - Religion and the Political Order,* Volume IV, Paragon House Publishers, New York, NY, 1991.

Shamir, Ilana, and Shlomo Shavit, *Encyclopedia of Jewish History,* Facts on File Publications, New York, NY, 1986.

Starkes, M. T., *Today's World Religions,* Insight Press, New Orleans, LA, 1978.

Thompson, Bard, *Liturgies of the Western Church,* Fortress Press, Philadelphia, PA, 1961.

Thompson, N. H., *Religious Pluralism and Religious Education,* Religious Education Press, Birmingham, AL, 1988.

Turnbull, R. G., ed., *Baker's Dictionary of Practical Theology,* Baker Book House, Grand Rapids, Ml, 1967.

U.S. Code, Title 10, United States Government Printing Office, Washington, DC, 1983.

U.S. Navy Regulations, 1990, Secretary of the Navy, Washington, DC, 1990.

Vaziri, Mostafa, *The Emergence of Islam - Prophecy, Imamate, & Messianism in Perspective,* Paragon House, New York, NY, 1992.

Wald, K. D., *Religion and Politics in the United States,* CQ Press, Congressional Quarterly, Inc., Washington, DC, 1991.

Ware, Tomothy, *The Orthodox Church,* Penguin Books, London, England, 1991.

Wedding Manual - The Navy Chapel, Naval Security Station, Washington, DC, 1985.

What You Should Know About Holy Week in the Orthodox Church, Channing L. Bete Co., South Deerfield, MA, 1986.

Wigoder, Geoffrey, *The Encyclopedia of Judaism,* MacMillan Publishing Company, New York, NY, 1989.

Yamaoka, Seigen H., *Jodo Shinshu - An Introduction,* Buddhist Churches of America, San Francisco, CA, 1990.

Chapter 2

Casualty Assistance Calls and Funeral Honors Support Program Coordination, OPNAVINST 1770.1, Chief of Naval Operations, Washington, DC, 1982,

Marine Corps Casualty Procedures Manual, MCO 3040.4C, Headquarters U.S. Marine Corps, Washington, DC, 1988.

Navy Casualty Assistance Calls Program, NMPCINST 1770.1, Naval Military Personnel Command, Washington, DC, 1982.

Navy Family Ombudsman Program, OPNAVINST 1750.1C, Chief of Naval Operations, Washington, DC, 1990.

Religious Ministries in the Navy, OPNAVINST 1730.1B, Chief of Naval Operations, Washington, DC, 1987.

Standard First Aid Training Course, NAVEDTRA 12081, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1991.

Chapter 3

Accession of Chaplains for the Military Services, DODDIR 1304.19D, Department of Defense, Washington, DC, 1988.

Edge, Findley B., *Helping the Teacher,* Broadman Press, Nashville, TN, 1959.

Gangel, K. O., and H. G. Hendrick, *The Christian Educator's Handbook on Teaching,* Victor Books, USA, 1988.

Huff, Darrell, *How to Lie With Statistics,* W. W. Norton & Co., New York, NY, 1954.

Chapter 4

Establishment, Management, and Control of Nonappropriated Fund Instrumentalities, DODDIR 1015.1D, Department of Defense, Washington, DC, 1981.

Financial Management Policies and Procedures for Morale, Welfare, and Recreation Programs, NAVSO P-3520, Office of the Comptroller, Washington, DC, 1982.

Nonappropriated Fund Procurement Policy, SECNAVINST 7043.5, Secretary of the Navy, Washington, DC, 1982.

Religious Ministries Within the Department of the Navy, SECNAVINST 1730.7, Secretary of the Navy, Washington, DC, 1983.

Religious Offering Fund, SECNAVINST 1710.6, Secretary of the Navy, Washington, DC, 1990.

Chapter 5

General Specifications for Ships of the U.S. Navy, NAVSEA S9 AA0-AA-SPN-010/GEN SPEC, Naval Sea Systems Command, Washington, DC, 1991.

The Habitability Manual, NAVSEA 0933-LP-005-8010, Naval Sea Systems Command, Washington, DC, 1969.

Naval General Library Manual, NAVEDTRA 38021, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1979.

Naval Service General Library Program, SECNAVINST 5070.3A, Secretary of the Navy, Washington, DC, 1980.

Shipboard Habitability Program, OPNAVINST 9640.1, Chief of Naval Operations, Washington, DC, 1979.

Standard Organization and Regulations of the U.S. Navy, OPNAVINST 3120.32B, Chief of Naval Operations, Washington, DC, 1986.

Unabridged Navy Index of Publications and Forms, NAVSUP Pub 2002D, Aviation Supply Office, Philadelphia, PA, 1993.

U.S. Navy Shipboard Furniture Catalog, S9600-AD-GTP-010, Naval Sea Systems Command, Washington, DC, 1983.

Chapter 6

Afloat Supply Procedures, NAVSUP P-485, Naval Supply Systems Command, 1989.

Bibliography for Advancement Study, NAVEDTRA 12052, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1993.

Department of the Navy Correspondence Manual, SECNAVINST 5216.5C, Secretary of the Navy, Washington, DC, 1983.

Department of the Navy Freedom of Information Act (FOIA), SECNAVINST 5720.42E, Secretary of the Navy, Washington, DC, 1987.

Department of the Navy Information and Personnel Security Program Regulation, OPNAVINST 5510.1H, Chief of Naval Operations, Washington, DC, 1991.

Directives Issuance System, SECNAVINST 5215.1C, Secretary of the Navy, Washington, DC, 1970.

List of Training Manuals and Nonresident Training Courses, NAVEDTRA 12061, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1993.

