NONRESIDENT TRAINING COURSE

August 1982

Religious Program Specialist 3 & 2 Training Course

Module I—Personnel Support

NAVEDTRA 14229

CREDITS

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.

COURSE OVERVIEW: In completing this course, you will demonstrate acquired knowledge by correctly answering questions on the following subject matter areas: major religions of the world; worship support functions; chapel weddings and military funerals; information and referral assistance; publicity, material and facility support within the Command Religious Program; audiovisual presentations; and shipboard library support.

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

RELIGIOUS PROGRAM SPECIALIST TRAINING COURSE AND NONRESIDENT CAREER COURSE

The *Religious Program Specialist 3 & 2* training course is divided into three modules as follows:

Module I —Personnel Support

Module II —Logistic Support and Financial Control

Module III—Administration

Each module will be sent as an initial distribution to all commands as it is printed. Additional copies may be requested from Navy Publications and Forms Center, Philadelphia, PA.

A Religious Program Specialist must complete all three modules (once available) before the *RP 3 & 2* training course can be considered complete for any training or advancement requirements.

MODULE SUMMARIES

Module I—Personnel Support, NAVED-TRA 14229. This module deals with the Command Religious Program and the Religious Program Specialist; the religious requirements and practices; worship support functions; naval funerals and chapel weddings; information and referral assistance; command religious program publicity, material, and facilities support; presentations and audiovisual (AV) equipment; the shipboard library; and the religious music library.

Module II—Logistic Support and Financial Control, NAVEDTRA 14230. This module deals with procuring, providing, and inventorying materials necessary for the support of the Command Religious Program (CRP); the preparation of procurement and reimbursement documents; the maintenance of departmental budget records and operating targets; and maintaining records for a CRP chapel fund.

Module III—Administration, NAVEDTRA 14231. This module will deal with receptionist duties; typing and filing correspondence, directives, and interview records; operating office equipment; maintaining a reports control system, tickler and cross-reference files; using proper grammar and punctuation; and carrying out the disposal, stowage, and transmission of obsolete files and records.

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) 452-1001, Ext. 2167
           DSN: 922-1001, Ext. 2167
           FAX: (850) 452-1370
           (Do not fax answer sheets.)
Address: COMMANDING OFFICER
           NETPDTC N313
           6490 SAUFLEY FIELD ROAD
           PENSACOLA FL 32509-5237

For enrollment, shipping, grading, or completion letter questions

E-mail: fleetservices@cnet.navy.mil
Phone: Toll Free: 877-264-8583
           Comm: (850) 452-1511/1181/1859
           DSN: 922-1511/1181/1859
           FAX: (850) 452-1370
           (Do not fax answer sheets.)
Address: COMMANDING OFFICER
           NETPDTC N331
           6490 SAUFLEY FIELD ROAD
           PENSACOLA FL 32559-5000

NAVAL RESERVE RETIREMENT CREDIT

If you are a member of the Naval Reserve, you may earn retirement points for successfully completing this course, if authorized under current directives governing retirement of Naval Reserve personnel. For Naval Reserve retirement, this course is evaluated at 12 points. (Refer to *Administrative Procedures for Naval Reservists on Inactive Duty,* BUPERSINST 1001.39, for more information about retirement points.)

<u>Student Comments</u>

Course Title: *Religious Program Specialist 3&2 Training Course, Module 1–Personnel Support*

NAVEDTRA: 14229   **Date**:

<u>We need some information about you</u>:

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

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

<u>Your comments, suggestions, etc</u>.:

Privacy Act Statement: Under authority of Title 5, USC 301, information regarding your military status is requested in processing your comments and in preparing a reply. This information will not be divulged without written authorization to anyone other than those within DOD for official use in determining performance.

NETPDTC 1550/41 (Rev 4-00

CHAPTER 1

THE COMMAND RELIGIOUS PROGRAM AND THE RELIGIOUS PROGRAM SPECIALIST

The Religious Program Specialist (RP) rating was established on 15 January 1979, and is designed to provide Navy chaplains with professional support personnel who are skilled in religious programming and administration. Approximately two-thirds of the tasks which RPs are trained to perform are in the area of religious programming. The remaining tasks are of a clerical or administrative nature. Figure 1-1 shows a brief general description of the duties that the RP will perform. Personnel of the RP rating, unlike chaplains, are combatants and have responsibility for the chaplain's safety when assigned to units engaged in combat.

RELIGIOUS PROGRAM SPECIALIST DUTIES

Determine religious program support requirements.

Assist in management of religious programs and facilities.

Maintain records of nonappropriated chapel funds.

Maintain records of appropriated funds and property accounts in support of religious programs.

Serve as chapel fund administrators and account custodians for nonappropriated funds.

Maintain ecclesiastical documents.

Requisition, receive, maintain, and safeguard ecclesiastical equipment and supplies.

Assist in preparation of devotional and religious education materials.

Assist in the supervision of the office of the chaplain.

Coordinate volunteer religious programs.

Train personnel in support of religious programs.

Instruct personnel in methods of religious education.

Maintain liaison with ecclesiastical and community agencies.

Maintain shipboard libraries.

Perform administrative, clerical, and secretarial duties.

Figure 1-1.—Duties of the Religious Program Specialist.

It is important to note that personnel selected for the RP rating are limited to performing religious program tasks which do not require ordination or licensing. Even though members of the rating are required to support chaplains and persons of all faith groups, a Religious Program Specialist does not conduct worship services, administer sacraments and ordinances, nor function as a pastoral counselor. RPs do not exercise any of the ministerial functions of the clergy or Navy chaplains.

This module provides information that is directly related to certain occupational standards for RP3 and RP2. *Module II (Logistics Support and Financial Control)* and *Module III (Administration)* provide information on the remainder of the occupational standards for RP3 and RP2 not covered in this module. Occupational standards comprise the tasks that enlisted personnel must accomplish in order to meet the Navy's requirements. These specific occupational requirements form the basis for personnel training, advancement, and distribution. It is important to remember that occupational standards are MINIMUM standards representing the LOWEST level of skill that all personnel must possess in order to function effectively at a given rate. Figure 1-2 shows the specific occupational standards for RP3 and RP2 that will be discussed in this module.

Rate training manuals are revised periodically to conform with official publications, directives, documents, and instructions on which they are based. RPs should always refer to the official sources in the performance of their duties. Rate training manuals (RTMs) are developed primarily to help applicants prepare for advancement to the next highest paygrade. However, the personnel who prepare the fleet-wide examinations for advancement will always use the most recent material in writing examination questions. This is one important reason why the RP should stay completely informed on any changes that occur in official publications.

To assist personnel in studying for advancement, the *Bibliography for Advancement Examination Study* (NAVEDTRA 10052 series) is revised and issued each year by the Chief of Naval Education and Training. Figure 1-3 shows the front cover of this publication for calendar year 1982. The RP should check with the personnel in the local command's educational services office to ensure that this bibliography is current and readily available for use in the Command Religious Program (CRP).

The first several sections of this chapter will be devoted to describing: the functions of the Chief of Chaplains, the Chaplain Corps, and the chaplain; the history of the RP rating; RP skills and knowledge; the CRP ashore and afloat; and CRP jargon. This background information is provided to outline the evolution of the RP rating and to show the important role that the RP plays in today's Navy.

CHIEF OF CHAPLAINS

Respect and custom established the unofficial title "Chief of Chaplains" prior to its official establishment by an Act of Congress on 22 December 1944. Since March 1945, the Navy Chaplain Corps has been headed by a Chief of Chaplains with the rank of rear admiral. Normally, the Chief of Chaplains is selected from among the rear admirals of the Chaplain Corps on active duty and is assigned to the Office of the Chief of Naval Operations (OP-09G) as a major staff office. NOTE: The Chief of Chaplains was formerly designated as OP-01H. An organization change in the Office of the Chief of Naval Operations occurred in November 1981 whereby the Office of the Chief of Chaplains was redesignated as OP-09G. Specific guidance concerning this reorganization was provided in OPNAVNOTE 5430 dated 23 November 1981. The mission of the Chief of Chaplains as outlined in OPNAVNOTE 5430 is shown in figure 1-4.

THE CHAPLAIN CORPS

The purpose of the Navy Chaplain Corps is to provide professional guidance to the Department of the Navy and to promote the spiritual, religious, moral, and personal well-being of members of that establishment by providing the ministries appropriate to their rights and needs. This may involve providing ministries to dependents and other authorized individuals. The chaplain's ministries may include conducting worship services, liturgies, and rites; providing religious education and pastoral

OCCUPATIONAL STANDARDS FOR *RP 3 & 2 (MODULE I)*

|		
RP3	38838	PREPARE SCHEDULE OF RELIGIOUS FACILITIES USAGE
RP3	38845	PREPARE WORSHIP BULLE-TINS
RP3	46002	MAINTAIN ECCLESIASTI-CAL REFERENCE LIBRARY
RP3	54638	MAINTAIN MOUNT-OUT BOXES
RP3	65002	RIG RELIGIOUS FACILITIES, EQUIPMENT, AND LITURGI-CAL APPOINTMENTS
RP3	65003	SERVE AS SACRISTAN
RP3	65004	MAINTAIN RELIGIOUS MUSIC LIBRARY
RP3	65006	OPERATE AUDIOVISUAL EQUIPMENT
RP3	65008	MAINTAIN SHIPBOARD LIBRARIES
RP3	94621	CLEAN, OIL, AND MAKE MINOR OPERATING ADJUSTMENTS TO AUDIO-VISUAL EQUIPMENT
RP2	38%8	REVIEW ENLISTED SERVICE RECORDS FOR INFORMA-TION SPECIFIED BY THE CHAPLAIN
RP2	38969	COORDINATE MAINTE-NANCE OF RELIGIOUS FACILITIES
RP2	38970	PREPARE AND MAINTAIN A DIRECTORY OF RELIGIOUS PROGRAM RESOURCES
RP2	44001	INSTRUCT VOLUNTEER PERSONNEL IN RELIGIOUS EDUCATION METHODS AND USE OF RELIGIOUS EDUCA-TIONAL MATERIAL
RP2	55001	PREPARE VISUAL PRESEN-TATIONS
RP2	65011	ADVISE PERSONNEL OF PROCEDURES FOR RE-QUESTING REASSIGNMENT FOR HUMANITARIAN OR HARDSHIP REASONS
RP2	65016	ORGANIZE AND DISTRIB-UTE DEVOTIONAL, RELI-GIOUS EDUCATION, AND PUBLICITY MATERIAL
RP2	65017	ADVISE PERSONNEL OF POLICIES AND PROCE-DURES REGARDING THE USE OF RELIGIOUS FACILI-TIES AND EQUIPMENT
RP2	65018	ADVISE PERSONNEL OF NAVY AND CIVILIAN AGEN-CIES AVAILABLE TO ASSIST IN THE RESOLUTION OF PERSONAL PROBLEMS
RP2	77002	ENSURE THE SECURITY OF RELIGIOUS FACILITIES, EQUIPMENT, AND SUPPLIES

Figure 1-2.—RP 3 & 2 (Module I) Occupational Standards.

ministries: organizing spiritual renewal activities; and participating in humanitarian projects.

Quotas for Navy chaplains are established by Government authority based upon the overall national population for the various faith groups. The right of these groups to establish standards for their clergypersons seeking to be commis-sioned as officers in the staff corps (Chaplain Corps) is recognized and supported by the Navy.

1982
Edition

Bibliography
for

ADVANCEMENT
EXAMINATION
Study
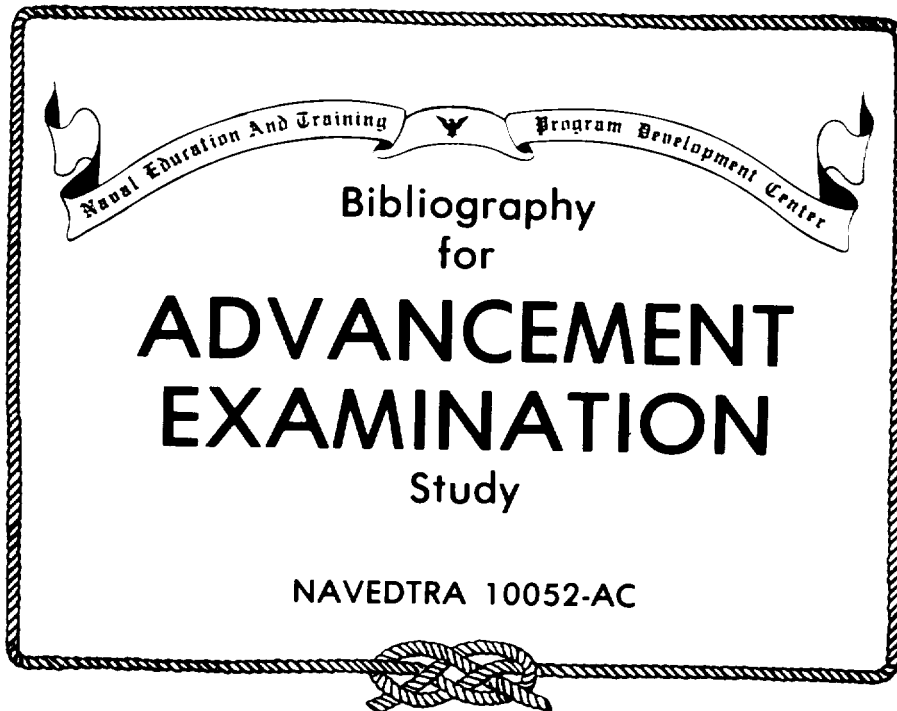
NAVEDTRA 10052-AC

REVISED ANNUALLY

THIS PUBLICATION BECOMES EFFECTIVE 1 JANUARY 1982
(SEE INTRODUCTION FOR USNR EXCEPTIONS)

Figure 1-3.—Front Cover of Calendar Year 1982 Bibliography for Advancement Examination Study (NAVEDTRA 10052-AC).

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┌─────────────────────────────────┐
│         MISSION OF THE CHIEF     │
│           OF CHAPLAINS           │
├─────────────────────────────────┤
│                                  │
│      To direct, administer, and  │
│  manage the Navy Chaplain Corps  │
│  and implement reli-             │
│  gious ministries to meet the    │
│  needs of personnel in the naval │
│  service and their dependents in │
│  their pursuit of the free       │
│  exercise of religion.           │
│                                  │
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Figure 1-4.—Mission of the Chief of Chaplains.

The Navy Department will not commission as a chaplain any clergyperson who has not received an ecclesiastical endorsement. A candidate for commissioning in the Chaplain Corps, in addition to ecclesiastical endorsement, must have completed 4 years of undergraduate study in an accredited college or university and possess a Master of Divinity degree or an equivalent theological degree. Candidates must also meet the required age and physical qualifications for commissioning. Because of the impracticality of providing clergy of every faith or denomination in every ship or station, the Navy and the churches of America have evolved jointly a pattern of cooperative ministry. The term "church," as used in this module, includes the denominations and religious bodies of all faiths. The principle of cooperative ministry places on every chaplain the obligation to:

● Make provision for meeting the religious needs of those in the command who are adherents of other churches and faith groups.

● Cooperate with other clergy and commands in meeting the religious needs of members of the chaplain's own faith group.

The support which the chaplain will require as the pastoral representative of a religious body will vary from that which is accorded to naval officers in line and other staff communities. This requires that the RP have an understanding of the professional as well as official duties and responsibilities of the chaplain to members of the chapel community.

CHAPLAINS AS PROFESSIONAL REPRESENTATIVES OF THEIR CHURCHES

As used here, the term "professional" refers to those aspects of the chaplain's role which are determined not by the Navy but by the chaplain's identity as a member of the clergy whose profession is the ministry of religion. All liturgical, sacramental, and pastoral acts are performed on the basis of ecclesiastical rather than naval credentials of the chaplain. The ultimate responsibility for the substantive nature of the chaplains' religious ministry rests with their churches.

As pastoral representatives, Navy chaplains seek to project a favorable image of religion and to communicate to people within the command their

● church's doctrines and practices;

● church's attitudes toward social and moral issues; and

● right to freedom of religious expression.

Communicating information in these and other areas of the chaplain's ministry may take the form of religious and devotional services; religious education; or morale, welfare, and public affairs activities. These "professional" functions are integrated into the overall context of the Command Religious Program and are based upon the principle of cooperative ministry. Administrative and personnel support for these "professional" functions as specified in *Navy Regulations* and SECNAVINST 1730.5 is provided through specially trained personnel designated as Religious Program Specialists.

CHAPLAINS AS NAVAL OFFICERS

While the nature of the religious ministry rendered by Navy chaplains is determined by their respective "church," the conditions under which their ministry is rendered are determined

by the naval service and the type of command to which the chaplains are assigned. As naval officers, chaplains are obligated to:

● Provide their ministry within the framework of the religious program sponsored by the commanding officer.

● Adapt their ministry to the conditions of the naval service.

● Conduct their ministry in coordination with the ministries of other chaplains, according to the pattern of cooperative ministry evolved by the churches and the Navy.

● Design their ministry to meet the religious needs of command personnel, their dependents, and other authorized persons.

Collateral Duties of the Chaplains

Chaplains are frequently asked to perform collateral duties within commands which are a natural outgrowth of their religious ministry. Collateral duties of the chaplains may include duties related to:

● Religious interests: Chaplains may be asked to provide additional worship and devotional activities to people when these activities are appropriate, not excessive, and do not violate the conscience of chaplains or the practices of their church.

● Humanitarian interests: Chaplains may be asked to prepare personal response presentations and instructions or to initiate people-to-people-, community service-, or handclasp-type programs.

● Welfare activities and interests: Chaplains may be asked to perform additional duties related to maintaining liaison with persons and agencies offering health and welfare assistance and acting as channels for the charitable application of time and abilities of military personnel.

Chaplains also assist commands in communicating and clarifying command policies, regulations, and directives to their personnel as well as communicating a command's administrative and operational limitations. commitments, and problems.

THE CHAPEL COMMUNITY

As a pastoral representative and naval officer, the chaplain's ministry within the Command Religious Program may include ministering to:

● Military Personnel: Members of any uniformed military service of the Federal Government in an active or retired status.

● Military Dependents: Those relatives, by blood or marriage, of members of any military service of the Federal Government on active duty or retired who are entitled by law or administrative policy to privileges otherwise reserved to military personnel.

● American Civilian Employees: Personnel hired directly by any branch of the Department of Defense for employment in military bases, ships, or organizations in the United States, during the working hours of their employment; and such personnel and bona fide dependents living in the same household with them within the confines of a military base or in Government housing provided for them in isolated places. Overseas, U.S. citizens and bona fide dependents residing in the same household with them, provided they or their sponsors are employed directly or indirectly by any agency of the U.S. Government.

● Foreign Civilian Employees: Native personnel hired directly by any branch of the Department of Defense for employment in U.S. military bases, ships, or organizations overseas, during working hours in a military installation.

● The U.S. Community: The U.S. citizen population at home or overseas, usually residing in the vicinity of military bases, ships, or organizations.

● The Foreign Community: The native population overseas with whom U.S. military personnel interact for any reason.

● Foreign Military Personnel: Members of non-U. S. defense establishments who are on official duty with U.S. military personnel or subject to U.S. military jurisdiction by reason of orders, place of duty, or residence.

These personnel, both military and civilian, may be referred to within the Command Religious Program (CRP) as the command's chapel community.

HISTORY OF THE RELIGIOUS PROGRAM SPECIALIST (RP) RATING

As previously stated, the Religious Program Specialist (RP) rating was officially established on 15 January 1979. However, the concept of a chaplain's assistant dates back to 1878 when a committee of chaplains recommended to the Navy Department that a chaplain's assistant be assigned to each ship that had a chaplain aboard. This assistant would have been a schoolmaster who could play organ music and lead singing. Although the recommendation was not adopted, the idea was given support by successive generations of chaplains.

SPECIALIST (W)

Early in 1942 the Navy Department took the first steps which led to the establishment of the Specialist (W) rating to assist Navy chaplains. The "(W)" referred to welfare, and it was decided that this rate would be established only for the duration of World War II. The first officially designated Specialist (W) in the history of the Navy was W. Everett Hendricks who was authorized to enlist on 23 April 1942 with the rating of Specialist (W) first class. Hendricks was assigned duty in the Office of the Chaplain at the Naval Training Station, Great Lakes, Illinois. He was recognized as a talented musician and choir director and contributed significantly to the success of the famed Great Lakes' Bluejacket Choir.

The first publicity that was given to the new rating by the Bureau of Naval Personnel (now Naval Military Personnel Command) actually appeared in a directive dated 25 June 1942 addressed to the Navy Recruiting Service. Eleven specialist ratings were identified in this directive including Specialist (W). Those individuals interested in Specialist (W) were directed to obtain information regarding specific qualifications from the Chief of Chaplains.

Following the directive which established the 11 specialist ratings, a circular was prepared and distributed by the Chaplains Division which outlined the required qualifications for Specialist (W). A college education was identified as being desirable for applicants but not absolutely necessary. Every Specialist (W) had to be able to play the piano and organ for religious services and other gatherings. Also, the Specialist (W) was expected to be a competent choir director. Just as RPs today cannot exercise any of the ministerial functions of a clergyperson, a Specialist (W) was not expected to serve as a religious leader. The circular did state that applicants should be willing to serve anywhere and under any conditions. Accepted applicants under 25 years of age were given a third class rating; those between 25 and 28 were given a second class rating; and those over 28 were given a first class rating. Those personnel who enlisted directly into the rating were sent to a training station for naval indoctrination before being assigned duties with a chaplain.

The Bureau of Naval Personnel ruled against Specialists (W) serving aboard ship. It was decided that they would be used only within the limits of the continental United States and at selected overseas bases. RPs today are afforded a much greater variety of duty assignments including serving aboard numerous types of naval vessels.

The possibility of having Specialists (W) assigned throughout the Naval Shore Establishment was greeted with enthusiasm by Navy chaplains. Because of the constant transfer of personnel, chaplains had found it difficult to maintain qualified musicians at their commands. The assignment of Specialists (W) helped to solve this problem, and chaplains throughout the Navy hastened to help qualified applicants become Specialists (W).

Selection and Training
of Specialists (W)

Most of the applicants for Specialist (W) had backgrounds as music teachers, professional musicians, or as church ministers-of-music. Many were also graduates of the leading schools of music in the country. Most of these specialists received their indoctrination directly from the chaplains. However, this system proved to be inadequate. In the fall of 1942, as part of an experiment, Specialists (W) started attending some of the classes at the Chaplains School located in Norfolk, Virginia (now located in Newport, Rhode Island). This experiment was so successful that the Chaplains Division decided to require all new Specialists (W) to attend a course of indoctrination at the Chaplains School.

The 8-week course of indoctrination for Specialist (W) training at the Chaplains 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 and funerals, and some practical application in shorthand and typing. Many of these same or similar subjects are being taught in the RP "A" and "C" schools today located at Keesler Air Force Base in Biloxi, Mississippi.

Between April 1942 and August 1945, the Bureau of Naval Personnel selected 509 individuals for the Specialist (W) rating out of 1,455 applicants. Approximately 350 of the Specialist (W) selectees attended the indoctrination course at the Chaplains School. This training helped Specialist (W) petty officers advance quite rapidly. Alfred R. Markin was advanced to Chief Specialist (W) in February 1944 and is recognized as being the first individual to be advanced to chief petty officer in this rating. A total of 30 Specialists (W) were advanced to chief petty officer, and most of these senior petty officers were assigned to large training centers and in the offices of district, force, and fleet chaplains.

Women also distinguished themselves as Specialists (W) during the war. Thirty-eight "WAVES" were selected to serve in the rating. Virginia T. Moore was the first woman to be selected as a Specialist (W) and was subsequently assigned duty in November 1943 in the Nation's Capital. The first "WAVES" to attend the Chaplains School in June 1944 were recognized as highly motivated, dedicated, and conscientious students.

Specialists With the Marines

In February 1942 before the Navy Department had taken action in regard to Specialists (W), the Marine Corps established a rating known as Chaplain's Assistant (SSN534). The first marine to receive the new classification was Gilbert Dean Arnold, who was made a master technical sergeant, the equivalent of a chief petty officer in the Navy. Thirty-five members of the Marine Corps Women's Reserve became Chaplain's Assistants in addition to the 105 active duty marines. Unlike the Navy and Coast Guard who instituted the Specialist (W) as a wartime measure, the Marine Corps announced that it intended to retain its rating of Chaplain's Assistant after the war.

NOTE: Until the RP rating reaches full strength in approximately 1986, Marine Corps Specialists will continue to be employed to assist in managing the Command Religious Program at selected locations where RPs are not assigned.

Specialists With the Coast Guard

The first member of the Coast Guard to receive the rate of Specialist (W) was Emil Zemanuel in November 1943. Thirty-five men and twelve women of the Coast Guard were assigned this rating, and 30 of these individuals attended the Navy Chaplains School. The Coast Guard assigned some of the men of this rating to ships.

YEOMAN CHAPLAIN'S PROFESSIONAL ASSISTANT

Until 1979, personnel of the Yeoman rating were often designated as the "Chaplain's Clerk (YN-2525)" to assist in conducting the Command Religious Program. Figure 1-5 describes the duties of the YN-2525 Chaplain's Professional Assistant designation.

"YN-2525 Chaplain's Professional Assistant
Assists chaplain by promoting the religious program and performing administrative duties. Prepares correspondence, requisitions, purchase orders, reports, and religious documents. Maintains material, fund, and interview records. Publishes schedules of services and programs. Schedules chaplain appointments and keeps log of events. Operates office and audiovisual equipment. Protects privileged communications. Maintains chapel equipment and supplies. Supervises rigging according to designed liturgical practice. Follows the liturgical calendar and uses ecclesiastical titles and terms.

Figure 1-5.—Description of duties for chaplain's professional assistant (YN-2525).

Before a Yeoman would normally be assigned to the office of the chaplain, the command chaplain would have to justify the need for a YN-2525 billet. This proved to be a time-consuming process and placed the CRP in direct competition with other command departments for the services of personnel. Unqualified personnel (those lacking the YN-2525 designation) were often assigned to the office of the chaplain as temporary solutions to the manning problems.

Many of the individuals who worked in the office of the chaplain, those with the YN-2525 designation and those without this designation, performed admirably under difficult circumstances. However, the pursuit of a permanent rating to assist chaplains in managing the Command Religious Program remained a primary goal of the Chief of Chaplains.

RELIGIOUS PROGRAM SPECIALISTS

The 101-year quest for a permanent chaplain's assistant rating was finally realized on 15 January 1979 when the Secretary of the Navy approved the establishment of the Religious Program Specialist (RP) rating. Stringent selection requirements were set, and personnel requesting lateral conversions from other ratings to the RP rating had to be interviewed and recommended by a Navy chaplain. Also, commanding officers had to recommend prospective candidates based on a number of factors including the chaplain's endorsement. Personnel requesting a lateral conversion to RP had to be high school graduates or have a GED equivalent; be eligible for access to classified information; demonstrate support for the Navy's equal opportunity program; have no speech impediments; have demonstrated the ability to write effectively; have no conviction in a civilian or military court within the past 3 years; and be willing to support persons of all faith groups or religious categories.. These requirements have not changed since the establishment of the RP rating. Based on the stringent selection requirements, it is obvious that a person must be trustworthy, dedicated, and conscientious in order to perform as a Religious Program Specialist.

On 9 May 1979 the Chief of Naval Operations approved the RP rating insignia which is shown in figure 1-6. It consists of a compass, a globe, and an anchor. The compass suggests the direction which religion gives to life; the globe symbolizes the fact that religious ministries are available throughout the world; and the anchor indicates that religious support is provided continually for personnel of the naval services.

RP Skills and Knowledge

The enlisted career pattern for RPs is shown in figure 1-7. Personnel who meet certain specific requirements may apply for commissioning to Warrant Officer Ship's Clerk (741X)

Figure 1-6.—Religious Program Specialist rating insignia.

and/or to Limited Duty Officer Administration (641X). The competition for these officer programs is intense. Therefore, it is extremely important for individuals to prepare early in their careers in order to have a realistic opportunity of being selected for Warrant Officer or Limited Duty Officer. Chaplains and senior RP personnel are responsible for advising junior RPs concerning the specific requirements of these two officer programs. The command career counselor will provide assistance upon request.

Figure 1-8 shows the occupational standards for RP3; figure 1-9 shows the occupational standards for RP2; figure 1-10 shows the occupational standards for RP1; and figure 1-11 shows the occupational standards for RPC, RPCS, and RPCM. As indicated by these figures, individuals must possess greater knowledge and skill as they move up the "enlisted ladder." Increased knowledge may be acquired through completion of RP "A" and "C" schools; by attending other Navy schools such as leadership, career counselor, and instructor training; through completion of Navy correspondence courses and off-duty college courses; by attending workshops such as military rights and responsibilities, cultural expression in the Navy, and women in the Navy; and most important, through supervised on-the-job training by Navy chaplains and senior RPs.
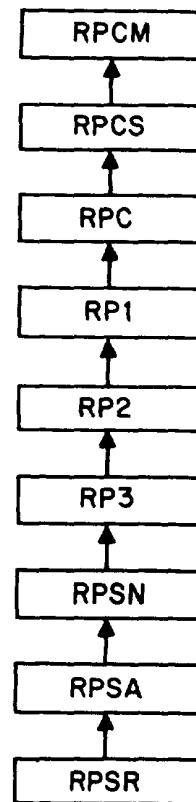

Figure 1-7.—Career pattern for Religious Program specialist.

It is important to note that RPs are responsible for meeting the specific requirements of their present rate. They are also required to meet the occupational standard requirements of all the rates leading to their present rate. For example, an RP1 must be able to meet the requirements for RP3, RP2, and RP1 in order to perform at a satisfactory level as a first class petty officer.

RP Duty Stations

RPs serve in a number of challenging environments. They are stationed at shore commands throughout the world in such places as Japan, the Philippines, Guam, Hawaii, Alaska, Great Britain, Spain, and Italy. Stations in the continental United States include, but are

RELIGIOUS PROGRAM SPECIALIST THIRD CLASS (RP3)

38 ADMINISTRATION

38605 FILE RECORDS AND CORRE-
SPONDENCE

38824 PERFORM RECEPTIONIST
DUTIES

38825 OPERATE OFFICE EQUIPMENT

38826 TYPE AT 30 WORDS PER
MINUTE

38832 TYPE AND ROUTE CORRE-
SPONDENCE AND MESSAGES

38835 INITIATE JOB ORDERS AND
WORK REQUESTS

38837 PREPARE AND PROCESS AD-
MINISTRATIVE, OPERATIONAL
AND ECCLESIASTICAL REC-
ORDS AND REPORTS

38838 PREPARE SCHEDULE OF RELI-
GIOUS FACILITIES USAGE

38839 TRANSCRIBE CHAPLAIN
INTERVIEW RECORDS

38845 PREPARE WORSHIP
BULLETINS

38847 TYPE DIRECTIVES

46 PUBLICATIONS

46002 MAINTAIN ECCLESIASTICAL
REFERENCE LIBRARY

46358 USE AND MAINTAIN PUBLICA-
TIONS AND DIRECTIVES

52 FINANCIAL CONTROL

52007 MAINTAIN FINANCIAL AND
PROPERTY CONTROL
RECORDS

54 LOGISTICS SUPPORT

54636 REQUISITION SUPPLIES AND
EQUIPMENT

54637 INVENTORY SUPPLIES AND
EQUIPMENT

54638 MAINTAIN MOUNT-OUT BOXES

65 PERSONNEL SUPPORT

65002 RIG RELIGIOUS FACILITIES,
EQUIPMENT AND LITURGICAL
APPOINTMENTS

65003 SERVE AS SACRISTAN

65004 MAINTAIN RELIGIOUS MUSIC
LIBRARY

65006 OPERATE AUDIOVISUAL
EQUIPMENT

65008 MAINTAIN SHIPBOARD
LIBRARIES

77 SECURITY

77001 ENSURE SECURITY OF CLAS-
SIFIED MATERIAL

94 MECHANICAL MAINTENANCE

94621 CLEAN, OIL, AND MAKE
MINOR OPERATING ADJUST-
MENTS TO OFFICE AND
AUDIOVISUAL EQUIPMENT

Figure 1-8.—Occupational standards for Religious Program Specialist Third Class.

RELIGIOUS PROGRAM SPECIALIST SECOND CLASS (RP2)

38 ADMINISTRATION

38619 ORGANIZE AND MONITOR MAINTENANCE OF FILES

38620 CARRY OUT DISPOSAL, STOWAGE, AND TRANS-MISSION OF OBSOLETE FILES AND RECORDS

38628 MAINTAIN A REPORTS CONTROL SYSTEM

38956 MAINTAIN TICKLER AND CROSS-REFERENCE FILES

38968 REVIEW ENLISTED SERVICE RECORDS FOR INFORMATION SPECIFIED BY CHAPLAIN

38969 COORDINATE MAINTENANCE OF RELIGIOUS FACILITIES

38970 PREPARE AND MAINTAIN A DIRECTORY OF RELIGIOUS PROGRAM RESOURCES

44 TRAINING

44001 INSTRUCT VOLUNTEER PERSONNEL IN RELIGIOUS EDUCATION METHODS AND USE OF RELIGIOUS EDUCATION MATERIAL

52 FINANCIAL CONTROL

52008 PREPARE DOCUMENTS FOR PROCUREMENT AND REIM-BURSEMENT OF AUXILIARY AND CONTRACT CHAPLAINS

52024 MAINTAIN OPERATING TARGET (OPTAR) RECORDS AND DEPARTMENTAL BUDGET RECORDS

55 GRAPHICS

55001 PREPARE VISUAL PRESENTATIONS

65 PERSONNEL SUPPORT

65011 ADVISE PERSONNEL OF PROCEDURES FOR REQUESTING REASSIGNMENT FOR HUMANITARIAN OR HARDSHIP REASONS

65016 ORGANIZE AND DISTRIBUTE DEVOTIONAL, RELIGIOUS EDUCATION AND PUBLICITY MATERIAL

65017 ADVISE PERSONNEL OF POLICIES AND PROCEDURES REGARDING USE OF RELIGIOUS FACILITIES AND EQUIPMENT

65018 REHEARSE PERSONNEL FOR LITURGICAL AND CEREMONIAL ACTS

65500 ADVISE PERSONNEL OF NAVY AND CIVILIAN AGENCIES AVAILABLE TO ASSIST IN RESOLUTION OF PERSONAL PROBLEMS

77 SECURITY

77002 ENSURE SECURITY OF RELIGIOUS FACILITIES, EQUIPMENT, AND SUPPLIES

Figure 1-9.—Occupational Standards for Religious Program Specialist Second Class.

RELIGIOUS PROGRAM SPECIALIST FIRST CLASS (RP1)

38 ADMINISTRATION

38634 REVIEW COMPLETED JOB ORDERS AND WORK REQUESTS

38866 ORGANIZE AND SUPERVISE THE OPERATION OF THE OFFICE OF THE CHAPLAIN

38867 COMPILE AND ANALYZE STATISTICAL DATA RELATED TO RELIGIOUS ACTIVITIES

38868 PROCESS EMPLOYMENT APPLICATIONS OF AUXILIARY AND CONTRACT CHAPLAINS AND SUPPORT PERSONNEL

38869 PROCESS APPOINTMENT AND CERTIFICATION OF LAY LEADERS AND LAY EUCHARISTIC MINISTERS

38870 MAINTAIN AN ORGANIZATIONAL LOCATOR OF LAY LEADERS AND LAY EUCHARISTIC MINISTERS

38960 PREPARE CORRESPONDENCE AND MESSAGES

38971 DRAFT DIRECTIVES

44 TRAINING

44002 SCHEDULE AND INSTRUCT VOLUNTEER PERSONNEL IN LITURGICAL FUNCTIONS

44007 INSTRUCT PERSONNEL IN BASIC CUSTOMS AND TRADITIONS OF MAJOR RELIGIONS

52 FINANCIAL CONTROL

52025 PREPARE DEPARTMENTAL BUDGET

54 LOGISTICS SUPPORT

54602 DETERMINE REQUIREMENTS FOR EQUIPMENT, SUPPLIES AND EDUCATIONAL MATERIAL

55 GRAPHICS

55002 ASSIST IN PREPARATION OF DEVOTIONAL AND RELIGIOUS EDUCATION MATERIAL FOR "CIRCUIT-RIDING" MINISTRIES

55003 DESIGN AND LAYOUT PUBLICITY MATERIAL

65 PERSONNEL SUPPORT

65019 ADVISE PERSONNEL OF ORDINANCES, SACRAMENTS, AND RITES REQUIRED BY VARIOUS RELIGIONS

Figure 1-10.—Occupational Standards for Religious Program Specialist First Class.

not limited to: Norfolk, VA; Charleston, SC; Jacksonville, Orlando, and Key West, FL; Great Lakes, IL; Memphis, TN; Biloxi, MS; Corpus Christi, TX; San Diego and San Francisco, CA; and Bremerton, WA. By far, one of the most rewarding and challenging tours for the RP is serving a tour of duty aboard ship. The RP may be assigned to aircraft carriers, cruisers, submarine tenders, supply ships, ammunitions ships, repair ships, and many other types. Also,

CHIEF RELIGIOUS PROGRAM SPECIALIST (RPC)

38 ADMINISTRATION

38788   REVIEW REPORTS, RECORDS, AND CORRESPONDENCE THAT REQUIRE OFFICIAL SIGNATURE

38871   ORGANIZE AND SUPERVISE THE ADMINISTRATIVE OFFICE OF MAJOR RELIGIOUS SUPPORT ACTIVITIES

38872   PREPARE AND PRESENT BRIEFINGS IN SUPPORT OF THE COMMAND RELIGIOUS PROGRAM

38873   MANAGE THE OPERATION OF RELIGIOUS FACILITIES

44 TRAINING

44009   INSTRUCT SUBORDINATE PERSONNEL IN RELIGIOUS EDUCATION METHODS

44010   INSTRUCT LAY LEADERS AND LAY EUCHARISTIC MINISTERS

52 FINANCIAL CONTROL

52026   SERVE AS CUSTODIAN OF CHAPEL FUNDS

52032   AUDIT CHAPEL FUNDS

54 LOGISTICS SUPPORT

54605   ANALYZE REQUIREMENTS FOR RELIGIOUS FACILITIES

SENIOR CHIEF RELIGIOUS PROGRAM SPECIALIST (RPCS)

35 ADMINISTRATION

35101   ESTABLISH AND IMPLEMENT A PROGRAM FOR INTERVIEWING, EVALUATING, AND ASSIGNING PERSONNEL

35476   PROVIDE INFORMATION AND ADVISE ON UTILIZATION, CAPABILITIES, RELIABILITY, AND OPERATIONS IN OWN AREA OF RESPONSIBILITY

35540   PREPARE DIRECTIVES

44 TRAINING

44376   ORGANIZE AND SCHEDULE TRAINING PROGRAMS AND EVALUATE EFFECTIVENESS

65 PERSONNEL SUPPORT

65020   PROVIDE INFORMATION CONCERNING THE CHAPLAIN CORPS PROFESSIONAL DEVELOPMENT SYSTEM

65021   COORDINATE THE PUBLIC WORSHIP, DEVOTIONAL AND RELIGIOUS EDUCATION MATERIALS PROGRAM

MASTER CHIEF RELIGIOUS PROGRAM SPECIALIST (RPCM)

35 ADMINISTRATION

35483   PLAN, ORGANIZE, IMPLEMENT, AND CONTROL ACTIVITIES IN COMPLIANCE WITH POLICY STATEMENTS, OPERATION ORDERS, AND DIRECTIVES

35491   FORECAST FUTURE REQUIREMENTS

35492   REVIEW PERSONNEL, EQUIPMENT, AND MATERIAL REQUIREMENTS

35493   ESTABLISH GOALS, OBJECTIVES AND PRIORITIES

35494   DETERMINE MOBILIZATION REQUIREMENTS

35495   EVALUATE RELIGIOUS PROGRAMS OF SUBORDINATE COMMANDS AND RECOMMEND IMPROVEMENTS

51 MAINTENANCE PLANNING AND QUALITY ASSURANCE

51012   REVIEW PLANS FOR RELIGIOUS FACILITIES CONSTRUCTION

52 FINANCIAL CONTROL

52298   DEVELOP OPERATING BUDGETS AND MONITOR EXPENDITURES

Figure 1-11.—Occupational Standards for Chief, Senior Chief, and Master Chief Religious Program Specialist.

the RP may deploy with Mobile Construction Battalions (SEABEES) throughout the world. Finally, the RP may serve with Marine Corps units both in the continental United States and at overseas locations.