Manual for Courts-Martial, Military Rules of Evidence (M.R.E.) 503, Department of Defense, Washington, DC, 1984.

Manual of Navy Enlisted Manpower and Personnel Classifications and Occupational Standards, NAVEDTRA 18068F, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1991.

Navy and Marine Corps Records Disposition Manual, SECNAVINST 5212.5C, Secretary of the Navy, Washington, DC, 1988.

Navy Electricity and Electronics Training Series (NEETS), *Introduction to Digital Computers,* Module 22, NAVEDTRA 172-22-00-88, Naval Education and Training Program Management Support Activity, Pensacola, FL, 1987.

Personal Privacy and Rights of Individuals Regarding Records Pertaining to Themselves, SECNAVINST 5211.5C, Secretary of the Navy, Washington, DC, 1981.

Privacy Act of 1974, U.S.C. 562a, Congress of the United States, Washington, DC, 1974.

Telecommunications Users Manual, NTP3(H), Naval Computer and Telecommunications Command, Washington, DC, 1990.

Understanding Computers, Computer Basics, Input/Output, Software, and Memory and Storage (Series), Time Life Books, Alexandria, VA, 1990.

United States Navy Plain Language Address Directory, USN PLAD 1, Department of Defense, Washington, DC, 1991.

INDEX

Assignment Questions

ASSIGNMENT 1

Textbook Assignment: "Introduction to the Religious Program Specialist Rating," pages iv through x, and "Religious Program Support," part I (chapter 1) and part II (chapter 2), pages 1-1 through 2-34, and appendixes I through III.

1-1. Three of the following duties are performed by Religious Program Specialists (RPs). Which one is NOT?

1. Conducting rehearsals
2. Providing library services on board ships
3. Leading bible studies
4. Providing physical security for chaplains in combat

1-2. The idea of a specialist to support chaplains in the Navy dates back to what year?

1. 1775
2. 1878
3. 1942
4. 1979

1-3. Which of the following duties was a Specialist (W) required to perform to qualify for the rating?

1. Conduct worship services
2. Take shorthand
3. Play the piano or organ
4. Type 50 words per minute

1-4. Upon receipt of orders to the Marine Corps, RPs in paygrades E-5 through E-9 must complete which of the following courses?

1. Marine Corps Infantry School courses
2. Field Medical School courses
3. Nonresident Marine Corps Institute courses
4. Marine Corps Leadership Development courses

1-5. The Geneva Convention classifies RPs as noncombatants.

1. True
2. False

1-6. Which of the following activities or officials is the largest manpower claimancy in the Chaplain Corps?

1. U.S. Marine Corps
2. Commander in Chief, Atlantic Fleet
3. Commander in Chief, Pacific Fleet
4. Bureau of Naval Personnel

1-7. Which of the following titles is NOT a responsibility of the Chief of Chaplains?

1. Chief of Chaplains
2. Director of Religious Ministries
3. Senior Chaplain of the Navy
4. Chief of Reserve Chaplains

1-8. The senior area coordinating chaplain may delegate responsibilities to which of the following personnel?

1. Command chaplains
2. Junior chaplains
3. Senior area RPs
4. Local area coordinating chaplains

1-9. Which of the following publications requires commanders and commanding officers to provide for morale and spiritual well-being?

1. OPNAVINST 1730.1
2. *U.S. Navy Regulations*
3. SECNAVINST 1730.7
4. *United States Code*

1-10. Protection for information disclosed during pastoral counseling to chaplains, RPs, and Command Religious Program (CRP) staff members is provided in which of the following publications?

1. OPNAVINST 1730.1
2. SECNAVINST 1730.7
3. *Manual for Courts-Martial*
4. *United States Code*

1-11. Which of the following traits is the key to pastoral care?

1. Courtesy
2. Cheerfulness
3. Sympathy
4. Sensitivity

1-12. Chaplains and RPs should avoid shoptalk, or jargon, in which of the following cases?

1. In chapel staff meetings
2. In chapel council meetings
3. In command meetings
4. In local chaplain or RP training

1-13. On which of the following dates would you submit chaplains' reports?

1. 31 January
2. 31 March
3. 30 May
4. 31 July

IN ANSWERING QUESTIONS 1-14 THROUGH 1-17, SELECT FROM THE FOLLOWING LIST THE ITEM DESCRIBED IN THE QUESTION.

A. Ciborium
B. Cruet
C. Paten
D. Pyx

1-14. A small watch-shaped receptacle used to carry communion privately to the sick.

1. A
2. B
3. C
4. D

1-15. A round, thin, convex plate made of the same material as the chalice and gold plated that is large enough to extend over the lip of the chalice.

1. A
2. B
3. C
4. D

1-16. A sacred covered vessel that contains consecrated small hosts and is used for the dispersion of communion.

1. A
2. B
3. C
4. D

1-17. A glass or metal vessel or bottle, usually in the form of a jug and having a handle and a beak, intended to be used to contain the wine or water for a Eucharistic service.

1. A
2. B
3. C
4. D

2

IN ANSWERING QUESTIONS 1-18 THROUGH 1-21,
SELECT FROM THE FOLLOWING LIST THE CHAPEL
SPACE DESCRIBED IN THE QUESTION.

    A. Chancel
    B. Narthex
    C. Nave
    D. Sacristy

1-18. The part of the chapel facility
reserved for worshipers.

    1. A
    2. B
    3. C
    4. D

1-19. The vestibule or porch at the
entrance of the church.

    1. A
    2. B
    3. C
    4. D

1-20. A room or annex near the altar
where furnishings for the altar are
kept.

    1. A
    2. B
    3. C
    4. D

1-21. The area around the altar assigned
to officiating clergy.

    1. A
    2. B
    3. C
    4. D

1-22. In the wedding arch of the swords
ceremony, who is responsible for
rehearsing the ushers in their role
in the service?

    1. Senior usher
    2. Best man
    3. Duty RP
    4. Groom

1-23. In the wedding arch of the swords
ceremony, if the bride is the
military person and the groom is
civilian, the bride must wear her
uniform.

    1. True
    2. False

1-24. In which of the following
publications would you find
guidance on military funerals?

    1. NAVPERS 15555B
    2. SECNAVINST 1730.1
    3. OPNAVINST 1730.7
    4. BUMEDINST 1730.3

1-25. In what year did the Buddhist
Churches of America (BCA) become an
ecclesiastical endorsing agency for
the Chaplains Corps?

    1. 1951
    2. 1976
    3. 1982
    4. 1987

1-26. The sacred book of Buddhism is
called the Triptika. The Triptika
is also know by what title?

    1. Knowledge of the Enlightened
       One
    2. Basket of Discipline
    3. The Three Baskets
    4. The Pitaka

1-27. Buddhism teaches a sixfold path for
arriving at the truths of religion.

    1. True
    2. False

1-28. The Buddhist calendar uses lunar
dates. These dates may vary from
year to year or country to country.

    1. True
    2. False

1-29. Which emperor mandated Christianity, allowing leaders of the church in the 4th century A.D. to gather freely in public?

1. Constantine I
2. Diocletian
3. Constantine II
4. Thedasis I

1-30. The first division of Christianity in the church at Rome resulted in the separation between Roman Catholics and what religious group?

1. Russian Orthodox
2. Greek Orthodox
3. Greek Catholics
4. Protestants

1-31. Sacraments are religious rites that confer special graces. In the early church sacraments were called mysteries. Which church still calls sacraments mysteries?

1. Catholic
2. Protestant
3. Orthodox
4. Mormon

1-32. In A.D. 1054, two distinct Christian groups were formed and came to be known by what titles'?

1. Eastern Orthodox and Western Orthodox
2. Eastern Orthodox and Roman Catholic
3. Greek Catholic and Eastern Orthodox
4. Greek Catholic and Roman Orthodox

1-33. The rite that was founded in the last supper of Jesus is known by what term?

1. Baptism
2. Dispensation
3. Confession
4. Eucharist

1-34. St. Paul compared the relationship between husband and wife to the relationship between Jesus and what group?

1. His disciples
2. The church
3. Jews
4. Gentiles

1-35. Which of the following forms of Christianity once allowed polygamy under the leadership of Brigham Young?

1. Catholics
2. Protestants
3. Mormons
4. Lutherans

IN ANSWERING QUESTIONS 1-36 THROUGH 1-39, SELECT FROM THE FOLLOWING LIST THE ALTAR ITEM DESCRIBED IN THE QUESTION.

A. Corporal
B. Finger towel
C. Antependium
D. Burse

1-36. A case to hold the folded corporal.

1. A
2. B
3. C
4. D

4

1-37. A decorative and protective veil or hanging for the front of the altar.

1. A
2. B
3. C
4. D

1-38. A sacred cloth of white linen upon which the chalice, paten, and ciboria are placed.

1. A
2. B
3. C
4. D

1-39. A small cloth used at various times in the liturgy.

1. A
2. B
3. C
4. D

1-40. What is the meaning of the word *Muslims?*

1. Followers of Mohammed
2. Keepers of the faith
3. Believers in Islam
4. Enlightened ones

1-41. Which of the following items is NOT a term for one of the five pillars of Islam?

1. Salat
2. Sawm
3. Zakat
4. Mustim

1-42. According to Islam, which of the following procedures should NEVER be performed on Muslims?

1. Autopsy
2. Circumcision
3. Embalming
4. Cremation

1-43. Which of the following cities is considered to be holy by Muslims, Christians, and Jews?

1. Jerusalem
2. Mecca
3. Nazareth
4. Medina

1-44. There are two major groups within Islam, one being Shite. What is the name of the other group?

1. Hegira
2. Shari'ah
3. Sunni
4. Sura

1-45. The chief officer in a mosque who delivers sermons is known by what name?

1. Imam
2. Muezzin
3. Quraysh
4. Umma

1-46. In what year was Israel set up as a homeland for Jews?

1. 1946
2. 1948
3. 1950
4. 1954

5

IN ANSWERING QUESTIONS 1-47 THROUGH 1-49, SELECT FROM THE FOLLOWING LIST THE BRANCH OF JUDAISM DESCRIBED IN THE QUESTION.

    A.   Reform
    B.   Orthodox
    C.   Conservative
    D.   Rabbinical

1-47.   Believes that some of the ancient laws should be changed to fit the times.

    1. A
    2. B
    3. C
    4. D

1-48.   Has tried to reconcile tradition and change.

    1. A
    2. B
    3. C
    4. D

1-49.   Opposes changes, including the innovations of the Reform movement.

    1. A
    2. B
    3. C
    4. D

1-50.   Which of the following Jewish holy days is also known as the Day of Atonement?

    1. Passover
    2. Rosh Hashanah
    3. Shevuoth
    4. Yom Kippur

1-51.   In the Jewish faith, which of the following persons would perform the circumcision?

    1. Doctor
    2. Rabbi
    3. Mohel
    4. Tammuz

1-52.   When communicating with a non-English-speaking person, what should you first try to do?

    1. Find an interpreter
    2. Communicate in English
    3. Use sign language
    4. Use gestures and signs

1-53.   What type of directory would an RP use to link people in need to an available local source?