NOTE: Each RP assigned to a Fleet Marine Force Unit is required to attend a 5-week Marine Infantry Training Course in order to acquire the fundamental military and combat skills necessary to effectively protect the Navy chaplain and to effectively operate in a combat environment.

THE CRP AT SHORE COMMANDS

The Navy Department makes a continual effort to provide its personnel with the same opportunities for practicing their religious beliefs as civilians enjoy in their communities. Many factors affect the extent to which this can be accomplished. Budget allocations, along with the size, location, and nature of the naval activity are some of these important factors. The following sections will provide a general overview of the Command Religious Program at shore commands.

CHAPEL FACILITIES

Practically all shore installations have at least one fully equipped chapel facility for use by the various religious groups or categories represented by command personnel. Services may be conducted in the station theatre, auditorium, or some other convenient location when chapel facilities are not available. Military chapels will be discussed in another section of this chapter.

DIVINE SERVICES

Larger shore installations provide a full schedule of services on Sundays, Sabbaths, holy days, and weekdays. This enables command personnel to attend the services of their choice. These larger installations normally have a minimum of two chaplains assigned. Chaplains conduct public worship according to the manner and form of their own particular faith group and

may wear the vestments of that liturgical tradition as appropriate. Personnel are encouraged to attend services in communities near the installation when their particular faith group is not represented aboard the command; or, the commanding officer may invite a civilian clergyperson to conduct services on the station to meet the needs of these individuals.

CHORAL ACTIVITIES

Choral groups composed of service personnel and their dependents often provide music for religious services and other programs on the station. These groups may be invited to participate in community programs and may appear on television or be heard on special radio broadcasts.

SPECIAL RELIGIOUS SERVICES

Chaplains provide various religious ministries to command personnel and their dependents in addition to conducting regular worship services. Examples of several special ministries which are provided by chaplains are shown below:

- Baptisms

- Weddings

- Communion Services

- Ministry to the Sick

- Ministry to the Dying

- Funeral Services

The Religious Program Specialist supports command chaplains primarily through the scheduling of special services and by ensuring that each service is properly rigged.

RELIGIOUS EDUCATION

Religious education programs for military personnel and their dependents have traditionally been provided at commands whenever a substantial dependent population existed. Unity

and continuity in such religious education are made difficult by frequent transfers of military families. The various and unique denominational requirements also influence the religious education programs that are provided for dependent children of military personnel. For these reasons, the Navy, Army, and Air Force Departments make available religious education curricula and materials which are designed especially for military religious education programs. The curriculum for dependent children at Navy and Marine Corps shore activities is usually selected from the following three resource guides:

- Cooperative Protestant Religious Education Curriculum

- Catholic Curriculum and Resource Guide (Roman Catholic)

- Unified Jewish Religious Education Curriculum

The materials described in these resource guides are selected from publishing houses supervised by members of the Armed Forces Chaplains Board. The RP will probably be tasked by the command chaplain to obtain material from these three sources in order to provide a standardized religious education program for command personnel and their dependents. In addition, RPs maybe tasked to solicit volunteers to teach the standardized curriculum to dependent children. This responsibility will require the RP to instruct volunteers in Religious Education (RE) methods and the use of religious education material.

RELIGIOUS LITERATURE

The command usually has a supply of religious literature in book and pamphlet form available for use by its personnel. Pamphlet racks containing such literature are likely to be found at the entrance to the chapel, in the office of the chaplain, and at other covenient locations. Many stations also have libraries with sections devoted to religious books and novels.

COMMAND CHAPLAIN

The ranking (senior) chaplain is normally designated as the command chaplain where more than one chaplain is assigned to a command. Besides advising the command on matters pertaining to religion and morale, the command chaplain supervises the ministries of all other chaplains assigned to the unit. Also, the command chaplain performs duties similar to a department head or division officer in relation to managing RPs and other enlisted personnel who are assigned to the office of the chaplain.

ADVISORY ROLE OF CHAPLAINS

The chaplain is a key officer in promoting the religious and general well-being of command personnel as an advisor to the commanding officer on religious and morale matters. Collateral duties are properly confined to the field of religion and morale so as not to interfere with the primary duties of the chaplain. An example of an appropriate collateral duty is the responsibility to furnish the commanding officer with information to assist in paying proper respect to the religious institutions and customs of various foreign countries. Command chaplains need to be informed concerning local religious beliefs and value systems in order to perform this highly important collateral duty. The RP may be tasked by the chaplain to gather information about the religious beliefs of a particular country in order to lend support in determining the proper respect that needs to be rendered.

PASTORAL COUNSELING

The chaplain is concerned with the well-being of all command personnel and their families and is available to counsel and advise individuals on religious, personal, and morale matters as well as other areas of concern. In the performance of their duties, chaplains assist personnel and their families in time of bereavement, domestic crisis, and on occasions when religious guidance is requested. To enhance the Command Religious Program, chaplains normally maintain liaision with community, social, religious, health, and welfare agencies. These sources are made available to military families

upon request. Shown below is a sample list of some of the professional counseling resource personnel and agencies which may be listed:

● Pastoral counselors

● Social workers

● Family counselors

● Counseling psychologists or psychiatrists

Community agencies which may provide counseling services:

● Mental Health Clinics

● Social Services Agencies

● The United Way Organization

● Family Service Agencies

● Catholic Family and Child Service Centers

● Regional Pastoral Counseling Association (a nondenominational network utilizing religious facilities)

Military facilities which may be utilized:

● Naval Regional Medical Centers

● Counseling and Assistance Centers

● Family Services Centers

These and other counseling agencies and professionals should be listed in the Information and Referral (I&R) Directory which the RP maintains for the chaplain's use. It is imperative that the RP maintain a current listing of resource agencies in order to ensure that referral information is continually available for command chaplains.

MILITARY CHAPELS ASHORE

Of all the buildings located on a military base, the chapel is unique in that its architectural form generally reveals its function. It is important to note that chapel facilities are Government property and are not controlled or regulated by the religious bodies of America. Their purpose is to support a Command Religious Program. The commanding officer has the authority to utilize buildings designated as chapels for a multitude of religious, command, and civil activities. Normally, the command chaplain serves as an advisor to the commanding officer on the use of chapel facilities. The RP assists the command chaplain by ensuring that Department of Defense policy and local command directives are followed concerning the proper utilization of chapel spaces.

THE CRP ABOARD SHIP

It is expected that personnel who are serving aboard naval vessels will have religious programs made available on a regular basis which includes provision for the sacraments and ordinances of their particular faith group. A variety of arrangements has been made to ensure that naval personnel are afforded the right to the ministrations of their religion. It is customary to have Navy chaplains assigned to specific ships to provide this ministry. The chaplain may also be transferred to other ships to conduct worship services when operations permit. The Navy Department is now assigning RPs to ships with chaplains to provide support in the areas of religious programming and administration.

When a ship with only one chaplain is in port, the chaplain may provide services for personnel of other faith groups by arranging to have other chaplains or civilian clergy invited aboard to conduct services, or by sponsoring church parties to locations off the ship. At sea, the chaplain may provide for those of other faith groups primarily by supervising lay leadership programs.

Special kits containing prayer books, recorded sacred music, and other equipment have been developed to support the Command Religious Program at sea. The RP needs to be familiar with the ordering procedures for obtaining materials that may be necessary to support the CRP aboard ship.

CRP JARGON

Jargon is generally defined as language that is peculiar to a particular trade or profession. Chaplains and RPs should be cautious when using language that may not be understood by individuals not closely associated with the CRP. For example, the term "Command Religious Program (CRP)" should be used whenever appropriate to emphasize the "Command" nature of the religious program. Also, the term "Chaplain's Office" should be avoided when referring to an entire chapel complex; the correct term is "Office of the Chaplain."

"Command Chaplain" should be used instead of "Senior Chaplain" when referring to the chaplain who has been designated by the commanding officer to direct the operation of the office of the chaplain. "Command Chaplain" is a functional title while "Senior Chaplain" refers to a chaplain's rank in relation to other chaplains,

Chaplains of all ranks are addressed by the term "Chaplain" in most instances. Terms of address which are common within particular faith groups such as "Father," "Pastor," or "Rabbi" may be used when appropriate. However, the RP should refer to assigned chaplains by the term "Chaplain" regardless of rank since it is common to all faith groups and expresses the identity of the clergy within the military community.

CHAPTER 2

RELIGIOUS REQUIREMENTS AND PRACTICES

Although much of the material in this chapter is not specifically required by Occupational Standards for the RP, it is provided to the student for background knowledge in order to assist the RP in performing the requirements of the rating.

Religion has been defined as the attitude of individuals to the power(s) which they conceive as having ultimate control over their destinies and interests. Most religions are organized systems of belief based on traditions, teachings, and codes of conduct. Some religions emphasize how persons should act toward God; others emphasize relationships between persons. Religious traditions found throughout the world celebrate, through religious ritual and ceremony, the events which are considered to be among the most important in the human life cycle: birth, the attainment of adulthood, marriage, and death. These religious traditions, beliefs, and institutions also serve as a source of strength and psychological and spiritual support to individuals during periods of crisis.

Religions develop within particular historical and cultural traditions; and, as a part of a specific cultural and historical stream, they change as cultures change. Religion also influences the culture and setting in which it develops—thus there is a give-and-take relationship between religion and its environment.

Religion has been one of the most powerful forces in history. Millions of people have died for their religious beliefs and many nations have gone to war to spread or defend the faiths of their people. Throughout recorded history, there has never been a people that did not have some form of religion.

Throughout history, religion has been closely related to government, The Christian church dominated all of Europe during the middle ages and often controlled state policies. Between the 700s and the 1200s, Moslems conquered most of the Middle East, North Africa, and Spain and spread their religion, Islam, throughout these lands. The Thirty Years War began in 1618 as a civil war between Roman Catholics and Protestants in the German states. The partition of India into the states of India and Pakistan in 1947 resulted from. religious differences between Hindus and Moslems.

Religion has always had particular significance for those who ventured forth upon the sea. Chaplains have been assigned to ships since the origin of the Continental Navy. Faced with the necessity of producing a set of governing rules for the Continental Navy, it was natural that Congress should turn to the British Navy for a model. Due consideration was thus given to divine services and to the placing of chaplains on the new Continental Navy's larger vessels.

By 1881, the majority of Navy chaplains had been drawn from the faith groups listed in figure 2-1. With immigration rapidly changing the religious makeup of the United States, the time came when other churches requested

The number of men who are known to have served in the United States Navy as chaplains till 1881 total 159, of which 58 were not ordained. The classification of the ordained men by denominations is as follows: Baptist, 12; Congregational, 7; Methodist, 22; Episcopal, 42; Presbyterian, 14; Unitarian, 3; and Universalist, 1. Since the total is 101, the figures given show the approximate percentage. Two denominations, the Methodist and the Episcopal, furnished about two-thirds of all ordained naval chaplains for the first eighty years of the Navy's history.

As was to be expected, the time came when other churches requested the privilege of having some of their clergymen commissioned as chaplains.

Figure 2-1.—Ecclesiastical Composition of the U.S. Navy Chaplain Corps from its inception till the year 1881.

	On duty 1 Jan 1917	Joined in 1917	Joined in 1918	Total	Approximate Percentage
Baptist	5	6	14	25	12.5
Catholic	9	12	23	44	22.
Christian	—	1	—	1	.5
Chr.-Science	—	—	1	1	.5
Congregational	2	2	8	12	6.
Disciples	2	1	5	8	4.
Episcopal	6	9	6	21	10.5
Jewish	—	1	—	1	.5
Lutheran	1	3	6	10	5.
Methodist	9	13	18	40	20.
Moravian	—	—	1	1	.5
Presbyterian	4	6	22	32	16.
Reformed	1	1	1	3	1.5
United Breth	—	—	1	1	.5
Universalist	1	2	—	3	1.5
	40	57	106	203	

Figure 2-2.—Ecclesiastical Composition of the U.S. Navy Chaplain Corps in 1918 at the close of World War I.

the privilege of having clergy commissioned as Navy chaplains. By 1918, an analysis of the denominational affiliations of Navy chaplains who had served in World War I showed evidence of an ever-increasing number of American church bodies being represented within the Navy Chaplain Corps (figure 2-2). At the close of World War II with the surrender of Japan on 15 August 1945, representation of American faith groups within the Navy Chaplain Corps had increased further still (figure 2-3). Today, religious

Denomination	USN	USNR	Total
Baptist:			
(North)	15	116	131
(South)	15	162	177
Catholic	40	744	784
Christian Reformed		6	6
Christian Science		1	1
Church of Brethren		1	1
Church of God		1	1
Congregational-Christian	8	114	122
Disciples of Christ	4	49	53
Episcopal	15	174	189
Evangelical	1	4	5
Evangelical Missionary Covenant		3	3
Evangelical and Reformed	1	36	37
Jewish		42	42
Latter Day Saints (Mormon)		6	6
Lutheran	14	205	219
Lutheran (Missouri Synod)	5	7	12
Methodist	36	419	455
Methodist:			
(African)		1	1
(Free)		2	2
(Primitive)		1	1
(Wesleyan)		2	2
Moravian	1		1
Nazarene		2	2
Presbyterian:			
(USA)	21	303	324
(US)	4	124	128
(UP)	1	34	35
(Associate Reformed)		3	3
(Bible)		15	15
(Cumberland)		2	2
(Orthodox)	1	2	3
Quaker		1	1
Russian Orthodox Greek Catholic		1	1
Reformed	2	14	16
United Brethren		12	12
Unitarian	3	11	14
Universalist		4	4
Totals	187	2,624	2,811

Figure 2-3.—Ecclesiastical Composition of the U.S. Navy Chaplain Corps on 15 August 1945 at the close of World War II.

SHORT TITLE	DENOMINATION	CODE
AME	African Methodist Episcopal Church	530
AMEZ	African Methodist Episcopal Zion Church	532
ABA	American Baptist Association	524
ABC	American Baptist Churches	525
AG	Assemblies of God	506
ARP	Associated Reformed Presbyterian Church	581
AGC	Associated Gospel Churches	504
BBF	Baptist Bible Fellowship	523
BGC	Baptist General Conference	533
BMAA	Baptist Missionary Association of America	529
BRETH	Brethren	518
CBC	Central Bible Church	563
CMA	Christian and Missionary Alliance	560
DC	Christian Church (Disciples of Christ)	507
CHCCC	Christian Churches and Churches of Christ	561
CME	Christian Methodist Episcopal Church	531
CR	Christian Reformed Church	534
CS	Christian Science	508
CC	Churches of Christ	509
CCCU	Churches of Christ in Christian Union	576
CGAI	Churches of God (Anderson, Indiana)	535
CGCT	Church of God (Cleveland, Tennessee)	573
CGGC	Church of God General Conference	517
CGIC	Church of God In Christ	521
CGP	Church of God of Prophecy	520
LDS	Church of Jesus Christ of Latter-Day Saints	510
LDSR	Church of Jesus Christ of Latter-Day Saints Reorganized	516
N	Church of the Nazarene	511
CUBC	Church of the United Brethren in Christ	562
CB	Conservative Baptist Association of America	564
CCCC	Conservative Congregational Christian Conference	565
E	Episcopal	502
ECCA	Evangelical Covenant Church in America	537
ECC	Evangelical Congregational Church	549
EFCA	Evangelical Free Church in America	566
FM	Free Methodist Church of North America	591
FWBAPT	Free Will Baptist	538
GAGB	General Association of General Baptists	528
GARB	General Association of Regular Baptist Churches	526
IFCA	Independent Fundamental Churches of America	512
ICFG	International Church of Foursquare Gospel	568
J	Jewish	501
KYMF	Kansas Yearly Meeting of Friends	567
LCC	Liberal Catholic Church	548
LCA	Lutheran Church in America	598
LMS	Lutheran, Missouri Synod	599
ALC	Lutheran, American	597
AELC	Lutheran, Association of Evangelical	596
MISS	The Missionary Church	575
M	Moravian Church	539
NACCC	National Association of Congregational Christian Churches	540
NBC US	National Baptist Convention, U.S.A., Inc.	542
NBC A	National Baptist Convention of America	541
NFBC	National Fellowship of Grace Brethren Churches	513
OBSC	Open Bible Standard Church	569
OCA	Orthodox Church in America	503

Figure 2-4.—Ecclesiastical Composition of the U.S. Navy Chaplain Corps in 1982.

SHORT TITLE	DENOMINATION	CODE
ORTH	Orthodox, Greek	503
ORTH	Orthodox, Russian	503
OP	Orthodox Presbyterian	584
PCG	Pentecostal Church	570
PH	Pentecostal Holiness Church	571
PB	Plymouth Brethren	514
PCA	Presbyterian Church in America	574
PUS	Presbyterian in the U.S.	582
UP	Presbyterian, United, USA	580
CP	Presbyterian, Cumberland	583
RPES	Presbyterian, Reformed (Evangelical Synod)	515
PM	Primitive Methodist	592
PNBC	Progressive National Baptist Convention, Inc.	544
RCA	Reformed Church in America	543
RC	Roman Catholic	500
SA	Salvation Army	547
SDA	Seventh-Day Adventist	545
SB	Southern Baptist	527
UCC	United Church of Christ	519
UM	United Methodist	590
UU	Unitarian Universalist	546
W	Wesleyan Church	593

Figure 2-4.—Ecclesiastical Composition of the U.S. Navy Chaplain Corps in 1982—Continued.

**MISSION OF THE CHIEF
OF CHAPLAINS**

To direct, administer, and manage the Navy Chaplain Corps and implement religious ministries to meet the needs of personnel in the naval service and their dependents in their pursuit of the free exercise of religion.

Figure 2-5.—Mission of the Chief of Chaplains.

ministries are provided naval personnel by chaplains commissioned from an ever-widening list of churches and faith groups found in America (figure 2-4).

Clergy from faith groups not represented by Navy chaplains may be employed as auxiliary chaplains, contract chaplains, and as clergy for occasional ministries. Through these means, the Navy strives to provide religious ministries to meet the needs of personnel and their dependents in their pursuit of the free exercise of religion (figure 2-5).

"Congress should make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the people peaceably to assemble, and to petition the Government for a redress of grievance."

Figure 2-6.—The 1st Amendment to the Constitution of the United States. "Contained in the first 10 Amendments to the Constitution is every American's guarantee of freedom," Harry S. Truman, 33rd President of the United States.

The 14th amendment states in part that:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; Nor shall any State deprive any person of life, liberty, or property without due process of law; Nor deny to any person within its Jurisdiction the equal protection of the laws."

Figure 2-7.—The 14th Amendment to the Constitution of the United States, as it addresses "the equal protection of the laws." Provisions of the 14th Amendment have struck down state laws which provided religious services for Christians and Jews in prisons but not for Buddhists (Bullock v. Carter 405 U.S. 134 (1972)).

"Everyone has the right to freedom of thought, conscience, and religion. This right includes the freedom to change his religion or belief, and freedom, either alone or in community with others in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

Figure 2-8.—The Universal Declaration of Human Rights, Article 18, Charter of the United Nations.

Religious freedom in America is based upon the guarantees given in the 1st and 14th amendments to the Constitution of the United States. The 1st amendment (figure 2-6) is directed toward the U.S. Congress and the 14th amendment (figure 2-7), as now interpreted, is directed toward the state and territorial governments of the United States and bars legal interference in the practice of religion and worship. Furthermore, as a member of the United Nations and signatory to the Universal Declaration of Human Rights, Article 18 in the Charter of the United Nations, (figure 2-8), the United States endorses the principle that everyone has the right to freedom of thought, conscience, and religion.

As can readily be seen, the composition of the Navy, like American society, is characterized by religious pluralism (figure 2-9). The role of Religious Program Specialists is to provide secular support to chaplains in their religious ministries to naval personnel of all faiths. In order to provide this support, it is necessary for RPs to have a basic knowledge of the various religious requirements and practices of these faith groups. The material presented in this chapter is by no means comprehensive but is meant to serve as a guide for RPs in their efforts to support Navy chaplains who provide ministry to naval personnel as prescribed by Article 1163, *U.S. Navy Regulations* (figure 2-10) and Department of Defense Human Goals (figure 2-11).

Religion	Abbreviation	Religion	Abbreviation
Advent Christian Church	DA	Conservative Congregational Christian Conference	JG
African Methodist Episcopal Church	DB	Conservative Judaism	FB
African Methodist Episcopal Zion Church	DC	Cumberland Presbyterian Church	LB
American Baptist Association	CA	Eastern Orthodox Churches	53
American Baptist Churches	06	Elim Fellowship	JH
American Baptist Churches in the USA	CI	Elim Missionary Assemblies	JV
American Baptist Convention	CH	Evangelical Church Alliance, The	47
American Council of Christian Churches	AO	Evangelical Church of North America	45
American Lutheran Church, The	GB	Evangelical Congregational Church	DJ
Anglican Orthodox Church, The	BA	Evangelical Covenant Church in America	46
Asbury Bible Churches	AA	Evangelical Free Church of America	JJ
Assemblies of God	04	Evangelical Friends Alliance	JK
Associate Reformed Presbyterian Church (General Synod)	LA	Evangelical Lutheran Churches, Association of	GD
Associated Gospel Churches, The	BO	Evangelical Methodist Church	JL
Atheist	75	Evangelical Methodist Church of America	AD
Baptist Bible Fellowship	BB		
Baptist Churches, Other	10	Fellowship of Grace Brethren Churches	EJ
Baptist General Conference	DD	Free Lutheran Congregations, The Association of	JU
Baptist Missionary Association of America	CD	Free Methodist Church of North America	NB
Bible Presbyterian Church	BH	Free Will Baptists	CE
Bible Protestant Church	AB	Free Will Baptists, NC State Convention of	DL
Brethren in Christ Fellowship	BC		
Brethren Church	12	Friends	32
Buddhism	14	Full Gospel Pentecostal Association, The	55
Central Bible Church	JT		
Christian Church (Disciples of Christ)	24	Fundamental Methodist Church, Inc.	AE
Christian Churches and Churches of Christ	JB	General Association of General Baptists	CF
Christian Crusade	BD	General Association of Regular Baptist Churches	CG
Christian Methodist Episcopal Church	DE	General Commission on Chaplains and Armed Forces Personnel	DO
Christian and Missionary Alliance	JA	General Conference of the Brethren Church	JS
Christian—No Denominational Preference	13	Grace Gospel Fellowship	05
Christian Reformed Church	DF	Hindu	49
Christian Science (First Church of Christ, Scientist)	16	Independent Baptist Bible Mission	07
Church of Christ	18	Independent Baptist Churches	BE
Church of God	20	Independent Churches Affiliated	AF
Church of God (Anderson, IN)	DG	Independent Denominational Endorsing Agencies	E0
Church of God (Cleveland, TN)	JC	Independent Fundamental Bible Churches	AG
Church of God General Conference	DV		
Church of God in Christ	19	Independent Fundamental Churches of America	EH
Church of God in North America	DH	Independent Lutheran Churches	BF
Church of God of Prophecy	ED	International Church of the Foursquare Gospel	JM
Church of Jesus Christ of Latter-Day Saints (LDS)	38	Jehovah's Witnesses	34
Church of the Nazarene	50	Jewish	36
Church of the United Brethren in Christ	JD	Kansas Yearly Meeting of Friends	JW
Churches of Christ	EP	Lutheran Churches	40
Churches of Christ in Christian Union	JE	Lutheran Church in America	GA
Churches of God, General Conference	DX		
Congregational Methodist Church	AC		
Conservative Baptist Association of America	JF		

Figure 2-9.—These American religious bodies have a 2-digit naval code which is used to identify a naval member's religious preference, if any, in the service record. This information may be found in Block #67 (religion) of the Dependency Application/Record of Emergency Data, NAVPERS 1070/602 (page 2).

Religion	Abbreviation	Religion	Abbreviation
Lutheran Church—Missouri Synod	GC	Protestant Episcopal Church	26
Lutheran Council in the USA...........	41	Protestant—No Denominational	
Methodist Churches	44	Preference........................	72
Methodist Protestant Church...........	AK	Protestant—Other Churches	70
Militant Fundamental Bible Churches ...	AL	Reformed Judaism....................	FA
Missionary Church, The	JR	Reformed Churches...................	60
Missionary Church Association	JX	Reformed Church in America	DU
Moravian Church....................	DM	Reformed Church in the United States ...	EL
Muslim	48	Reformed Episcopal Church	EM
National Association of Congregational		Reformed Presbyterian Church,	
Christian Churches	DN	Evangelical Synod	LF
National Association of Evangelicals	J0	Reorganized Church of Jesus Christ of	
National Association of Free Will		Latter-Day Saints.................	EN
Baptists	09	Roman Catholic Church	62
National Baptists Convention of		Salvation Army, The	64
America..........................	DP	Schwenkfelder Churches, The General	
National Baptist Convention, USA, Inc. .	DQ	Conference of.....................	DY
No Preference Recorded	00	Seventh-Day Adventists	02
No Religious Preference	01	Seventh-Day Baptist General Conference.	DW
North American Baptist Conference.....	DR	Southern Baptist Convention	08
Ohio Yearly Meeting of Friends.........	JY	Southern Methodist Church	NE
Open Bible Standard Churches, Inc......	JN	Southwide Baptist Fellowship	BG
Orthodox Judaism	FC	The Swedenborgian Church, General	
Orthodox Presbyterian Church, The.....	LE	Conference of.....................	DZ
Other Religions	74	Tioga River Christian Conference	AH
Pentecostal Churches	56	Ukranian Evangelical Baptist	
Pentecostal Church of God of America,		Conference	AJ
Inc.	JP	Unitarian Universalist Association	66
Pentecostal Holiness Church	JQ	United Christian Church..............	AM
Plymouth Brethren	EK	United Church of Christ	68
Presbyterian Churches	58	United Methodist Church, The	NA
Presbyterian Church in America	LH	United Pentecostal Church,	
Presbyterian Church in the US..........	LC	International......................	57
Presbyterian Council of Chaplains and		United Presbyterian Church, Evangelical	
Military Personnel	LJ	Synod	LD
Primitive Methodist Church, The	NC	United Presbyterian Church in the USA..	LG
Primitive Methodist Church, USA	DS	Unknown	99
Progressive National Baptist Convention,		The Wesleyan Church	ND
Inc.	DT	World Baptist Fellowship	CJ

Figure 2-9.—These American religious bodies have a 2-digit naval code which is used to identify a naval member's religious preference, if any, in the service record. This information may be found in Block #67 (religion) of the Dependency Application/Record of Emergency Data, NAVPERS 1070/602 (page 2)—Continued.

EQUAL OPPORTUNITY IN THE NAVY

"Equal opportunity and treatment shall be accorded all persons in the Department of the Navy irrespective of their race, color, religion, sex, or national origin consistent with the requirements for physical capabilities."

Naval Regulations, Article 1163

Figure 2-10.—Equal Opportunity in the Navy. Religious Program Specialists support Chaplains and persons of all faiths. Besides military chaplains, Religious Program Specialists provide secular support to auxiliary chaplains, contract chaplains, chaplains for occasional ministries, and visiting clergy who assist in providing religious ministries to the command. Religious Program Specialists also assist command chaplains in ensuring the religious institutions and customs of foreign countries visited by persons in the Department of the Navy are respected.

DEPARTMENT OF DEFENSE
HUMAN GOALS

Our nation was founded on the principle that the individual has infinite dignity and worth. The Department of Defense, which exists to keep the Nation secure and at peace, must always be guided by this principle. In all that we do, we must show respect for the serviceman, the servicewoman and the civilian employee, recognizing their individual needs, aspirations and capabilities.

The defense of the Nation requires a well-trained force, military and civilian, regular and reserve. To provide such a force, we must increase the attractiveness of a career in Defense so that the service member and the civilian employee will feel the highest pride in themselves and their work, in the uniform and the military profession.

THE ATTAINMENT OF THESE GOALS REQUIRES THAT WE STRIVE...

To attract to the defense service people with ability, dedication, and capacity for growth;

To provide opportunity for everyone, military and civilian, to rise to as high a level of responsibility as possible, dependent only on individual talent and diligence;

To make military and civilian service in the Department of Defense a model of equal opportunity for all regardless of race, color, sex, religion or national origin, and to hold those

who do business with the Department to full compliance with the policy of equal employment opportunity;

To help each service member in leaving the service to readjust to civilian life; and

To contribute to the improvement of our society, including its disadvantaged members, by greater utilization of our human and physical resources while maintaining full effectiveness in the performance of our primary mission.

September 13, 1978

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Figure 2-11.—Human goals.

2-10

CHRISTIANITY

Christianity is the religion stemming from belief in the life, teachings, death, and resurrection of Jesus Christ. The name "Christ" means Messiah. The followers of Christ received the name "Christians." In the broadest sense Christianity embraces all who believe in Christ as the Son of God and try to follow His example. Among the world religions, Christianity is the most widespread. Almost one of every three persons on earth is a Christian.

HISTORICAL BACKGROUND

Jesus Christ was born in Bethlehem of humble parentage. His early years were uneventful as He trained to be a carpenter. When He was about 30 years old, He began to share His message, revealing Himself as a man of simple speech and profound wisdom, as well as a person of compassion and love. Jesus began His career in Palestine, preaching to people about the Kingdom of God. He traveled around the country with a group of followers called disciples. He chose twelve disciples, called apostles, to preach His doctrine. Like the Old Testament prophets, Jesus insisted upon justice toward men and humility toward God. He also preached mercy and brother-hood, and told of the love of God for all creatures.

The Jewish religious leaders of Jesus' time did not accept His claim that He was the Messiah, or the promised deliverer of the Jews. They considered this claim to be blasphemy. Roman authorities feared that He meant to lead an uprising against Roman rule in Palestine. He was tried, condemned to death, and crucified.

The cross has become a symbol of Christianity. The church pennant displays the cross. The 83rd Congress authorized the use of the church pennant above the national ensign "during church services conducted by naval chaplains at sea. . . ." (See figure 2-12.)

After the death of Jesus, His followers scattered in fear but soon reassembled. One after another, beginning on the first Easter morning, they reported that they had seen Jesus alive. This rising from the dead is called the Resurrection, and is one of the basic doctrines of the Christian faith. Christians believe that Jesus Christ remained on earth for 40 days after His resurrection, and then ascended into heaven.

The first believers in Christ were Jews by birth and training, and, at first, were considered a sect of Judaism. But gradually the followers of Christ came to think of themselves as belonging to an independent religion. They were first called "Christians" at Antioch, Syria, where one of the first Christian communities outside of Palestine was established.

Due to the work of St. Paul and other apostles, Christianity spread rapidly throughout the Mediterranean world. The Romans persecuted the Christians for many years. Diocletian became emperor of Rome in A.D. 284, and instituted the most terrible of all the persecutions of Christians. In A.D. 305, Diocletian gave up his effort to destroy the young religion and abdicated his throne to Constantine. Constantine, who was not a Christian, needed some strong cultural cement to hold together his vast, multicultured empire, and believed he could find that binding element in Christianity. In the Edict of Milan (A.D. 313), Constantine extended complete tolerance to

Section 3 of Public Law 929—77th Congress as amended by Public Law 107—83rd Congress authorized the use of the church pennant above the national ensign "during church services conducted by naval chaplains at sea." By long established customs, the phrase "Naval Chaplains" has traditionally been recognized to indicate visiting church dignitaries and chaplains of other services when actually engaged in conducting divine services for Navy personnel afloat. The phrase "at sea" is interpreted for U.S. Navy purposes meaning "on board a Navy ship."

Ships should be fitted with two halyards to the same point of honor at the flagstaff and the gaff; this will permit the display of the church pennant and the ensign simultaneously.

If divine services are being conducted, or commence at the time of morning colors, the ensign shall be hoisted to the peak at the prescribed time. The church pennant is then hoisted and the ensign dipped just clear of the church pennant.

Should divine services be conducted during time of evening colors, the church pennant shall be hauled down and the ensign hoisted to the peak just prior to the time for colors; the ensign is then hauled down upon execution of evening colors.

The same rules governing the display of the Christian church pennant also apply to the display of the Jewish worship pennant when Jewish religious services are conducted.

2.87.95(M1)

Figure 2-12.—The Cross is symbolic of Christianity.

Christians. In his new capitol of Constantinople, the emperor became the great patron of the church. Theodosius I, who became emperor 42 years after the death of Constantine about A.D. 380, made Christianity the official religion of the Roman Empire.

Missionaries carried the Christian faith throughout the world. Early in the 7th century, Islam overran Syria, Persia, Egypt, Palestine, and North Africa. The adherents of Islam crossed the Mediterranean and conquered Spain. In A.D. 732, near Tours France, the Moslems were finally turned back by an army led by Charles Martel. The Moslems stayed in Spain until 1492 when their last stronghold fell into the hands of the Christian monarchs, Ferdinand and Isabella, just before Columbus sailed for the new world. Moslems and Christians fought bitterly around the Mediterranean basin for a thousand years.

The 13th century has been held by many as "the age of faith," a time when the authority of the Christian church was accepted almost without question. This was the age that produced such pious men as St. Francis of Assisi and St. Thomas Aquinas.

Early in the 16th century, a reform of Christianity was attempted by Martin Luther, an Augustinian monk in Saxoney, and John Calvin, a French intellectual. This movement became known as the Protestant Reformation. Luther declared that the Bible is the sole and sufficient source for spiritual guidance and that people have access to God without the need of intermediaries such as church, sacrament, priest, or saint. Calvin proclaimed the doctrine of the absolute sovereignty of God.

In response to the Protestant Reformation, the Roman Catholic Church embarked on a period of correction and opposition called the Counter Reformation. The Council of Trent met intermittently for 18 years, ended many abuses, and formulated a doctrine that is still accepted today by Roman Catholics.

Events of Christian history from the time of the Protestant Reformation to the present have frequently been interwoven with the history of the national states and their "state" churches. In England, King Henry VIII declared himself "head of the church" and severed England's ties to the Church of Rome. Elsewhere in Europe, the same pattern prevailed with religion becoming an ally, and often the agent, of the state (a state church). Following the English pattern, nine of the thirteen American colonies had a state church. By 1776, however, there was a growing concern on the part of some, that the pattern of "state" churches was a major source of much of the political and religious unrest throughout that period.

Consequently, the Virginia General Assembly enacted a law for establishing religious freedom on 16 January 1786, the Virginia Statute of Religious Liberty. Authored by Thomas Jefferson, it is a powerful and moving statement which argues that forced support of religion—even one's own—is a deprivation of liberty. Jefferson characterized this struggle for religious freedom as "the severest contest in which I have ever been engaged" and regarded this statute as one of his foremost contributions to history. Jefferson strongly felt that civil rights should not depend upon one's religious convictions, or lack of convictions, nor should anyone be compelled to profess religious beliefs.

The adoption of the first amendment to the Federal Constitution, which was strongly influenced by, and incorporated the principle of the Virginia

Statute of Religious Liberty, gave legal status to the principle of the separation of church and state.

BRANCHES OF CHRISTIANITY

Even in the early years of the church, branches, or groups holding beliefs opposed to official doctrine, developed. But Christianity remained practically one great community for almost a thousand years. In the 800s, however, a division, between the church at Rome and the church at Constantinople (now Istanbul) developed. In 1054, rivalries between these two groups resulted in a final separation between Greek Catholics and Roman Catholics. The Eastern church, Greek Catholics, came to be called the Eastern Orthodox church. After the Reformation, many groups holding beliefs differing from the Eastern Orthodox and Roman Catholic beliefs developed. These non-Catholic Christians are generally called "Protestants."

CHRISTIANITY IN THE UNITED STATES

From the arrival of the first settlers in America, the variety of expressions of the Christian religion in the United States has been extensive. As of 1977, there were over 800 distinct groups or bodies which identified themselves with American Christianity.

The majority of the early settlers were followers of the larger and better known contemporary Roman Catholic and non-Roman Catholic (Protestant) groups such as, Episcopalian, Presbyterian, Baptist, Methodist, and Lutheran. A smaller representation of the early settlers identified with non-Catholic groups which are not as widely known. The Mennonites, Quakers (Friends), Seventh-Day Adventists, and the Church of God are included in these groups.

Within America, Christianity is one of the largest religious communities. The largest percentage of naval personnel are members of the Christian community. Christian chaplains comprise the largest faith group included within the military chaplaincy.

Groups Within Christianity

Though not all inclusive, the Christian denominations listed in the following paragraphs are indicative of the broad spectrum of Christian worship forms found within the United States. It is not to be assumed, however, that all of the religious groups which are aligned with one of these denominations are similar in all of their beliefs or practices.

ADVENTIST CHURCHES.—Adventist churches stem from the 19th-century preaching of William Miller. William Miller was so influential that for years his followers were known as Millerites. Miller, a veteran of the War of 1812 and a serious student of the Bible, believed in the imminent second coming of Jesus Christ. Two sacraments are observed, Baptism and Communion. They practice immersion as the Biblical form of Baptism and foot washing as a preparatory service for Communion.

Seventh-Day Adventists observe their Sabbath on Saturday, tithe their incomes, and abstain from tobacco, alcohol, and drugs. They seek religious

liberty for all and advocate the complete separation of church and state. Worship is non-liturgical and follows the Protestant free-church tradition.

Numerically, the largest Adventist body, both in the United States and throughout the world, is the Seventh-Day Adventists. Doctrinally, the Seventh-Day Adventists are evangelical conservatives. The overall administrative body of the church is the executive committee of their general conference.

The church has a disaster and famine relief organization known as Seventh-Day Adventist World Service (SAWS). Annually, millions of people throughout the world receive assistance from this group through its mobile aid units, community service centers, and world service organizations.

BAPTIST CHURCHES.—Baptists constitute one of the major Protestant groups in the United States. Baptist churches were influenced by the teachings of John Calvin. Roger Williams founded the first Baptist church in America in 1639 in Providence, Rhode Island. Rhode Island was the first state in which complete tolerance in religious matters prevailed.

Baptist churches are one of the most democratic religious bodies in America. Baptists have traditionally insisted upon freedom of thought and expression in their churches and upon the absolute autonomy of the local congregation. Baptist churches are normally grouped into local, state, and national bodies for the purpose of education and missions.

Worship tends to be non-liturgical and is similar, in many aspects, to that of other "Protestant" free-church faith traditions. Two ordinances, the Lord's Supper and Baptism of adult believers by immersion, are generally observed. They reject infant baptism as unscriptural. Baptists believe they have no founder but Christ and that Baptists have been preaching and practicing Christian principles from the days of John the Baptist.

Northern and Southern Baptist churches in America split over issues stemming from the slavery question before the outbreak of the Civil War. While their basic beliefs are much the same, Southern Baptists generally hold to a more conservative and more Calvinistic theology than Northern (now called American) Baptists.

In addition to the Southern Baptist Convention and American Baptist churches, other large Baptist bodies in the United States are the National Baptist Convention, Inc., the General Baptists, and the Conservative Baptist Association of America.

THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST).—The Christian church (Disciples of Christ) was established in the 19th century. Led by evangelists Barton Stone, Thomas and Alexander Campbell, and Walter Scott, the Disciples of Christ emphasized a simple faith in Christ as the Lord, the Bible as the Word of God, baptism by immersion, and weekly observance of the Lord's Supper.

Worship generally begins with the singing of a hymn and maybe followed by responsive readings, recitation of the Lord's Prayer, scripture readings, pastoral prayer, anthems, the sermon, an invitation to fellowship, gathering of tithes and offerings, communion service, benediction, and a final hymn or recessional. On occasion, the sermon may be omitted, but communion is seldom omitted and at times it may precede the sermon.

The church has three levels of representative government: local, regional, and general, with a salaried general minister and a president. The Disciples of Christ are represented in the National Council of Churches of Christ in the U.S.A., the World Council of Churches, and the Consultation on Church Union. A world convention of Churches of Christ has its headquarters in Dallas, Texas.

THE CHURCH OF CHRIST, SCIENTIST.—The Church of Christ, Scientist, organized in Boston in 1879, is known for its ministry of spiritual healing. Christian Scientists see healing of both sin and sickness as natural in Christian life. Christian Scientists reject medical treatment; "practitioners" heal by prayer and reliance on divine law. The church's founder, Mary Baker Eddy, stressed following Christ's example and interpreted healing as the result of understanding and observing divine law. Her book, *Science and Health With Key to the Scriptures,* sets forth Christian Science teachings.

The roles of the Christian Science reader, teacher, and practitioner are very important in the Christian Science movement. The readers in each church, usually two, read alternately from the Bible and from *Science and Health.* The lesson-sermon of the Sunday service, used by all Christian Scientist churches, is issued quarterly by the Christian Science Publishing Society. A midweek meeting, conducted by a reader, features testimonies of healing from sin and sickness.

All local churches of Christ, Scientist, of which there are approximately three thousand, enjoy their own forms of democratic government within the general framework of bylaws laid down in the *Manual of the Mother Church* by Mrs. Eddy.

The Church of Christ, Scientist, publishes the *Christian Science Monitor,* a well-known international newspaper.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.— The Church of Jesus Christ of Latter-Day Saints, better known as the Mormon church is uniquely American. Essentially a laymen's movement in its origin, their church is rooted in the visions of Joseph Smith, who organized the movement in 1830, at Fayette, New York. Organization and government are based upon the Priesthood. The Priesthood is divided into two parts: The Aaronic Priesthood (the lesser priestly degree) consists of three offices: priests, teachers, and deacons. The Aaronic Priesthood administers the temporal or worldly affairs of the church. The Melchizedek Priesthood (the higher priestly degree) consists of three offices: high priests, seventies, and elders. The Melchizedek Priesthood administers the spiritual affairs of the church. Geographically the church is divided into stakes, wards, missions, and branches. A group of 34 General Authorities directs the work of the two Priesthoods and the entire church.

Members of the Church of Jesus Christ of Latter-Day Saints are so called because they believe in the divine inspiration of the *Book of Mormon.* They also believe in the Bible, the *Doctrine and Covenants,* and the *Pearl of Great Price.* They base their beliefs on the teachings of the New Testament, especially the Sermon on the Mount. The Mormon faith is similar in some respects to that found in many conservative Protestant churches. Mormons believe in faith, repentance, and a Godhead consisting of three

personages: the Father, the Son, and the Holy Spirit. They practice baptism by immersion and the laying on of hands to receive the gift of the Holy Spirit. Bread and water, the elements of communion or the Lord's Supper, are blessed in a simple manner and all members partake. A unique belief of the Mormons is the doctrine of vicarious work for the dead, including the baptism of living proxies in behalf of the dead. They believe that people who are married in a Mormon temple are married for "Time and Eternity," and that children of such marriages keep their position in the family through eternity. Persons not born of such marriages may be sealed into the family with living proxies for the dead. Mormon worship is prescribed and may be considered liturgical. The Church of Jesus Christ of Latter-Day Saints is evangelistic.

Mormons are noted for their care of the poor. The church urges each family to keep extra supplies, and the church itself, through an extensive welfare program, produces and stores goods in a chain of farms, storehouses, groceries, and other facilities. The welfare program also includes an employment placement service.

Mormon temples are devoted entirely to religious ceremonies and are closed to the general public. However, all meeting places, chapels, and recreation halls are open to visitors. Mormon churches contain facilities for worship, for instruction, and for recreation. They have several beautiful temples in the United States. Their headquarters is in Salt Lake City, Utah. The temple in Salt Lake City is a popular tourist attraction as is the tabernacle with its famous choir and organ.

THE EASTERN ORTHODOX CHURCH.—The first Eastern Orthodox church in America was established in Kodiak, Alaska, following the arrival there of eight Russian Orthodox monks in the year 1792. Later, a chapel was built at a Russian trading post near present-day San Francisco. An episcopal see (a diocesan center) was established in San Francisco in 1872 and moved to New York City in 1905. The Russian Revolution of 1917, however, cut off the financial support that had come from the mother church in Russia, which was then fighting for its very existence under the new Bolshevik (communist-atheist) regime. At a Sobor (church assembly) in Detroit in 1924, the Russian Orthodox in America, while acknowledging their spiritual Russian heritage, asserted their administrative, legislative, and judicial independence of the Patriarch in Moscow.

The Eastern Orthodox church represents one of the three major divisions within Christianity. In A.D. 1054 the Christian church divided into two separate groups—the Eastern Greek faction and the Western Latin faction. The Eastern Orthodox church was established by the Eastern faction. Government of the Eastern Orthodox church is episcopal. In the United States each Orthodox jurisdiction is incorporated, with a church assembly of bishops, clergy, and laity. The grades of deacon, priest, and bishop comprise the three orders in their ministry. The parish priests of the Orthodox churches may marry. The bishops, who may not marry, are chosen from among the monks.

The Eastern Orthodox faith is based on the doctrinal decisions of the seven ecumenical councils. The last council was held in A.D. 787. They consider the Nicene-Constantinopolitan Creed as binding. They do not acknowledge the claim by the leader of Roman Catholicism (the pope) to

"primacy of jurisdiction" or religious control over Christian churches. They grant the pope the "primacy of honor" but refuse to accept the dogma of "papal infallibility." Orthodox sacraments include: Baptism, Anointing (Confirmation or Chrismation), Communion, Penance, Holy Orders, Marriage, and Holy Unction. They honor the Saints, the Virgin Mary, and reverence icons and the cross. The use of carved images within the Eastern Orthodox tradition is forbidden. Eastern Orthodox churches believe that they continue the tradition of the Christian church founded by the apostles.

Eastern Orthodoxy has tended historically to divide and subdivide into independent national and social groups. The churches conduct their worship in their own languages and follow their own customs and traditions. In the United States today Albanian, Bulgarian, Greek, Romanian, Russian, Serbian, Ukranian, Carpatho-Russian, and Syrian churches carry forward the Orthodox faith tradition under the supervision of bishops of their respective nationalities.

THE EPISCOPAL CHURCH.—In 1578 when Sir Francis Drake first came ashore in what is now Virginia, his Church of England Chaplain, Francis Fletcher, planted a cross and read a prayer and Sir Francis Drake claimed the new land in the name of the English queen. The Episcopal church, which was established in 1607, was the first church founded in the newly formed American colonies. The Episcopal church is the self-governing American branch of the Anglican Communion with its own bishops and constitution. During the civil war, the Episcopal church's Southern dioceses formed a separate organization that reunited with the church's Northern dioceses in 1865.

The episcopal form of government parallels that of the Federal Government and consists of 114 dioceses. Each diocese is autonomous in its own sphere. The diocese was established originally for the maintenance of a common church doctrine, church discipline, and church worship. The constitution provided for a General Convention which meets every 3 years. It is made up of a House of Bishops and a House of Clerical and Lay Deputies. The Ministry is comprised of three ranks: bishops, who stand in the line of "apostolic succession"; priests, who may marry; and deacons. The Episcopal church supports orders of monks and nuns and follows a traditional liturgy. Episcopalians accept the Bible as the divinely inspired word of God. They believe in the Trinity, the Virgin Birth, and the Incarnation.

Worship services within Episcopal churches vary. The "High Church" Episcopalians (so called because of their elaborate ceremonies) celebrate mass similar to Roman Catholics. The "Low Church" Episcopalians (so called because of their less involved ritual) have matins as their principal service. Most Episcopal churches have a sermon and observe matins.

Holy Communion or the Eucharist is considered to be a sacrament and Episcopalians believe in the real presence of Christ in the Eucharistic elements. Special handling may be necessary for Episcopal Eucharistic elements. Baptism is also considered to be a sacrament and may be accomplished either by pouring or immersion. Confirmation, Penance, Ordination, Matrimony, and Unction are considered sacramental. *The Book of Common Prayer* contains the service and prayers of the Episcopal church.

LUTHERAN CHURCHES.—Lutheran churches resulted directly from the reforms initiated by Martin Luther who emphasized "justification by faith alone" but retained a formal liturgy. In 1619, a Lutheran Christmas service on the American continent was held at Hudson Bay. By 1649, a Lutheran congregation was worshipping in New Amsterdam. In the 19th-century, the Lutheran church in America expanded rapidly due to the massive influx of Lutheran immigrants coming into America from the predominantly Lutheran countries of Northern Europe. At the end of 1973, Lutheran membership in the United States was approaching 9 million. Currently, there are ten major Lutheran bodies within the United States.

In America, Lutheran churches have conventions which elect presidents who have limited terms and authority. Each Lutheran congregation owns its own building and property and is self-governing. The congregation is usually administered between its annual meetings by a church council—the pastor and elected lay officers who are called elders, deacons, and trustees. Congregations are united in synods (conferences or districts) which may be national or international.

In most Lutheran churches the emphasis of regular worship has shifted from the altar to the pulpit. The stress laid upon the Bible and preaching by many Lutheran groups has contributed markedly to this shift to make non-eucharistic worship both popular and standard in many American Lutheran churches. Other Lutheran groups, however, retain the older liturgical Lutheran worship form centered on the altar. There is then, a shifting emphasis between the pulpit and the altar in American Lutheranism which has yet to be resolved. The two Lutheran sacraments, Baptism and the Lord's Supper, are considered not merely as signs or memorials by Lutherans but as channels through which God bestows His empowering and forgiving grace. Lutherans believe in the real presence of Christ in commun-ion bread and wine. Lutheran Eucharistic elements may be subject to special handling requirements.

METHODIST CHURCHES.—The Methodist church was born in the Church of England through the work of John Wesley, Its name arose from the "methodical" habits of the club which John Wesley, and his brother Charles, founded at Oxford University. John and Charles Wesley came to Georgia in 1736, the former as a missionary to the Indians. The Methodist church was flourishing at the time the United States Constitution was adopted.

The organization of the Methodist church in America parallels in many ways the pattern of American government. The executive branch of the church consists of a Council of Bishops, whose members are elected. The legislative power of the Methodist church is vested in a General Conference, which meets every 4 years and is composed of both clergy and laity. The supreme judicial power of the church rests with a Judicial Council, whose makeup and qualifications are determined by the General Conference of the church which is presided over by a bishop.

The Methodist church retains, to a considerable degree, the theology of the Anglican church from which it sprang. Methodist worship and liturgy are strongly influenced by the English Book of Common Prayer and many Methodist churches preserve much of the Anglican liturgical tradition. Yet some Methodist churches may have worship services which are quite

different and are very informal. Methodists utilize the Bible and the hymnal during their worship services. Most Methodist worship services may be classified as liturgical.

Two sacraments, Baptism and the Lord's Supper, are observed in the Methodist church. Baptism is administered to both infants and adults, usually by sprinkling. There are 23 separate Methodist bodies in the United States of which the United Methodist church is the largest.

PENTECOSTAL CHURCHES.—"Pentecostalism" is a very inclusive term applied to a large number of evangelical groups, assemblies, and churches in America. They use a variety of names, and do not always include the term "Pentecostal" in their name. The Assemblies of God and the Church of God are two of the largest Pentecostal churches in America.

Assemblies of God (General Council of).—The largest of the Pentecostal bodies is the General Council of the Assemblies of God. This body is made up of an aggregation of Pentecostal churches and assemblies with a combined membership of over 1 million people. The government of the assemblies is an unusual mixture of presbyterian and congregational forms. Local congregations are very independent regarding their policy and the conduct of their local affairs. Worship services within the Assemblies of God are non-liturgical. Two ordinances, Baptism, and the Lord's Supper, are observed.

Church of God.—At least 200 independent religious bodies in the United States bear the name of Church of God. In spite of differences among these bodies, they hold many common doctrines. They stress divine healing and accept Baptism, the Lord's Supper, and Foot Washing as ordinances. They abstain from the use of alcohol and tobacco, and the wearing of jewelry. Worship services within the Church of God are non-liturgical.

PRESBYTERIAN CHURCHES.—Presbyterian congregations were worshipping in the Americas as early as 1611. In 1706 Francis Makemie, a young Scotch-Irish minister, invited six ministers to meet him in Philadelphia. They bonded together to form the first presbytery. In a few years many other churches joined the presbytery and they set up a parent synod with four presbyteries responsible to it. In this way, the Presbyterian church was organized independently in America.

The Presbyterian church drew its inspiration from the teachings of John Calvin. The central idea is the absolute sovereignty of God. The Westminster Confession of Faith of 1648 stands as the Presbyterians' creed. Worship in Presbyterian churches is simple and dignified. Pastors exercise no priestly functions, and the church recognizes only two sacraments, Baptism and the Lord's Supper.

The ruling courts of the Presbyterian church are: the session; the presbytery; the synod; and the general assembly. The synod covers a wider area such as a state. The minister and a board of elders rule each local church. The members of the church elect the ministers and the elders. The elders help the minister exercise spiritual oversight over the congregation. Deacons look after the poor and distressed. Trustees handle the property and the finances.

Presbyterians have always been interested in education, have built hospitals and opened settlement houses for the underprivileged.

REFORMED CHURCHES IN AMERICA.—Reformed churches were already thriving in America at the time the English seized New Amsterdam from the Dutch in 1664. As early as 1614, an unorganized membership had developed in New York, along the Hudson River, in the area of Fort Orange (Albany). The American Revolution had little effect upon the Reformed church in America except to offer the Dutchmen a chance to settle matters with the English. Government of the Church stands midway between the episcopal and presbyterian forms. Worship tends to lean toward liturgical forms, and an optional liturgy maybe used. Baptism and the Lord's Supper are the two recognized sacraments of the Reformed church in America.

Reformed churches tend to adhere to a conservative Calvinist theology.

THE ROMAN CATHOLIC CHURCH.—The first Roman Catholic parish in America was established in St. Augustine, FL, in 1565. The first Roman Catholic diocese in the United States was established in Baltimore, Maryland, in 1789. By 1977, nearly 50 million people, or 23% of the American population, identified themselves as Roman Catholic.

The governing body of the Roman Catholic Church is headed by the sovereign pontiff, or pope. The Sacred College, also called the College of Cardinals, is the supreme council of the church. Its members are cardinal bishops, cardinal priests, and cardinal deacons. Its most important duty is to elect a new pope when a pope dies. About 20 lower congregations carry on the central administration of the church. The diocese is the district over which a bishop has ecclesiastical authority. The dioceses are made up of parishes. A parish is the ecclesiastical unit or area committed to one priest.

The Roman Catholic Church believes in a body of priests who link God and man in a special way. The priests perform the function of offering a sacrifice for the living and for the dead. They also administer the sacraments. These priests are set aside by the bishops, who are believed to be the direct successors of the apostles. The church demands celibacy of the priesthood.

The Roman Catholic Church is that body of Christians which accepts the pope as its head on earth. It looks upon him as the representative of Christ and as the successor of Saint Peter in a direct line. It believes that special powers given by Christ to Peter have descended to the pope. It also believes that the pope is infallible in all matters of faith and morals by virtue of his office.

The Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Creed of Constantinople, set forth the basic doctrines and beliefs of the Roman Catholic Church. The Roman Catholic Church accepts the Bible, both the Old and New Testaments, as the word of God. It accepts as its rule of faith the entire body of truths delivered by Jesus Christ to the apostles and their successors,

The sacraments of the church are of utmost importance to Roman Catholics. The church teaches that Jesus Christ directly instituted the seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Marriage. (The sacraments are described in the section pertaining to church services and liturgies.) An individual can receive three of the sacraments—Baptism, Confirmation, and Holy Orders—only

once. The most sacred and solemn function of the church is the Mass. This is the commemoration, continuation, and consummation of the Sacrifice of the Cross. The two principal parts of the Mass are the Liturgy of the Word and the Eucharistic Liturgy.

Roman Catholic charity and welfare work is conducted by many different organizations, religious, and otherwise. Several religious orders of men and women devote full time to the relief of the poor. Education has been a primary concern of American Roman Catholics and there are well over 8 thousand Roman Catholic elementary parochial and private schools in this country in addition to 241 Roman Catholic colleges and universities.

UNITARIAN UNIVERSALIST CHURCHES.—American Unitarianism developed from New England Congregationalism although Unitarian thought reaches back into the early Christian centuries. The first organized American church to turn to Unitarianism, however, was not a Congregational church but the Episcopal King's Chapel in Boston in 1785. Five American Presidents, including Thomas Jefferson, John Adams, and John Quincy Adams, were Unitarians.

Unitarians have no creed. The constitution of the general conference (Unitarian Universalist) states "these churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in the love of God and love of man." Universalists which consolidated with Unitarian churches in May 1961, have their roots in both pre-Christian and contemporary world faiths, yet remain within the Christian frame of reference.

Unitarian Universalist worship services are usually simple and readings are not taken exclusively from the Bible. Each congregation may develop its own worship services to meet its own needs. Some congregations do have a liturgical service and Christian hymns are utilized.

Each local congregation is autonomous and enjoys full self-determination. These congregations are members of a continental organization, the Unitarian Universalist Association, and elect its officers and trustees. They also express their views through their delegates' votes at the denominations' General Assembly. One of this Church's most notable achievements is its publishing house, Beacon Press, which circulates over 1 million books throughout the world each year. Church headquarters are located in Boston, Massachusetts.

UNITED CHURCH OF CHRIST.—Seeking to establish communities in which they might worship as they wished, many 17th-century Englishmen came to America and established Congregational churches. The United Church of Christ was formed through a merger of the Congregational church, the Christian church, the Evangelical Synod, and the Reformed church. This union was completed in July 1961.

Conferences of local churches elect delegates to the biennial General Synod, which carries on the work of the church and provides for its financial support. Full-time officers of the church include a president, secretary, director of finance, and a treasurer who are elected by the synod.

Since the churches generally accept the priesthood of all believers, the full involvement of the people is required for congregational worship. There is

no single style of liturgy. The United Church of Christ recognizes the sacraments of Baptism and the Lord's Supper, or Holy Communion.

ORGANIZATIONAL STRUCTURE

As might be expected, the organizational structure of the numerous Christian groups or denominations varies widely. However, there are three basic organizational forms of church government: episcopal, presbyterian, and congregational.

The Episcopal Ecclesiastical Government

The episcopal form of church government is characterized by a government headed by bishops. The areas in which the churches are located are divided into dioceses which are presided over by a bishop. The individual churches are called parishes, and are presided over by the parish clergy. The Episcopal, the Roman Catholic, the United Methodist, and the Eastern Orthodox churches follow the episcopal form of ecclesiastical government.

The Presbyterian Ecclesiastical Government

The presbyterian ecclesiastical form of church government is a graded system of ecclesiastical government by presbyters or elders. The churches are closely organized with elected elders or presbyters. The presbytery consists of ministers and elders from a district, and the synod or assembly of ministers and elders represent a wider area, or the whole country. The congregation is responsible to the presbytery and the presbytery to the synod. The Presbyterian church follows the presbyterian ecclesiastical form of government.

The Congregational Ecclesiastical Government

The congregational ecclesiastical form of church government is characterized by churches which are self-governing. Each congregation has its own pastor and church officers. No church has authority over any other church—each church is theoretically a pure democracy. Congregationalists and Baptists follow the congregational form of ecclesiastical government.

WORSHIP REQUIREMENTS FOR CHRISTIAN GROUPS

Congregational worship is practiced in most Christian groups. The titles given to religious leaders vary from group to group as do the names given to the houses of worship. Forms of public worship also vary greatly.

Liturgy is a rite or series of rites prescribed for public worship in a Christian church in accordance with an authorized or stated form. This section is meant to familiarize the RP with the most common forms of public worship, or liturgies, used by the various groups.

The following forms of worship are cited solely as examples of the most commonly practiced liturgies or rites utilized by Christian groups or bodies.

Most Christian bodies would follow a form of worship which is very similar to, or a variation of the liturgy or rites used by one of the following groups:

- Eastern Orthodox

- Roman Catholic

- Anglican

- Lutheran

- Presbyterian and Reformed

- Free Church

Where no specific description of liturgy is given, reference is made to texts where the liturgical forms of a particular group may be found.

Eastern Orthodox

The Eastern Orthodox faith tradition has three main worship services: Divine Liturgy, Great Vespers, and Matins.

THE DIVINE LITURGY.— The Divine Liturgy is the term used to express the Eucharistic celebration in the Orthodox churches. The Divine Liturgy is celebrated on Sundays and all major feast days. Variations in the Divine Liturgy may occur in different national groups. The Eastern Orthodox Divine Liturgy utilizes both leavened bread and wine for its Eucharistic rite, There are twelve major feasts during the year, in addition to Easter. Easter is known as Pascha (Greek for Passover). The Divine Liturgy has three main parts:

- The Preparation (Proskomedia)—This part of the service is performed by the priest alone prior to the actual beginning of the Liturgy.

- The Liturgy of the Catechumens—This part includes the Great Litany, antiphons, the little entrance, scripture readings and the sermon.

- Liturgy of the Faithful—This part includes the great entrance, the creed, the offertory, the thanksgiving, the consecration, the intercession, and communion.

GREAT VESPERS.—This service takes place on Saturday evenings and all other evenings when the Divine Liturgy is to be performed the following day. It is primarily a preparatory service in that it prepares the faithful for the Divine Liturgy the next day. The service of Vespers normally lasts 30 minutes.

MATINS.—This is also a preparatory service performed either in conjunction with Vespers (then called a vigil service) or performed separately

on Sunday morning preceding the Divine Liturgy. The service of Matins normally lasts 30 minutes.

Both Vespers and Matins are celebrated on special occasions such as Holy Week.

Roman Catholic

The Roman Catholic faith tradition celebrates the Mass as its central worship service. The Mass, utilizing the Latin rite, consists of:

● The Liturgy of the Word

● The Liturgy of the Eucharist

Communicants at the Liturgy of the Eucharist may receive either bread or wine or both.

The Mass, as well as the other rites and sacraments of the Catholic Church, is prescribed in its worship forms. The source for the modern Roman Catholic Eucharistic Liturgy is the General Instruction of the Roman Missal. The Roman Missal used in the United States is divided into two volumes—a book of prayers called the *Sacramentary,* and a book of readings called the *Lectionary.*

Anglican

The Anglican faith tradition, sometimes referred to as Episcopal, draws its liturgy or forms of worship primarily from the following sources:

● *The Book of Common Prayer*

● *The Ordinal*

The liturgy or form of worship used may or may not resemble the Roman Catholic Latin Rite Mass, depending upon which form is used. Between 1964 and 1967, no fewer than 14 different Anglican forms of worship (liturgy) were developed within the Anglican faith tradition. The Anglican or Episcopal chaplain should be approached for specific guidance regarding worship forms.

Lutheran

The Lutheran faith tradition draws its forms of worship (liturgy) primarily from the Service Book and Hymnal.

Lutheran forms of worship may or may not resemble the Roman Catholic Latin Rite Mass. Preparation of a common rite or form of worship (liturgy) for all Lutheran religious bodies in the United States and Canada was initiated in 1966. Lutheran chaplains should be consulted for specific guidance regarding their form of worship.

Presbyterian and Reformed

The Presbyterian and Reformed faith traditions utilize a number of forms of worship. Some of these worship forms may be found within the following texts:

● *The Provisional Book of Common Worship (1966)*

● *The Provisional Liturgy (1963)*

● *The Book of Common Order of the Presbyterian Church in Canada*

Presbyterian and Reformed chaplains should be consulted for specific guidance concerning their form of worship.

Free Church

The forms of worship utilized by the free church traditions are varied. Dependent upon the religious body, a standard worship form may or may not be specified. Such rites as do exist within the free church traditions generally make extensive use of the Bible. Chaplains from this tradition should be consulted for specific guidance concerning their form of worship.

SACRAMENTS

Among some Christian groups, a "sacrament" is considered to be a religious rite originated by Christ. The sacraments celebrated by the Roman Catholic and Eastern Orthodox faith traditions are:

● BAPTISM—This is the sacrament of spiritual rebirth that gives souls the new life of sanctifying grace by which they become children of God.

● CONFIRMATION or CHRISMATION—This is the sacrament of spiritual strength and maturity through which the Holy Spirit enables Catholics to profess their faith.

● HOLY EUCHARIST or COMMUNION—This is the sacrament in which Jesus Christ is considered to be contained, offered, and received in the elements of bread and wine.

● PENANCE or CONFESSION—This is the sacrament by which sins are forgiven through the absolution of the priest. Penance also provides the opportunity for persons to receive spiritual advice and instruction from their confessor.

● VIATICUM or SACRAMENT OF THE SICK—This is the sacrament for all those who are sick or are in danger of death from sickness, accident, or old age.

● HOLY ORDERS or ORDINATION—This is the sacrament through which one receives the power and grace to perform the sacred duties of the priesthood.

● MATRIMONY or MARRIAGE.—This is the sacrament by which baptized men and women bind themselves for life in a lawful marriage and receive the grace to discharge their duties.

Many non-Catholic Christian faiths recognize only Baptism and Holy Communion/the Lord's Supper as sacraments. Some groups refer to these as "ordinances" rather than sacraments.

SACRAMENTALS

Sacramental, within some faith traditions, are objects, prayers, and rites which when used by the Christian faithful in a proper manner have special meaning. The use of sacramental is seen most frequently in the Roman Catholic, Eastern Orthodox, and "High" Episcopal faith groups, Religious objects blessed by a priest, such as rosaries, crucifies, holy water, images of Christ, the Blessed Virgin, or the saints, are frequently considered as sacramental and require special care and handling. Other sacramental include the water and oil used in baptism, certain rites, and prayers.

It is important for the RP to determine, with the help of the chaplain, which items are considered to be blessed or sacred and which ones require special handling and/or special security considerations.

CHRISTIAN BASIC BELIEFS AND TEACHINGS

Christian beliefs are founded on the teachings of Jesus Christ as set forth in the New Testament. They are also based on the Hebrew Bible, or Old Testament.

Since its birth almost 2,000 years ago, Christianity has anchored its belief system on two convictions: that Jesus Christ is the Son of God who came to earth to live and die for the redemption of humankind; and that He arose from the dead. These two beliefs are unique to Christianity. The cross is the chief symbol of Christianity.

In the broadest sense, Christianity embraces all who follow the example of Christ. The Christian faith is often expressed through creeds. Perhaps the best known of these is the Apostles' Creed, which states:

> "I believe in God the Father Almighty Maker of heaven and earth: And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead.

> "I believe in the Holy Ghost: the holy Catholic Church: the communion of saints: the forgiveness of sins: the resurrection of the body: and the life everlasting. Amen"

The Apostles' Creed is used alike by Roman Catholics, Anglicans, Presbyterians, Lutherans, Methodists, and many other Christian groups with only slight variations. Eastern Orthodox Christians express their principal beliefs in the longer Nicene Creed. Some Christian groups, the largest being Baptists and Congregationalists, accept no binding creed.

SACRED CHRISTIAN LITERATURE

The Bible is central to sacred Christian literature. The Bible is actually a collection of books. The King James, also known in England as the Authorized version, is perhaps the most widely used Bible among non-Catholic Christians. Other English language Bible editions are the Douay-Rheims, the New American Bible, a New Translation from the Latin Vulgate (Knox), the Jerusalem Bible, the Anchor Bible, the Living Bible, and the Roman Catholic edition of the Revised Standard version. The Revised version of the Bible is the first edition to be generally accepted by the Roman Catholic, Eastern Orthodox, and other major Christian faith traditions.

The choice of Bibles to be utilized in any particular service is determined by the chaplain. If any doubt exists concerning which version is to be utilized, the RP should ask the chaplain.

THE GREGORIAN CALENDAR

From the beginning of recorded time, calendar makers have used events great and small as a starting point for their date guides. Early Christians dated events from the birth of Jesus, which they called "the year 1." All dates before that year are listed as B.C. or "before Christ. " Dates after that year are listed as A.D. or Anno Domini, meaning in the year of our Lord. Non-Christians often write B.C.E. for before Christian era (B.C.) and C.E. for Christian era (A.D.).

THE CHURCH CALENDAR—THE LITURGICAL YEAR

Fixed days on the church calendar include Christmas and such feasts as the Nativity of the Blessed Virgin. These feasts were set according to the solar calendar. Such days as Easter are called movable feasts because their dates vary from year to year, according to the phases of the moon. The other principal movable feasts of the church year are Ash Wednesday, Palm Sunday, Good Friday, Ascension, and Pentecost. Knowledge of the liturgical year or cycle will be helpful in the planning and preparation for holy days and other special religious observances.

The liturgical year, also known as the church year or Christian year, is based upon Sunday or the Lord's Day and the following six festivals: Christmas, Epiphany, Good Friday, Easter, Ascension, and Pentecost or Whitsunday.

The liturgical year may be based upon one of the two systems:

● The Byzantine (Eastern) System

● The Jerusalem (Western) System

The system which is utilized will vary among the differing faith traditions.

The Byzantine (Eastern) System

The Byzantine system is utilized by many of the churches of the Eastern Orthodox faith tradition. The Byzantine (Eastern) year begins with Easter and concludes with the following year's Easter Vigil. Sundays that have no special name are called after the subject of the Gospel lection. The series is as follows:

- Easter

- Sunday of Thomas

- Sunday of the myrrh-bearing woman

- Sunday of the paralytic

- Sunday of the Samaritan woman

- Sunday of the blind man

- Ascension day on the following Thursday

- Sunday of the first ecumenical council

- Pentecost

- Trinity (kept the day after Pentecost)

- A series of 17 Sundays of Matthew and 14 Sundays of "Luke

- Sunday of the Publican and the Pharisee

- Sunday of the Prodigal Son

- Sunday of abstention from meat (apocreo)

- Sunday of eating cheese (tyrophagon)

- First to fifth Sundays in Lent (which begins the day after tyrophagon)

- Palm Sunday

- Holy Week, ending with Good Friday, Holy Saturday, and the Easter Vigil

The Jerusalem (Western) System

The Roman Catholic faith tradition, with minor variations, continues to utilize the major portion of the Jerusalem system. Other Christian faiths

have made modifications to this system or disregarded its use completely. The Jerusalem liturgical year (cycle) begins with the Nativity and ends with Pentecost.

WESTERN SYSTEM.—It was the Jerusalem system, with its cycle from the Nativity to Pentecost, that was taken over by the Western Church and later underwent modifications and additions. In the Roman Missal, the Proper of the Time (i.e., the temporal cycle) runs as follows:

- Four Sundays in Advent, the first of which is the Sunday nearer Nov. 30

- Christmas Day (Dec. 25)

- St. Stephen's Day (Dec. 26)

- St. John the Apostle's Day (Dec. 27)

- Holy Innocents' Day (Dec. 28)

- Sunday within the octave of Christmas

- St. Thomas a' Becket's Day (Dec. 29)

- St. Silvester's Day (Dec. 31)

- Octave of Christmas (Jan. 1)

- Sunday before Epiphany

- Epiphany (Jan. 6)

- Six Sundays after Epiphany

- Ash Wednesday (the first day of Lent)

- Six Sundays in Lent, the fifth of which is Passion Sunday inaugurating Passiontide, and the sixth is Palm Sunday

- Holy Week

- Easter Day

- Five Sundays after Easter

- Ascension Day on the following Thursday

- Sunday after Ascension Day

- Pentecost

● Twenty-four Sundays after Pentecost, of which the first is Trinity Sunday followed by Corpus Christi on the next Thursday

NOTE: If Easter is early there are fewer Sundays after Epiphany. If Easter is late there are fewer Sundays after Pentecost.

CHRISTIAN HOLY DAYS AND RELIGIOUS OBSERVANCES

The RP will be directly involved in the planning and preparation for services connected with holy days, religious observances, and other religious occasions. The chaplain will give specific guidance regarding specific preparation for these observances. These preparations should be planned with the chaplain on a quarterly basis to allow time for procurement of any special items that are to be used in the various religious services.

The Sabbath is observed on Sunday for most Christian faith groups. There are some exceptions, however. The Seventh-Day Adventists celebrate the Sabbath from sundown Friday to sundown Saturday.

Any conflict regarding the scheduling or use of facilities by the chapel staff should be immediately addressed to the senior chaplain and/or the petty officer in charge.

The major Christian holy days and religious observances among most Christian bodies are described in the following paragraphs. The dates of these holy days and observances may be either fixed or movable. Fixed dates are determined by the solar calendar. Movable dates or feasts are determined by a lunar calendar and may vary from year to year. Movable feasts are indicated by an asterisk.

MAJOR CHRISTIAN HOLY DAYS AND RELIGIOUS OBSERVANCES

● New Year's Day, January 1—A Roman Catholic Holy Day. Ecclesiastically the New Year celebrates the Feast of Circumcision.

Eastern Orthodox churches celebrate New Year's Day on January 14 because they retain the Julian calendar, instead of the newer Gregorian calendar used by the Western churches. (The Gregorian calendar has been adopted by some of the Eastern churches, including the Ecumenical Patriarchate, the Church of Greece, and the Church in the Americas, which is under the Ecumenical Patriarchate.) The holidays of the Julian calendar occur 13 days later than those of the Gregorian calendar: thus, Christmas is celebrated on January 7 and New Year on January 14.

● Feast of Epiphany, January 6—Falls the 12th day after Christmas and commemorates the manifestation of Jesus as the Son of God, as represented by the adoration of the Magi, the baptism of Jesus, and the miracle of the wine at the marriage feast at Cana. Epiphany originally marked the beginning of the carnival season preceding Lent, and the evening (sometimes the eve) is known as Twelfth Night.

* Shrove Tuesday—Falls the day before Ash Wednesday and marks the end of the carnival season, which once began on Epiphany but is now usually

celebrated the last 3 days before Lent. In France, the day is known as Mardi Gras (Fat Tuesday). Mardi Gras celebrations are also held in several American cities, particularly in New Orleans. The day is sometimes called Pancake Tuesday by the English because fats, which were prohibited during Lent, had to be used up.

* Ash Wednesday—The first day of the Lenten season, which lasts 40 days. Having its origin sometime before A.D. 1000, it is a day of public penance and is marked in the Roman Catholic Church by the use of ashes from palms blessed on previous Palm Sundays and burned for this purpose. With his thumb, the priest then marks a cross upon the forehead of each worshipper. The Anglican church in the United States also observes the day, but generally without the use of ashes.

* Palm Sunday—Is observed the Sunday before Easter to commemorate the entry of Jesus into Jerusalem. The procession and the ceremonies introducing the benediction of palms probably had their origin in Jerusalem.

For Greek Orthodox, Palm Sunday is the first day of Greek Orthodox Holy Week.

* Holy Week—All the days of the week preceding Easter have special connotation as they relate to the events of the last days in the life of Jesus. Beginning with Palm Sunday, each of these days takes on a special importance.

* Holy Thursday (in Holy Week)—This day, often referred to as Maundy Thursday, is marked by the sacrament of Holy Communion in remembrance of the Last Supper which Jesus observed with His disciples.

* Good Friday—This day commemorates the Crucifixion of Jesus. A feature in Roman Catholic churches is the Liturgy of the Passion: there is no Consecration, the Host having been consecrated the previous day.

* Easter Sunday—Observed in all Christian churches, Easter commemorates the Resurrection of Jesus. It is celebrated on the first Sunday after the full moon that occurs on or next after March 21 and is, therefore, celebrated between March 22 and April 25 inclusive.

Differences concerning the date of Easter arose between the East and the West as early as the second century. The date of the Orthodox Easter was finally fixed by the Council of Nicaea in A.D. 325, which decreed that Easter should be celebrated on the Sunday immediately following the first full moon after the vernal equinox (the first day of spring), but always after the Hebrew Passover. This maintains consistency with the Biblical sequence of events. The Easter of the Western churches is not necessarily preceded by the Hebrew Passover.

Once every few years, the dates for Easter in Eastern and Western churches coincide, though not in a fixed pattern. When they do not fall on

the same date, the Eastern always follows the Western. The dates of the two Easters through the year 1987 are as follows:

	Eastern	Western
1983	8 May	3 April
1984	22 April	22 April
1985	14 April	7 April
1986	4 May	30 March
1987	19 April	19 April

* Ascension Day—The Ascension of Jesus took place in the presence of His apostles 40 days after His Resurrection. It is believed to have occurred on Mount Olivet in Bethany.

* Pentecost (Whitsunday)—This day commemorates the coming of the Holy Spirit upon the apostles 50 days after the Resurrection. "Whitsunday" is believed to have come from "white Sunday" when, among the English, white robes were worn by those baptized on this day.

● Feast of the Assumption—August 15—The principal feast of the Blessed Virgin, this holy day for Roman Catholics commemorates two events: the happy departure of Mary from this life and the assumption of her body into heaven.

● Reformation Day—October 31—The date that is regarded as the beginning of the Protestant Reformation, observed in many Protestant churches.

● All Saints' Day—November 1—This is a Roman Catholic and Anglican holiday celebrating all saints, known and unknown.

* First Sunday in Advent—Advent is the season in which the faithful must prepare themselves for the birth of the Savior on Christmas. The four Sundays before Christmas are marked by special services in many churches.

● Feast of the Immaculate Conception—December 8—A Roman Catholic Holy Day of Obligation celebrating Mary's privilege of freedom from sin from the first moment of her conception as the child of Saint Joachim and Saint Anne.

● Christmas (Feast of the Nativity)—December 25—The most widely celebrated holiday of the Christian year, Christmas is observed as the anniversary of the birth of Jesus.

Eastern Orthodox churches celebrate Christmas on January 7th.

Holy Days of Obligation

Holy days of obligation are normally associated with the Roman Catholic faith tradition. All Roman Catholics are obligated to attend Mass on Sundays and on the following days:

- Octave of the Nativity (New Year's Day)

- The Ascension of Our Lord—40 days after Easter

- The Assumption of the Blessed Virgin—15 August

- All Saints' Day—1 November

- The Feast of the Immaculate Conception—8 December

- Christmas—25 December

Upcoming holy days should be noted in the Sunday bulletin, chapel bulletin board, and Plan of the Day.

SPECIAL SEASONS AND HOLIDAYS

Special significance is attached to the feasts of Christmas and Easter and their associated seasons. Christmas and Easter are special days which are universally celebrated by almost all Christians. Christmas is preceded by the season of Advent and Easter is preceded by the season of Lent.

Advent

Within Christianity, Advent is a season of preparation observed for 4 to 6 weeks before Christmas. It was originally a period of penance and fasting which prepared the Christian for the coming or Advent of Christmas.

Advent lasts 4 weeks, beginning the Sunday after November 26, or the Sunday nearest St. Andrew's Day, November 30.

In the Eastern Orthodox churches, Advent is also the first season of the Church year but lasts 6 weeks, beginning November 11 (St. Martin's Day).

Christmas

Christmas, or the Feast of the Nativity, is a Christian celebration commemorating the birth of Jesus Christ.

Many people exchange gifts and decorate their homes with holly, mistletoe, and Christmas trees. The custom of exchanging gifts was started in memory of the gifts the shepherds and the wise men brought to the Christ Child.

In the Western churches, Christmas commemorates the birth of Christ and the shepherds' visit and is generally celebrated on the 25th of December. The adoration of the Infant Jesus by the Magi is remembered within the feast of the Epiphany, celebrated on the 6th of January.

In the Eastern churches, the above three events are celebrated at Christmas. The name "Christmas" is derived from Old English and refers to "Christ's Mass."

Lent

Lent is the 40-day penitential period of fasting in preparation for Easter commonly observed by many Christian denominations. In the West, because fasting was not observed on Sunday, the 6 weeks of Lent (42 days) contained only 36 fast days. Because of this circumstance, an additional 4 days were included before the first Sunday of Lent. Lent commences in the West on Ash Wednesday. In the East, where fasting is forbidden on both Saturday and Sunday, Lent lasts for 8 weeks before Easter, beginning on Monday. Palm Sunday, the last Sunday in Lent, marks the beginning of Holy Week.