    1. Command
    2. Telephone
    3. Naval
    4. Referral

1-54.   What officer may provide families of deployed members assistance in times of emergency?

    1. Home port contact officer
    2. Commanding officer
    3. Legal officer
    4. Personnel officer

1-55.   What voluntary organization provides counseling, financial assistance, and reports concerning emergencies to military personnel and their families?

    1. Life Line
    2. American Red Cross
    3. Ombudsman
    4. Western Union

1-56.   What type of message can families send, when the situation is not an emergency, to deployed Navy and Marine Corps personnel?

    1. Personal For
    2. Flash
    3. Familygram
    4. Class Easy

1-57. When escorting a chaplain on a family visit, what, if anything, should the RP do upon completion of the visit?

1. Make a record of the visit
2. Brief the senior RP
3. Review observations with the chaplain
4. Nothing

1-58. What function in the CRP provides communal hospitality?

1. Worship
2. Fellowship
3. Education
4. Diagraming

1-59. Which of the following items is NOT considered to be a form of media?

1. Filmstrip
2. Chart
3. Model
4. Lecture

1-60. When should sound levels be set for audiovisual equipment?

1. At the beginning of the presentation
2. During setup
3. At least 1 hour before the presentation starts
4. During a practice session

1-61. In selecting the type of publicity to be used for a CRP-sponsored event or program, which of the following factors is NOT a major consideration?

1. Nature of the event or program
2. Number of persons expected to attend
3. Purpose of the event or program
4. Goals of the religious ministry facility (RMF)

1-62. In preparing a news release, which of the following information should be in your heading?

1. Command chaplain's name
2. Chapel's name
3. Command address
4. Topic title

IN ANSWERING QUESTIONS 1-63 THOUGH 1-66, SELECT FROM THE FOLLOWING LIST THE TYPE OF MEDIA THAT IS MOST EFFECTIVELY USED TO REACH THE TARGET GROUP USED AS THE QUESTION.

A. Welcome Aboard Packet
B. Gate Sign
C. Fliers
D. Plan of the Day

1-63. General Navy population.

1. A
2. B
3. C
4. D

1-64. Incoming personnel.

1. A
2. B
3. C
4. D

1-65. Military, family, and retired persons.

1. A
2. B
3. C
4. D

1-66. Active duty members.

1. A
2. B
3. C
4. D

7

1-67. Prepared worship bulletin covers may be found in the most current edition of what publication?

1. SECNAVINST 1730.1
2. NAVSUP Pub 1733
3. NAVSUP Pub 2002
4. Chaplains' Resource Guide

1-68. What is the basic reason for building a worship model?

1. To set a standard
2. To define structure, function, or scope
3. To reduce the chapel workload
4. To decorate the narthex

1-69. Developing a worship model involves a total of how many phases?

1. Six
2. Seven
3. Three
4. Four

1-70. Who selects and approves the religious tracts for distribution in the CRP?

1. Senior RP
2. Command chaplain
3. Supply officer
4. Commanding officer

1-71. Of the following values, which is the most important an RP can possess in providing support for his or her chaplain?

1. Loyalty
2. Self-confidence
3. Virtue
4. Frankness

1-72. Which of the following duties is a responsibility of an RP?

1. Acting as a lay reader
2. Providing pastoral counseling
3. Performing religious programming tasks
4. Conducting worship services

1-73. One of the important elements in the RP rating is to defend the chaplain in combat.

1. True
2. False

1-74. What two groups of individuals are considered to be the center of the CRP?

1. Commanding officers and executive officers
2. Commanding officers and chaplains
3. Chaplains and RPs
4. Congregation members and chaplains

1-75. Religious program support must be viewed primarily as what type of concept?

1. Financial
2. Logistical
3. Marketing
4. Managerial

ASSIGNMENT 2

Textbook Assignment: "Religious Education," chapter 3, pages 3-1 through 3-9; "Religious Offering Fund," chapter 4, pages 4-1 through 4-10; and "The Naval Library System," chapter 5; pages 5-1 through 5-13.

2-1. Before religious education can begin, what task must an RP complete?

1. Brief the chaplain
2. Prepare the facilities
3. Take attendance
4. Brief the teachers

2-2. Which of the following persons plans, programs, and implements religious education for sea service personnel?

1. RP
2. Director of religious education
3. Chaplain
4. Teacher

2-3. Which of the following traits is the key principle in a CRP?

1. Completeness
2. Sincerity
3. Loyalty
4. Inclusiveness

2-4. What directive requires chaplains to provide ministry for their own faith group and to facilitate appropriate ministries for other faith groups?

1. DOD Directive 1304.19
2. OPNAVINST 1730.1
3. SECNAVINST 1730.7
4. *United States Code*

2-5. A diagram for religious program support should contain which of the following factors?

1. Pictures
2. Step-by-step method for performance
3. Programing plan
4. Chain of command

2-6. Which of the following statements describes the best method you can use to train religious education volunteers to use audiovisual and other media aids successfully?

1. Instruct them in all the procedures at one time
2. Instruct them in a single procedure at one time
3. Instruct them during on-the-job training
4. Provide written instructions and let them teach themselves

2-7. Which of the following areas of responsibility is NOT considered to be a part of logistic support services?

1. Library
2. Equipment
3. Records
4. Training

2-8. The religious education curriculum will not vary within a faith group.

1. True
2. False

2-9. Which of the following persons would normally recommend curriculum materials?

1. Supply officer
2. Lay reader
3. RP
4. Contract officer

2-10. After an RP has updated religious education enrollment records, the records should be given to what individual(s)?

1. Command chaplain
2. Faith group leader
3. Director of religious education
4. Teachers

2-11. In preparation for enrollment day, what total number of posters should be used to display enrollment instructions?