The three leading themes of Lenten Liturgy commonly in use are Baptism, Penance, and the Passion of Christ. All are very ancient. In the early Christian era, Lent prepared Christian novices for the solemn baptism of Easter night.

The same themes and practices are found in the Easter liturgies of the Eastern churches. The Anglican (Episcopal) Book of Common Prayer also prescribes the observance of Lent with fasting.

Easter

Within Christianity, Easter celebrates the death, resurrection, and ascension of Jesus Christ. Easter is a movable feast and falls within a 35-day period between March 22 and April 25. The date of the Easter celebration among Eastern Orthodox churches may vary from that used among the Western churches.

In the early Christian era, Easter was the day for the solemn baptism of the catechumens. They were instructed in the fundamentals of the Christian faith during the period we now know as Lent.

THE EASTER VIGIL AND EASTER SERVICES.—Among Roman Catholics, the Easter Vigil generally starts about 10 p.m. the night before Easter in order that the Easter Mass may begin at midnight. This vigil may consist of the blessing of the new fire; the lighting of the Paschal candle; a service of lessons, called the prophecies; blessing of the baptismal font followed by baptisms; and then the Mass of Easter.

Among the Greek and Russian Orthodox, the Vigil service is preceded by a procession outside the church symbolizing the search for Jesus Christ. The joyous announcement of "Christ is risen" is followed by the Easter Eucharist. When the procession leaves the church there are no lights anywhere, but on its return, hundreds of candles and colored lamps are lighted to show the splendor of Christ's Resurrection.

Within the Anglican Book of Common Prayer, special anthems are used at Matins. Lutheran and other hymn books contain orders of service for use at Easter. *The Book of Common Order* of the Church of Scotland includes prayers for Easter and the *Divine Worship of Methodists* has an optional order of worship for Easter morning services.

Within Christian churches, Easter Sunday observances are the culminating point of a series of services held during Holy Week, beginning with Palm Sunday. It is customary for Holy Communion to be administered during Holy Week by many Christian denominations but the time and manner of its observance varies.

Many Christian denominations hold joint interdenominational services beginning on Good Friday and culminating in the Easter dawn or sunrise service.

LIFE CYCLE RITES

Life cycle rites for many Christians are referred to as sacraments or ordinances and are the religious rituals conducted in connection with significant events in the human life cycle: birth, adulthood, marriage, death, etc. The support required for Christian baptismal rites will be discussed in chapter 3, Worship Support Functions. The support required for weddings and burial ceremonies will be discussed in chapter 4, Naval Funerals and Chapel Weddings. The rites connected with infant baptism, marriage, and death are considered by many groups to be Christian life cycle rites.

OTHER PRACTICES OR RESTRICTIONS

Dietary Restrictions

Some Christian bodies prohibit the use of alcohol, drugs, or tobacco. Some may be vegetarians. A general list of dietary restrictions, by country, may be found within the *Social Usage and Protocol Handbook,* OPNAVINST 1710.7, Annex F.

Medical Treatment

Most of the Christian groups have no restrictions as to medical treatment; however, there are some exceptions. For example, the Church of Christ, Scientist relies on spiritual means alone through prayer for healing. This would fall under "legitimate religious objection. "

Autopsy

There are no restrictions for most groups. Individual preferences should be honored.

Death and Burial

A minister of the appropriate faith should be present, if possible. For Catholics (Roman Catholic and Eastern Orthodox), a priest should be present to offer absolution or the sacraments, if at all possible.

RESOURCES

The best guide to the availability and general use of resources to be found in the Christian community is the chaplain. However, the ecclesiastical

endorsing agencies for chaplains in the Armed Forces oftentimes act as a point of contact between many of the major Christian denominations and Armed Forces personnel regarding their denomination's ministry. The addresses of these ecclesiastical endorsing agencies are listed as follows:

AMERICAN BAPTIST CHURCHES

Executive Director, Department of Chaplaincy
  Services
American Baptist Churches
National Ministries
Valley Forge, PA 19481

AMERICAN COUNCIL OF
CHRISTIAN CHURCHES

Chairman, Executive Committee
Chaplains Commission
5944 Telegraph Road
Alexandria, VA 22310

ASSEMBLIES OF GOD

Chairman, Commission on Chaplains
Assemblies of God
1445 Boonville
Springfield, MO 65802

ASSOCIATED GOSPEL CHURCHES

President and Chairman, Commission on
  Chaplains
Associated Gospel Churches
1919 Beech Street
Pittsburgh, PA 15221

BAPTIST MISSIONARY ASSOCIATION
OF AMERICA

Executive Director, Chaplains Committee
P.O. Box 912
Jacksonville, TX 75766

BRETHREN CHURCHES, NATIONAL
FELLOWSHIP OF

Endorsing Agent
National Fellowship of Brethren Churches
1108 Chestnut Avenue
Winona Lake, IN 46590

CHRISTIAN CHURCH (DISCIPLES
OF CHRIST)

Administrative Secretary, Commission on
  Chaplaincy Endorsement and Services
Christian Church (Disciples of Christ)
P.O. Box 1986
Indianapolis, IN 42606

CHRISTIAN SCIENCE (CHURCH OF
CHRIST, SCIENTIST)

Manager, Christian Science Activities for Armed
  Services Personnel
The First Church of Christ, Scientist
Christian Science Center
Boston, MA 02115

AMERICAN BAPTIST ASSOCIATION

Chairman, Commission of Chaplaincy
American Baptist Association
Route 2, Box 557
Sheridan, AK 72150

CHURCH OF GOD OF PROPHECY

Servicemen's Representative, Church of God of
  Prophecy
Bible Place
Cleveland, TN 37311

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

Chairman, General Chaplain's Committee
The Church of Jesus Christ of Latter-Day
  Saints
5161 River Road
Washington, DC 20016

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Chairman, Committee on Ministry to Armed
 Forces Personnel
Reorganized Church of Jesus Christ of
 Latter-Day Saints
The Saints Auditorium, P.O. Box 1059
Independence, MO 64051

EPISCOPAL CHURCH

Bishop for the Armed Forces
Office of the Bishop for the Armed Forces
Episcopal Church Center
815 2nd Avenue
New York, NY 10017

GENERAL ASSOCIATION OF GENERAL BAPTISTS

Executive Secretary
General Association of General Baptists
Box 537
Poplar Bluff, MO 63901

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES

Chairman, Chaplains Commission
General Association of Regular Baptist
 Churches
1800 Oakton Blvd.
Des Plaines, IL 60018

INDEPENDENT FUNDAMENTAL CHURCHES OF AMERICA

Chairman, Commission on Military
 Chaplains
Independent Fundamental Churches of
 America
14731 Gardenhill Drive
La Mirada, CA 90638

LUTHERAN COUNCIL IN THE UNITED STATES OF AMERICA

Executive Secretary, Division of Service to
 Military Personnel
Lutheran Council in the United States of
 America
Suite 4300
955 L'Enfant Plaza, S.W.
Washington, DC 20024

METHODIST CHURCH, THE UNITED

Board of Higher Education and Ministry
The United Methodist Church
Division of Chaplains and Related Ministries
P.O. Box 871
Nashville, TN 37202

NATIONAL ASSOCIATION OF EVANGELICAL

Executive Secretary, Commission on Chaplains
National Association of Evangelical
1430 K Street, N. W., Suite 900
Washington, DC 20005

NAZARENE, CHURCH OF THE

Secretary, Board of General Superintendents
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

EASTERN ORTHODOX CHURCH

Director, Commission of Armed Forces and
 VA Chaplains
Standing Conference of Canonical Orthodox
 Bishops in the Americas (SCOBA)
10 E. 79th Street
New York, NY 10021

ORTHODOX PRESBYTERIAN CHURCH

Stated Clerk, Orthodox Presbyterian Church
639 Shadowlawn Drive
Westfield, NJ 07090

PLYMOUTH BRETHREN CHURCH

Secretary
6217 Beachway Drive
Falls Church, VA 22041

PRESBYTERIAN COUNCIL

Director, The Presbyterian Council for
 Chaplains and Military Personnel
4125 Nebraska Avenue, N.W.
Washington, DC 20016

REFORMED CHURCH IN THE UNITED STATES

Stated Clerk, Reformed Church in the United
 States
2604 W. 8th Street
Hastings, NB 68901

REFORMED EPISCOPAL CHURCH

Presiding Bishop, General Council
Reformed Episcopal
26 Strath Haven Drive
Broomall, PA 19008

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

Chairman, Committee on Chaplains
Reformed Presbyterian Church, Evangelical
 Synod
6520 Old Ranch Road
Colorado Springs, CO 80908

ROMAN CATHOLIC CHURCH

Military Vicar for Catholics in the Armed
 Forces
Military Ordinariate
1011 First Avenue
New York, NY 10022

SOUTHERN BAPTIST CONVENTION

Director, Chaplains Commission
Home Mission Board, Southern Baptist
 Convention
1350 Spring Street, N.W.
Atlanta, GA 30324

CHURCH OF CHRIST

Church of Christ
4801 16th Street, N.W.
Washington, DC 20011

REFERENCES

Handbook of Denominations in the United States, Frank S. Mead

Religions of America, Edited by Leo Rasten

Worship in the World's Religions, by Geoffrey Parrinder, Professor of the Comparative Study of Religions in the University of London

Religious Requirements and Practices, Department of the Army, Pamphlet No. 165-134

The World Book Encyclopedia, Field Enterprises Educational Corporation

GLOSSARY

Absolution	The remission of guilt and penalty for sin by a priest, following confession.
Anointing	The act of consecrating by the application of oil, used in consecrating sacred objects or persons, as in preparation for death, or in completing the efficacy of baptism.
Atonement	The reconciliation of the sinner with God through the sufferings of Jesus Christ.
Baptism	The ceremonial application of water to a person by sprinkling, immersion, or affusion as the act or symbol of the washing away of sin and of admission into the church.
Catechism	The form or guide used in instruction of candidates for church membership, preceding baptism. The book containing items for such instruction.
Chalice	A cup used at Communion services believed to resemble the one used at the original Last Supper.
Communicant	A participant in the Lord's Supper.
Communion	The Lord's Supper. "Open" Communion is a sacrament or ordinance for all Christians; "closed" Communion is only for those of a particular faith or belief. The word "communion" is also used occasionally as a synonym for denomination.
Confession	A statement of the religious beliefs of a religious body, or an admission of sin upon conversion and during the Christian life.
Confirmation	The initiatory rite by which persons are inducted into the church, or the approval of authorities by which the election of bishops is ratified by the church.
Congregational	The church policy that makes the authority of the local congregation supreme within its own area.
Consecrate	To set apart as sacred certain persons, animals, places, objects, or times,
Creed	A statement of belief including the fundamentals considered necessary to salvation; a creed differs from a confession in that it may be held by Christians and recited in public worship.

Deacon	A church officer; the origin of this office is found in the New Testament.
Decalogue	The Ten Commandments.
Doctrine	That which is taught as the belief of a church.
Ecclesiastical	Pertaining to the church or the clergy,
Episcopal	Having to do with bishops, or governed by bishops.
Eucharist	Holy Communion, the Lord's Supper.
Fasting	Going without food or certain foods for a specified period.
Genuflection	The act of bending the knee in worship, or in entering the sanctuary or approaching the altar, as an indication of reverence and humility—a custom dating from the early church, still prevalent in many liturgical churches.
Hierarchy	Government by priests or prelates, as in the Roman Catholic Church.
Holy Orders	The power granted the ecclesiastical leaders of the church (bishops, priests, ministers, elders, deacons, subdeacons, etc.) to direct the spiritual function of the church.
Immaculate Conception, The	The dogma accepted by Roman Catholics that the Virgin Mary was conceived free of original sin.
Liturgy, Liturgical	A liturgy is a prescribed form or collection of forms for public worship; in liturgical churches, rite and ceremony are more prominent than the emphasis upon preaching or evangelism.
Mass, The	The central worship service of the Roman Catholic Church, consisting of prayers and ceremonies; the Holy Eucharist as a sacrifice.
Nicene	Pertaining to Nicaea, when the Nicene Creed was adopted at the famous council of A.D. 325 settling the controversy concerning the persons of the Trinity; properly called the Niceno-Constantinopolitan Creed.
Ordinance	A religious rite or ceremony not considered to be a sacrament.
Orthodoxy	Belief in doctrine considered correct and sound, or holding the commonly accepted faith.

Patriarch	An Eastern Orthodox bishop of highest rank, standing above metropolitans and ruling patriarchates.
Penance	An ecclesiastical punishment inflicted for sin, or a sacrament of the Roman Catholic Church.
Presbytery	A church court or assembly having the ecclesiastical or spiritual rule and oversight of a district or the district itself.
Redemption	God's deliverance of man from sin and death through the sacrificial atonement of Christ.
Ritual	Religious ceremony or its verbal form.
Sacramental	A religious rite composed of two elements, a physical sign and a spiritual good.
Synod	An ecclesiastical council either of regular standing or appointed as needed; in Presbyterian churches a body between the presbyteries and the general assembly.
Vestment	Article of clothing worn by a religious officiant.
Vicar	Priest or incumbent of a parish; clergyman who serves as the deputy or substitutes for another.

JUDAISM

Judaism is the oldest of the three major western religions. For 4,000 years—first as Hebrews, then as Israelites, as Judeans, and finally as Jews—the adherents of this faith have continued to develop religiously and culturally.

HISTORICAL BACKGROUND

Abraham is referred to as the first Jew although Jews were called Hebrews in Abraham's time. The age of Abraham begins around 2000 B.C. It was during this generation that the idea of ethical monotheism was established. Ethical monotheism is the belief in one God who demands that people behave according to God-given rules of conduct.

During the period 2000 B.C. to 150 B. C., the Israelite community formed as a family, as a people, and then as a nation in its own land—Israel. Many Jews feel that the age of Moses—1300 B.C.—is the most important in Jewish history. Moses is considered to be a prophet, lawyer, military commander, judge, sage, and political leader. The Jews believe that the first five books of the Bible, which contain 613 commandments, were given to them by God through Moses.

Saul became the first King of Israel about 1000 B.C. Many kings reigned during the following 1,000 years. It was during this period that the great prophets lived—Amos, Isaiah, Jeremiah, and others. The first temple was built in Jerusalem; and Kohanim (priesthood) became very important. The priests supervised and conducted the holiest acts of the faith.

Around 585 B. C., the Babylonians conquered Israel and destroyed the first temple. It was during this period that the 50 years of Babylonian exile began. Around 535 B. C., the Israelites returned to their own land, and a second temple was built. Around A.D. 70, the Remans destroyed the second temple. Between 585 B.C. and A. D. 150, the following events occurred:

● Alexander conquered the Holy Land;

● Jews reestablished self-rule under the leadership of Maccabe; and

● The Remans conquered Palestine and destroyed the temple and much of Jerusalem.

During the period A.D. 150 to A.D. 500, the Talmud was compiled. The Talmud contains laws, prayers, philosophy, parables, and history. A history of much of the Jewish life as it developed during this period is recorded in the 63 books of the Talmud. During this period the Jews had to live without the active priesthood, in a land in which they were not free, and with great persecution.

By A.D. 500, a large number of the Jewish people had taken up residence in Babylonia, Egypt, and elsewhere throughout the Mediterranean and Middle Eastern world. By A.D. 300, some Jews had established themselves in Europe.

During the Medieval Period, A.D. 500 to a.D. 1800, the Israelites had begun to refer to themselves as Jews and to their religion and culture as Judaism. They were subjected to forced conversions, torture, murder, and expulsions during this period. A few of the worst persecutions include:

● The Crusaders' massacre of the Jews in 1096;

● The Spanish Inquisition;

● The expulsion of the Jews from Spain in 1492; and

● The massacres of Polish Jewry from 1648 to 1656.

From A.D. 1800 to the present, the Jews suffered extreme hardship. Nearly one out of every two Jews in the world (five out of seven Jews in Europe) were systematically and brutally murdered by the Nazis and their sympathizers in the 1930s and 1940s. In this same era, a Jewish homeland was reestablished in Israel in 1948. Despite all the destructive forces assaulting the Jewish people, they have continued their 4,000 years of struggle to establish a society devoted to justice, love, and peace in the service of

God. The Star of David is a symbol commonly associated with Judaism. (See figure 2-13.)

ORIGIN OF JUDAISM IN THE UNITED STATES

The earliest Jewish settlers arrived in the American Colonies around 1650. The first official Jewish congregation, Shearith Isriel (remnant of Israel), was established in America in 1654, The first synagogue was built in New York in 1730, and others followed soon after. These early synagogues followed the Sephardic rite. The first synagogue to follow the Ashkenazic rite, Rodef Shalom, was organized in Philadelphia in 1801.

Today there is an estimated Jewish population of 5,732,000 in the United States.

BRANCHES OF JUDAISM

While the fundamental precepts of Judaism have not changed through the years, since the Industrial Revolution some Jews have held differing views about ritual and tradition.

The four largest branches within Judaism are Orthodox, Reform, Conservative, and Reconstructionist.

Orthodox Judaism

Orthodox Judaism subscribes to a belief in the Divine Revelation of Torah Law and its principles through Moses and insists upon strict
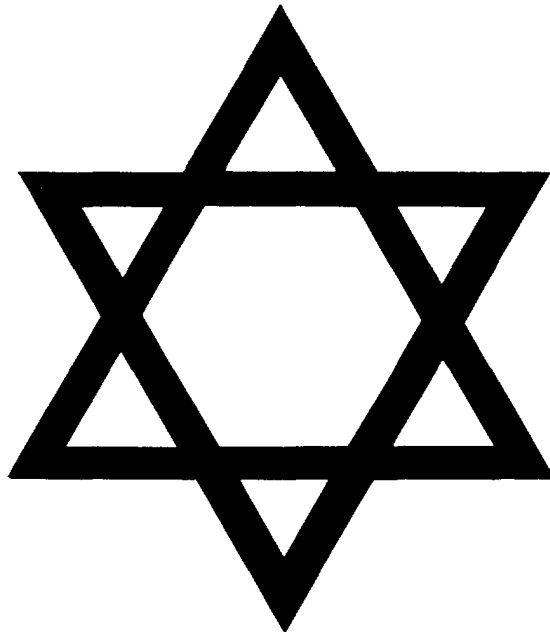
Figure 2-13.—The Star of David is symbotic of Judaism.

adherence to these laws which are prescribed in the Shulhan Aruch or Code of Jewish Law. Orthodox Jews believe themselves to be the most determined guardians of Jewish tradition and adhere rigidly to the traditional rituals and practices, resisting any significant changes. Orthodox groups insist that their members adhere strictly to the dietary and Sabbath laws, that men and women be segregated in the synagogue, that practices such as covering the head during services and the donning of phylacteries be observed, and that the use of the Hebrew language predominate in the worship services.

Adherents of Orthodox Judaism can be divided into three groups based on the geographical areas from which they come:

THE SEPHARDIM.—The Sephardic Jews are those who lived in Spain ("Shephard" is a Hebrew term for Spain). The descendants of the Spanish Jews have preserved their own customs and religious rituals.

THE ASHKENAZIM.—The Ashkenazic Jews are those who lived in Germany ("Ashkenaz" is a Hebrew term for Germany). Their customs and religious rituals differ in some ways from the Sephardim.

ORIENTAL JEWS.—The Oriental Jews are more varied in their religious customs and traditions and have settled in the countries of the Middle East and North Africa.

Reform Judaism

Reform Judaism began in 19th-century Germany as a result of Jewish liberation, the breakdown of the ghetto walls, and the attempts of the people to meet the demands of modern life by introducing modifications in traditional Jewish thought and practice. The Reform groups believe that the spiritual and ethical values of Judaism cannot be changed; however, practices are secondary. Customs which no longer have an impact on the worshipper may be abandoned and new ones may be fashioned. Their practices are typified by saying prayers not in the original Hebrew, but in the native language. They use musical instruments in worship services. Practices such as covering the head during services, dietary restrictions, the donning of phylacteries, and other traditional customs and laws have been abandoned.

In 1924,47 members of Congregation Beth Elohim in Charleston, South Carolina, requested reforms in the ritual and the introduction of English prayers in the worship service. The congregation rejected the request, and a group of members withdrew and founded "The Reformed Society of Israelites" on November 21, 1924.

Conservative Judaism

Conservative Judaism originated in the middle of the 19th century. The conservative movement in the United States began as a reaction against the radical stand of the Reform rabbis at the Pittsburg Conference in 1885. Conservative Jews oppose extreme changes in traditional practice but permit certain modifications. In addition to being a 20th-century phenomenon, the "Conservative" movement seeks to provide a middle ground and meeting place for the Orthodox and Reform Jews who represent widely divergent

views. For example, the Conservative Jew would feel that although the law, the HALAKAH (Jewish Law), is changeable, the interpretation of existing laws must be maintained in firm Jewish tradition. The Torah is accepted as binding. The Conservative movement is identified by some as the area for possible coalition within the Jewish community.

Conservative Jews attempt to adapt Orthodox precepts to modern life. They maintain that Jewish Law is a living organism which is subject to and undergoing change. Conservative services resemble those of the Orthodox except that men and women usually sit together, and the use of the organ and choir is permitted.

Reconstructionist Judaism

Reconstructionist Judaism arose as a response to the climate of naturalism and functionalism in American thought. The Reconstructionist Judaism movement, a derivative of Conservative Judaism, was inspired by the teachings and writings of Mordecai Kaplan. The Reconstructionist movement functioned as a school of thought in the 1920s and 1930s. Professor Kaplan served as a teacher of philosophy of religion at the Conservative Jewish Theological Seminary in New York City and had great influence over his followers. In 1940, the Jewish Reconstructionist Foundation was established. This was followed in 1951 by the establishment of the Reconstructionist Federation of Congregations and Fellowships of which local congregations are a part. At present, the Federation has 36 affiliates in the United States and Canada. Reconstructionist Judaism is the only branch of Judaism with which families may affiliate as individuals in the absence of a Reconstructionist congregation.

Black Hebrew Israelite Nation

The Black Hebrew Israelite Nation traces its roots to the Torah. Adherents believe themselves to be the true descendants of the original Jews, and heirs of the Promised Land.

After the destruction of the second temple of Jerusalem, the Israelites are believed to have moved southward into Africa. Hundreds of years later, some descendants of these Israelites were sold into slavery and brought to America. As early as 1880, some of these black people began to recover their identity as Israelites. In 1960 black groups began to gather in Chicago and other urban centers. Ben Ami and Moreh Isedek led a group migrating to Liberia in 1967 and to Israel in 1971. Most of these people later returned to the United States. Other groups, not a part of the migration, remained as independent congregations in various cities. There are about 4,000 members of the Black Hebrew Israelite Nation in the United States today.

ORGANIZATIONAL STRUCTURE

Jews are organized locally rather than nationally. Jewish worship is distinguished by its congregational or group character. Jewish congregations are self-governing religious communities. Each congregation elects its own rabbinic and lay leadership.

Worship Requirements

A rabbi (teacher) is the appointed spiritual leader who guides and represents the congregation. In addition to the rabbi, there are elected layleaders, both in the congregation and in the community.

Rabbis may be addressed as "chaplain" although they are frequently referred to as "rabbi." Jewish chaplains may belong to one of four Jewish traditions (Orthodox, Conservative, Reform, or Reconstructionist), and support requirements will vary according to the tradition to which the Jewish chaplain and congregation subscribe.

Worship services are usually conducted by a rabbi, often assisted by a cantor. The cantor is a synagogue official who sings or chants liturgical music and leads the congregation in prayer. Any knowledgeable Jew may conduct worship services in the absence of a rabbi.

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

In the days of Abraham and Moses, priests or kohanim supervised and/or conducted the holiest acts of faith. The priests were descendants of Aaron; Moses was a descendant of the tribe of Levi. The rest of the Levitical tribe assisted the priests.

Place of Worship

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.

Equipment for Worship

The basic equipment needed for worship is as follows: The Torah, or the Scroll of the Law, and its accouterments; prayer books; Hebrew Bible; yarmulkahs (skullcaps); tallits (prayer shawls); and t'phillin/phylacteries, which are worn by males at morning prayer (except on the Sabbath). A male Jew is required to keep his head covered while in the Orthodox synagogue. If these items are not available, the National Jewish Welfare Board will arrange to make one set available per chapel.

The Tall/Tallis/Talith

For major daytime worship services, Orthodox, Conservative, and Reconstructionist male members of the congregation wear a tallit or prayer shawl (wearing of the prayer shawl is optional for Reform male members). The leader at a service is almost invariably so garbed. Such prayer shawls are available to military personnel from the National Jewish Welfare Board, 145 East 32nd Street, New York, NY 10016.

Tefillin/T-fillin/T'Phillin

Jewish men, who are strict observers of the Jewish tradition, wear tefillin on their foreheads and arms during weekday morning worship. Generally,

such members are careful to carry the tefillins (also called phylacteries) with them.

Yarmulkah (Yarmulke)

A yarmulkah, from the Tartar word "skullcap," is worn by males to cover the head. Covering the head was felt to be a sign of respect and reverence. Orthodox males wear yarmulkahs both at home and in the synagogue. Conservative Jews wear yarmulkahs in the synagogue and while engaged in a religious ritual at home. Reform Jews do not wear yarmulkahs. Paper yarmulkahs may be secured from the National Jewish Welfare Board upon request.

The Mezuzah

Jewish homes generally have a mezuzah (a small box about 3 inches by 1 inch). The mezuzah contains several passages of Scripture and is attached to the upper right doorpost as one enters the house. It is believed by Jews to be a symbol of God's care, and a reminder of religious duty. It is a sign of a Jewish home. A mezuzah may be purchased from a vendor of Jewish religious materials. The firm named in the Unified Curriculum is the Jonathan David Company, 131 East 23rd Street, New York, NY 10016.

BASIC BELIEFS AND TEACHINGS

Judaism is based on the belief in one God, Creator of the universe, who revealed His divine pattern for life for all mankind through the Torah, given to Moses and the Jewish people at Mount Sinai. Jews believe that God hears prayers and that the pure in heart may commune with Him directly without any intercessor, They affirm that man is good and is not tainted with original sin, and that immortality of the soul is the inheritance of everyone, especially those who are remembered for good deeds.

Creedal Statement

Judaism is a religion of deed rather than creed. The deeds required are both ritual and ethical—ritual in relation to God, and ethical in relation to one's fellowman. Ethics are inseparable from religion in Judaism, and the deepest concern of the Torah is morality, both individual and social.

Ethical Practices

The most famous list of ethics is the Ten Commandments. Ethics in Jewish sources cover every topic imaginable—from avoiding cruelty to animals to proper conduct in war. Charity, giving to those less fortunate than oneself, is obligatory in all branches of Judaism. Study and learning are of great importance to Jews; failure to learn is believed to be unholy.

JEWISH LITERATURE

There are six very important and widely studied works which are used in all branches of Judaism:

- The Bible

- The Talmud

- The Midrash

- The Zohar

- The Shulchan Aruch

- The Siddur

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 hand-printed 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" which means study or teaching. It has often been called "a sea of learning." The Talmud contains all of 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 on 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 (legal, ethical, social, etc.). Perhaps the most famous Midrasheem (plural form of Midrash) are the expositions on 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. A handbook on Jewish life compiled by Joseph Karo in Palestine in the 1550s, the Shulchan Aruch is meant to be a summary of Jewish law as it is found in the Talmud. It offers in a precise and brief form the do's and don'ts of the 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 listed above. 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.

THE JEWISH CALENDAR

According to tradition, the Jewish calendar started with the creation of the earth, 3,760 years and 3 months before the beginning of the Christian era. To find the year in the Jewish calendar, one must add 3,760 to the date in the Gregorian calendar; for example, the year 1980 in the Gregorian calendar is the year 5740 (1,980 plus 3,760) according to the Jewish calendar. This system will not work to the exact month because the Jewish year begins in the autumn rather than in midwinter. During the winter of 1982-1983, the Jewish year is 5743.

The Jewish year is based upon the lunar cycle and normally consists of 12 months. The months are alternately 30 and 29 days long. In order to keep the holy days and festivals within the season for which they were established, a leap year was created for the Jewish calendar. The familiar solar calendar

specifies a leap year once every 4 years. The extra time allotted is 1 day. In the Jewish calendar, leap year occurs every 2 to *3* years. An extra day is added to Adar, giving that month 30 days. This keeps Passover in the spring, Hanukkah at the end of autumn, and Rosh Hashanah in late summer or early autumn. Doing this is crucial since elements in many of the Jewish holidays are closely linked to specific seasons of the year. Sukkoth, for example, is very much associated with the fall harvest. Passover celebrates the start of spring as well as the exodus of the Jews from Egypt. Seven times during every 19-year period an extra 29-day month is inserted between Adar and Nisan. The extra month is called Veadar or Adar Sheni. At the same time, Adar is given 30 days instead of 29.

Nisan, anciently called Abib, is sometimes called the first month of the Jewish ecclesiastical year.

Most calendars list the Jewish holy days and festivals according to the first daytime period on which they occur. But in Judaism, days are freed from sundown to sundown. Therefore, it is important to remember that holy days and festivals, including Shabbat, begin at sundown the evening before the day listed. SECNAV Notice 1730 series, which delineates holy days and days of religious observance, takes this practice into account when listing Jewish holy days and festivals. Thus, while the Jewish Sabbath is on Saturday, it really begins Friday at sundown and ends on Saturday at sundown.

RELIGIOUS HOLY DAYS/FESTIVALS

Only one of all the Jewish holidays is observed every week throughout the year. It is the Sabbath, the day of peace and rest.

In the Ten Commandments, the cornerstone of the Jewish faith, the Sabbath alone of all the holidays is mentioned. The Third Commandment says, in part: "Remember the Sabbath Day to keep it holy."

This Commandment gave something to the world that it apparently had never had before—a weekly day of rest. Before that time people worked day in, day out, all through the year with little thought of a day of rest.

Sunday became the day of rest for Christians; the Muslims chose Friday. But most everyone agrees that originally the idea of a day of rest was Jewish, and it has been accepted as a very important Jewish contribution to civilization.

You will find, once again, a wide range of attitudes toward an observance of the Shabbat. Lighting candles, holding a wine ceremony, attending services, reading the Torah, studying the Talmud, eating special meals, singing Shabbat songs represent only some of those activities in which many Jews will engage in whole or in part on the Sabbath or Shabbat. Occasionally, you may meet Jewish personnel who believe they must refrain from working on Shabbat. It is not uncommon for Jewish personnel to wish to refrain from as much regular activity as possible from sundown Friday through sundown Saturday.

Special guidance regarding Sabbath observances conducted on days other than Sunday is given in the MILPERSMAN, Article 5810100. Orthodox Jews may not depart from the strict law forbidding work on the Jewish Sabbath.

The RP should assist the chaplain in ensuring that all appropriate supervisory personnel are made aware of special requirements for Jewish personnel in regard to the observance of the Jewish Sabbath. The RP should also assist the chaplain, as appropriate, in ensuring that special leave and liberty are granted when it is necessary for reasons having to do with the practice of religion.

Since the Jewish day is measured from sunset to sunset, the Sabbath begins Friday evening just before sunset and ends after dark (24 hours later) Saturday evening. Other Jewish holy days also run from Friday evening until Saturday evening. Jewish Sabbath services are conducted on Saturday.

Holy Days

Jewish holy days and festivals are high points in the religious life of Jews. For Judaism, the annual cycle of observances is as significant as creeds are in other faiths. The yearly cycle of the holidays serves to focus attention on fundamental Jewish values: humility, penitence, gratitude, dedication, hope, freedom, and loyalty. All Jewish personnel should be encouraged to celebrate these sacred occasions. Jewish holy days are characterized by prohibitions of work comparable to those which pertain on the Sabbath.

ROSH HASHANAH (New Year).—Celebrates the anniversary of creation. Many Jews allocate 2 days for Rosh Hashanah services; others allocate only 1 day. These differences in the celebration of the holy days are to be expected and should be respected. Rosh Hashanah occurs on the first and second days of Tishri, the seventh month of the Jewish calendar.

Rosh Hashanah is the first of 10 days of penitence (the Days of Awe) which end with the most solemn day in the Jewish calendar, Yom Kippur. Jews believe that during these 10 days of penitence and prayer, people pass before the Heavenly Throne and God looks into their hearts and reviews their deeds. Judgment is passed on Yom Kippur. Each person's deeds are weighed and judged in a Heavenly Book of Accounts.

The Shofar (ram's horn) is blown several times, in a prescribed pattern of notes. The original meaning of these blasts is no longer remembered. Tradition, however, interprets the sounds of the Shofar as a summons to God's Court of Judgment.

In ancient Judea, the ram's horn was used as a communication device to send signals from one mountain peak to another. In the Talmud, it is suggested that the Shofar helps to confuse Satan who tries to influence God when He judges people.

Orthodox and Conservative Jews observe 2 days of Rosh Hashanah; Reform Jews celebrate only 1 day.

YOM KIPPUR (Day of Atonement—1 day).—The evening service on Yom Kippur eve (beginning the solemn 24-hour period of prayer, fasting, and self-examination) commences with one of the most famous of prayers, the Kol Nidre. The cantor chants the plaintive melody of the Kol Nidre just before sunset; first softly, then louder, then still louder. Kol Nidre means "all vows. " The words of the Kol Nidre prayer state that all vows and oaths made to God and not carried out are hereby canceled and made void.

Yom Kippur was known in ancient times as "The Great Day" or, simply, as "The Day." To the Jew it is the day of the year which is the holiest, the richest in religious significance, the day when the Jew feels closest to his God and his people. During Yom Kippur, the Jews pray virtually without interruption, from morning until sunset. Since purity of conscience is the greatest concern of the day, the curtain of the Ark and the Torah covering are white. The rabbi and cantor wear white robes, and many men wear white yarmulkahs instead of the traditional black. The keynote of the many prayers of the day is that of repentance, self-scrutiny, confession of wrong-doing, plea for divine forgiveness, and determination for self-improvement.

> "To cast off the burden of a guilty conscience (which estranges one from his God and his fellowman), to dispel all hatred from his heart, to feel free and reborn, to yearn to express the best within him—that is the real purpose of the Day of Atonement."

The force of the Days of Awe comes to a peak on Yom Kippur. Every adult fasts unless fasting would prove injurious to one's health. The 24-hour fast is accompanied by almost continuous worship. Special rituals and prayers heighten the impact of this-already potent occasion. Some Jews believe it is on Yom Kippur that God decides who will live or die in the coming year. At the conclusion of the fast and services the shofar is sounded one final time with a loud, long blast. A break-the-fast is then celebrated with great happiness and with a lot of special foods.

Jewish personnel, whether or not they customarily attend worship and support the Jewish program, will usually be very aware of Rosh Hashanah and Yom Kippur. They will usually want time to hold services and to refrain from all normal activities when the holy days are celebrated.

ROSH HASHANAH AND YOM KIPPUR1.—Together these constitute the High Holy Days. From the point of view of attending religious services, these occasions are of greater significance to Jewish personnel than any other in the year. They require special prayer books, special melodies, Torah readings, etc.

Unless a layleader has had considerable experience in conducting services, he should not conduct High Holy Days services if there is an alternative means of providing Jewish personnel with a worship experience. Perhaps a Jewish chaplain or a civilian rabbi can be brought to the installation. It may be that military transportation and civilian hospitality could be made available in a nearby Jewish community. If, however, no satisfactory alternative can be found, a layman should conduct the service at the installation.

Cantorial recordings may prove helpful. The Jewish Welfare Board (JWB) will attempt to supply such recordings if they are requested sufficiently in advance of the High Holy Days.

The break-the-fast meal, held after the holy day has ended, should be as simple as possible. Light foods, plus fruit, cake, and coffee, are most suitable.

SUKKOT.—This is the Festival of Tabernacles, or the Feast of Booths. Sukkot starts the 5th day after Yom Kippur and is celebrated for 8 days by

the Orthodox and 7 days by Reform Jews. Sukkot is a Thanksgiving holiday held after the crops have been harvested. As a matter of note, the American holiday of Thanksgiving was influenced in part by the Jewish Festival of Sukkot.

A sukkah or booth is set up, roofed with branches, and decorated inside with flowers and fruit. The sukkahs are built to remind the Jews of the makeshift shelters they lived in and the hardships they endured during the 40 years they wandered in the desert before reaching the Promised Land.

It is considered very important by most Jews to enter a sukkah or booth during this festival period. Many Jews try to eat at least one meal in a booth. Other Jews spend an entire day and night in a booth. Many Jewish communities hold contests each year to determine who has created the most interesting or beautiful booth.

Traditionally inclined Jewish personnel will want to attend synagogue services on the first 2 days and the 8th day of Sukkot. Nontraditional observers are likely to attend services on the first and last days, or just 1 day. The RP may be called upon to assist in the construction of the sukkah or booth. Public Works or Seabee personnel will often construct such a booth if the request comes from the command chaplain. Details on constructing a booth can be found in a book entitled the *Jewish Catalogue— Volume 1*, published by the Jewish Publication Society of Philadelphia, Pennsylvania. The sukkah is dismantled at the end of the 9-day period which is concluded on the Feast of Simchat Torah.

SIMCHAT ATZERETH AND SIMCHAT TORAH. -On the eighth day of Sukkot, the festival called Simchat Atzereth or the "Eighth Day of Solemn Assembly" is celebrated. Several special features mark the morning service. Yizkor or memorial prayers are said for the dead, and a prayer called Geshem (rain) is recited. God is asked to provide rain to the Holy Land of Israel where rain is both scarce and precious.

On the ninth day of Sukkot, the festival of Simchat Torah, which means "Rejoicing in the Law," is celebrated. It is a holiday dedicated to the greatest Jewish book of all—the Torah.

On this occasion, the last chapter of the five books of Moses is read, and the cycle of reading the Torah begins anew. On this occasion, all of the Torah Scrolls are taken out of the Ark and lovingly carried around the synagogue seven times in a procession. Before the end of the festival, candy, cakes, fruits, and refreshments are distributed to the children. Simchat Torah brings the High Holy Day season to a close.

HANUKKAH (The Feast of Lights). —This 8-day holiday usually falls in December. It commemorates the victory of the Jewish Maccabees over Syrian despots (167 B.C.) in a fight for religious freedom that saved Judaism, as a culture, from annihilation.

Each Hanukkah, Jews light candles for 8 days—one on the first evening, adding one more each evening until all eight candles are lighted. A ninth candle, called the Shpmmes (servant), stands taller than the rest in the menorah (candelabrum) and is used to light the others. This shows that one can give love and light to others without losing one's own radiance. Hanukkah is observed with parties, games, and gifts to the children.

PASSOVER OR PESOCH.—This 8-day Festival of Freedom is one of the most cherished of Jewish holidays. Pesoch commemorates Israel's dramatic deliverance from enslavement in Egypt over 3,200 years ago. The first 2 days and the last 2 days are full holidays. The first 2 days are days of obligation, and a Seder is held in the evening. This combination banquet and religious service is a highlight of the Jewish year.

The foods served at the Seder commemorate events connected with the enslavement and the deliverance of the Jews. During all of Passover, Matzoh (unleavened bread) is eaten. Many Jews eat only kosher food during Passover.

Passover, more than most other Jewish festivals, is likely to be an occasion when Jewish military personnel will turn to a layleader or Religious Program Specialist for help in practicing their faith.

Some of the areas of their concern are (a) religious services, (b) leave time, (c) Seder accommodations, and (d) special Passover foods, The last two are unusual and may be problem areas. The complicated procedures of arranging and conducting an on-base Seder may, in some circumstances, be avoided if Jewish personnel can be granted leave or liberty to return home or to attend a Seder service in a nearby Jewish community.

When Jewish personnel and dependents do remain on base and desire to attend a public Seder, the following steps should be taken:

● A suitable time and place should be fixed.

● Reservations should be taken.

● Food and utensils, which should be "kosher" for Passover, should be secured.

Passover preparations require advance planning; 2 months is not too long a period to allow for making arrangements. Overseas, preparations should start even earlier. There is no simple solution to the problem of providing "kosher for Passover" foods for an entire week. If the need is anticipated sufficiently in advance, however, commissary officers should be able to stock items which are needed. Jewish women may be willing to assist the layleader in this and many other endeavors. Information about military sisterhoods may be secured through the Jewish Welfare Board (JWB) Women's Organizations' Services.

JEWISH LITURGY

The rituals, language (Hebrew or English) songs and service length and other aspects of the services of Jewish groups may vary from group to group; however, all groups will use the order given in the following paragraphs, or something very close to it.

● Opening psalms, songs and blessings.

● Sh'ma and its Blessings.

"Hear O Israel The Lord Our God, the Lord is one."

The Sh'ma is the oldest and most important line in any Jewish service. Most Jews know this line in Hebrew and English better than any other line from any Jewish book. 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 biblical or other relevant prayers are recited.

● Ha-tt-fi-lah-also known as the Amidah (standing). This prayer, second in importance to the Sh'ma and its blessings, also appears in one form or another in almost all Jewish services. Originally, it included 18 parts and was said while standing. 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.

● 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 is one of great praise of God as the God of all. It also expresses the hope that the world will be perfected in faith and conduct. In it the unity of God is reaffirmed. Since the 13th century, the Aleinu has been used to signal the approaching end of the service.

● The Kaddish or Mourner's Prayer—The prayer is written in Aramaic and for centuries has appeared in many forms used for various liturgical purposes. But, in its most famous form, the Kaddish is used to remember the beloved dead. Many commentators believe that long ago Jews established the principle that when pain and grief are greatest so then should praise of God be at its peak. Today, even Jews who are not fully aware of the meaning of each word in the prayer often feel very strongly about it. The sense of responsibility to say the Mourner's Kaddish in remembering the dead is intense among all Jewish groups. Rules concerning who says the Kaddish, for w horn, under what circumstances, and when, vary from denomination to denomination. Should you be asked about such things consult a Jewish chaplain or civilian rabbi for an answer.

JEWISH RITES

There are other Jewish rites which are frequently connected with the Jewish worship service. Some of these rites associated with Jewish worship are:

● Kiddush

● Oneg Shabbat

● Yizkor

The RP should ensure that all necessary items have been obtained and that arrangements have been made for these rites. The Jewish chaplain will normally give specific guidance to the RP in preparing for these rites.

Kiddush

Kiddush is a Sabbath and festival consecration service. Before the Friday night dinner each Sabbath and on each holy day, the father recites the Kiddush over a goblet of wine.

Oneg Shabbat

This is a social hour designed to be a time of fellowship, pleasant conversation, and light refreshment. The food must be kosher, and its preparation should involve no violation of the Sabbath laws.

Yizkor

Yizkor is a memorial service for the dead. It is held on each day of Pesoch, the second day of Shavuot, the eighth day of Sukkot, and on Yom Kippur.

LIFE CYCLE RITES

There are a considerable number of ritual occasions (life cycle events) in Jewish life when service members may require the services of a rabbi. When no Jewish chaplain is available, service members are likely to turn to a layleader for assistance. The layleader should make every effort to secure the help of the nearest rabbi.

Birth of a Boy

According to Jewish Law, a baby boy should be circumcised on the eighth day after birth. If a Jewish religious specialist for this operation (a mohel) is available, the Jewish layleader and the chaplain should arrange to have the mohel perform the ceremony (called in Hebrew, the bris/brith). When it is impossible to secure a mohel, a Jewish physician may circumcise the child. In that case, the doctor or a knowledgeable Jewish layman should read the appropriate blessings, preferably in Hebrew.

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. Increasingly, particularly in the liberal Jewish community, more and more ritual is being developed to celebrate the birth of a daughter. Tradition, however, is not strict about the time of this ceremony. In some circumstances, it may be better to delay the naming ceremony until the parents are able to attend services in an established synagogue.

Bar Mitzvah

The present form of the Bar Mitzvah celebration is about 600 years old. When a boy reaches the age of 13, the Bar Mitzvah signifies that he is now "a man" and is at the age when adult reasoning and responsibilities commence. He qualifies to read from the Torah, recite the blessings over the Torah, and to count as a member of the quorum of worshipers needed before services may be held in traditional congregations. He is committed to lifelong religious and ethical obligations. Months of study on the part of the young Jewish lad prepare him for this most important event. During the service he will have to demonstrate that he can read from the Torah, sing the prayers, and converse with the congregation on religious and community matters.

Bat Mitzvah

The Bat Mitzvah ceremony is more modern than Bar Mitzvah. It was not even mentioned until the 19th century. Increasingly, young girls are preparing for this service which parallels the Bar Mitzvah. Preparation for the rite is similar to that of young men. Depending on the synagogue's attitude toward women reading from the Torah Scroll, a Bat Mitzvah girl may or may not perform that rite. Her participation in the reading of the liturgy will also vary depending on the convictions of any given congregation. However, Bat Mitzvah—recognizing formally in some manner the importance of Jewishness as the chosen religious identity of teenage girls—is practiced in every major branch of Judaism. Certificates for the Bar Mitzvah and the Bat Mitzvah are available through the National Jewish Welfare Board.

Confirmation

In the 19th century some Jewish leaders came to the conclusion that Bar and Bat Mitzvahs should be replaced or supplemented by Confirmation. Confirmation would occur in the mid-teen years as opposed to the early teen years. It was felt at an older age youngsters would be better able to understand their Jewishness and more sincerely and articulately voice their devotion to both the Jewish faith and people. Confirmation "caught on" as a supplement rather than as a replacement for Bar and Bat Mitzvahs and has become very popular. It usually is held after the tenth grade or after religious studies have been completed. The ceremony has become associated with the celebration of Shavuot. The late spring date of Shavuot plus each of its themes lends itself well to the ceremony wherein young people confirm their identity as Jews.

It is particularly difficult at times for Jewish personnel to manage to get their children through Bar/Bat Mitzvah and/or Confirmation. Moving frequently and often being stationed in places far removed from a Jewish chaplain or civilian synagogue makes practicing Judaism difficult. Usually a lot of preparation is required for the Bar/Bat Mitzvah ceremony. Attending a Jewish religious school is usually a prerequisite for receiving Confirmation. The Jewish layleader should be familiar with resources for Bar/Bat Mitzvah and Confirmation. Usually any local rabbi will be glad to help make special arrangements to provide for the religious needs of children with parents in the military.

Marriage

A large number of rituals, customs, and laws prevail concerning marriage among Jews, The ritual of marriage is extremely holy. Along with celebrating the birth of a child it is the most joyous of all events in Jewish ritual life. A Jewish marriage must be performed by an ordained rabbi. In the United States, an effort should be made to secure the services of a Jewish chaplain. Otherwise, one should be in touch with the nearest organized Jewish community. Overseas, the closest Jewish chaplain should be asked in to counsel the couple and to perform the marriage ceremony. A layleader may NOT, under any circumstances, perform a Jewish wedding ceremony.

Much controversy concerning interfaith marriages between Jews and non-Jews is in effect in the Jewish community. Most rabbis will not officiate at an interfaith marriage. The rabbis who do perform interfaith marriages usually change the content of the ceremony to fit the situation. If you are asked about the religious legitimacy or appropriateness of an interfaith marriage involving a Jew, refer the individual to a Jewish chaplain or a civilian rabbi for an answer.

Divorce

In many segments of the Jewish community, divorce is more than a secular matter. Traditionalists especially require that a divorce recognized by the Jewish faith group be obtained, particularly if one expects to marry again. The divorce document is called a "get" and can only be obtained through a rabbi. Historically, the necessity of permitting divorce was recognized, but it has always been discouraged in favor of trying to resolve the problems afflicting the marriage.

Funeral and Burial

The purpose of the Jewish funeral and burial is both to honor the deceased and to provide comfort to the mourners. The funeral is simple and prescribed by Jewish law. Burial usually occurs within 24 hours after death. Following the burial, close relatives observe a mourning period (Shiva) for 7 days. A 7-day memorial candle is often lit following the burial. It is not uncommon for a Jewish mourner to go unshaven for a week or more following the death of a close relative. When circumstances permit, Jewish personnel should be granted leave for this period of mourning. In a lesser degree, the remainder of the first 30 days after death constitutes a mourning period; for the father or mother of the deceased, the whole year following the death is so observed. The anniversary of a death according to the Jewish calendar is called jahrzeit—and is always observed as a day of remembrance. At sunset, the evening preceding that day, a memorial candle (or electric light, if need be) is lighted and kept burning for 24 hours. When possible, those observing jahrzeit should attend services and recite kaddish, as noted previously. A memorial prayer (Yizkor) for departed relatives is said on the following four occasions each year: Yom Kippur, the eighth day of Sukkot, Simchat Atzereth, the eighth day of Pesah, and the second day of Shvuot.

OTHER PRACTICES OR RESTRICTIONS

Other practices, or restrictions which have not been included in the preceding sections, are discussed in the following paragraphs.

Autopsy

Autopsy is not permitted except in unusual circumstances.

Cremation

Cremation is prohibited. Burial in the earth is required.

Medical Treatment

There are no restrictions on medical treatment.

Dietary Laws or Restrictions (Kashrut/Koshur)

- Pork and its derivatives are forbidden.

- Animals that do not have split hooves and chew their cud are forbidden.

- Seafood without fins and scales and certain fowl are forbidden.

- There must be a complete separation of milk and meat; separate utensils must be used for preparing milk and meat.

The degree of adherence to Jewish dietary traditions varies rather widely among Jewish personnel. Many Jews in the military are averse to eating foods traditionally prohibited (pork products and shellfish, for example). There is a smaller group of Jewish personnel who, on religious grounds, will avoid all meat dishes or all cooked foods served in the dining facility. For Jewish persons who have such food problems, a Jewish layleader can often provide great help. Frequently a food service officer or a Mess Management Specialist can make available foods which are permitted, even to a strict Kashrut observer, like fruit and juice; dry cereal; eggs in the shell; canned salmon, tuna fish, or sardines; raw vegetables; etc. At some installations, permission may be obtained for the Jewish member to have kosher food heated separately in the unit mess: It is also possible to apply for separate rations.

For strict Kashrut observers, the National Jewish Welfare Board will provide canned, kosher, protein food through the office of the chaplain. At this writing, the following varieties are available: fish, chicken, meatballs in gravy, beef and rice, and assorted soups. These cans of food are intended as supplements to the diet of Kashrut-observing Jewish members who have no households of their own. There is not enough variety (nor are there sufficient quantities) to constitute the sole diet.

A full brochure on the subject, "Kashrut Observance in the Military Establishment," is available from the National Jewish Welfare Board (JWB), 1515 East 26th Street, New York, NY 10010.

RESOURCES

Local Jewish Community Centers

Many organized Jewish communities have a Jewish community center which is a natural meeting place for young and old. Jewish members and their families will be afforded opportunities to participate in the ongoing functions of the center. It would be well for you to ask to be put on the center's mailing list and to establish a relationship with the director of the center and with key members of the staff.

National Jewish Welfare Board (JWB)

For more than 50 years, the National Jewish Welfare Board has effectively served Jewish military personnel in the Armed Forces. It is the authorizing agency for rabbis entering the Armed Forces to serve as chaplains. Through the National Jewish Welfare Board, members are provided with recreational, cultural, and social activities. Information regarding the observance of holy days and specific religious necessities can be obtained through the board.

Armed Forces and Veterans Service Committees

In scores of communities throughout the United States, there are organized JWB committees to provide services to members of the Armed Forces and to hospitalized veterans. In many instances these committees have functioned continuously since the start of World War 11. They channel Jewish community resources for promoting the religious welfare and boosting the morale of Jewish members stationed in a specific area. For example, the committee may enable the layleader to arrange an Oneg Shabbat, a break-the-fast supper, a Hanukkah or Purim party, or a Seder. Often the local JWB committee assumes responsibility for arranging home hospitality for the holy days. The committee may invite members and their families to an in-town Jewish cultural or social function at a synagogue or at the Jewish community center. Committee members can be helpful to members of the Armed Forces and to their families in matters of personal service (housing, jobs, etc.). In order to maintain the interest of JWB Armed Forces committees and to provide them with professional direction, the JWB has a number of consultants stationed at its national office and at various areas of the country. The Jewish layleader will want to keep in close touch with the JWB Armed Forces committee if there is such a group serving that installation. Information regarding committees can be secured from the JWB's regional or national office.

Women's Committees

Jewish chaplains receive gift packages and other material secured through the JWB's Women's Organizations' Services (WOS). These gifts are provided by local women's committees—representatives of a number of national Jewish women's associations. The local committees are activated by the JWB's WOS. These committees will send material in response to checklists and special requests submitted by Jewish chaplains to the JWB's national officer. If layleaders request such materials, they can also secure these items through the Women's Organizations' Services. The current location of the JWB is:

Jewish Welfare Board
Commission on Jewish Chaplaincy
1515 East 26th Street
New York, NY 10010

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GLOSSARY

A-ron Ha-ko-desh	The "Holy Ark" in which the Torah Scroll is kept.
Chal-lah	A special holiday bread usually served on Sabbaths and festivals (except Pesach, of course).
Chup-pah	A canopy under which the bride and groom stand during their wedding ceremony.
Gra-ger	A noisemaker used especially for the Purim service and the reading of the scroll of Esther. Whenever wicked Haman's name is mentioned, the grager is used to create a lot of noise.

Haman-tashen	A three-cornered pastry eaten on Purim, supposed to resemble Haman's hat.
Kash-rut/ Kosher	Kashrut is the code of laws concerning ritually fit foods and utensils. The laws of keeping kosher are thoroughly well developed. <u>However, an enormous variety in interpretation of and attitudes toward Kashrut exists in the Jewish community.</u> It is commonly known that pork products and shellfish are not kosher. If you have questions about Kashrut in theory and practice, consult a Jewish chaplain. Some Jewish personnel have found it possible to keep kosher even while deployed. To do so requires moderate understanding and support by the chaplain's department, the supply officer, and the XO.
Kid-dush	A prayer said over wine on Sabbaths and festivals.
Lat-kes	Potato pancakes usually served during Hanukkah.
Ma-zel-tov	Literally mazeltov means good luck. However, it is used to express congratulations. When you successfully complete your studies on Judaism, you might turn to a fellow student and exclaim "Mazel tov!"
Min-yan	The quorum of worshipers required in order to recite the Kaddish and certain other prayers. Each denomination within Judaism views the Minyan differently.
Mo-hel	The specially trained person who performs ritual circumcisions.
Ner Ta-mid	The "eternal light" that is a symbol of God's continuing presence. The ner tamid usually appears as a lamp, hung over the Ark. The lamp is supposed to be on at all times.
O-neg Shah-bat	A celebration of the Sabbath following services on Friday night or Saturday morning. Usually a kiddush is said, everyone has some wine, and good food is shared by all.
Rabbi	Master or teacher.
Sha-nah to-vah	The greeting Jews extend to each other during the High Holy Days. It means "May you have a good year." This phrase is derived from a longer expression which translates: "May you be sealed in the Book of Life for a good year."
Shi-vah	The initial mourning period following a burial. Traditionally, it lasts for 7 days. It is not uncommon for it to be observed for shorter periods.

Sim-chah	Any joyous or blessed event is referred to as a simchah.
Tal-lit/Tallis/ Talith	The fringed prayer shawl used at many but not all Jewish services. Denominational differences are reflected in the use of the tallit today. Wearing it is linked to the Biblical command to put fringes on the corners of your garments.
T'-fill-in/ T'Phillin/ Tefillin	Two small boxlike objects with leather straps that may be worn at weekday morning services. One box is worn on the head; the other is worn on the arm. They symbolize the Jewish covenant and the binding of both mind and body to doing God's work. They contain parchment on which appear Biblical verses written in Hebrew and dealing with the commandment to wear t' fillin. Very few Jewish personnel will carry their own t' fillin with them.
Yar-mul-kah/ Yarmulke	The skullcap, also known as a "kee-pah." Great differences exist on when, why, and by whom a keepah should be worn.
Yar-tzeit	Yar-tzeit is the term used to refer to the anniversary of a death.
Yid-dish	Yiddish is the language millions of Ashkenazic Jews used to communicate with each other. It is still in limited use. It combines German with Polish, Russian, Hebrew, and many other languages. It is written in Hebrew letters. Some Yiddish words that have become popularized in America include:

      Bubelah (a term of endearment)

      Kibbitz (to joke or tease)

      Klutz (a clumsy person)

      Shlemiel (a foolish person; one who always has bad luck)

      Shlepper (untidy person; sort of a jerk)

      Oy veh! (woe is me!)

      Chutz-pa (gall, brazen nerve)

ISLAM

Islam, the name of the religion, and Moslem, the name used to denote a follower of the religion, were both coined from the same root word—"aslama," the Arabic word which means "to surrender. " Islam means "to surrender to Allah. "

Islam first grew up in Arabia. The Arabs were organized into tribes which formed two distinct groups—northern and southern. By 100 B. C., the southern tribe had become powerful enough to establish several Arab kingdoms. The northern tribes, led by the Quraysh tribe, gained control of the Hejaz (now a province of Saudi Arabia). They settled in Mecca on the main trade highway and established a powerful commercial city republic. At that time the Arabs worshiped nature and idols. Their chief gods were Allah, Uzza, and Manat. Allah's chief shrine, the Kaaba, stood in Mecca. Mecca attracted religious pilgrims, traders, and settlers from all of Arabia and from neighboring countries. Jews and Christians mixed freely with the Arabs, and, in time, converted some of them to Judaism and Christianity.

Mohammed, whose family belonged to the Quraysh tribe was born in A.D. 570 and grew up in Mecca. He was repelled by idol worship. At the age of 25 he began to wander into the desert to contemplate and pray. He received revelations from an angel on Mount Hira. He became convinced that there was only one God and that He had revealed Himself in the Bible. Mohammed felt that God had called him as His prophet to destroy idolatry and to bring the Arabs to worship one God.

At the age of 40, Mohammed began to preach the new faith of Islam which was gradually being revealed to him on his sojourns in the desert. The Meccans, afraid and angered at Mohammed's preachings, plotted to kill him. In A.D. 622, Mohammed and his followers escaped to Medina, a town near Mecca, whose leaders had already accepted him as a prophet and leader. Mohammed's flight to Medina is known as the "Hegira" and dates the beginning of the Islamic era. The Islamic calendar is dated from this date—A.D. 622.

In A.D. 628 the Meccans agreed to let Mohammed and his followers make their pilgrimages to the Kaaba—a sacred shrine. They believed this was where Abraham prepared to sacrifice his son Ishmael.

Mohammed made several raids against Mecca. In A.D. 630 he returned and conquered the city. In A.D. 632 Mohammed led a pilgrimage to Mecca (Makkah). He declared "I have perfected your religion and completed my favors for you." Three months later he fell ill in Medina and died.

After Mohammed's death, rulers, called Caliphs ("successors"), led the Moslems. The first four Caliphs and several Arab generals were responsible for the first major expansion of the Moslem world. This expansion resulted from both political and religious motives. It represented the first stirrings of Arab nationalism, which received its drive through the unifying force of Islam.

In the years A.D. 632—750 various Caliphs led the Arab Moslems to new victories and Islam spread into the Byzantine areas of Syria, Palestine, Spain, Iraq, Egypt, and North Africa. They fought the Turkish tribes in Central Asia, moved across the Indus River in India, and reached the borders of China. In A.D. 711 a Moslem army crossed the Pyrenaes mountains and marched through southern France but Charles Martel turned them back in 732 at Tours. Many historians regard this battle as one of the most important ever fought because it determined that Christianity rather than Islam would dominate Europe. Beginning about A.D. 750, conversions to Islam increased until Islam became the predominant religion in most of the conquered lands.

Arabs dominated the early spread of Islam and created the Moslem empire. In the 1000s, the Turks invaded Moslem lands and built their empire on the remains of the Arab domain. This reduced the Arabs to the status of a colonial people.

In the 1800s, Arab nationalism began to stir. Egypt gained a measure of independence from Turkey. Today, most Moslem countries have gained their independence. In some cases, religious differences between Islamic sects keep Moslem nations apart, but cultural and religious ties, through common opposition to the colonial powers and Israel, have long united the Moslem world.

The five most populous Islamic or Muslim countries in the world today are Indonesia, India, Pakistan, Bangladesh, and the Soviet Union in that order. The areas of North Africa and the Middle East are predominantly Muslim with Mecca in Saudi Arabia being a focal point for worship services conducted within Islam. The star and crescent is a symbol which is commonly associated with Islam (figure 2-14).

ORIGIN OF ISLAM IN THE UNITED STATES

Muslims began to immigrate to the United States in the early part of the 20th century. They came to the United States in search of a better living. Most of them came from the Middle East. Some came as seamen from Asia and settled in port cities. After the First World War the number of immigrants progressively increased. Immigrants came from Russia and other Muslim countries. New Muslim groups and societies began to spring up. Islam also began to win converts through zealous Americans who came into contact with Islam during World War 1.

During the early 1900s, Muslim groups in the United States consisted largely of immigrants and local converts who were predominately non-blacks. However, as early as 1913, Timothy Drew Ali, "Prophet of Islam," had emerged in Newark, New Jersey. He believed that only Islam could unite the black people, whose true heritage was Moorish. In 1921, Dr. Mufti Muhammad Sadiz, a member of the Ahmadiyya Muslims, arrived in Chicago and began to gather converts. His success, primarily among black people, was due to an emphasis on the basic message of human equality.

In the 1930s Islam also began to find a receptive audience among black people in the northern urban centers. While many of the slaves brought to America were Muslims, the movement in the years of the Great Depression was a new phenomenon. Among the followers of Black Nationalist Marcus Garvey was an Egyptian, Duse Mohammed Ali. Garvey lauded the black people of ancient Egypt and the medieval Moorish empires in his newspaper *The Negro World.* Contact between American blacks and Islam increased as a result of World War 1.

Islam is rapidly becoming a more prominent feature of the American religious landscape. The number of adherents in the United States is said to be about 2 million.

There are Islamic centers in the cities of Washington, DC; New York City; Detroit, Michigan; Toledo, Ohio; and other major urban areas withil the United States. A focal point for orthodox Islam is the Islamic Center in Washington, DC.
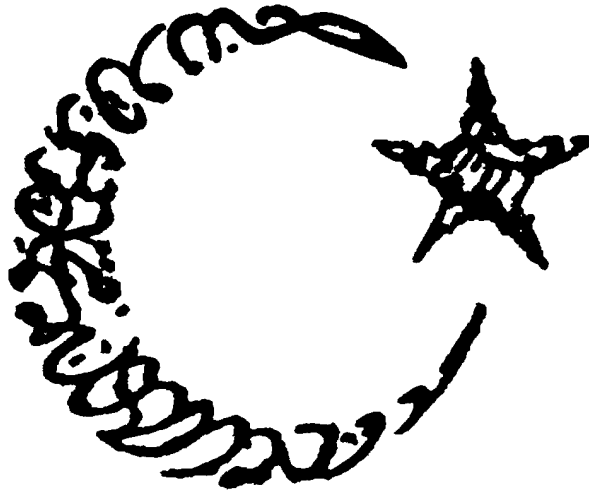
**Figure 2-14.—The Star and Crescent is symbolic of Islam.
In Islamic countries, the Islamic counterpart to "Red
Cross" organizations are the "Red Crescent" societies.**

At present, over 15 Islamic groups exist in the United States. The World Community of Islam in the West and the Hanafi Muslim Movement are two of the larger Islamic groups drawing primarily on the black community for members. Other similar groups include the Moorish Science Temple (of Noble Drew Ali), the Ahmadiyya Muslim Movement, and the Nubian Islamic Hebrew Mission.

BRANCHES OF ISLAM

Like all religions, Islam has its branches. In the 900s, the Moslem world split into two great divisions, Sunnites and Shiites. Most Moslems are Sunnites. The Shiites form the largest minority, numbering about 20,000,000. Most of them live in Iraq and Iran, and consider as sacred the Iraqi cities of Karbala, and Najaf, and Meshed, Iran, where some of their Imams (religious leaders) are buried.

The Shiites have divided into a number of smaller branches. The Karijites broke away from the Shiites and formed a more puritan and democratic branch. They elect their Imams for leadership, general ability, and religious merit. They live mostly in southeastern Arabia and in North Africa. Another prominent Moslem branch, the Wahabis, or Ikhwan, also formed a puritanical group. They are dominant in Saudi Arabia. The Baha'i faith also grew out of the Shiite group.

Aga Khan IV is the 49th Imam of the Ismaili Khoja Moslems, a branch that dates almost from the beginning of Islam. Members of this group, numbering about 10,000,000, are scattered throughout Asia and Africa.

Until recently, Islam had no organized missionary movement. But today Al Azhar University of Cairo, the intellectual center of Islam, trains students for missionary work. Several Islamic branches, especially the Ahmadiyya of Pakistan, work as missionaries throughout Europe, America, Asia, and Africa.

ORGANIZATIONAL STRUCTURE

In general, Islam has no centralized authorities, no class of clergymen, or group of priests. The individual's bond with God is considered to be direct with no intermediary. There are religious scholars or teachers (Imans) who, in view of their academic attainment or understanding of the *Koran,* can answer questions and serve in leadership roles, and are regarded as authorities on theological questions. There are also Islamic organizations in America of which the Council of Imams may be regarded as the highest body on Islamic theology and canon law.

The Rector of Al-Azhar University, Cairo, Egypt, is regarded as the top authority on Islamic theology.

Leadership

The Imam, or leader, is the chief officer in the mosque. His main duty is to lead the people in prayer. The Prophet Mohammed led prayers in his mosque in Medina and in the mosque of the Kaaba in Mecca. The Caliphs led the people in all religious and political matters, so they were the chief Imams. On special occasions, a distinguished visitor or religious teacher may lead the public prayers. Islam does not have an organized priesthood. As a rule, any virtuous and able Moslem can lead prayers in the average mosque, but usually the Imam, chosen for his piety and scholarship, handles the services of the mosque. Music and singing are not utilized within the service but the *Koran* may be chanted by professional chanters (Muqr'i).

WORSHIP REQUIREMENTS

The Mosque, or Moslem place of worship, is the most important building for Moslems. Mosque comes from the Arabic masjad, meaning a place of kneeling. It has a mihrab, or niche, which points to Mecca. There is a pulpit for the preacher and a lectern for the *Koran.* 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. The mosque is usually decorated with colorful arabesques and Koranic verses written in large, beautiful Arabic letters. Most mosques have a religious elementary school where young scholars learn to read and memorize the *Koran.*

Some mosques, especially in Moslem countries, also have a madrasah, or religious college, where students may complete their religious education. A graduate of a madrasah, called a mullah, may teach in a primary school or a madrasah, or preach in a mosque.

No statues, ritual objects, or pictures are permitted within the mosque. Ceremonies connected with marriage and birth are never performed in the mosque.

Group worship is recommended for each of the five daily prayers, but is obligatory in the case of the noon prayer on Fridays.

Any Muslim can conduct the service; the deeper his knowledge, the more entitled he is to lead.

Before a Muslim engages in worship, a pre-prayer ablution of the body with pure water is required. Cleanliness of the body, the clothes, and the place of prayers is required, A prayer mat or rug on which they kneel for prayers is desirable. During the Friday prayers at noon, a platform from which a sermon is to be delivered may be needed.

Friday noon prayers should be held and attended in a mosque or a suitable building. All other prayers can be carried out in any other clean facility or place, as long as the worshipper is facing the east while praying.

As a result of their conquests, Moslems came into contact with Greek science and philosophy, and with Persian history and literature. Moslem geographers discovered the source of the Nile, and explored many new areas. They also spread knowledge of other discoveries, including the Chinese inventions of paper and gunpowder, and the Hindu system of numerals.

The Moslems not only honored learning, but also developed distinctive arts. They founded many academies and universities. The most famous were at Baghdad, Cairo, and Cordoba. Moslem scholars of many nations traveled freely throughout the Moslem world. European scholars traveled to Moslem countries, especially Spain, to study Islamic philosophy, mathematics, and medicine. These scholars translated major Arabic works into Latin, the language of learning in the West. In this way, much of the knowledge of the classical world was preserved during the Middle Ages by the Moslems.

BASIC BELIEFS AND TEACHINGS

The religion of Islam is based on the *Karah* or *Qur'an,* which is the sacred book of Islam. The *Hadith,* a second source, unfolds and interprets the Qur'anic text through the words and practices of the Prophet Mohammed.

Mohammed is considered to be neither savior nor messiah; only a man through whom God spoke. The companions of Mohammed first wrote his teachings on any material they could find. Later they combined these writings to form the holy book of the Moslems, the *Koran,* from the Arabic word meaning "the reading." The *Koran* teaches the absolute unity and power of God, the creator of the universe. The Moslems believe that Mohammed was the last of the prophets. They consider Jesus and the Old Testament prophets as his predecessors. Their God is basically the same God as the Jewish and Christian God; however, they believe His word is completely expressed only in the *Koran.*

The emphasis of Islamic teachings is summed up in the *Koran,* Sura (Chapter) 4:136. "Believe in God and His apostle and the book which He has sent down upon His apostle and the book which He has sent down formerly. He who disbelieves in God and His angels, His books and His apostles, and the last day, has strayed far (from the Truth)." Muslims believe in the unity of God; in the angels; in all the Messengers of God (including Adam, Noah,

Moses, Jesus, and Mohammed); in the Sacred Books (including the *Torah,* the *Gospels,* the *Psalms,* and the *Koran);* and in the Day of Judgment.

Islam does not believe in "original sin. " Islam teaches that people are born innocent and remain so until each makes himself or herself guilty by a sinful deed.

Islam is neither an ethnocentric (belief that one's own ethnic group is superior to other ethnic groups) nor a sacramental religion—they observe no sacraments. Anyone may become a Muslim by a personal decision alone. Initiation into Islam entails no sacramental ceremony, no participation by any clergy, and no confirmation by any organized body.

The chief teachings of Islam which are to be accepted by all Moslems are:

● Doctrine of God. Islam is a strict monotheistic religion. There is no other God than God (Allah).

● Doctrine of Angels. Angels surround the throne of God and serve as His messenger to people. Gabriel is the chief of angels. Iblis, who is Satan or the Devil, is a fallen angel. He controls the jinn who are male and female demons.

● Doctrine of Inspired Books. Moslems believe in the Sacred Books— including the *Torah,* the *Gospel of Jesus,* the *Psalms,* and the *Koran* (Qur'an). They believe the *Koran is* the only book which is completely without error. If contradictions exist between the *Koran* and other inspired books, the *Koran* stands as correct. Parts of the *Koran* resemble the Bible, the *Apocrypha,* and the Jewish *Talmud.* The *Koran* contains many of the same stories about the prophets that appear in the Old Testament. It also has stories from the New Testament about Jesus, called the Spirit of God. The *Koran,* which is somewhat shorter in length than the New Testament, contains 114 suras or chapters. Moslems are expected to memorize as much of the *Koran* as they can. Those who memorize it all are greatly honored.

● Doctrine of Prophets. There are many persons who are considered to be prophets according to Islamic teachings. Among these are Abraham, Ishmael, Moses, Noah, John the Baptist, Jesus, and Mohammed. Mohammed is considered to be the final prophet and his proclamations complete the message of God to people.

● Doctrine of Last Judgment. Moslems believe there will be a final judgment for all people. At that time, unbelievers will be sentenced to the burning fires of hell; believers will enter heaven. The pleasures of heaven will be given to believers according to the degree of their faith and the morality they displayed in life.

● Respect for moral and legal codes. Moslems believe that the Islamic moral and legal codes permeate all areas of human life. Another doctrine, called Kismet (fate) is taught, but is not required of a Moslem. Kismet is the belief that all things are foreordained by Allah.

● Observance of the five basic obligatory duties of worship. SHAHADAH, SALAT, ZAKAT, SIYAM, and HAJJ:

1. The SHAHADAH

(The Confession of Faith)–"There is no God but God and Mohammed is the Prophet of God."

This confession of faith is recited many times a day on many different occasions.

2. SALAT

(Worship rather than prayer)–Prayer (du'a') is not necessarily formal and can be recited almost anywhere, anytime. SALAT has a definite and precise form. It must be recited five times a day at given intervals. If the time assigned to it is missed, it can be made up but with the understanding that one is making up what was missed,

SALAT is preceded by ablution—the body, or parts of the body, are washed. This ablution is both actual and symbolic. The Muslims may not approach the Divine Presence, as one does in SALAT, with a dirty body. Just as the place where one prays must be clean (hence the' 'prayer" rug) so one's clothing and body must be clean. (No ground is holy—the Mosque is a place dedicated to worship, but it is not "consecrated.") Soiled clothes have to be changed and the body or parts of the body have to be washed in clean, preferably running water. The whole operation must be preceded with a silent declaration that one is entering into it for the sake of God.

SALAT can be performed alone, anywhere-except for SALAT on Friday (Jum'ah) which must be performed with other members of the congregation. The congregational SALAT is led by an Imam (leader) whose function is to synchronize the movements of genuflection and prostration. Any Muslim, whose recitation of the Qur'an is correct, may lead the SALAT. The Imam also delivers a sermon on a living issue in Muslim life. The passages of the Qur'an should be relevant to the problems or situation referred to.

3. ZAKAT

(Wealth sharing)—ZAKAT, which literally means "sweetening," justifies or renders legitimate, innocent, and good that which it is supposed to affect. Muslims may give of their wealth as they please, but are required to give 2-1/20% of their total wealth each year at the end of Ramadan to the Islamic state for distribution to the less fortunate.

4. SIYAM

(Fasting)–This fast requires total abstention from food, drink, and sex from dawn to sunset during every day of the month of Ramadan, the ninth month of the Islamic calendar, which is based on the lunar year. Children and persons suffering from sickness or undergoing a heavy burden of desert travel are exempt. Muslims look upon fasting as the best exercise in the art of self-mastery.

5. HAJJ

(Pilgrimage)—At least once in a lifetime, the pilgrimage to Mecca is required of adult Muslims who have earned the wealth needed for the trip, have paid the Zakat due on it, have fulfilled all their debts, and have provided adequately for all their dependents during their projected absence.

JIHAD

(Holy War)–The duty to wage holy war to defend Islam is obligatory by the order of Moslem authorities. Abuse of this right by some Islamic leaders has led to the charge against Islam that it sometimes converts by use of the sword.

SACRED ISLAMIC LITERATURE

The most important and fundamental religious concepts of Islam are put forth in the Sharia which means "The Path. " The formulation of the Sharia rests largely upon:

● THE KORAN (Qur'an)—The Koran is a sacred book within Islam written originally in Arabic. To Muslims, the Koran represents the revealed word of God and is the sacred scripture of Islam.

● THE HADITH (Tradition)—The *Hadith* consists of six authoritative collections of "Tradition" which record the way (Sunnah) of the Prophet (Mohammed).

THE ISLAMIC CALENDAR

The Islamic calendar is dated from the Hegira, or Mohammed's flight from Mecca to Medina, and is represented as 1 A.H. (after Hegira) which is A.D. 622 by Gregorian computation.

The Islamic year is based upon the lunar cycle. The year is divided into 12 months, 30 and 29 days long alternately. The Islamic calendar divides time into cycles 30 years long. During each cycle, 19 years have the regular 354 days, and 11 years each have an extra day.

This method of counting time makes the Islamic year nearly as accurate as the Gregorian calendar. As a result of this system, the Islamic new year moves backward through the seasons. It moves completely backward in the course of 32-1/2 years.

RELIGIOUS HOLIDAYS

Sabbath, the weekly holiday, is celebrated on Friday. The following holidays and festivals are celebrated annually. Since the Muslim lunar calendar is 11 days less than the Gregorian calendar every year, these holidays do not occur on the same dates on the regular calendar.

● New Year's Day

The Islamic calendar is dated from the Hegira—
Mohammed's flight to Medina

- Maulid-An Nabi

    The birthday of the Prophet

- Isra' and Mi'Raj

    Anniversary of the Night Journey of the Prophet and his Ascension to the Heavens

- Nisfu Sha'Ban

    The middle of the month of Sha'ban

- 1 Ramadan

    The first day of the month of fasting

- Lailatul-Qadr

    The eve of the 27th day of Ramadan

- Idul-Fitr

    The Little Festival or the feast of the breaking of the fast marks the end of the Muslim month of fast or Ramadan when no food is taken from sunrise to sunset. This festival, similar in some ways to Christmas, is marked by prayers of gratitude, good will, and the exchange of presents.

- Waqfatu "Arafat"

    Pilgrims assemble on Arafat, Mecca

- Idul-Adha (The Feast of Sacrifice)

    The Great Festival is celebrated throughout the Muslim world for 3 days. This feast takes place on the "day of sacrifice" during the pilgrimage to Mecca.

Ramadan

Long before the Islamic religion was started by Mohammed, the month of Ramadan was regarded by the Arabs as a holy month. They reckoned Ramadan as the month of spiritual stocktaking. Before his commission as Prophet, Mohammed was in the habit of retreating to Hira', a cave outside Mecca, during Ramadan. He would spend the time in meditation. It was during Ramadan that Mohammed received his first revelation.

The Islamic religion continued the tradition of dedicating the month of Ramadan to religious. pursuits. Mohammed proclaimed Ramadan as a time

for fasting. The purposes for fasting were self-discipline and commiseration with the hungry of the earth. The idea of a fast was not new—Jews and Christians had fasted before then. Unlike the sunset-to-sunset fasts of the Jews, Mohammed's fast was to last for an entire month, but only during daylight hours—"Eat and drink until so much of the dawn appears that a white thread may be distinguished from a black, then keep the fast completely until night." Each day of Ramadan is regarded as a fresh trial, which, if carried successfully to sunset, is ended with food and joy.

For many Moslems, the fast of Ramadan is the most scrupulously observed of all religious duties. Everyone must fast except children, the sick and aged, pregnant women, and those undergoing the heavy burden of desert travel. The days are supposed to be spent in prayer and meditation. Trade and public affairs slow markedly during the day, but the sunset cannon signals the awakening.

During the month of fasting, the meal schedule has to be adjusted providing a pre-dawn light meal and a post-sunset breakfast meal. Muslims prefer to begin the breakfast meal with dates. At the end of the month, a small charity may be given away to the poor (as alms) on behalf of each Muslim soul. (In addition, an adult Muslim needs the means to make a pilgrimage to Mecca at least once in his life.)

Celebrations of many kinds take place throughout the Moslem world. Public holidays include Mohammed's birthday, which is widely celebrated. The Shiites (pronounced SHE-ites), a major sect of Islam, have some additional festivals and ceremonies. A very important day observes mourning for the death of Husain, a grandson of Mohammed, in A.D. 661. They also celebrate the birthday of Fatima, Mohammed's daughter.

Private ceremonies in a Moslem's life include celebrations at birth, circumcision, and weddings. But the event that Moslems take the most pride in is a child's memorization of the entire Koran. After a child has done this, his family holds a party to honor both the student and his teacher, and both receive gifts.

LIFE CYCLE RITES

Marriage in Islam is not a sacrament. It is a pledge or contract by which the partners regulate their mutual relations. Marriage is usually prearranged by an intermediary who establishes a proper contract and makes arrangements for a proper dowry from the prospective husband. The couple does not meet in private until after marriage. Men may marry Jewish or Christian women; women, however, are not allowed to marry outside Islamic faith.

Divorce is possible for the male by repudiation—such repudiation must be made three times. A wife may divorce her husband by court decision only.

OTHER PRACTICES OR RESTRICTIONS

Dietary Laws or Restrictions

Pork and its derivatives, intoxicating beverages or liquors, and harmful drugs, (such as marijuana, heroin, cocaine, or any drug that is taken without

a doctor's specific orders for a particular illness) are absolutely forbidden in Islam. The following rules apply:

● In the slaughtering of animals, it is essential that the throat be cut in such a way that blood drains from the body.