1. One
2. Two
3. Three
4. Four

2-12. Which of the following events or circumstances is NOT a reason for compiling religious education statistics?

1. Change in education trends
2. Change in conditions
3. Change in opinions
4. Change in finances

2-13. Which of the following individuals will likely manage the religious education statistical program?

1. Director of religious education
2. RP
3. Chaplain
4. Teacher

2-14. You are developing statistical reports. Your finished reports should reflect which of the following traits?

1. Satisfy board needs
2. Be complicated
3. Be timely
4. Contain only cost figures

2-15. Successful results achieved through statistical reports depend on the chaplains, RPs, councils, and religious education volunteers.

1. True
2. False

IN ANSWERING QUESTIONS 2-16 THROUGH 2-19, SELECT FROM THE FOLLOWING LIST THE ITEMS OR RESOURCES THAT MOST ACCURATELY MATCH THE DESCRIPTION USED AS THE QUESTION.

A. Flash statistics
B. Flash analyses
C. Analytical statistical reviews
D. Reference books

2-16. Provide broad trends, comparative data, and detailed grouping.

1. A
2. B
3. C
4. D

2-17. Timely graphic and narrative statements of meaningful changes.

1. A
2. B
3. C
4. D

2-18. Summary cards or sheets that provide flash reports of key monthly statistics in brief.

1. A
2. B
3. C
4. D

2-19. Compare progress with plans and trends.

1. A
2. B
3. C
4. D

2-20. The Religious Offering Fund (ROF) is the only nonappropriated fund that chapels may operate and maintain.

1. True
2. False

2-21. What directive authorizes the use of ROFs?

1. OPNAVINST 1730.1
2. SECNAVINST 1730.7
3. SECNAVINST 7010.6
4. NAVSO P-3520

2-22. Which of the following individuals or activities is the program manager for all ROFs?

1. CNO
2. SECNAV
3. Chief of Chaplains
4. NAVSUP

2-23. The CNO has instructed commanders and commanding officers to manage ROFs by following the guidelines found in what instruction?

1. OPNAVINST 1730.1
2. SECNAVINST 1730.7
3. SECNAVINST 7010.6
4. SECNAVINST 7043.5

2-24. The ROF administrator is appointed in writing by what person?

1. Command chaplain
2. CNO
3. Chief of Chaplains
4. Commanding officer

2-25. When the ROF administrator is away, who serves as the acting administrator?

1. Commanding officer
2. Executive officer
3. Next senior chaplain
4. Next senior RP

2-26. When the ROF administrator is away and there are no other chaplains present, the commanding officer can delegate which of the following persons as acting administrator?

1. Senior DK
2. Senior RP
3. Lay reader
4. Executive officer

2-27. Which of the following persons may NOT serve as the ROF custodian?

1. Designated faith group representative (DFGR)
2. Supply officer
3. Senior RP
4. Command master chief

2-28. Which of the following actions is NOT a task of the ROF custodian?

1. Disbursing approved payments
2. Providing for safeguarding of the ROF
3. Reviewing disbursement requests
4. Recommending disbursements

2-29. The ROF audit board must consist of at least how many active duty members?

1. Five
2. Two
3. Three
4. Four

2-30. An ROF audit board should report its findings to what individual?

1. Command chaplain
2. Commanding officer
3. Comptroller
4. Supply officer

2-31. Which of the following persons should appoint in writing the designated faith group representatives (DFGRs)?

1. Commanding officer
2. Executive officer
3. Senior audit board member
4. Command chaplain

2-32. Contract chaplains may serve as DFGRs.

1. True
2. False

IN ANSWERING QUESTIONS 2-33 THROUGH 2-38, SELECT FROM THE FOLLOWING LIST THE TITLE THAT MOST ACCURATELY MATCHES THE DUTY OR RESPONSIBILITY USED AS THE QUESTION.

   A. ROF administrator
   B. ROF custodian
   C. ROF audit board
   D. Designated faith group
       representative

2-33. Recommends corrective actions for all discrepancies found.

   1. A
   2. B
   3. C
   4. D

2-34. Informs faith groups about ROF policies and procedures.

   1. A
   2. B
   3. C
   4. D

2-35. Approves requests for disbursements.

   1. A
   2. B
   3. C
   4. D

2-36. Makes certain an accurate audit trail exists.

   1. A
   2. B
   3. C
   4. D

2-37. Makes certain signature and ownership cards are maintained.

   1. A
   2. B
   3. C
   4. D

2-38. Serves as primary advisor to the administrator on ROF subaccounts.

   1. A
   2. B
   3. C
   4. D

2-39. In recruiting volunteers to count the ROF offering, which of the following is NOT a key element?

   1. Timeliness
   2. Appropriateness
   3. Fairness
   4. Finesse

2-40. How soon before a church service should you begin to recruit volunteers to count the offering?

   1. 10 minutes
   2. 20 minutes
   3. 30 minutes
   4. 45 minutes

2-41. Which of the following directives prohibits the proof of ROF receipts by relatives?

   1. NAVSO P-3520
   2. OPNAVINST 1730.1
   3. SECNAVINST 1730.7
   4. SECNAVINST 7010.6

2-42. Whose responsibility is it to make sure the counting of the offering is done properly?

   1. RP
   2. Administrator
   3. Custodian
   4. DFGR

2-43. ROF monies and classified materials may be stored in the same safe.

   1. True
   2. False

2-44. A total of how many persons should have the combination to a safe used to store ROF receipts?

   1. One
   2. Two
   3. Three
   4. Four

2-45. Who maintains a copy of the ROF safe combination in the case of an emergency such as the death of the ROF custodian or in the event the combination to the safe cannot be remembered?

1. Administrative officer
2. Executive officer
3. Command chaplain
4. Security officer

2-46. When ROF receipts are deposited, whose signature should appear on the original deposit receipt?

1. Administrator's
2. Custodian's
3. DFGR's
4. Bookkeeper's

2-47. When using automated bookkeeping, you should use floppy disks to store information unless you can take what precaution concerning the hard disk?

1. Encrypt it
2. Lock it
3. Format it
4. Remove it

2-48. Where should completed payment vouchers be filed?

1. In separate files
2. In consolidated files
3. With other paid payment vouchers for the current year
4. With completed receipt forms

2-49. In what year did the Navy assume official responsibility for shipboard libraries?

1. 1800
2. 1828
3. 1889
4. 1941

2-50. Which of the following goals is NOT included in the mission of naval general libraries?

1. To educate the crew
2. To allow crew members to enjoy literature, art, and music
3. To develop esprit de corps
4. To provide a place to escape shipboard regimentation

2-51. On aircraft carriers and other deep-draft vessels, library services are normally provided by which of the following personnel?

1. Volunteers
2. Yeomen
3. MWRs
4. RPs

2-52. What command has overall operational responsibility for the General Library Program?

1. CNET
2. NAVSEASYSCOM
3. BUPERS
4. CNTECHTRA

2-53. Professional library services are provided by which of the following activities?

1. CNET
2. BUPERS
3. NETPMSA
4. CNTECHTRA

2-54. What directive sets policies and assigns responsibilities for the administration and support of the General Library Program?

1. OPNAVINST 5071.1
2. SECNAVINST 5070.3
3. BUPERSINST 5070.2
4. CNETINST 5070.4

2-55. What directive or publication defines the basis for library procedures?

1. OPNAVINST 5070.1
2. OPNAVINST 3120.32
3. SECNAVINST 5070.3
4. NAVEDTRA 38021

2-56. Basic duties for the library officer are specified in what directive?

1. OPNAVINST 1730.1
2. OPNAVINST 3120.32
3. OPNAVINST 5070.3
4. SECNAVINST 5070.3

2-57. Operating hours for shipboard libraries should be publicized through what form of media?

1. Command newspaper
2. Fliers
3. TV
4. POD

2-58. What is the loan period for books in the general library collection?

1. 1 week
2. 2 weeks
3. 1 month
4. 15 days

2-59. What is the loan policy for reference books?

1. 1-week loan period
2. 1-month loan period
3. To be used only in the library's spaces
4. Must be returned in 15 days

2-60. When checking out a library book, the borrower should print all the following information on the book card EXCEPT which one?

1. Name
2. SSN
3. Division
4. Rank

2-61. Which of the following conditions represents the only time in which a borrower is NOT permitted to extend the loan period for a book?

1. When the book is overdue
2. When the book has been reserved
3. When the borrower has too many books checked out
4. When the book is new

2-62. What is the loan period, if any, for back issues of magazines?

1. 1 week
2. 2 weeks
3. 3 weeks
4. None

2-63. New issues of magazines and current newspapers cannot be checked out and are to be used in the library.

1. True
2. False

2-64. What is the recommended loan period for a music tape that will be used outside the library?

1. 7 days
2. 14 days
3. 3 days
4. 10 days

2-65. Which of the following forms must be used for interlibrary loans?

1. SF 162
2. DD 1301
3. NAVPERS 1701
4. OPNAV 1704

2-66. What must an individual do to borrow a book from the Navy auxiliary library service collection (ALSC)?

1. Call the ALSC
2. Contact the library officer
3. Go to the local base library
4. Write a personal letter to the ALSC

2-67. In general, when is the first overdue notice sent to a borrower?

1. 1 week after the due date
2. 2 weeks after the due date
3. 3 to 5 days after the due date
4. The day after the due date

2-68. If loaned material is lost, the borrower must reimburse what official or authority?

1. Library officer
2. Commanding officer
3. MWR
4. U.S. Government

2-69. Where should paperback books be stamped with a ship's identification?

1. Front cover
2. Back cover
3. First page
4. Top edge

2-70. When determining the classification of a book for circulation, what part of the *General Library Manual* should you consult?

1. Chapters 1 and 2
2. Chapters 4 and 5
3. Appendixes Aa and Ab
4. Appendixes Cb and Cc

2-71. How many major Dewey decimal subject classes are there?

1. 5
2. 7
3. 8
4. 10

2-72. What statement, if any, should be stamped on the top edge of a clothbound book for circulation?

1. PROPERTY OF U.S. GOVERNMENT
2. PROPERTY OF U.S. NAVY
3. PROPERTY OF (your ship's name)
4. None

2-73. Where should a book card pocket be attached?

1. Page facing the back cover
2. Back cover
3. Front cover
4. Second to the last page

2-74. What list should new books be checked against before they are processed?

1. Invoice
2. Shelf
3. Packing
4. Inventory

2-75. What information should appear on the book pocket?

1. Book title
2. Classification
3. Author's name
4. Ship's property stamp

ASSIGNMENT 3

Textbook Assignment: "The Naval Library System," chapter 5, pages 5-9 through 5-19, and "Regulation of Religious Programming," chapter 6, pages 6-1 through 6-40.

IN ANSWERING QUESTIONS 3-1 THROUGH 3-4, SELECT FROM THE FOLLOWING LIST THE DEWEY DECIMAL CLASSIFICATION THAT MATCHES THE SUBJECT TITLE USED AS THE QUESTION.

    A.   100
    B.   300
    C.   500
    D.   800

3-1.   Chemistry.