● Alcoholic beverages are forbidden.

● Fish are clean, even those left on the shore by the ebb tide.

● The milk of animals which cannot be used for food is not clean.

● However, as the Koran says, "In an emergency anything edible is lawful." If a Moslem eats unlawful food under compulsion or through fear, he may be pardoned. The meat acceptable to Jews and Christians is lawful to Moslems, if it is slaughtered properly.

Funeral and Burial Requirements

Any equipment or personnel other than what would ordinarily be used are not required.

Imam Requirement at Time of Death

The presence of an Imam at time of death is not necessary, unless such request is made.

Autopsy

An autopsy is permissible if required by law.

Cremation

Cremation is strictly forbidden. The body should be returned to the earth in its natural form.

Medical Treatment

There are no restrictions on medical treatment provided persons practicing the Islamic faith.

RESOURCES

Argus Communication, 7440 Natchez Avenue, Niles, Illinois 60648, (312) 647-7800, offers an educational package on Islam in their Religions in Human Culture Series. The first part presents the Islamic Articles of Faith. The second part covers the acts of worship known as the pillars of Islam. Filmstrips and tapes with teacher's and student's readers may be ordered from the chaplain's audiovisual system.

Learning Corporation of America, 1350 Avenue of the Americas, New York, New York 10019, (212) 397-9360, presents the film, "The *Arab Identity: Who are the Arabs,*" from the three film series, "The *Arab Experience.*" This film is available through the Navy film library system.

"Islam: The Prophet and the People" (34 minutes), Texture Films, Inc. A biography of Mohammed the Prophet, a history of Islam from its sixth century origins to the present day, and a clear explanation of the basic tenets of Islam. This film is available through the DOD film library system.

Additional Islamic publications and supplies may be ordered from the following publishers:

Muhammed Aslam
10900 W. Washington St.
Indianapolis, IN 46231
(317) 839-8150

Crescent Imports and Publications
450 South Main St.
P.O. Box *7827*
Ann Arbor, MI 48107
(313) 665-3492 (24-hour service)

The Islamic Center
2551 Massachusetts Avenue, N. W.
Washington, DC 20008
(202) 332-3451

REFERENCES

Islam, by Isma'il R. Al Faruqi, Ph.D Temple University, Philadelphia, PA.

Islam: A Contemporary Look, a Chaplain Resource Board booklet developed from materials produced by the Director of Training Development of the U.S. Army Chaplain Center and School.

A Historical Development of Islamic Groups in the United States, a Chaplain Resource Board and U.S. Army Chaplain Center and School booklet.

Worship in the World's Religions, by Geoffrey Parrinder, Professor of the Comparative Study of Religions in the University of London.

Religious Requirements and Practices, Department of the Army, Pamphlet No. 165-134.

The World Book Encyclopedia, Field Enterprises Educational Corp.

GLOSSARY

Dua'a'	Individual, private prayer to God which follows no prescribed form.

Hadith	A report, handed down over generations, of the example of the Prophet's behavior which all Muslims should emulate.
Hajj	The pilgrimage to Makkah (Mecca), the holy city of Islam in western Arabia.
Hanifs	The upright, monotheistic, and moral people who were neither Christian, Jewish, nor pagan, and who upheld an idealized form of the Mesopotamian religious tradition.
Haram	The area encompassing Makkah, the plain of Arafat, and other sites visted during hajj.
Hijrah	The emigration which refers to the escape of Muhammed from Makkah to Madinah, and marks the beginning of the Muslim calendar and the founding of the Islamic state.
'Id al Adha	The feast of sacrifice which ends the ritual of hajj, commemorating Abraham's sacrifice of his son Ishmael and indicating the Muslims' willingness to sacrifice for God.
'Id al Fitr	The feast which marks the end of the fast during Ramadan.
Ihram	The garment worn during hajj, consisting of two pieces of unsewn white cloth.
Imam	A leader who directs Muslims in worship and/or other activities.
Isra'-Mi'raj	The celebration which commemorates the Prophet's night journey to Jerusalem and ascension to heaven and which acknowledges that the Christian, Jewish, and Islamic religions have one and the same God as their source.
Jihad	A war waged to defend Islam. Broadly, the obligation to spread the teachings of Islam and to combat injustice,
Jum'ah	The obligatory congregational salat on Friday.
Ka'bah	The small stone building in Makkah which Islam holds was first built by Abraham and his son Ishmael for worship of the one God.
Khalifah	A vicegerent, or one who manages matters on earth by fulfilling the commands of God.

Khutbah	The sermon delivered by the imam at the Friday congregational salat.
Masjid	A Muslim house of worship. The word passed into the English language, with slight change, as mosque.
Minaret	The tower on a mosque from which the call to worship is chanted,
Muezzin	A person who chants the Muslim call to worship.
Niyyah	The declaration of one's intention to perform a religious duty; for example, salat (worship), hajj (pilgrimage to Makkah).
Qur'an	The revelations which came to Mohammed from God and were collected in a book and canonized in 646 C.E. Muslims regard the Qur'an as the eternal word of God.
Ramadan	The ninth month of the Muslim year which is observed as sacred. During this month Muslims fast from dawn to sunset.
Sadaqah	The Muslim institution of voluntary almsgiving.
Salat	The ritual of Muslim worship.
Sa'y	A ritual performed during hajj in which the pilgrims trot between two small hills seven times, signifying Hagar's search for water.
Shahadah	The Muslim confession of faith in God and in the prophethood of Mohammed.
Shari'ah	The Islamic code of law, based on divine revelation, which regulates all aspects of Muslim life.
Siyam	The fast observed by Muslims during the month of Ramadan.
Sufism	Mysticism as practiced by Muslims.
Sunnah	An example of the Prophet Mohammed's behavior which is a standard of conduct to be emulated by all Muslims. As a collective term, all the reported traditions recording the Prophet's behavior.
Tarawih	The special ritual of worship prescribed for the nights during the month of Ramadan.

Ummah	Any group of people living within the Islamic state and under its protection, but which has its own religion and laws, its own institutions and customs—for example, the Muslims, the Jews, the Christians. Also the totality of the Islamic state.
Zakat	The Muslim institution of wealth sharing which prescribes that two and one-half percent of one's total wealth be distributed to the needy.

BUDDHISM

To the extreme northeast of India, stretching along the southern slope of the Himalayas and then southward again on the plain, lies Nepal. Here in Nepal can be found the ruined sites of cities, temples, and ancient monuments associated with one of the great figures in religious history—Gautama Buddha. Buddha is a Sanskrit word that means "to become enlightened." Buddha is the title given to Siddhartha Gautama, the teacher, founder, and leader of the Buddhist religion.

HISTORICAL BACKGROUND

Siddhartha Gautama was born around 563 B.C., at Kapilavastu, a town now in Nepal. His family belonged to the Kshatriya caste, the second highest caste (hereditary social order) in Indian society. Although born into a well-to-do and influential family he revolted against the caste system of the Hindus. He gave up his palace and inheritance to search for the truth which could overcome the sorrow he felt was inherent within human existence. He began his search by practicing yoga, a system which demanded severe living and rigid exercises to control the mind and body. He tried fasting and living as a hermit in the forest. After 6 years, he was almost ready to give up his search in despair. As he sat under a certain sacred fig tree, frequently called the bohdi or bo tree, what he considered to be the truth that he had been seeking so long came to him. His search for truth or enlightenment was complete.

After Gautama's death (483 B.C.), his teachings spread rapidly until Buddhism became the faith of the majority of the people in India. Around 200 B.C. Buddhist missionaries established Buddhism in Ceylon (the present Sri Lanka). At about the same time, it extended into Thailand and Cambodia, which were influenced culturally by India. By A.D. 100, Buddhism had spread into China. It became established in Korea around A.D. 300, in Japan around A.D. 500, and in Tibet around A.D. 600. The 1900s have seen a revival and restatement of Buddhist doctrines.

Buddhism is the predominant religion of Burma, Sri Lanka, Japan, and Southeast Asia. Outside Asia, Buddhists are present in North America (approximately 200,000 members) and Europe (approximately 18,000). Buddhism throughout the world has more than 300 million adherents.

ORIGIN OF BUDDHISM IN AMERICA

In America, followers of Buddhism are found primarily in the states of Utah, Arizona, Washington, Oregon, California, and Hawaii. American Buddhists are predominately Americans of Japanese ancestry and Southeast Asians who have immigrated to the United States.

The first Buddhist church or temple in the United States was consecrated in San Francisco in 1905. The Buddhist Mission of North America was started in San Francisco in 1898 and incorporated in 1942 as the Buddhist Church of America.

BRANCHES OF BUDDHISM

After the death of Gautama, his followers divided into two groups, the Hinayana (small vehicle) and the Mahayana (great or larger vehicle).

Hinayana Buddhism has maintained the original simple and austere rules of discipline left by Gautama. This form of Buddhism is the religion of most of the people of Burma, Cambodia, Sri Lanka, Laos, Thailand, and Vietnam.

Mahayana Buddhism expanded the original teachings of Gautama. This group believes that there are many Buddhas and saints. Mahayana also includes a doctrine of heaven and hell, and salvation by faith and grace. This form of Buddhism has been a major faith in China, Japan, Korea, and Mongolia for hundreds of years.

Tibetan Buddhism, a form of Mahayana, is called Lamais and is comprised of a number of different sects. They range from the Shin sect (notable for its love of pageantry) to the austere Zen. Zen's emphasis on meditation gives it much in common with Hinayana Buddhism.

ORGANIZATIONAL STRUCTURE

The organizational structure of Buddhism varies with the branches. There is usually a national headquarters, which is the Office of the Bishop. Buddhist churches are divided geographically into districts. Organizations are maintained by each congregation to meet the spiritual, social, and educational needs of the members. Any qualified member of the congregation may conduct worship services. Weddings, funerals, and other religious functions are conducted by senior members of the congregation.

Buddhist Leadership

The titular head of the American Buddhist Church bears the title of Bishop. In parts of Asia, Buddhist clergymen are addressed as "Bhikku" and belong to the Buddhist monastic order called the Sangha.

WORSHIP REQUIREMENTS

The place of worship is the Temple, Pagoda, or Dagobas. The statue of Buddha is the key symbol of Buddhism and is the central figure in most temples and pagodas. Reverence should be shown in and around this area as a sign of respect for the Buddhists and their religious beliefs.

Buddhist worship services vary among Mahayana, Theravada, and other Buddhist groups. Incense may be burned before an image of Buddha and is regarded among Buddhists as an aid to meditation. Buddhist scripture may also be recited. The goal of Buddhists is nirvana, or passionless peace. They believe that nirvana can be achieved through perfect self-control, unselfishness, knowledge, and enlightenment.

The monk's robe (Bonze), as well as his shaven head, identifies him as a man of religion. Among Theravada Buddhists only saffron (orange) robes seem to be worn, whereas monks of other Buddhist groups wear shades of white, brown, or yellow without reference to order or status. Groups other than Theravada seem to prefer the color yellow for worship services and religious or civic ceremonies.

A string of 108 beads, each symbolizing one of the 108 desires to be overcome prior to enlightenment, is used by devout Buddhists while meditating.

Gongs are used in Buddhist pagodas and homes for three basic purposes:

1. To announce the time of a service or meeting

2. To mark the different phases of a ceremony

3. To set the tempo for Buddhist chants

Light from candles and lamps symbolizes Buddha's teachings leading to enlightenment. Incense is burned as an offering in memory of Buddha and as an aid to meditation.

Food, wine, and water are placed before the altars of Buddha and symbolize that the best is first shared with Buddha. Only the essence of the food is essential for purposes of worship, and the items themselves are later used as food by the worshipers.

A Buddist bell and drum are located in or near the porch of the pagoda or temple. The bell is rung to announce a meeting or special event. The drum is normally sounded when dignitaries are present.

Lustral Water or "holy water" is water which has been poured over a statue of Buddha under the proper conditions to attain Buddha's virtues. This water may be used to pour over the hands of a corpse at a funeral, the hands of a bridal couple at a wedding, or to sprinkle about a new house.

Flowers are placed on family altars in the home and on graves, used during worship in the pagoda, and presented when calling upon the monks or older relatives.

Buddhist Symbols and Artifacts

The majority of Buddhist symbols and artifacts will be found in the pagoda or temple. Symbols of Buddhism include the various statues of Buddha, (see figure 2-15), the "wheel of life, " and the "Chu Van" which is identical to the swastika but has a religious connotation. Often, figures of dragons, the Phoenix, and other symbols are interwoven with the accepted symbols of Buddhism.

THE WHEEL OF LIFE.–This is one of the earliest symbols of Buddhism and consists of a circle (wheel) with either eight or twelve divisions

Figure 2-15.—Amitibha Buddha. This 42-foot "Daibatsu" who sits in meditation at Kamakura, Japan, is symbolic of the Buddha. The long ear lobes denotes the Buddha's aristocratic birth and the mark on the forehead is symbolic of spiritual insight. Similar statues may be found in almost every Buddhist place of worship.
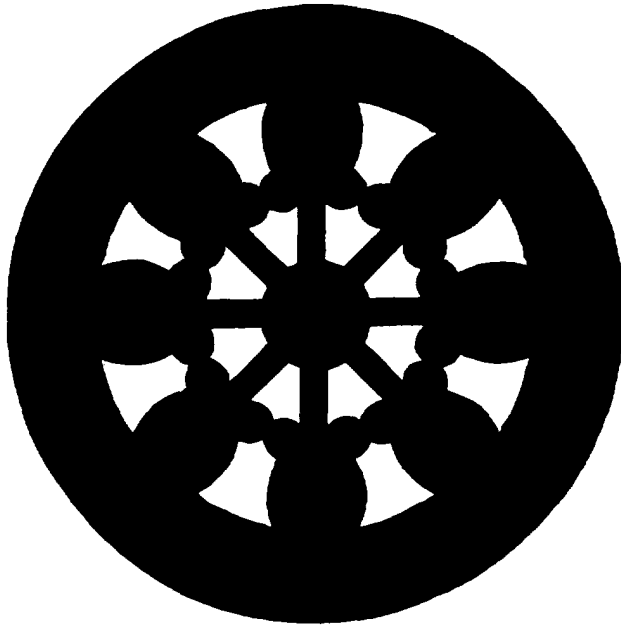
Figure 2-16.—Wheel of Doctrine, or "Wheel of Law" is symbolic of Buddhist belief. The spokes represent the eightfold **path.**
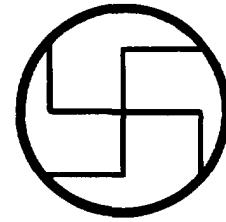
Figure 2-17.-The Chu Van. Symbolizing enlightment it is often times placed upon the chest area of Buddhist statuary.

(spokes). The circle denotes the Buddhist concept of endless existence, and the spokes signify either the Buddhist "Eightfold Path" or the twelve "Principles of Buddhism" (see figure 2-16).

THE CHU VAN.—This symbol is often found on Buddhist holy medals, on pagodas as a decoration, and on the chest of the statue of Buddha. It is symbolic of enlightenment (see figure 2-17).

BASIC BELIEFS AND TEACHINGS

Four Noble Truths are central to the teachings of Buddha: suffering plays a great role in existence; suffering is caused by the desire for pleasure; by destroying evil desire, we may become free from sorrow; and truth consists of the Noble Eightfold Path which leads to the end of the suffering. The Eightfold Path consists of:

● Right views

● Right intention

● Right speech

● Right action

- Right livelihood

- Right effort

- Right mindfulness

- Right concentration

The Eightfold Path enables one to overcome selfishness, sorrow, and to gain perfect freedom and peace. This ideal state is "nirvana."

An important virtue to Gautama was love. Outside of Christianity, perhaps no other religion has stressed the virtue of love quite as much.

RELIGIOUS BUDDHIST LITERATURE

The sacred book of Buddhism is the Triptika, also called the "Three Baskets." The Triptika consists of

- The Vinaya Pitaka (Basket of Discipline)

- The Sutta Pitaka (Basket of Discourses)

- The Abhidhamma Pitaka (Basket of Metaphysics)

Variations occur in the Buddhist Triptika, dependent upon whether Pali or Sanskrit translations are used.

RELIGIOUS HOLY DAYS AND FESTIVALS

The religious festivals that are observed vary according to the branch of Buddhism. There are some festivals, however, that are observed by most Buddhist groups.

New Years—Shusho E—(January 1) is a day of dedication. At the new year, a water festival is held. Water is splashed on friends and strangers. There are parades of decorated cars and floats, images of Buddha are ceremonially bathed, and monks entertained. Processions of monks and young men pass through the streets and are splashed with water by the bystanders. At the pagodas, they pay reverence to the Buddha and then engage in national dances.

The beginning of the rainy season, from July onwards, is marked with special offerings to monks. It is said that this is the time when Buddha sojourned in heaven and preached the Dharma to the assembled gods. The rainy season has always been the time for teaching and meditation in Buddhist lands. Since it is not possible to work in the rice fields, during the rainy season many laymen retire to the monasteries where they live and meditate. Plays, weddings, or festivals are not allowed to be held during this season. At the end of the rains, pagodas are full of flowers and incense is burned by day and lamps lighted at night. Lamps signify the return of Buddha to earth, and the gods illuminate his path all the way down. Robes are given to monks and alms are given to the poor.

The chief Buddhist festival, Wesak (Kason), is held in memory of the birth, enlightenment, and entering into the nirvana of the Buddha. It is the full moon, usually of May, that marks the climax of the celebration.

OTHER PRACTICES OR RESTRICTIONS

Dietary Laws or Restrictions

The teachings of Buddhism advise the practice of "healthful living" and moderation. Many members abstain from the use of alcohol or tobacco and some are vegetarians.

Funeral and Burial Requirements

Funeral and burial procedures are a matter of individual choice for Buddhists; however, a clergyman must conduct burial or cremation services, the funeral service, and assist the family with the disposition of the remains.

Autopsy

An autopsy may be performed when a need exists. Permission to perform an autopsy should be obtained from the family when possible.

Medical Treatment

Generally, there are no restrictions on medical treatment provided for persons practicing the Buddhist faith.

GLOSSARY

Bhikku	Minister, teacher
Buddha	To become enlightened (the name given to the leader of Buddhism)
Bonze	Monk's robe
Chu Van	Symbol of Buddhism (identical to swastika)
Dharma	Part of teachings of Buddha (means the truth)
Hinayana	Branch of Buddhism (small vehicle)
Lamais	Tibetian Buddhism
Lustral water	Holy water

Mahayana	Branch of Buddhism (great or larger vehicle)
Nirvana	The ideal state of a person (passionless peace)
Sanskrit	The classical Indian language
Shin	Form of Buddhism noted for love of pageantry
Shusho E	New Year's Day
Temple/ pagodas	Places of worship
Triptika	Sacred book of Buddhism
Wheel of life	Symbol of Buddhism (a circle or wheel with eight or twelve divisions/spokes)
Zen	Form of Buddhism which emphasized meditation

RESOURCES

Institute of Buddhist Studies
2717 Haste Street
Berkley, CA 94704

American Buddhist Academy
332 Riverside Drive
New York, NY 10025

Nichiren Shoshu Academy
525 Wilshire Blvd
P.O. Box 1427
Santa Monica, CA 90406

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Religious Requirements and Practices, Department of the Army Pamphlet No. 165-13-1

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The World Book Encyclopedia, Field Enterprises Educational Corporation

HINDUISM

Hinduism, one of the world's oldest living religions, is the dominant religion of India. The term "Hindu" stems from the Persian word "Hind," meaning a dweller in the Indus River region where the earliest roots of Hinduism began. "Hindu" may refer to anyone from India but is usually applied only to members of the Hindu faith group. Adherents are sometimes called Brahmanists because of the influence of the Brahmans or priests. The Republic of India is the home of more than 95% of the world's Hindus with most of the remaining adherents residing in Pakistan and Sri Lanka (formerly Ceylon).

HISTORICAL BACKGROUND

Hinduism is prehistoric in origin but has undergone numerous developments, attempted reforms, and changes due to varying local pressure. The history of Hinduism begins with the Indo-European Invasion of India beginning in 5000 B.C. Hinduism has no historical founder, According to tradition, sacred scriptures, called the Four Vedas, were revealed to spiritual men (rishis) who lived on the banks of the Indus and Ganges Rivers. One of the Vedas, the *Rig-Veda is* the oldest of India's sacred books and is considered to be the most important. It is a collection of prayers and praises. The teachings contained in these books were handed down by prophets and philosophers. The faith which was taught by these sacred scriptures and practiced by the Hindus was a vigorous, worldly religion with a positive view of the afterlife.

The second stage of Hindu history centers on the production of the *Upanishads,* the major collection of Hindu religious writings, and the rise of the ruling Brahman class. During this period, beginning about 1000 B. C., the positive attitudes of the Vedic period gave way to a generally pessimistic view of life, and the ideas of Karma and reincarnation came to the fore. Reincarnation is a concept which holds that a person may go through a succession of earthly lives; in its more extreme forms, a soul may return as an animal or even as a plant.

The Brahmic era was disrupted by the conquest of India by Great Britain around 1757. An initial defensive reaction to British rule and Christian missions was followed by the creative Hindu Renaissance, the third stage of Hindu development. Led by outstanding leaders such as Ram Mohan Roy and Sri Ramakrishna, reformed Hindu movements emerged during the latter part of the 1800s.

The Caste System

Caste, or hereditary social order, has been binding on all Hindus for hundreds of years. Caste began as a social system but soon became a rigid part of the religious teachings of Hinduism. The four traditional castes, in order of rank, are (1) Brahmans, the priests and intellectuals; (2) Kshatriyas, the warriors and rulers; (3) Vaisyas, the artisans and agriculturalists; and (4) Sudras, the unskilled laborers. Pariahs, the "untouchables" or outcasts,

belonged to no caste at all. The Government of India outlawed untouchability in 1947.

Aryan invaders who conquered India before 1000 B.C. first imposed the caste system. They tried to maintain a barrier between themselves and the darker-skinned Indians. Varna, the Hindu word for caste, means color. Caste lines were loose at first, but the system became rigid as it grew, and many subdivisions developed. Even eating and drinking with members of other castes was forbidden. In time, the caste system received a religious explanation and became the test of orthodox Hinduism. The doctrines of reincarnation and the law of Karma were used to justify the place and rank of each person in the system. Hindu scriptures taught that a person was in a low caste because of the previous life the person had led. A person could be reborn into a higher caste if the person lived righteously and obeyed caste rules.

The caste system brought about class hatreds and hindered the progress of Indian society. But it also had its merits. It gave each individual a sense of belonging. Today, many lower caste groups, particularly those in rural villages, continue the caste system. Many symbols, representative of the many Hindu divinities, can be associated with Hinduism; however, no one single symbol is adequately representative of the Hindu faith.

ORIGIN OF HINDUISM IN AMERICA

The history of Hinduism in America dates to 1893 and the appearance of several spokesmen at the Parliament of Religion in Chicago. Swami Vivekananda, a disciple of Ramakrishna, became a nationally known figure because of his oratorical ability and vibrant personality. After the Parliament, he established the Vedanta Society, the first Hindu group in America.

Approximately 50 other groups which are based upon Hinduism have been formed in America. Almost all American Hindu groups represent either older groups which were reconstructed by the Renaissance or new groups which developed after the Renaissance. The best known groups are the International Society for Krishna Consciousness, the Integral Yoga Institute, the Sri Chimoy Centre, and the Divine Light Mission. Over the years, Hindu teachers came to the United States. The most notable of these, Swami Yogananda, founded the Self-Realization Society. Only after World War II, however, did Hinduism begin to make a major impact in America. The growth of modern Hinduism was made possible by the increased study of comparative religions in colleges and universities, the cross-fertilization occasioned by American visitors to India, and the increasing number of Gurus (teachers) who migrated and settled in America.

BRANCHES OF HINDUISM

During its long history, Hinduism has seen the rise of many groups of dissenters from traditional Hindu beliefs and doctrines. Religions such as Buddhism, Jainism, and Sikhism have developed as outgrowths of Hinduism, Buddha founded Buddhism as a protest against the Hindu caste system around 500 B.C. Jainism was founded by Mahavira (599-527 B. C.) as a reform sect. If Jainism teachings were to be summed up in one

word, it would be ahimsa, nonviolence—to do no harm to any creature. Mahatma Gandhi is perhaps the best known follower of Jainism and gained worldwide attention by his practice of nonviolence. Guru Nanak founded Sikhism (1469-1538). Sikhism combines Hindu and Islamic beliefs. Almost all of the branches of Hinduism have kept the belief in the doctrine of Karma and reincarnation of the soul.

In spite of the large number of branches, Hinduism has remained a vital religion. It has been able to absorb the essential and lasting values of most of its branches and reform its own thoughts and practices.

ORGANIZATIONAL STRUCTURE

Most Hindu branches have an international spiritual leader. Some are managed by a Board of Directors while others have no national or international managerial body or organization.

Each local Hindu temple is self-sufficient and has its own spiritual leader. The leaders are called ministers or mahatmas.

WORSHIP REQUIREMENTS

Congregational worship is almost nonexistent in Hinduism although it has been introduced in some Hindu reform groups. Religious activity is chiefly centered in the home. Every orthodox Hindu home usually has at least one sacred image, picture, or emblem before which worship (puja) is conducted by praying, singing hymns, offering flowers, and burning incense.

Hindu temples are considered to be primarily the place to house and honor the Hindu god. Hindus visit the temple either alone or in small family groups to revere the Deity and then depart.

Although regular worship ceremonies (pujas) are performed by trained ministers or mahatmas at intervals throughout the day within Hindu temples, no real parallels exist between these services and those more formal worship services generally seen within Western religious faith traditions.

The daily meditation may be conducted in any private, quiet room. The nightly satong (spiritual discourse or service) may be held in the temple or in the home.

Equipment for Worship

Some branches of Hinduism use sacred beaded necklaces. Pilgrims and visitors to Hindu temples often assume the so-called caste mark. This symbol (telak), painted upon the wearer's forehead, indicates the person's sectarian affiliation within Hinduism. Two of the notable caste markings may be seen in figure 2-18.

BASIC BELIEFS OR TEACHINGS

Hinduism teaches that Brahma is the Supreme World-Soul, or Spirit, the one absolute, infinite eternal being; however, the Hindus worship hundreds of divinities or divine aspects (gods) as stepping stones to an understanding of Brahma, Hindus hold the belief that all of the Hindu divinities or gods are only different aspects of the one Brahma.

FOLLOWERS OF VISHNU
(THE LETTER U WITH AN
ENCLOSED VERTICAL LINE)

FOLLOWER OF SHIVA
(THREE VERTICAL LINES)
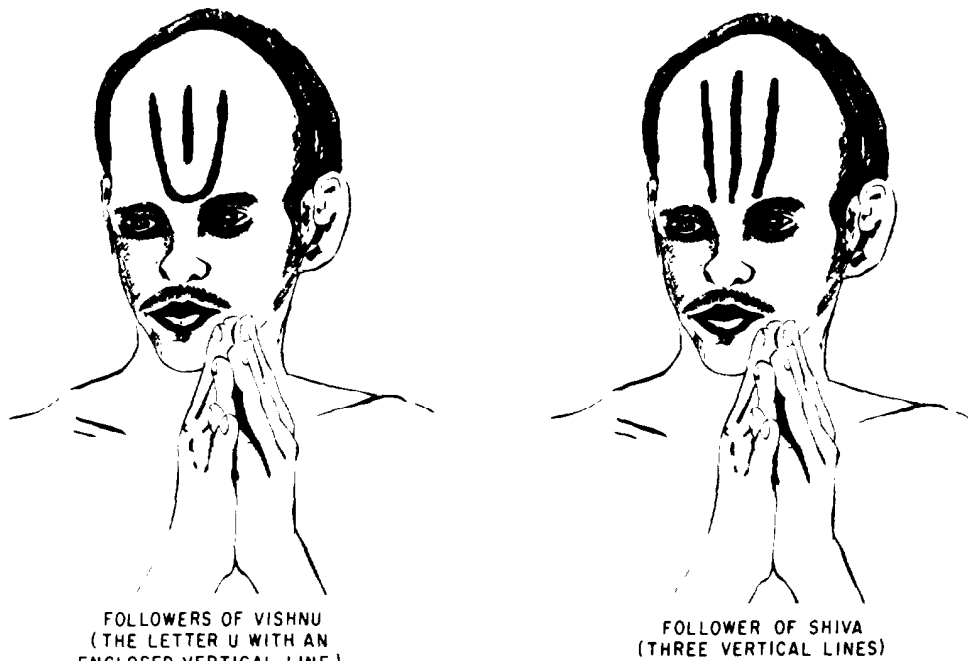
287.97(M1)

Figure 2-18.—Hindu Sectarian Markings. Markings which may be placed upon the forehead.

Hindus honor three personifications of Brahma—three gods of equal importance:

      Brahma—the Creator

      Shivs—the Destroyer

      Vishnu—the Preserver or Renewer

Although many other deities are worshiped by the Hindus, nearly all worship Shiva, Vishnu, or Shakti. Shakti is the Mother Goddess—the female counterpart to Shiva. Followers of Vishnu think of him as a god of love. Rama and Krishna are believed to be two of the great incarnations of Vishnu.

Hinduism teaches that the essence of every living thing—its soul or spirit—is "atman," which comes from Brahma. It teaches that Brahma forms the inmost essence of everything.

Hinduism teaches that the ultimate goal of one's soul is in union with Brahma, which is bliss beyond change or pain. But the soul cannot achieve this goal in one lifetime. Adherents believe that the soul is not born and does not die; rather it passes from body to body (reincarnation, or transmigration) until it becomes pure enough to be reunited with Brahma. Hindus believe that the law of Karma, or the law of the dead, regulates the way the soul moves. A person's deeds in one life determine the nature of the next life. Hindus maintain that a person is the product of past deeds.

The sublime objective of Hinduism is to achieve union with God, the eternal spirit Brahma. Hinduism teaches that a person can become one with

Brahma through proper discipline of mind and body. This discipline is called "yoga." There are four principal disciplines of yoga: (1) Karma, the discipline of works, action, or performance of good deeds; (2) Jnana, the discipline of thought, philosophy, and knowledge; (3) Bhakta, the way to one god through faith and devotion; and (4) Raja or royal yoga, the approach to Brahma through meditative exercises.

Hindus consider the cow to be sacred, not as a god but as a symbol of identity with all life. The Hindu affection for the cow is something special, probably because throughout their history Indians have depended so heavily on the cow for pulling plows and carts, for milk, and for fuel (dried dung is still India's principal domestic fuel). For a Hindu to consume beef is a sacrilege, tantamount to cannibalism. Some Hindus bow respectfully to all cows that they pass, and wealthy men endow hostels to take care of old and decrepit cows. Seeing God in everything, the Hindus have a reverence for all living things—trees, rivers, cows, ants, etc. This reverence is expressed in one form as ahimsa, or nonviolence to animals as well as to humans; as a result, most pious Hindus are vegetarians.

Ethics

Personal ethics are not neglected in the Hindu texts, and there is much sacred literature of high ethical value, notably the Bhagavad Gita, the Tamil Kural, and many of the poems of the medieval hymnodists. For the layman, the norm of personal conduct was contained in the traditional three aims in life (purushartha): righteousness of religious merit (dharma); profit and material advantage (artha); and pleasure (kama). All three were regarded as worthy of pursuit, but the claims of the first overrode those of the second, and those of the second overrode those of the third. There was a fourth long-term aim of salvation (moksha), which was only pursued directly by ascetics. Modern Hindu teachers, however, appear to have largely disregarded the doctrine of the three aims, and the layman is often told to follow the ascetic's way of life as far as possible.

Contributions to the World

Undoubtedly, the greatest contribution of Hinduism to the world has been that of Mahatma Gandhi, whose unique synthesis of religion and politics provided an ideology for the civil disobedience movement which was instrumental in gaining India's independence. Greatly influenced by Christian ideas which he reconciled with the Hindu outlook, Gandhi gave a new sense of purpose to many Hindus of all classes and taught them to respect their traditional beliefs and practices while adapting them to the needs of the times, Continuing the work of early reformers, he encouraged the emancipation of Hinduism from the system of class and caste and fostered a spirit of social service. His work has been continued in the agrarian reform movement led by Vinoba, and in many smaller movements.

RELIGIOUS LITERATURE

Hindu scriptures were written during various phases in the growth of Hinduism. The later and higher forms did not condemn nor displace the

earlier or lower forms. Older and newer types have continued to exist side by side, and the writings of each period are still considered to be sacred. Most Hindu sacred works are written in Sanskrit.

The *Four Vedas* (written from 1000 B.C. to 800 B. C.) represent the period of early nature worship. The *Rig-Veda,* the first one written and considered to be the most important, is a large collection of lyrical prayers and praises addressed to the powers of nature. These four works are:

- *Rigveda*

- *Samveda*

- *Yajurveda*

- *A tharaveda*

These texts comprise the most sacred literature of Hinduism known as the "Shruti."

The *Brohamahas* (about 800 to 600 B.C.) represent priestly Hinduism. They develop the idea that a person can force the powers he fears to help him by performing the proper rituals of sacrifice and prayer.

The *Upanishads* (about 600 to 300 B. C.) represent philosophic Hinduism. They speculate on the underlying unity of the universe and conclude that only the unchanging and permanent Brahman is real.

The *Laws of Manu* (about 250 B. C.) represent legalistic Hinduism. They make up the most important legal code of Hinduism. The code treats religion as a compulsory social institution. It gives detailed commandments and prohibitions for daily living.

The *Bhagavad-Gita* (about A.D. 1) represents devotional Hinduism. It interprets religion primarily in terms of devotion and faith. It is the most esteemed book produced by Hinduism.

The *Epics and Puranas* (about 200 B.C. to A.D. 250) represent popular Hinduism. They present the many aspects of the religion in popular form. The Mahabharata and the Ramayana are the two great epics. The Puranas are a collection of stories.

THE HINDU CALENDAR

The Hindu calendar is influenced by both lunar and solar cycles. An extra month is inserted after each month in which two new moons occur (once in 3 years). The intercalary month or the additional month takes the name of the month which precedes it. The month of Baisakh is sometimes considered the first month of the Hindu year.

RELIGIOUS HOLY DAYS AND FESTIVALS

Hindu festivals are mostly seasonal festivals. They are fixed according to the Hindu Lunisolar Calendar. Their occurrences, according to the Western calendar, vary within a month from year to year as does the Christian Easter. General days of festival are numerous but lesser festivals and fasts are observed only by the more devout Hindus.

Probably the most widely celebrated festivals are those occurring in the autumn—Ashiva is observed in September or October, and Diwali or Dipayali is celebrated in October or November. Dipayali is by origin a New Year's festival. During this festival, lamps are ceremonially lit, house fronts are illuminated, and presents are exchanged. Sacrifices described in the Vedas and purification by bathing are also features of most Hindu festivals.

At least once a year, each Hindu temple of any importance holds its own festival. This festival is celebrated by dancing, singing, and reciting religious stories in the temple. Outside the temple, a procession forms and proceeds through the city, An image of the Hindu deity being honored is usually carried by members of the procession.

Modern festivals are mostly connected with the worship of the great gods, Shiva, Vishnu, and Shakti. Many festivals are associated with a place of pilgrimage which is sacred to a deity, Members who make these pilgrimages often assume the caste mark, which is painted on the forehead and sometimes on other parts of the body, to indicate the person's affiliation.

There are many other festivals of varying importance, and all Hindus, whatever their affiliations, are usually ready to take part.

LIFE CYCLE RITES

Religious activity is centered in the home. Much time is spent in listening to religious literature, read aloud or recited. Rites requiring the help of a trained Brahman are performed by a mahatma or purohita (minister) serving a family or group of families.

Birth

The personal ceremonies associated with birth begin from the conception of the child; rites are performed with the participation of the pregnant mother, to ensure the safe arrival of a male child. The birth ceremony (jatakarma) should take place before the cutting of the umbilical cord. Ten days after birth, the ritual impurity of mother and child is removed, and the child is named.

Various minor rites take place in infancy; more important is the rite of *upanayana,* originally performed among the three higher classes but now largely confined to Brahmans, celebrated about the time of puberty. At this ceremony, a boy is invested with the sacred thread (upavita or yajnopavita), which he should wear over his left shoulder throughout his life, He is taught the Savitri or Gayatri verse of the *Rig-Veda,* which is repeated at all religious rites and ceremonies, and he is then qualified to study the Vedas and has the status of an Aryan.

Marriage

The Hindu marriage ceremony is lengthy and complicated. The kernel of the rite is the couple's threefold ritual of the sacred domestic fire and their taking seven steps with their garments knotted together. Polygamy is permitted but is not looked on with favor in most castes except when the first marriage does not produce living male children. Successive Indian governments have modified traditional Hindu marriage law by legislation, forbidding the marriage of children, legitimizing widow remarriage, and, in 1955, forbidding polygamy and allowing divorce. However, feelings against some of these innovations remain strong in many Hindu families, and divorce and widow remarriage are rare.

Burial

Hindu funerals normally involve cremation. In India, the corpse is burned as soon as possible after death, and the bones are thrown into a river, preferably the Ganges (Ganga) or another sacred stream. For 10 or more days, the family is ritually impure; the relatives, with shaven heads, confine themselves, as far as is possible, to the family home, performing antyeshti ceremonies for the welfare of the soul of the dead person. Without these rites, the soul will find it impossible to achieve a rebirth. The rites consist of pouring libations of water and of offering rice balls (pinda) and milk to the departed spirit. On the tenth day, the soul acquires a subtle body and reaps the fruits of its former deeds, whether good or evil.

A minister must conduct burial or cremation services, the funeral service, and assist the family with the disposition of the remains.

OTHER PRACTICES OR RESTRICTIONS

Dietary Laws or Restrictions

Hindu teachings advise the practice of "Healthful Living" and moderation. Many members abstain from the use of alcohol or tobacco and some are vegetarians.

Autopsy

An autopsy may be performed when needed; however, permission from the family should be obtained, if possible.

Medical Treatment

Generally there are no restrictions on medical treatment provided persons practicing the Hindu faith; however, they prefer herbal or natural treatments.

GLOSSARY

Ahimsa	Belief in nonviolence.
Atman	The essence of every living thing, its spirit or soul, which comes from Braahma.
Brahma	Brahma is the name for God in the Hindu religion. He is sometimes thought of as three gods in one, the other two being Vishnu (prophet) and Shiva (destroyer of the old and the maker of the new).
Caste/varna	Social system (caste means color).
Guru	Teacher.
Jatakarma	The ceremony at birth of a child.
Karma	The law and deed—a person's deeds determine the next life the person will lead.
Krishna	Personality of the Godhead.
Mahatmas/ministers	Spiritual leaders.
Moksha	Salvation.
Pinda	Rice balls.
Puja	Worship.
Pujaris	Priests.
Pujas	Worship ceremonies.
Reincarnation	The belief that a person goes through a succession of earthly lives.
Rig-Veda	Sacred Hindu book.
Rishis	Spiritual men.
Satong	Nightly service.
Swamis/rishis	Spiritual men.
Telak	The caste mark worn on the forehead.
Upanishads	A collection of philosophic Hindu religious writings.
Vaishnava	Personal servant of God.

Veda   Knowledge.

Yoga   Discipline of mind and body to become one with Brahma.

RESOURCES

World Plan Executive Council
71310 Sunset Boulevard
Pacific Palisades, California 90272

Divine Light Mission
P.O. Box 532
Denver, Colorado 80201

The International Society for Krishna Consciousness
Regional Headquarters
10310 Oaklyn Road
Potomac, Maryland 20854

REFERENCES

Religious Requirements and Practices, Department of the Army Pamphlet No. 165-13-1

Worship in the World's Religions, Geoffrey Parrinder (Professor of Comparative Study of Religions, University of London)

The World Book Encyclopedia, Field Enterprises Educational Corporation

CHAPTER 3

W O R S H I P   S U P P O R T   F U N C T I O N S

As a Religious Program Specialist, worship support functions ashore, at sea, and in the field will be among one of the most important tasks which you will be required to perform. As an RP, you may be required to:

● Prepare schedules of religious facilities usage for the command chaplain.

● Advise personnel as to policies and procedures regarding the use of religious facilities and equipment.

● Perform religious program support duties, such as rigging religious facilities, ecclesiastical equipment, and liturgical appointments for divine services.

● Maintain mount-out boxes when assigned to Fleet Marine Force (FMF) type units.

● Requisition necessary ecclesiastical supplies and equipment.

● Ensure the security of religious facilities, equipment, and supplies.

This chapter presents you with the basic information needed to perform these tasks ashore, at sea, and in the field.

USE OF COMMAND
RELIGIOUS PROGRAM (CRP) FACILITIES

Military chapels are command facilities designated to be used for divine services. These facilities are U.S. Government property which has been configured to provide a suitable space for public worship and to permit the free exercise of religion by naval personnel and their families. As a Religious Program Specialist, you should know under what circumstances and in what manner CRP spaces and facilities may be utilized.

A chapel facility is made available to military chaplains, auxiliary chaplains, and civilian clergy who conduct divine services for the command. In the absence of clergy for a particular faith group, a person designated as the command's layleader for that faith group may have access to the chapel and other CRP facilities for the purpose of conducting divine services. Chapels or facilities used for religious purposes are made available to military personnel and other authorized persons without charge. Although chapel facilities are available for religious activities, and these activities have first priority, a chapel or religious facility may be used by the command for secular purposes when it is not being used for religious activities. The activity commander has the responsibility to implement Navy policy regulating the use of command facilities for religious services. To this end, a schedule is formulated and prepared by the command chaplain and the Religious Program Specialist to ensure the most effective use of the chapel and other CRP facilities by all faith groups participating in the Command Religious Program.

SCHEDULING COMMAND RELIGIOUS
PROGRAM (CRP) ACTIVITIES

As a Religious Program Specialist, you will assist the command chaplain in the preparation and maintenance of a master schedule for all Command Religious Program activities (see figure 3-1). The importance of this task cannot be overemphasized. One of the most embarrassing situations which can occur within a Command Religious Program, and one which reflects adversely upon both the command and its religious program, is to have two or more groups scheduled to use the same chapel or religious facility at the same time. To prevent an incident such as this from occurring, a master schedule of all CRP activities scheduled in your command's religious program facilities must be maintained. As an RP, you should prepare and maintain this master schedule on a continuing basis for the command chaplain. In addition to the CRP master schedule, you should maintain worksheets. A worksheet should be completed by the person(s) desiring to use a CRP facility and approved by the command chaplain before the information may be entered on the CRP master schedule. This procedure ensures that proper approval for the request has been obtained and serves to keep both you and the command chaplain informed as to what activities are scheduled in the CRP's facilities. The information entered on the worksheet and the master schedule should be identical. Information entered upon both the master

schedule and the worksheet for each religious or secular function should include:

- A complete description of the functions to be scheduled;

- The date and time desired for the function (indicate to the requester if the desired date and time is unavailable and make alternate arrangements);

- The name and telephone number of the requester or the person responsible for the function;

- The exact location of the scheduled function; i.e., chapel, RE facility, building number, room number, etc.; and

- Any special requirements (additional support personnel equipment, ecclesiastical items, etc.).

Once this information had been submitted by the requester on a worksheet and the request has been seen and approved by the command chaplain, the function can be scheduled and the information on the worksheet can be transcribed to the master schedule. The worksheet itself should be kept for reference until after the function has been held—then it may be discarded.

Your responsibility in scheduling chapel activities will include gathering all pertinent information in regard to the activities planned, briefing the requester concerning the procedures for the use of CRP facilities and equipment, scheduling the activity when instructed to do so by the command chaplain, and ensuring that the chapel and other religious facilities have been made ready for use prior to the scheduled activity, Although you will assist the command chaplain in the preparation of the chapel schedule, it is the activity commander, acting through the command chaplain, who determines to whom and at what time or times CRP facilities will be made available.

POLICIES AND PROCEDURES RELATING TO THE USE OF COMMAND RELIGIOUS PROGRAM FACILITIES AND EQUIPMENT

As a Religious Program Specialist, you should advise personnel as to the policies and procedures in effect at your command regarding the use of religious facilities and equipment. A good practice is to have a printed handout available for distribution which delineates these policies and procedures. This handout should be given to the person requesting the use of a religious facility or item of equipment at the same time the requester completes the worksheet which is submitted to the command chaplain for approval. This handout may be retained by the requester for future reference. In addition to the command's policies and procedures, the handout should instruct the requester concerning any applicable safety and security measures which must be taken prior to, during, and after the scheduled activity. You must also ensure that these measures are adhered to and that any violation is reported to the command chaplain. A policy or a

MARCH

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

APRIL 1982   IMPORTANT THIS WEEK

4 SUNDAY
APRIL
94

NATIONAL LIBRARY WEEK
PALM SUNDAY
Purple
PASSION SUNDAY - Red
Matthew 11 1-11a (Liturgy of the Palms)

Isaiah 45 21-25   Philippians 2 5-11   Matthew 27 1-54

CONTACT THE PUBLIC AFFAIRS
OFFICER (PAO) CONCERNING THE
CHIEF OF CHAPLAINS VISIT TO
NORFOLK TO ATTEND ANNIVERSARY
BALL FOR THE RELIGIOUS PROGRAM
SPECIALIST RATING ON 15 JAN 82

RP 3 MITCHELL TASKED

SUNDAY SCHOOL FOR CHAPLAIN
FRANKLIN 1000 THRU 1130
MRS ANDREWS 452-1049 (RE CONTACT)
NAVAL STATION RELIGIOUS EDUCATION
(RE) FACILITY BLDG #2435 RM #12

NOTE: PROTESTANT CURRICLUM
MATERIALS TO BE USED. 16MM
PROJECTOR, PROJECTION SCREEN,
AND OPERATOR REQUIRED.

RP 3 HOLLINBECK TASKED

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7 WEDNESDAY
APRIL
97

PASSOVER (Pesacn) 7-15
First Passover Seder this evening

Protestant Religious Education order due at PCPA
(Jun-Jul-Aug 82)
(Activities in CONUS)
ST JOHN BAPTIST delaSALLE

8 THURSDAY
APRIL
98

PASSOVER First Day
(2nd Seder this evening)
MAUNDY THURSDAY - White

ROMAN CATHOLIC (RC) CONFRATERNITY OF
CHRISTIAN DOCTRINE (CCD) FOR CHAPLAIN
SESTITO 1800 THRU 1930
MR WALESA CCD COORDINATOR CAN
BE CONTACTED AT 456-8310
NAVAL STATION RE FACILITY
BLDG #2435 RM #3

NOTE: PICK UP (RE) AND (AV)
MATERIALS FROM MAIN CHAPEL
30 MINUTES PRIOR TO CLASS

RP 3 WHITE TASKED

UNITARIAN UNIVERSALIST (UU)
FELLOWSHIP 1800 THRU 1930
MR EMERSON IS (UU) CONTACT
PHONE: 452-1658
NAVAL STATION RE FACILITY
BLDG # 2435 RM #1

NOTE: PLACE NOTE IN PLAN-OF-THE-DAY
(POD) CONCERNING THE NEW TIME
AND LOCATION FOR THE UNITARIAN-
UNIVERSALIST FELLOWSHIP
RP 3 MITCHELL TASKED

287.49(M1)

Figure 31.—One type of Command Religious Program (CRP) master activity schedule.

APRIL 1982

APRIL						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

MAY						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

4/10

5 MONDAY APRIL
95

FLEET CHAPLAINS CONFERENCE

6 TUESDAY APRIL
96

U.S. Enters World War I, 1917

FLEET CHAPLAINS CONFERENCE

9 FRIDAY APRIL
99

PASSOVER, Second Day
GOOD FRIDAY

MARTIN LUTHER KING PRAYER
BREAKFAST 0700 THRU 0900
FELLOWSHIP HALL BLDG #2435
CHAPLAIN THOMAS IS CONTACT
PHONE EXT: 1369 RP3 MITCHELL TASKED

RP ANNIVERSARY BALL 1800 TILL ?
CPO CLUB, NAVAL STATION BLDG #624
RPCM JEWELL IS CONTACT PERSON
PHONE EXT: 1785
NOTE: RPCM (SS) JAMES HUDAK, USN,
FLEET RESERVE, WILL BE GUEST SPEAKER

10 SATURDAY APRIL
100

HOLIDAY READING PASSOVER
(EX 33: 12-34:26)(Num 28: 19-25
Ezek 37 1-14
HOLY SATURDAY
EASTER VIGIL
PASSOVER, 3rd Day

SEVENTH DAY ADVENTIST WILL USE
FELLOWSHIP HALL FOLLOWING THEIR
DIVINE SERVICE AT THE MAIN CHAPEL.
OPEN FELLOWSHIP HALL BLDG #2435 AT
1145. RP3 HOLLINBECK IS THE DUTY
RP. PHONE EXT: 3314

RABBI BUSCHER (REFORM) WILL CONDUCT
DIVINE SERVICES ONBOARD THE
USS ANDREW JACKSON SSBN 619 AT 0900
AT THE D+S PIERS.
RP3 WHITE TASKED TO ASSIST

287.49(M1)

Figure 3-1.—One type of Command Religious Program (CRP) master activity schedule-Continued.

procedure can only be as effective as the manner in which it is followed. The command chaplain ensures that the policies of the Navy and the activity commander regarding the use of religious facilities and equipment are carried out.

COMMAND RELIGIOUS PROGRAM (CRP) FACILITIES ASHORE, AFLOAT, AND IN THE FIELD

Divine services and religious activities are provided by Navy chaplains to naval personnel under a wide variety of conditions ashore, afloat, and in the field. This section provides basic information to guide and assist you when you are assigned to support a Command Religious Program ashore, afloat, or in the field.

CRP Facilities Ashore

Since CRP chapel facilities are among the RP's primary workspaces ashore, you should be aware of the terms which are frequently used by chaplains and others in reference to these facilities, In many cases, more than one term may be applied to the same area in the facility due to the different backgrounds or faith groups of the chaplains. You should attempt to learn and use the terminology which is used by each chaplain and use the term which is most appropriate for each faith group in order to prevent any misunderstanding from occurring in regard to your religious program support functions. Some of the areas seen within a CRP facility and the various terms used to describe them are discussed in the following paragraphs.

NARTHEX/VESTIBULE.—This area is the entryway into the chapel facility. It is used to minimize distractions caused by latecomers, to assemble ushers, and to distribute religious literature and ecclesiastical items.

BALCONY/CHOIR LOFT.—The organ may be located in this area, and the choir could be seated here, if a choir is used during divine services. This area may also be used to seat worshipers when the nave has been filled to capacity. (See figure 3-2.)

NAVE.—The nave is the largest area within a CRP chapel facility. It is here that the worshipers are seated (see figure 3-3) for divine services and other religious activities conducted in the chapel.

CHANCEL/SANCTUARY.—The chancel (see figure 3-3) is the area which is normally used by the chaplain when conducting divine services. The altar, ark*, pulpit, and lectern are normally placed within the chancel/ sanctuary area of the chapel.

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* NOTE: Refer to Preparation for Jewish Divine Services.
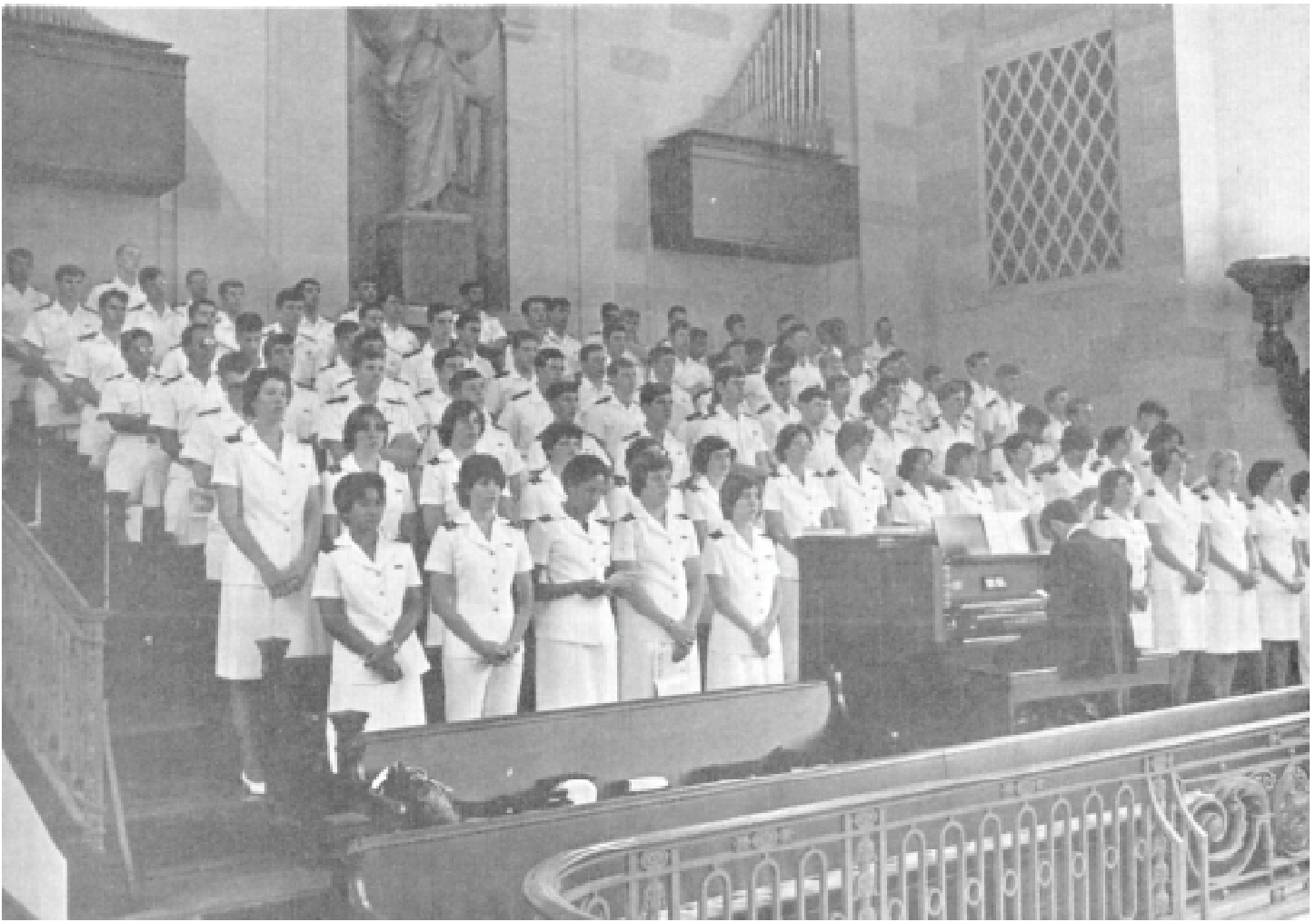
Figure 3-2.—Bakony/choir chior at the U.S. Naval Academy. NOTE Choral groups composed of service personnel and their dependents often provide choral and organ music for divine services and other CRP activities. Instructions for RPs regarding the establishment and maintenance of a religious music library to support these activities are contained within Appendix A of this module.

Altar.—The altar is a table upon which Eucharistic elements may be consecrated by the chaplain and an area which can serve as a focal point for the worship ritual.

Ark.—The ark is a repository for the Jewish Torah Scrolls. Traditionally, it is a cabinet-type closet set in or against the wall of the CRP facility. NOTE: See Preparation for Jewish Divine Services Ashore for further information.

Pulpit.—The pulpit* is used by chaplains for preaching or conducting worship services.

_____

* NOTE: The area where the pulpit is placed may be referred to by Jewish personnel and chaplains as the bema or by Islamic personnel as the mimbar.

Figure 3-3.—The nave and chancel area of the chapel at MCAS(H) New River, Jacksonville, NC.

Lectern.—The lectern is a reading desk from which scripture lessons normally read.

BAPTISTRY.—Some CRP facilities have an area set aside as the bapistry where the ritual of baptism may be conducted.

SACRISTY/VESTRY.—This area (see figures 3-4 and 3-5) in a CRP facility is essentially an ecclesiastical gear locker used to store ecclesiastical

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Figure 3-4.—Sacristy shelving used to stow ecclesiastical appointments.
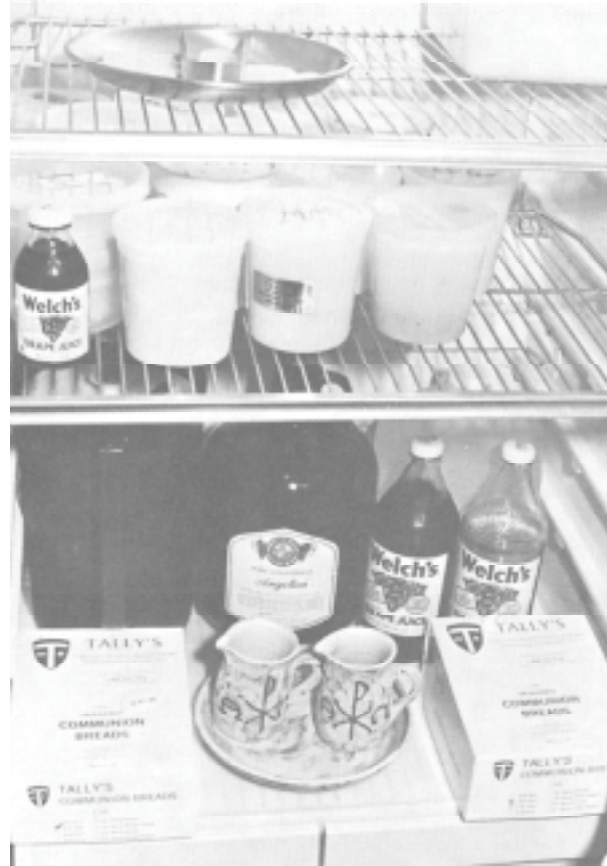
287.53(M1)
Figure 3-5.—Refrigerated stowage for perishable
consumables which are kept in the sacristy.

appointments, altar cloths, linens, vestments, and perishable consumables. The chaplains frequently use this area to vest (put on their vestments). Clerical vestments and ecclesiastical items are normally kept in the sacristy's drawers and cabinets.

CHAPEL ANNEX/ADMINISTRATIVE WING.—This area of a CRP facility is used to house administrative offices, classrooms, and possibly a choir room.

Administrative Offices.—These are used by CRP personnel for a number of administrative purposes such as receiving visitors, typing, counting funds, etc. Each chaplain will normally have a private office for the purpose of counseling.

CRP Classrooms.—These rooms maybe used for religious education and meetings by chapel organizations, and other related activities approved by the command chaplain.

Choir Rooms.—These rooms are used to store choir robes and choral music, and may be used by the choir for vesting and brief rehearsals prior to a performance.

RIGGING FOR DIVINE SERVICES ASHORE.—Rigging for divine services at an established shore command will differ considerably from the procedures used afloat and in the field. Rigging for divine services ashore and the equipment which may be utilized ashore are addressed later in this chapter.

CRP Facilities Afloat

At sea, except for the newest and largest ships in the Navy, there is no requirement for a permanent shipboard space for divine services or religious activities. A commanding officer can, however, authorize the adoption of an available shipboard space for the chaplain's use. This space may be used primarily for divine services or other religious and secular activities. Whenever a space shipboard is unavailable for divine services or for religious activities, the chaplain and the RP working together should attempt to locate an alternate space aboard ship which is readily accessible to the crew and suitable for the chaplain's activities. You should bear in mind that the choice of a location aboard ship will have an influence on the number of people who attend divine services or religious activities conducted by chaplains afloat. When deciding upon a location aboard ship for these activities, the limitations imposed upon divine services and religious activities by the ship's configuration must be considered when a permanent space is unavailable. Divine services or religious activities afloat may have to be routinely held at other than one area aboard ship in order to meet the ever-changing circumstances of work, weather, noise, or special tactical situations.

ECCLESIASTICAL EQUIPMENT ABOARD SHIP.—Chaplains and Religious Program Specialists assigned to a ship or squadron of ships have the responsibility to ensure that the ecclesiastical equipment necessary to provide religious ministry to personnel of all faiths is on board. You should be aware that the Naval Ship Engineering Center, Mechanicsburg Division, makes provisions for the ecclesiastical equipment used in the ships to which RPs and chaplains are assigned, The allowance equipage list of a ship delineates the basic ecclesiastical items of equipment which are required on board. Items of ecclesiastical field equipment and their use are discussed later in this chapter.

RIGGING FOR DIVINE SERVICES AFLOAT.—Whenever a large shipboard space must be prepared for divine services afloat, such as an aircraft carrier's hangar bay or flight deck (see figure 3-6), you will need assistance. The rigging and unrigging of the space to be used for divine services afloat are normally considered to be a part of ship's work and a working part from the duty section may be assigned to assist you. In this situation, you should prepare the vestments and appointments used by the chaplain and have the petty officer in charge (POIC) of the working party prepare the space which is to be used by the worshipers. In cases where the place of worship is not subject to frequent change, you should prepare a permanent

Figure 3-6.—Easter Sunrise Service on the flight deck on board USS *John F. Kennedy* (CV-67).

rigging instruction with appropriate diagrams. These instructions should be specific, clear, and written in such a way that the petty officer in charge of the rigging detail can readily follow them. You should indicate the location of any ecclesiastical gear or equipment the POIC will require using frame numbers when appropriate. You should also include instructions for stowage after unrigging. A church pennant may be displayed above the ensign when-ever divine services are conducted after 0800 and prior to sunset on board a naval vessel. Just prior to divine service being conducted by the chaplain, you should request the OOD to ask the signalman of the watch to hoist the church pennant.

CRP Facilities in the Field

When operating with Fleet Marine Force (FMF) components or a Navy Construction Battalion in the field, a field facility maybe used if one is available. Generally, this will consist of no more than a general-purpose tent in which a field altar can be erected and the chaplain's embarkation equipment and supplies stored. In some instances, this type of field structure may be used solely by the chaplain or it may be shared with other command

elements; i.e., medical, dental personnel. In a mobile or combat situation, a more likely circumstance is one in which only the chaplain's field combat kit is utilized. (See figure 3-7.) In this case, the contents of the chaplain's kit or chaplain's combat kit are set up for divine worship utilizing the most suitable area or space which can be found. If necessary, a jeep hood or stacked mount-out boxes may be used as a makeshift altar. In a field situation, it may be necessary to be innovative and creative in order to meet the demands of the circumstances under which you are operating. In a combat situation, the primary concern should be the physical safety and security of the chaplain and the congregants when selecting a location for divine worship services. Only after this factor has been considered, should the selection of a location for divine worship or religious activities be made.

FIELD AND SHIPBOARD ECCLESIASTICAL EQUIPMENT

Certain types of ecclesiastical equipment are designed specifically for conducting divine and services afloat and in the field. This equipment has been reduced in size and weight to permit easy handling and to use a minimum amount of space. This equipment is used most frequently by chaplains who are assigned afloat or to Fleet Marine Force (FMF) and Navy

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Figure 3-7.—CHAPLAIN ON DUTY—A field service conducted by a Navy chaplain for the Marines of G Company, 3rd Platoon, 2nd Battalion, 3rd Marine Regiment, 3rd Marine Division in a combat area in the Republic of Vietnam.

Figure 3-7.—MASS IN THE FIELD—A Navy chaplain celebrates Mass for Marines of the 1st Battalion, 26th Marine Regiment in the field near the demilitarized zone during Operation PRAIRIE (Deckhouse IV), in which 620 North Vietnamese combatants were killed during fierce, close-quarter combat.

Figure 3-7.—SUNRISE SERVICE.—A Navy chaplain conducts an Easter morning Sunrise Service for tbe Marines of MAC 16, 1st Marine Aircraft Wing on a South China Sea Beach near Marble Mountain, Danang, Republic of Vietnam.

Construction Battalion (CB) units, Ecclesiastical equipment within this category may include:

● A portable Lee style aluminum altar

● (Roman) Catholic chaplain's combat kit

● Protestant chaplain's combat kit

● Jewish chaplain's field kit

● (Roman) Catholic and Protestant chaplains' field kits

● Field worship aid kit (under development)

Additional supplies and equipment which may be required by the chaplain may be acquired through normal Navy and Marine Corps supply channels. Additional equipment which may be required may be placed in mount-out boxes and kept ready for you and the chaplains you support whenever you are embarking aboard ship with FMF units. The necessity for you to anticipate, order, and receive needed ecclesiastical and administrative materials which will be required during deployment cannot be overemphasized. Material that will be needed for holy days and other days or periods of religious significance which will occur during deployment should also be taken into account.

The Portable Lee Field Altar

The portable altar (figure 3-8) is used in conducting worship services under field/combat conditions using the chaplain's combat kit (Protestant or Roman Catholic), or the chaplain's field kit (Jewish).

The portable altar is made of aluminum. Unfolded it measures 39 x 60 x 24 inches. When folded it is 24 x 3-1/2 x 30 inches and is placed in a canvas case,

A linen package, contained in a canvas pouch, is folded into the center of the altar when stored. When the altar is assembled for use, the linens are removed from the pouch, It contains one frontal (liturgically colored) which has no denominational symbolism. The frontal covers the front of the altar and is held in place by a row of snap fasteners along the back edge of the altar and two tapes which tie around the front legs. In addition to the frontal, there is an altar cloth (white) used to cover the top of the altar. The frontal is snapped on and the white linen placed over it. The altar appointments are then arranged on this surface. The altar frontal must be drycleaned. The altar cloth may be laundered.

PREPARING THE PORTABLE LEE ALTAR.—The portable Lee altar should be erected in the following manner:

   1. Remove the portable altar from its carrying case.

LEGS IN OPEN
POSITION

ASSEMBLY VIEW OF PORTABLE ALTAR

LEGS IN
STORED
POSITION

LINEN PACKAGE

LEG EXTENSIONS IN
STORED POSITION

BACK VIEW OF PORTABLE ALTAR

WHITE ALTAR COVERING

FRONTAL

TAPE FOR
HOLDING
FRONTAL
IN PLACE

SNAP-FASTENERS
FOR FRONTAL
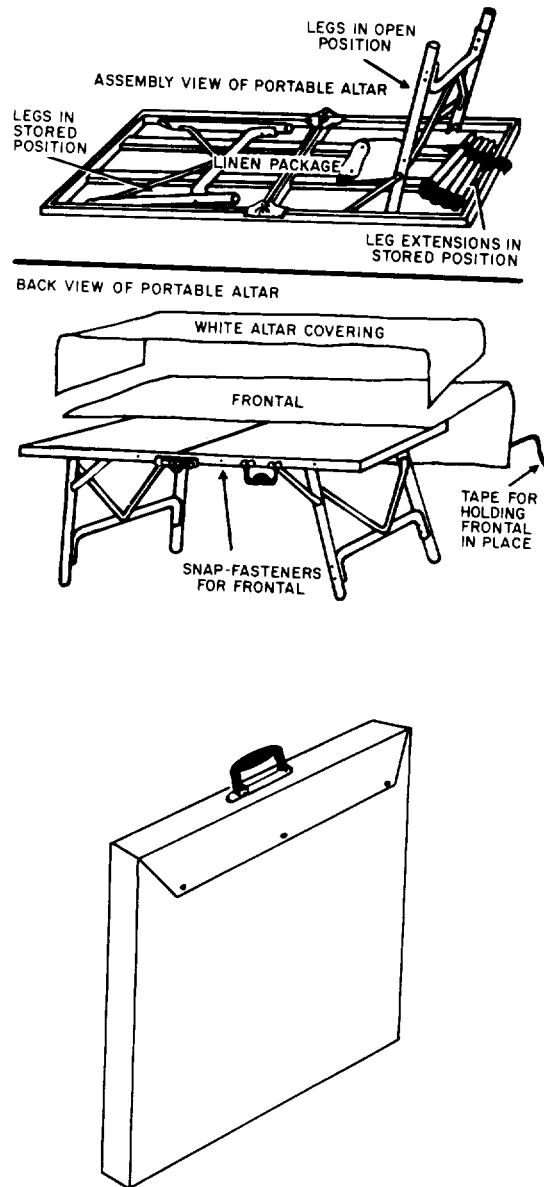
Figure 3-8.-The portable altar seen in both its assembled
position and disassembled in its portable canvas trans-
port case.

2. Open it to its full length and lay its 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.

3-16

6. Remove the frontal and altar cloths from the linen package and place them where they will remain clean; e.g., on the chaplain's kit.

7. Turn the portable altar over into an upright position ensuring 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. Tie the two tapes, attached to the frontal, 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,

Roman Catholic Chaplain's Combat Kit, Type 1

The Roman Catholic combat kit, type 1, is intended for use by Roman Catholic chaplains under field and combat conditions. In addition to providing physical security for your chaplains, you will be required to setup and maintain the combat kits which they use. A checklist for the items found in a Roman Catholic combat kit, type 1, may be seen in the following list:

Chalice
Chalice paten
Communion paten
Ciborium
Crucifix
Candleholders (2) w/candles
Flame protectors (2)
Bottles (2) (1 filled w/water*, 1 w/wine*)
Bell
Host box and host tube
*Host wafers, large and small
Missal stand
Missal
Vestment set
    chasuble, stole, veil
Albs (2)
Altar cloths (3)
Purificator (3)   *Oil stock
Finger towels (3)   *Small pyx
Corporals (3)   *Stole, purple and white
Amices (2)   *Ritual
Palls (2)   *Manual of Prayers
Cincture   *Vademecum

Some of these items are shown in figure 3-9.

---

* To be furnished by individual chaplain.

ARTICLES LAID INSIDE COMBAT KIT
(ON TOP OF OTHER EQUIPMENT)

MISSAL/BIBLE STAND

PLASTIC LINEN PACKAGE

CATHOLIC COMBAT
KIT (CLOSED)

CATHOLIC COMBAT
KIT (OPEN)

CRUETS

CONTAINER
FOR WAFERS

CIBORIUM

BELL

CHALICE

CANDLES

CRUCIFIX

PATEN
Carried Between Case
& Rubber Liner
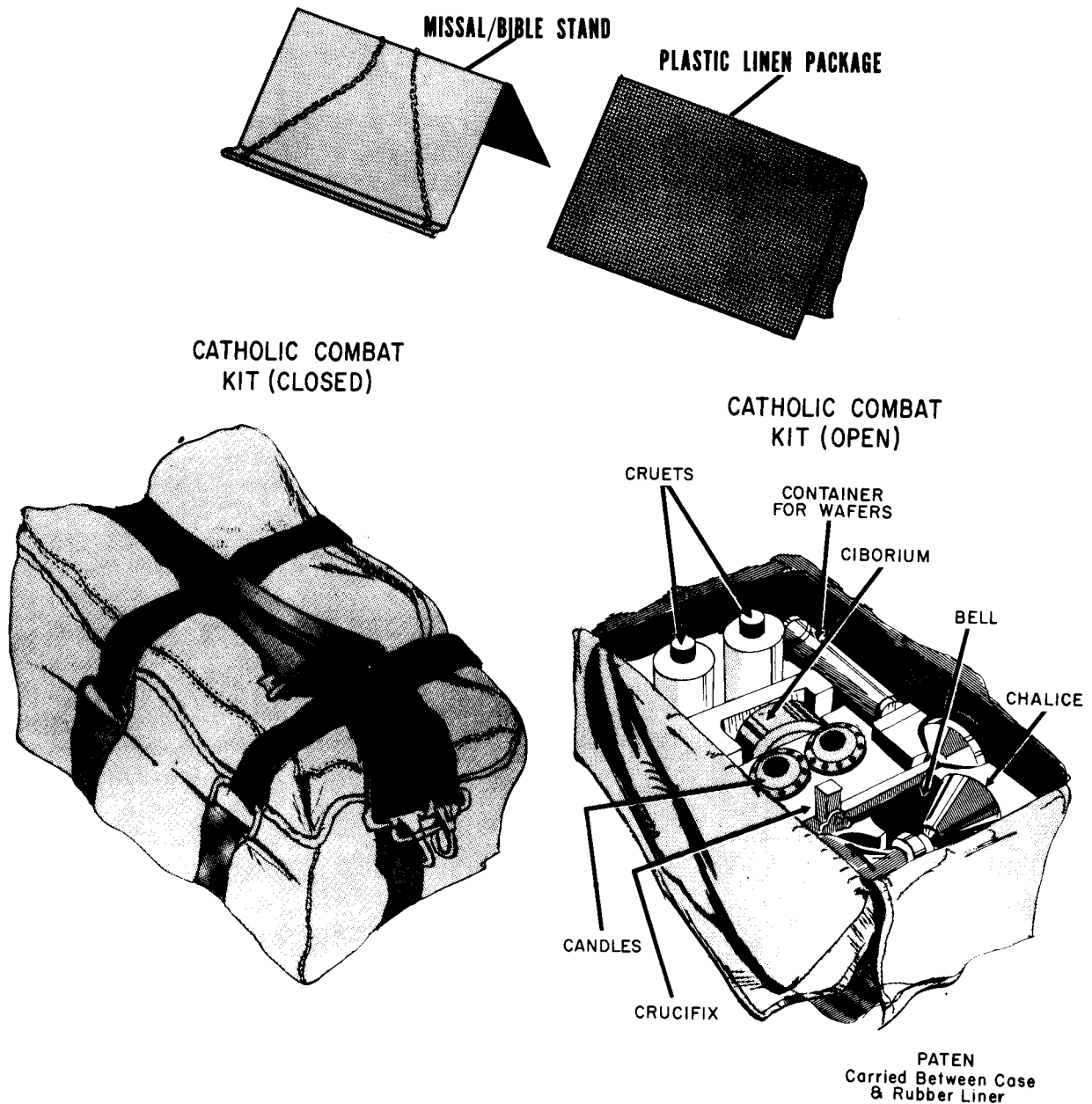
287.56(M1)

Figure 3-9.—The (Roman) Catholic combat kit, type I, shown in both its open and closed positions and with other articles which may be placed inside the kit.
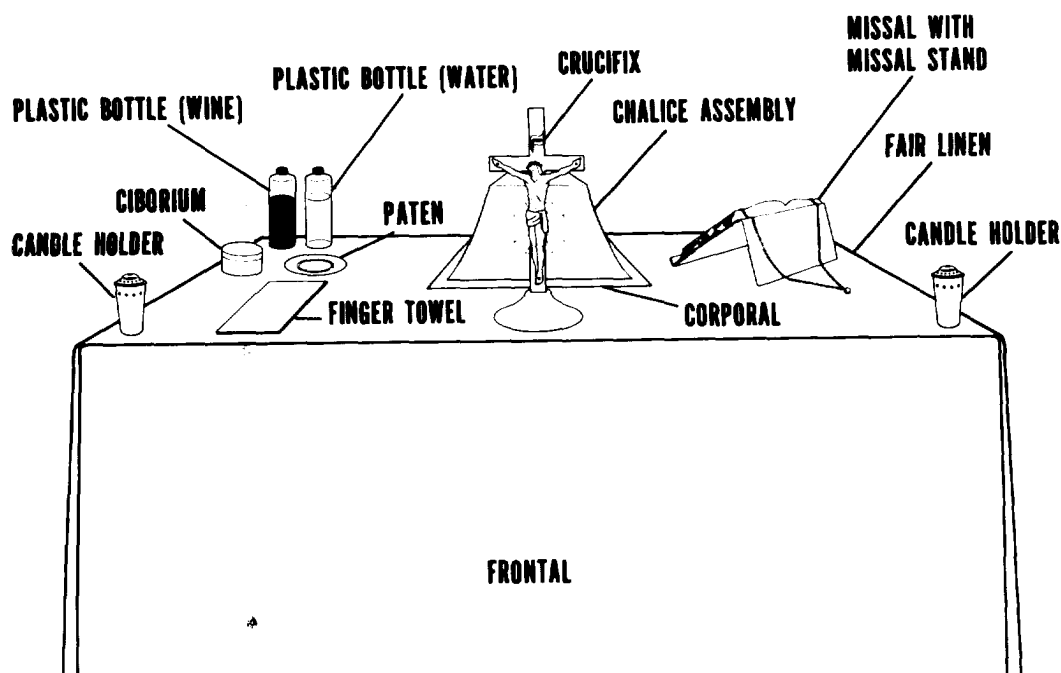
Figure 3-10.—The altar assembly used for the Roman Catholic field service (Mass).

PREPARING FOR A ROMAN CATHOLIC FIELD SERVICE MASS.—After the portable Lee altar has been erected for Mass, the altar appointments found in the Roman Catholic chaplain's combat kit should be arranged in the following manner (see figure 3-10):

1. Place the chaplain's kit in a convenient place and open it.

2. Remove the following items from the linen package: one purificator, one corporal, one finger towel, one pall, and one 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 from the chaplain's kit and center it upon the corporal with the cross 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 chaplain's kit and place it on top of the chalice and purificator.

7. Remove the altar bread container from the chaplain's kit, extract one large host, and place the host upon the paten.

3-19

8. Place pall over the paten and host.

9. Drape the chalice veil over the chalice assembly.

NOTE: Refer to figure 3-50 which graphically illustrates how the chalice is prepared for a Roman Catholic Service (Mass).

10. Remove candleholders with candles from chaplain's kit and place one on each front corner of the altar.

11. Remove the crucifix from the chaplain's kit and place it at the front center of the altar with the corpus facing forward.

12. Remove the following items from the chaplain's kit and place them on the right rear corner of the altar, as the chaplain faces the altar; two cruets (plastic bottles), ciborium, one finger towel, sanctus bell, altar bread container, communion paten.

13. Remove the vestment set and tincture from the chaplain's kit.

14. Remove the missal and missal stand from the chaplain's kit and place them near the left rear corner of the altar, as the chaplain faces the altar,

15. Arrange the chaplain's vestments and tincture.

16. Replace the linen package and move the chaplain's kit to a location where it will not be in the way during the service.

ROMAN CATHOLIC EUCHARISTIC VESTMENTS.—In order to properly lay out Roman Catholic Eucharistic vestments, you should have available the items which are listed below:

Roman Catholic Eucharistic Vestments

One (1) Cassock	One (1) Casuble
One (1) Amice (optional)	One (1) Stole
One (1) Alb	One (1) Field table for
One (1) Cincture	displaying vestments

To begin, you should:

● Lay the chasuble on a field table or other suitable surface with the front facing down. The following guidelines may be used to distinguish the front of the chasuble from the back.

(1) The manufacturer's label is on the inside back collar.
(2) If there are snaps or zippers, they will be on the front left shoulder.
(3) The back is usually larger than the front.
(4) The neck is lower in the front than in the back.
(5) The design is always more ornate, or decorative, on the back. Often there are no designs on the front of the chasuble.

● Fold the upper piece of material so that the garment looks like the illustration in figure 3-11.

PREPARATION OF EUCHARISTIC VESTMENTS

E
D
C
B
A

AMICE (OPTIONAL)

F CASSOCK

ALB

CINCTURE

STOLE

CHASUBLE

THE CHASUBLE (A) AND THE STOLE (B) ARE THE COLOR OF THE LITURGICAL SEASON. INSTEAD OF THE CASSOCK (F), THE CHAPLAIN MAY SIMPLY WEAR HIS DUTY UNIFORM.
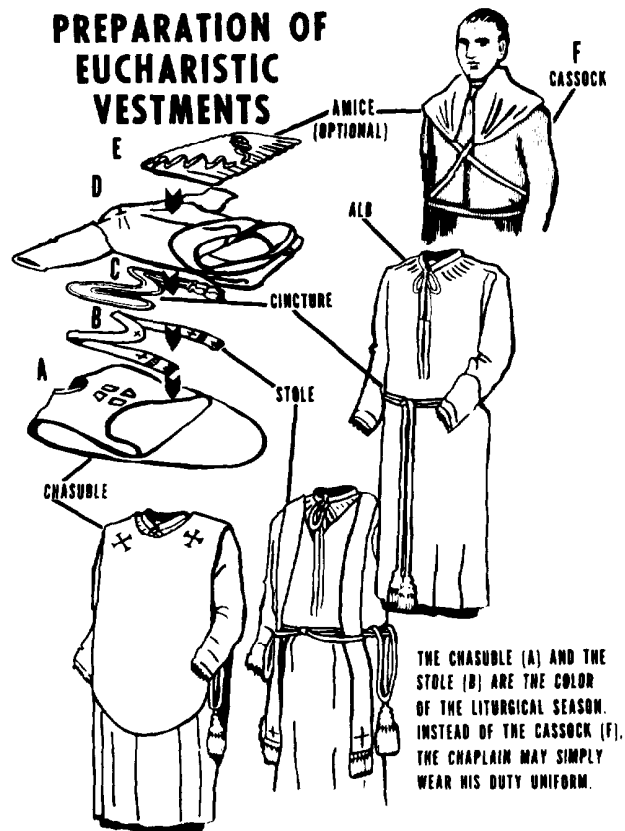
Figure 3-11.—Preparation of Roman Catholic euchtwistk
vestments.