    1. A
    2. B
    3. C
    4. D

3-2.   Philosophy.

    1. A
    2. B
    3. C
    4. D

3-3.   Plays.

    1. A
    2. B
    3. C
    4. D

3-4.   Personnel management.

    1. A
    2. B
    3. C
    4. D

IN ANSWERING QUESTIONS 3-5 THROUGH 3-8, SELECT FROM THE FOLLOWING LIST THE SPINE LABEL THAT SHOULD BE USED FOR THE TYPE OF FICTION BOOK DESCRIBED IN THE QUESTION.

    A. F
    B. M
    C. SF
    D. W

3-5.   Old West.

    1. A
    2. B
    3. C
    4. D

3-6.   Detective stories.

    1. A
    2. B
    3. C
    4. D

3-7.   Alien worlds.

    1. A
    2. B
    3. C
    4. D

3-8.   Romance.

    1. A
    2. B
    3. C
    4. D

3-9.   On a fiction book, what information should be included on the spine label along with the fiction classification symbol?

    1.   Dewey decimal classification
    2.   Shelf number
    3.   First three letters of the author's name
    4.   Author's initials

3-10. Which of the following methods is used for protecting books?

1. Lamination
2. Plastic book jacket
3. Arrangement
4. Environmental control

3-11. A total of how many catalog cards should accompany each fiction book?

1. Five
2. Two
3. Three
4. Four

3-12. What additional information must be typed on nonfiction subject catalog cards?

1. Author
2. Classification
3. Date received
4. Subject heading

3-13. What is the purpose of a library's shelflist?

1. To assist patrons
2. To control the loan of books
3. To keep an official record of the library's holdings
4. To aid in shelving books

3-14. Which of the following items must be included in a library audio tape inventory log?

1. Date of receipt
2. Length of recording
3. Cost
4. Number of times loaned

3-15. The book card prepared for an audio tape should include which of the following items?

1. Cost
2. Tape number
3. Classification code
4. Length of recording

3-16. What publication gives details on plans for libraries of newly constructed ships?

1. NAVEDTRA 38021
2. NAVSEA 0933-LP-005-5050
3. OPNAVINST 9640.1
4. SECNAVINST 9650.2

3-17. What publication outlines procedures for ordering forms used in the naval general library system?

1. NAVSO P-3520
2. NAVSUP 5070.1
3. *GSA Catalog*
4. NPFC Pub 2002

3-18. When more than one file cabinet is used in a religious music library, how should the cabinets be identified, marked, or labeled?

1. By Roman numerals
2. By occasion or event
3. Alphabetically
4. By faith group

3-19. How should the drawers of each cabinet in a religious music library be identified, marked, or labeled?

1. By title
2. By Roman numerals
3. By Arabic numerals
4. By occasion

3-20. As an RP, you will perform most of your duties and tasks and have the greatest responsibilities in which of the following areas?

1. Combatant training
2. Delivering sermons
3. Religious programming
4. Pastoral counseling

3-21. Which of the following factors primarily governs how you should arrange your desk?

1. Location
2. Type of work you do
3. Office routine
4. Rank

17

3-22. The best office arrangement is the one that most effectively simplifies the work.

1. True
2. False

3-23. Toxic fluids should be properly stored in which of the following ways?

1. On shelves by themselves
2. In filing cabinets
3. In lockers for general use
4. In hazardous gear lockers

3-24. Which of the following methods should you NOT use to service office equipment?

1. Service the equipment yourself
2. Have the equipment serviced according to the service contract with the manufacturer
3. Have the equipment serviced by Navy trained personnel
4. Have the equipment serviced according to the service contract with an individual serviceperson

3-25. Gestures make up what percentage of a message transmitted in spoken words directly between two persons?

1. 20%
2. 30%
3. 45%
4. 55%

3-26. What tool permits chaplains to provide ministry out of the office and avoids having several people wait while others are being seen?

1. Walk-in counseling
2. Appointment counseling
3. Group counseling
4. Deck plate ministry

3-27. Where should a chaplain's appointment schedule be recorded?

1. Secretary's calendar
2. Appointment desk
3. Chaplain's desk calendar
4. RP's calendar

3-28. Of the following individuals, which should maintain the RMF activity calendar?

1. The secretary and the senior RP
2. All RPs assigned to the RMF
3. All RPs and chaplains
4. Only one RMF staff member

3-29. Two RMF activity calendars should be maintained, one for chapel activities and one for nonchapel activities.

1. True
2. False

3-30. At what regular interval should a copy of the RMF activity calendar be provided to the commanding officer?

1. Weekly
2. Biweekly
3. Monthly
4. Quarterly

3-31. A communication is confidential if made to an RP in which of the following situations?

1. Acting in official capacity
2. Off-duty status
3. Acting as a lay reader
4. Acting as the leading petty officer

3-32. Which of the following publications covers the subject of privileged communications?

1. SECNAVINST 1730.7
2. OPNAVINST 1730.1
3. *United States Code*
4. *Manual for Courts-Martial Military Rules of Evidence* (M.R.E.) 503

3-33. DELETED

3-34. Procedures for safeguarding classified information are set forth in what directive?

1. SECNAVINST 5215.1
2. SECNAVINST 5216.1
3. OPNAVINST 5510.1
4. OPNAVINST 5512.1

3-35. Which of the following types of classified material may be stored in the office of the chaplain?

1. Confidential
2. For Official Use Only
3. Secret
4. Top Secret

3-36. Which of the following items is NOT considered to be computer hardware?

1. Printer
2. Monitor
3. dBase
4. Keyboard

3-37. What word processing function would you use to add or delete words?

1. Block
2. Move
3. Print
4. Edit

3-38. Spread sheets are made up of a table of rows and columns of numbers.

1. True
2. False

IN ANSWERING QUESTIONS 3-39 THROUGH 3-42, SELECT FROM THE FOLLOWING LIST THE COMPUTER PROGRAM THAT WOULD BE MOST EFFECTIVE FOR ITS INTENDED USE IN THE RMF AS INDICATED IN THE QUESTION.

A. Spread sheet
B. Desktop publishing
C. Data base management
D. Disk operating system

3-39. Producing newsletters.

1. A
2. B
3. C
4. D

3-40. Maintaining ROFs.

1. A
2. B
3. C
4. D

3-41. Manipulating data.

1. A
2. B
3. C
4. D

3-42. Storing programs.

1. A
2. B
3. C
4. D

3-43. Many problems brought to the chaplain are often the result of human failure in what important area?

1. Work
2. Communication
3. Job skills
4. Religious orientation

3-44. In oral communication if you feel that a message you are trying to send is not being understood, what action should you take first?

1. Repeat the message
2. Disregard the response and keep speaking
3. Listen briefly then resume speaking
4. Stop speaking and get help from another person

3-45. What form should you use to record a message for someone else when receiving oral communication by phone?

1. OPNAV 5216/144A
2. OPNAV 5216/145
3. SF 63
4. SF 78

3-46. Which of the following directives will give you guidance in writing quality correspondence?

1. OPNAVINST 5216.5
2. OPNAVINST 5215.1
3. SECNAVINST 5215.5
4. SECNAVINST 5215.1

3-47. Which of the following publications contains detailed procedures for drafting and typing naval messages?

1. SECNAVINST 5215.1
2. SECNAVINST 1730.7
3. JANAP 133
4. NTP3

3-48. In which of the following publications will you find the correct message address for Commander, Naval Air Force, U.S. Atlantic Fleet?

1. JANAP 133
2. USN PLAD 1
3. SECNAVINST 5216.5
4. NCTC 3

3-49. The procurement, organization, repair, and replacement of material and personnel are known by what term?

1. Personnel management
2. Supply
3. Administration
4. Logistics

3-50. In the field, where should ecclesiastical equipment and supplies be stored?

1. Vestry
2. Mountout box
3. Ecclesiastical gear locker
4. Storage tent

3-51. If you elect to have linens laundered by a commercial cleaner, from what fund would the cleaner be paid?

1. O&M
2. Petty cash
3. Out-of-pocket
4. ROF

3-52. How should vestments used in the RMF be cleaned?

1. Hand washed
2. Machine washed
3. Commercially laundered
4. Dry cleaned

3-53. How would you remove hard, dried wax from candlesticks and candle followers?

1. Reheat the wax with another candle
2. Run hot water over the item to melt the wax
3. Remove the wax with steel wool
4. Remove the wax with a plastic scratch pad

3-54. To remove wax from items that are dry cleaned, pour boiling water through the spotted area of the cloth.

1. True
2. False

3-55. How would you wash individual glass communion cups?

1. In an electric dishwasher
2. Just rinse with cold water
3. Hand wash with warm soapy water
4. Hand wash with cold soapy water

3-56. What should be your main concern before considering a location for divine worship in a combat situation?

1. Altar location
2. Suitable space
3. Time required
4. Chaplain's safety

3-57. Which of the following is NOT considered to be ecclesiastical equipment for use in combat?

1. Paschal candle
2. Jewish chaplain's combat kit
3. Lee aluminum altar
4. Protestant chaplain's combat kit

3-58. What total number of days of supplies should a mountout box contain?

1. 15 days
2. 30 days
3. 45 days
4. 60 days

3-59. Imprest fund purchases may not exceed what dollar amount?

1. $25
2. $50
3. $75
4. $100

3-60. When imprest funds are used to pay a commercial supplier, who should carry the funds and all the forms to the supplier?

1. Any RP
2. The senior RP only
3. The person who picked up the money
4. Contract office personnel

3-61. Items that require inventory control are defined by what term?

1. Plant property
2. Controlled equipage
3. Minor property
4. Special material

3-62. What period of time before an inventory should you place a notice in the POD to advise personnel that services may be reduced?

1. 1 week
2. 2 weeks
3. 30 days
4. 45 days

3-63. Where should your stock items having older shelf lives be stored?

1. On the bottom or back of the shelves
2. In no particular order on the shelves
3. On the top or up front on the shelves
4. On the shelves where items to be surveyed are stored

3-64. A survey board consists of a total of how many persons?

1. Five
2. Two
3. Three
4. Four

3-65. What officer normally approves a completed survey report?

1. Command chaplain
2. Supply officer
3. Survey officer
4. Commanding officer

3-66. In commands within the United States, what officer has the authority to purchase items that are not available nor provided for by the supply system?

1. Commanding officer
2. Command chaplain
3. Executive officer
4. Supply officer

3-67. What publication outlines procedures for ordering material from the Navy supply system?

1. NAVSUP 4490
2. MILSTRIP
3. *GSA Catalog*
4. *DLA Catalog*

3-68. Which of the following forms would be used to make purchases chargeable to your ship's OPTAR?

1. DD 1155
2. DD 1348
3. NAVSUP Form 1154
4. NAVSUP Form 1314

3-69. Which of the following methods provides a way to make small purchases by setting up a charge account with a supplier?

1. Imprest fund
2. Open purchase
3. Blanket purchase agreement
4. Service contract with non-Navy personnel

3-70. Which of the following forms would you use to purchase items from a SERVMART?

1. SF 63
2. DD 1155
3. DD 1155r
4. DD 1348