● Place the stole directly on top of the chasuble.

● Place the tincture on top of the stole with the tincture tassels toward the right.

● Place the alb, front side down, on top of the tincture.

● Lay the amice on top of the alb with the tying drapes on top of the amice.

NOTE: Cassock, if used, will NOT be layed out, You may also refer to figures 3-55 through 3-60 which graphically illustrate Roman Catholic Eucharistic vestments.

Protestant Chaplain's Combat Kit, Type II

The Protestant combat kit, type IL is intended for use by Protestant chaplains under field and combat conditions. A checklist for the items

MISSAL/BIBLE STAND

PLASTIC LINEN PACKAGE

PROTESTANT BOOK OF WORSHIP

Holy Bible

PROTESTANT COMBAT KIT (OPEN)

PROTESTANT COMBAT KIT (CLOSED)

CRUETS

CONTAINER FOR WAFERS

INTINCTION CUP UNDER CONTAINER

CIBORIUM

CHALICE

CROSS

CANDLES

PATEN
Carried Between Case
& Rubber Liner
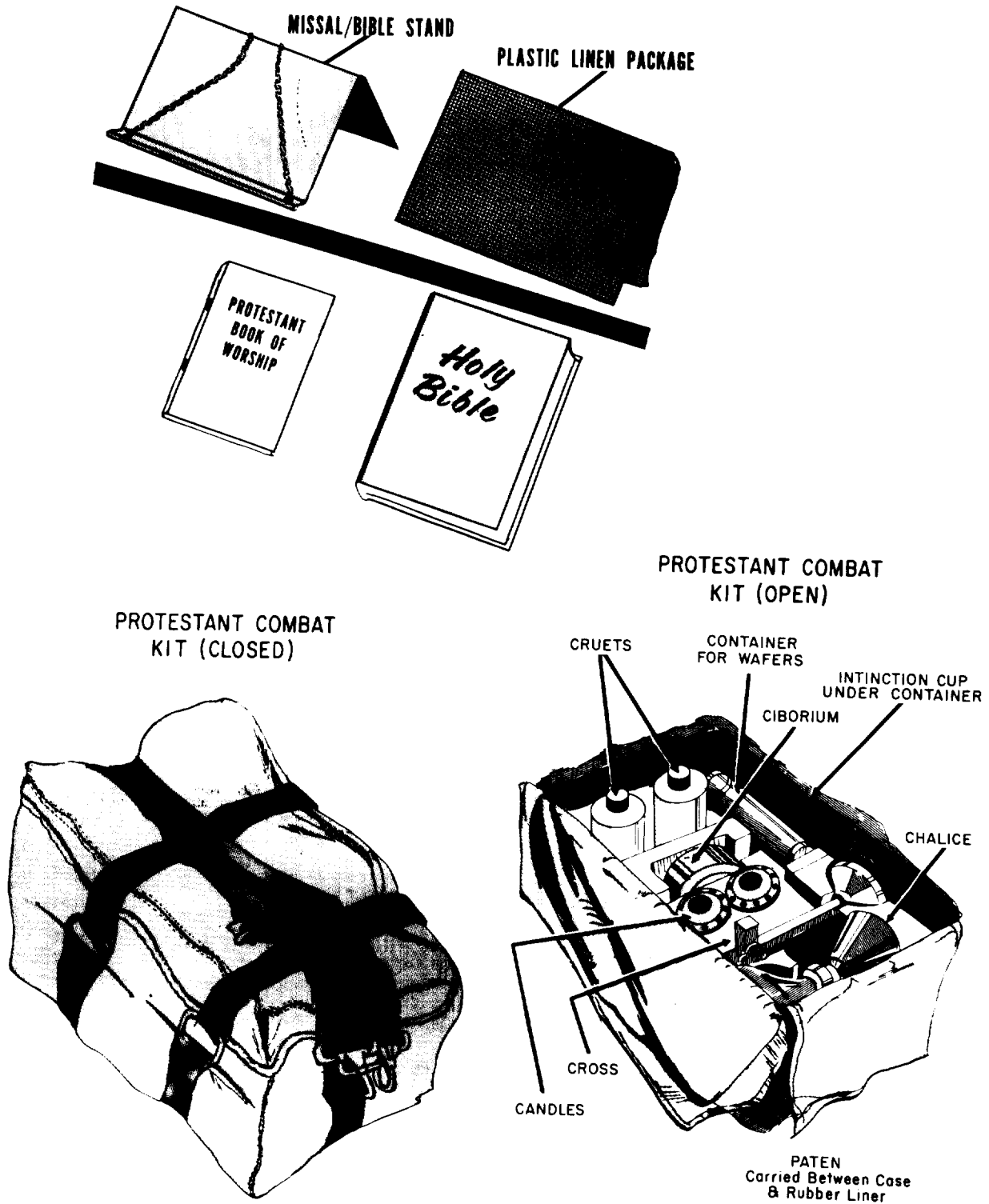
287.57(M1)

Figure 3-12.—The Protestant combat kit, type II, shown in both its open and closed positions and with other articles which may be placed inside the kit.
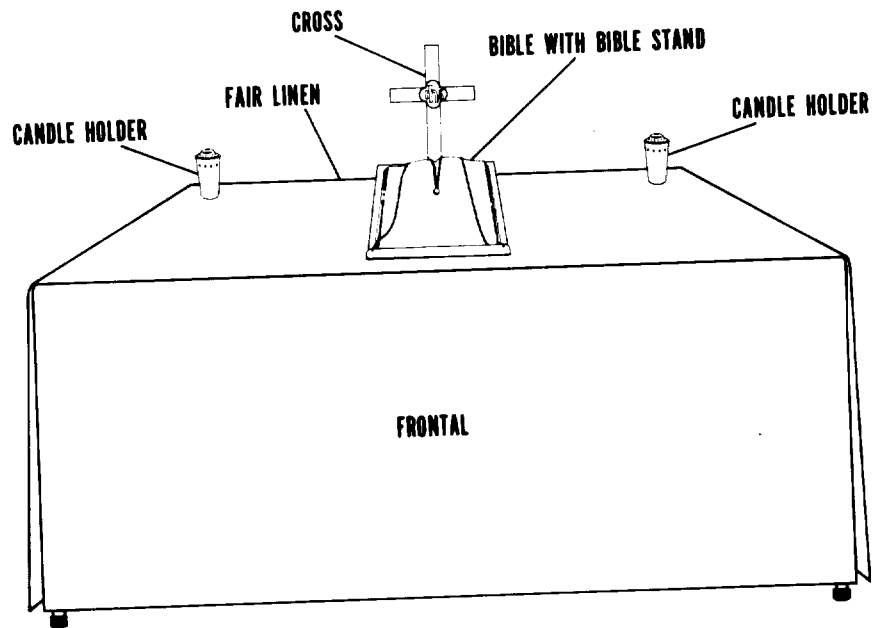
Figure 3-13.—The altar assembly commonly used for a Protestant field service,

seen in a Protestant combat kit, type II, may be seen in the following list:

Chalice
Chalice insert
Chalice paten
Communion paten
Ciborium
Cross
Candleholders (2) w/candles
Flame protectors (2)
Bottles (2)

Host box and host tube
*Host wafers, large and small
Bible stand
*Bible or prayer book
Chaplain's stole
Altar cloths (3)
Purificators (3)
Corporals (3)
Palls (2)

Some of these items are shown in figure 3-12.

PREPARING FOR A PROTESTANT FIELD SERVICE.—After the portable Lee altar has been erected, you should arrange the altar appointments found in the Protestant chaplain combat kit in the following manner (see figure 3-13).

1. Place the chaplain's kit in a convenient place and open it.

l To be furnished by individual chaplain.

2. Remove the Bible stand from the kit 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 from the kit and center it at the rear of the altar.

5. Remove the candleholders containing candles, and place them at the rear corners of the altar.

6. Remove the chaplain's stole if it is to be used by the chaplain.

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.

PROTESTANT VESTMENTS.—The following items may be required in order to lay out Protestant vestments for divine services.

Protestant Vestments (see figure 3-14)

One (1) Surplice
One (1) Cassock
One (1) Cleric's robe
One (1) Stole
One (1) Field table for displaying vestments

To begin, you should:

● Hang the cassock on a hook so that it is convenient for the chaplain and so that it does not drag on the floor.

● Hang the cleric's robe on a hook in such a fashion that it is convenient for the chaplain and not dragging on the floor.

● Lay the surplice neatly on the field table with the back folded up so as to allow the chaplain easy access.

● Lay the stole on the field table in such a manner as to be convenient for the chaplain.

NOTE: The items listed here may vary according to the preference of the individual chaplain concerned. Consult with the chaplain to determine if there is to be any changes to the basic instructions above. You may refer to figure 3-45 which also illustrates the vestments which Protestant chaplains may utilize for their services.

Jewish Chaplain's Field Kit

The Jewish chaplain's field kit was designed for use by the Jewish chaplain in conducting Jewish religious services under noncombat field

D. SURPLICE

A. CLERIC'S ROBE

C. CASSOCK

B. STOLE
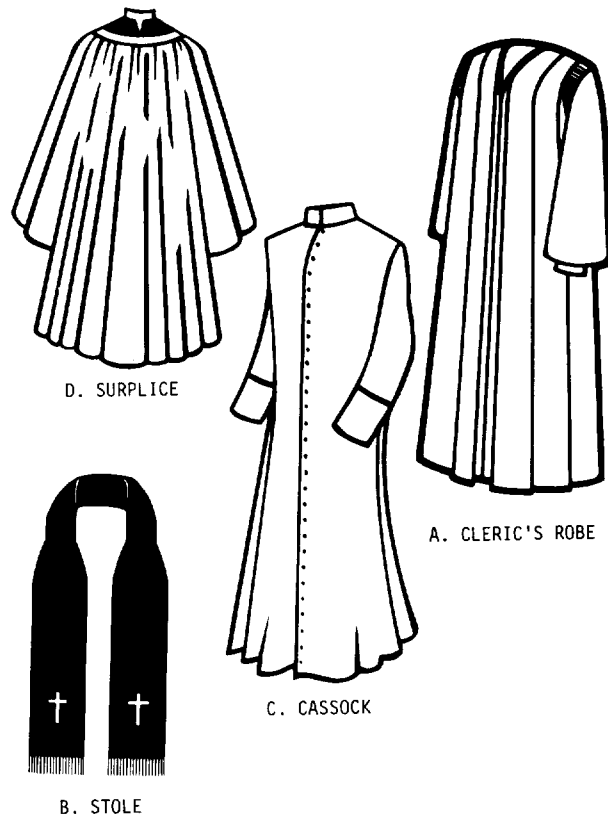
287.58(M1)

**Figure 3-14.—Some of the Protestant vestments which are
commonly used for divine services.**

conditions. The Jewish chaplain's field kit should contain the following
items:

> Ark with hangings and coverings
> Two candles
> Two candlesticks
> Bimah cover
> Kiddush cup
> Yad
> Torah
> Prayer books
> Nondenominational altar frontal

Some of these items are shown in figure 3-15.

PREPARING FOR A JEWISH FIELD SERVICE.—After the portable
Lee altar has been erected, the appointments found in the Jewish kit should
be arranged in the following manner (see figure 3-15):

● Cover the altar w/nondenominational altar frontal.

YARMULKAH
PRAYER SHAWL
YAD
CANDLES
CANDLE HOLDER
CANDLE HOLDER
KIDDUSH CUP

JEWISH FIELD KIT
(TOP VIEW)
(A)

TORAH WITH COVER
ARK
PRAYER BOOKS

JEWISH FIELD KIT
(FRONT VIEW)
(B)

CANDLES
KIDDUSH CUP

JEWISH FIELD KIT
VELOUR COVERS &
EQUIPMENT IN PLACE
(C)
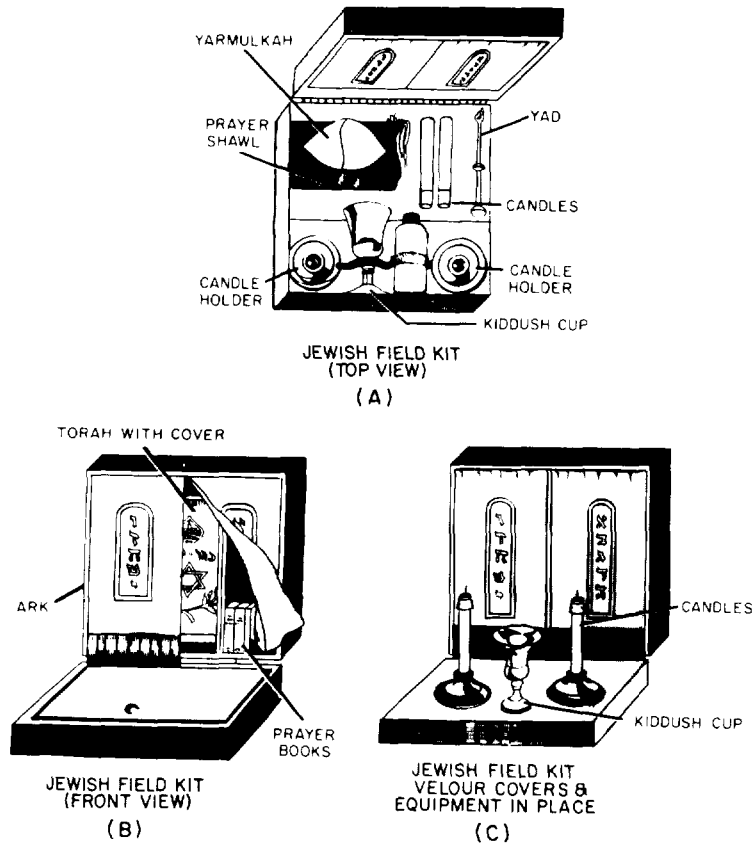
287.59(M1)

Figure 3-15.—The Jewish field kit: Three views.

● Open the chaplain's kit and remove all items except the Torah (see figure 3-15).

● Install hangings and coverings.

● Place kit on altar.

● Place kiddush cup at center of the base compartment of field kit. (See figure 3-15.)

● Place candlesticks (w/candles) on either side and to the rear of kiddush cup (see figure 3-15).
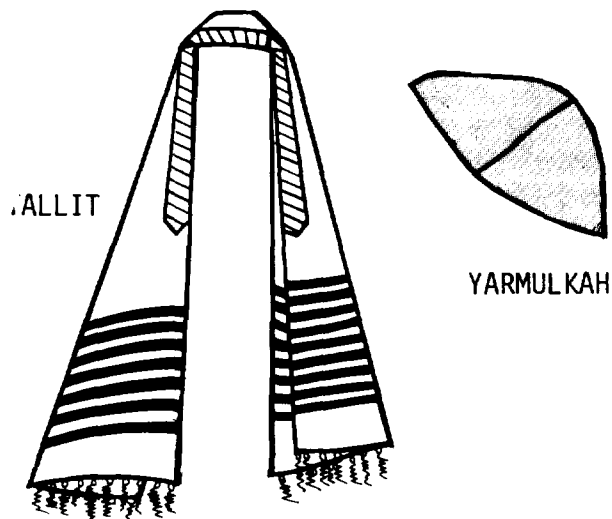
TALLIT

YARMULKAH

WHEN A JEWISH CHAPLAIN CONDUCTS
A SERVICE IN A MILITARY CHAPEL
HE WILL NORMALLY WEAR HIS DUTY
UNIFORM, HIS YARMULKAH, AND A
TALLIT. ALTHOUGH THE JEWISH
CHAPLAIN IS ISSUED A CHAPLAIN
SCARF (WHITE), IT IS NOT FREQUENTLY
WORN. ESSENTIALLY, THE JEWISH
CHAPLAIN'S DRESS IS THE SAME
"VESTMENTS" AS THE JEWISH PERSONNEL
ATTENDING THE SERVICE.

287.60(M1)

Figure 3-16.—Jewish vestments.

JEWISH VESTMENTS.—The following items are required to lay out Jewish vestments for divine services.

Jewish Vestments (see figure 3-16)

One (1) Tallit (Tallis)

One (1) Yarmulkah (Yarmulke)

One (1) Field table for displaying vestments

The only items required by the rabbi are the tallit and yarmulkah. Place the tallit and yarmulke on the field table convenient and easily visible to the rabbi. You may also refer to figure 3-27 which further illustrates the Jewish tallit and yarmulkah.

Roman Catholic and Protestant Chaplains' Field Kits

In addition to the Roman Catholic and Protestant chaplains' combat kits previously discussed, there are two other kits available for Roman Catholic and Protestant chaplains' use. These chaplains' kits are intended for field use under noncombat conditions. The type I field kit is intended for use by Roman Catholic chaplains. The type II field kit is intended for use by Protestant chaplains. Their preparation and use for divine services would be similar to that of the Roman Catholic and Protestant combat kits. The contents of the type I Roman Catholic chaplain's kit and the type II Protestant chaplain's kit may be seen in the table below.

Item	Quantity required per field kit	
	Roman Catholic	Protestant
Nomenclature	Type I	Type II
Alb	1	-
Amice	2	-
Bottle, plastic 8 oz	-	1
Bottle, plastic 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	-
Cincture	1	-
Cloth, altar	2	3
Corporal	3	-
Cover, lid and altar	-	1
Cross/crucifix	1	1
Cruet tray	1	1
Pall, chalice	2	-
Paten, chalice	1	1
Paten, communion	1	-
Purificator	4	3
Stand	-	1
Finger towel	4	-
Vestment set	1	-
Tray, communion	-	1
Cup, communion	1	20

Both of these kits are illustrated in figures 3-17 and 3-18.
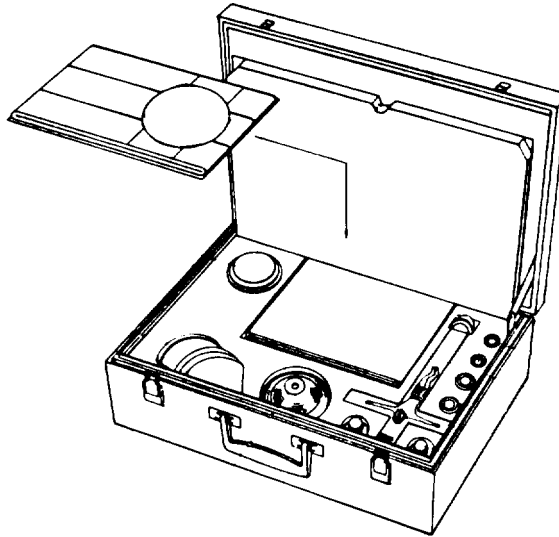
Figure 3-17.—Catholic chaplain's kit, Type I.
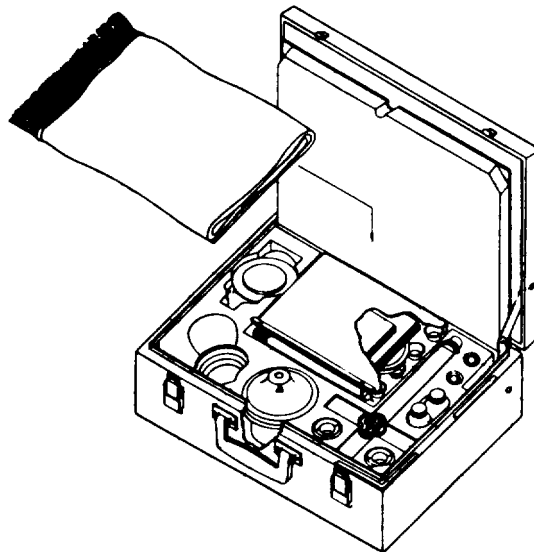
Figure 3-18.—Protestant chaplain's kit, Type II.

Field Worship Aid Kit

A field worship aid kit to assist chaplains in providing divine and religious services in the field is currently under development by the U.S. Army. The U.S. Marine Corps will field this kit fpr use by

FMF chaplains when available. Items contained in the field worship aid kit include:

> A tape recorder
> A smaller and lighter field altar than the Lee altar
> An altar hanging set
> Altar linens
> Field worship resource books

The field worship aid kit is being designed to fit on the chaplain's or RP's web gear to allow for maximum mobility in the field under combat conditions.

Fleet Marine Force Chaplain's Embarkation Equipment and Supplies

Some ecclesiastical items and supplies are required in addition to those which have been mentioned previously for use with the Fleet Marine Force under field and combat conditions. Items which are recommended are listed in table I. This is based upon the anticipated needs of a chaplain for a 30-day emergency combat period. The ecclesiastical items and supplies which should be kept ready in a mount-out box for chaplains preparing to embark on ships with FMF units are listed in table I.

TABLE I

STANDARD MOUNT-OUT MATERIAL FOR CHAPLAINS IN FMF UNITS (30 Days)

The mount-out box will include the following:

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 JKV, 4 RSV, 6 Jerusalem/New American)	14
Scriptures, Jewish	2
Prayer Books, Jewish	7
Yarmulkah	8
Sunday Missal	1
Rosaries	100
Medals, Cruciform	100
Candles, Votive (10 hour)	24
Book of Mormon	2
Quran	2
Bulletins, Memorial	500
SOP, Command, copy	1
Command Lay Leader Resource Book	6

NOTE: Table I reflects the standardized mount-out material required by FMF chaplains as it appears in the Operational Handbook— *Religious Ministries in the FMF.*

There is no longer a requirement for a 60-day block of supplies due to the Marine Air Ground Task Force (MAGTF) operational deployment block which now accompanies all MAGTFs when they deploy. An explanation of the operational deployment block, procedures for its use, and combat supplies (30-day) for chaplains is provided in the following paragraphs:

Operational Deployment Block. Included in each MAGTF operational deployment block are consumable and nonconsumable items for chaplains of the MAGTF. The FSSG command chaplain makes recommendations to the group, based upon feedback from other command chaplains, as to the stockage level (types of items and quantity) of consumables and nonconsumable and acts to ensure that such items are easily procured by MAGTF chaplains.

Procedures. MAGTF chaplains will procure items from the operational deployment block in accordance with 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 item(s) to the supply officer. The DSU reorders item(s) 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 (listed in Table 1), These supplies are maintained in a locked mount-out box, ready for immediate embarkation.

PREPARATION FOR DIVINE SERVICES ASHORE

Preparation for divine services is an important factor for any Command Religious Program; however, this is especially true ashore where the limitations found shipboard and in the field are not present. Ashore, a wider range of facilities and ecclesiastical equipment allows chaplains to conduct divine services in a manner which is more similar to the services conducted by clergy in the civilian community. As a Religious Program Specialist, you should be familiar with the wider range of religious practices and procedures followed ashore. In this particular section, we will discuss the procedures for preparing a CRP facility for:

● A nonsectarian chapel arrangement

● Jewish divine service

● Eastern Orthodox divine service

● Protestant divine service

● Roman Catholic divine service

● Non-Judeo and non-Christian religious requirements and practices*

NONSECTARIAN ARRANGEMENT OF THE CHAPEL FACILITY

When divine services or religious services are not in progress, the chapel facility should be configured to present a nonsectarian appearance. To do this, you should remove or cover all symbols, statues, or related objects which are characteristic of one particular faith group. How this is accomplished will vary according to the location and arrangement of the chapel. In some cases, items which have been permanently affixed within a chapel and do not present a nonsectarian appearance may be curtained, screened, covered, or possibly even removed. The command chaplain will instruct you as to what action should be taken in these circumstances. Once the facility has been rigged to reflect a nonsectarian appearance, it is a good practice to make and keep a diagram or photograph of the arrangement for future reference in the sacristy/vestry area. It may then be used by any RP who is assigned worship support functions in your facility. This practice may also be used to show the duty RP each arrangement used by each of the chaplains assigned to your facility.

Display of the Flag

Whenever a church flag is displayed at divine services, it must be placed on the opposite side of the chapel from the American flag. If the chaplain is on a raised chancel area or platform, the American flag is placed to the chaplain's right and the church flag to the chaplain's left. If the chapel is on the same level as the congregation, the American flag is placed to the left of the chaplain and the church flag to the right of the chaplain. When the chapel is not in use, and the arrangement is nonsectarian, only the American flag should be displayed.

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* Faith Groups such as Islam, Buddhism, and Hinduism are widely represented throughout the world although no chaplains currently represent these faiths within the U. S. military and naval chaplaincies.

PREPARATION FOR JEWISH DIVINE SERVICES

The principal Jewish service is the Sabbath service. As Jewish Sabbath services are held on Friday night or Saturday morning, they seldom conflict with other scheduled divine services. This is also true of Jewish holiday observances. The Jewish Sabbath begins at sundown on Friday evening and lasts until sundown Saturday evening.

The Jewish Chancel Arrangement

The items which are used for Jewish divine services ashore are essentially the same as those found in the Jewish chaplain's field kit—only more elaborate. The chancel of a Navy chapel which has been rigged for Jewish worship should be similar in appearance to the chancel described in the following paragraphs (see figure 3-19) and should contain the following items:

AN ARK (ARON HA-KODESH) AND TORAH SCROLLS.—As stated earlier in this chapter, the ark is a repository for the Jewish Torah Scrolls (see figure 3-20). It is a closet-type cabinet which is set in or against the wall of the chapel facility. Many military chapels have built-in arks; otherwise, an ark may be constructed or purchased. If the ark which your command uses is a large freestanding ark, you should center it against the back wall of the chancel/sanctuary area. The Torah Scroll is kept in the ark. The Torah Scroll is a handwritten Hebrew scroll containing the first five books of the Bible. The Torah Scroll should be safeguarded. NOTE: In addition to being a sacred Jewish item, the replacement of a handwritten parchment Torah can cost between $10,000 and $20,000. A Torah Scroll should always be secured when not in use. Procedures for the care and handling of the Torah Scroll may vary, therefore, this should be discussed with the rabbi beforehand. A yad (a metal pointer about 9 inches long) is used by the reader of the Torah. The yad (see figure 3-21) is kept in the ark with the Torah. Often it is attached to the Torah by a chain.

Figure 3-19.—A Jewish chancel arrangement.

287.61(M1)

Figure 3-20.–The Jewish Torah Scrolls with attached pointer (yad).

Figure 3-21.–The yad as it is seen on the Torah.

287.64(M1)

Figure 3-22.— The ner tamid (eternal light) above the Ark.

THE ETERNAL LIGHT (NER TAMID).— The eternal light, which is kept lit 24 hours a day, where circumstances permit, is located above the ark (see figure 3-22). This light may be built into the ark; otherwise, it may hang from a bracket placed on the ark. You should see that this lamp is lighted at the appropriate times. Two tablets, inscribed with Hebrew letters representing the decalogue (Ten Commandments), are located above the ark with the ner tamid.

**Figure 3-23.-The Jewish bimah (bema). The bimah is the
raised area upon which the shulchan (reading table) and
Ark are placed.**

THE BIMAH.— The bimah (see figure 3-23) is the raised platform upon which the desk for reading the Torah and the Ark stands. The reading table itself is referred to as the shulchan. The bimah represents the altar that once stood in the Jewish temple. The reading table should be placed in the center of the raised area in front of the ark. You should ensure that there is sufficient space between the shulchan and the ark to allow the rabbi or the layleader to move freely. In the event that a reading table is unavailable, the freestanding altar, which can be found in most military chapels, maybe used provided it has no symbols of other faith groups. If the altar hangings contain no sectarian symbols they may also be used except for Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Jewish Day of Atonement). White is used for these services.

CANDLESTICKS.—The use of candles, their arrangement, and their placement are optional and left to the discretion of the rabbi. Sometimes a menorah (a candlestick having six or seven candle branches) (figure 3-24) may be used, either singularly or in pairs. Two single candlesticks may also be used in place of the menorah. The menorah or single candlesticks maybe placed on the reading table or a smaller table to the side (see figure 3-25). The rabbi will determine the location.

KIDDUSH CUP.—The kiddush cup (see figure 3-26) is similar to a wine chalice and is used at the conclusion of the service by the rabbi. It may be placed on the reading table or a smaller table to one side.

THE LECTERN.—A lectern may be placed to the left of the reading table as you face the ark. A copy of the Jewish Holy Scriptures and a pulpit edition of the Jewish Prayer Book should be placed on the lectern.

Jewish Vestments

Whenever a Jewish chaplain conducts divine services, he will normally wear his yarmulkah (skullcap), and a tallit (prayer shawl)—the same items which are worn by Jewish personnel attending the service. These items should be placed at the chapel entrance for Jewish worshipers prior to the service.

YARMULKAH.—The yarmulkah is a small skullcap worn by Jewish men (see figure 3-27).

TALLIT.—The tallit is a prayer shawl (see figure 3-27) worn by men on the Jewish Sabbath, Holy Days, and weekday morning services.

287.66(M1)

Figure 3-24.–The Jewish menorah. Note the Star of David inset.

287.68.(M1)

Figure 3-26.–The kiddush cup.

287.67(M1)

Figure 3-25.–Single candlesticks as they are seen used to the Jewish service.
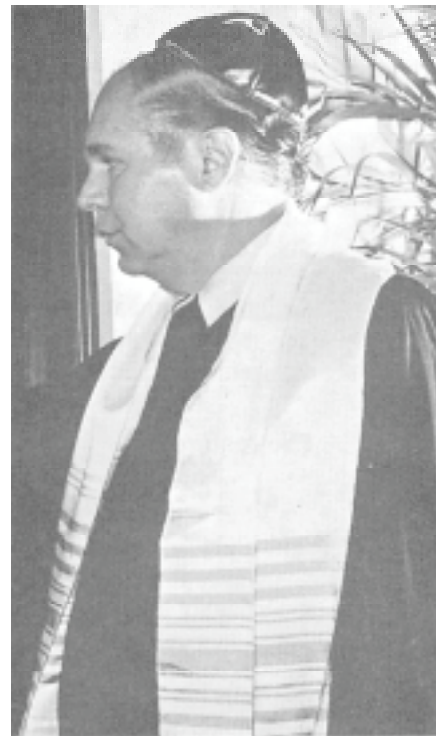
287.69(M1)

Figure 3-27.–The yarmulkah and tallit.

PREPARATION FOR EASTERN ORTHODOX DIVINE SERVICES

There are three main Orthodox services—the Divine Liturgy, Great Vespers, and Matins—with which you should be familiar as a Religious Program Specialist. The Divine Liturgy is celebrated on Sundays and all major Orthodox feast days. It generally lasts about 1-1/2 hours—including a sermon. The Divine Liturgy is normally celebrated in the morning. Great Vespers are conducted on Saturday evenings and all evenings prior to the Divine Liturgy-which is conducted the following day. A Great Vespers service lasts approximately 30 minutes and is primarily a preparatory service, preparing the faithful for the Divine Liturgy. Matins is also a preparatory service and is performed either in conjunction with Vespers (then called a vigil service) or conducted separately on Sunday morning preceding the Divine Liturgy, Both Vespers and Matins may be celebrated on special Orthodox occasions such as Orthodox Holy Week.

THE EASTERN ORTHODOX SANCTUARY ARRANGEMENT

Whenever possible, you should assist the Orthodox chaplain to the degree practicable in duplicating the arrangement found in Orthodox churches for divine services in the sanctuary/chancel area of the military chapel. In doing so, you must bear in mind that many of the sacred items used by the Orthodox, because of their special religious significance, should not be touched or handled by the RP unless otherwise directed by the chaplain conducting the service. The Orthodox chaplain will normally arrive early at the chapel to recite special prayers (proskomedia) prior to the Divine Liturgy. Should a question arise concerning preparation of the sanctuary/ chancel area, you may ask the chaplain prior to that time. The chancel of a Navy chapel which has been rigged for Orthodox worship should be as similar in appearance, as practicable, to the Orthodox sanctuary/chancel (see figure 3-28) described in the following paragraphs and should contain the items described.

The Iconostasis

The iconostasis (figure 3-28) is a movable wall or screen placed in the sanctuary/chancel area. It is used to display icons (religious paintings which are venerated, kissed, by the people). The icons are arranged on the iconostasis in a set pattern. The iconostasis has four doors. Two of these doors are called the deacon doors and are placed on the right- and left-hand sides of the iconostasis. Normally, one enters the sanctuary (chancel) through the right deacon's door and leaves the sanctuary by going around to the back of the main altar and out the left deacon's door. The two center doors, called royal doors, are used only by the clergy. The royal doors frequently have a curtain which is drawn at certain times, such as after a service.

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Figure 3-28.—An Orthodox sanctuary/chancel arrangement. Note the iconostasis, icons, and iconography.

Icons

Icons (figure 3-28) are a distinguishing feature of the Orthodox church. Icons are religious paintings of Jesus Christ, the Virgin Mary, and various saints of the Orthodox church. Icons are painted in a definite style and used in Orthodox worship—not as decorations but as venerated objects by the Orthodox faithful. When the Orthodox faithful kiss an icon, they consider themselves to be kissing the person or persons depicted by the icon. Icons are hung on the wall throughout an Orthodox church as well as placed upon icon stands. Vigil lights (votive type) are often hung in front of the icons. A two-dimensional icon of the Crucifixion of Christ, similar to a crucifix, is sometimes placed behind the Orthodox altar in what is known as the high place. The high place is in the center of the chancel area directly behind the altar where an Orthodox bishop stands to bless the people. An icon of the patron saint of the Orthodox church is often placed in the center or sometimes to the rear of the chapel and is venerated (kissed) by the people as they enter.

The Altar Table

The main altar table is a freestanding altar (figure 3-29). It stands in the center of the sanctuary/chancel just behind the royal doors of the iconostasis. Eucharistic gifts which are offered during the Divine Liturgy are placed on the main altar table. The Orthodox priest should have sufficient room to pass completely around the altar table. The main Orthodox altar table will usually have the following items resting upon it.

ANTIMENSION.—The antimension (figure 3-29) is a piece of material, approximately 24 inches x 18 inches, bearing a representation of the figure of Christ laid out for burial. It is placed unfolded in the middle of the altar table for use during the Divine Liturgy. The antimension is normally opened only during the Divine Liturgy and, when not in use, it may be folded and placed beneath the Book of the Gospels on the altar table.

THE ARTOPHORION (TABERNACLE).—The Orthodox tabernacle (figure 3-29) stands at the back of the altar table, and often takes the form of a miniature church or cathedral. It is used for the reserved sacrament (Orthodox communion elements).

THE BOOK OF GOSPELS.—This book (figure 3-29) contains the four Gospels and is used for Gospel lessons chanted by the Orthodox priest. The Book of Gospels is shown placed to the right of the open antimension in figure 3-29. The Book of Gospels may be placed on top of the folded antimension whenever the Divine Liturgy is not being celebrated,

THE BLESSING CROSS.—The blessing cross is used by the Orthodox priest to bless the congregation and is shown in figure 3-29 just above the Book of Gospels.

CANDLESTICKS.—Two or more candlesticks are normally placed on the altar (figure 3-29). In addition to these candlesticks or in place of them, a

A. Artophorion   D. The Book of Gospels
B. Candlestick   E. The Antimension
C. The Blessing Cross

Figure 3-29.— The Orthodox altar table.

seven-branched candelabrum with small lamps may be used. This may rest on the altar itself or immediately behind the altar on a stand.

The Table of Oblation (Prothesis)

This is a small altar table inside the sanctuary/chancel which is set to the left of the main altar against the wall (figure 3-30). Frequently, a military chapel will not have a second altar table which can be used as a table of oblation so a portable table may be used in its place. Orthodox holy vessels and communion ware (figures 3-30 and 3-31) are normally kept on this altar table. Note that special handling may be required for these items. Consult with the Orthodox chaplain.
They include:

• The paten (Diskos)

A. The Large Veil (AĒR)
B. The Paten (Diskos)
C. The Star (Asterikos)
D. The Prosphora
E. The Lance (Lonche)
F. The Chalice
G. The Paten Veil
H. The Chalice Veil
I. The Cruets

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Figure 3-30.–The Orthodox table of Oblation (Prothesis).

A. The paten (Diskos)
B. The star (Asterikos)
C. The chalice
D. The lance (Lonche)
E. The communion spoon
F. The communion bread (Prosphora)

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Figure 3-31.— A closeup view of Orthodox holy vessels and communion ware.

• The chalice, inside which a small triangular-shaped sponge is kept to collect bread crumbs during the Liturgy

• The star (Asterikos)— This is placed on top of the paten to protect the particles of bread when the paten is covered with a veil

• Chalice cover, paten cover, and a large veil (aer) which cover both the chalice and paten at once

• Lance (Lonche)— a knife for cutting the bread

• Communion spoon— used when giving communion

• Communion cloth

- A set of two cruets— one containing wine and the other plain water

- A bread tray containing the prosphora (special leavened bread that is stamped with a wooden seal before it is baked in the oven), Particles are removed from the bread prior to the Divine Liturgy to commemorate various saints of the church as well as the living and departed members of the local congregation. The rest of the bread is cut up and distributed to everyone present at the conclusion of the Divine Liturgy.

A Small Table

A table will often be found on the right side of the sanctuary/chancel to cut the bread remaining from the Divine Liturgy. This table is also used to store items which are used in conjunction with the Divine Liturgy such as:

- Boxes of charcoal

- Boxes of incense

- A tray to hold the bread remaining from the Liturgy

- The Zeon— a cup or jug used to hold boiling water which is added to the chalice by the priest just prior to communion (see figure 3-32)

287.74(M1)

Figure 3-32.— The zeon.

● A knife to cut bread

● Matches

● Candles for the altar

Candleholders

Candles may be placed in the front or the rear of the chapel so that the Orthodox faithful may light a candle as they enter.

Orthodox Vestments

Orthodox vestments are similar to those used by Roman Catholic clergy and Protestant clergy from liturgical faith groups, but the Orthodox vestments have evolved in a somewhat different manner. Unlike other liturgical faith groups, all colors may be used. There is no strict seasonal sequence, except that the more sombre colors are used for the fasts and the brighter colors are used at the great feasts. White is often worn at funeral services and on Orthodox Good Friday. At the Divine Liturgy, the following vestments may be used.

THE STICHARION.—This is the basic liturgical vestment (figure 3-33A) and corresponds to the western alb; but it is ordinarily made of silk or brocade and not linen, and it need not necessarily be white.

THE EPITRACHELION.—This is the distinguishing emblem of the Orthodox priesthood and is also referred to as the priestly stole (figure 3-33 B). It is worn around the neck, but it is not crossed as it is by Roman Catholic priests. The two strips of material hang parallel, and are attached to one another by buttons.

THE ZONE.—This is a form of belt or tincture used around the waist (figure 3-33C).

THE EPIMANIKA.—These are liturgical cuffs which are placed over the sleeves of the sticharion (cassock),

THE EPIGONATION (not shown).—This is a piece of stiff material, about 12 x 10 inches, decorated with a cross. It is worn on the right hip by a Priest.

THE PHELONION.—This is a cone-shaped garment with an opening for the head (figure 3-33 D), It corresponds to the western chasuble. The phelonion maybe worn at baptisms, marriages, when anointing of the sick, and at funerals. The phelonion is not so specifically a Eucharistic vestment as is the western chasuble.

A. The sticharion
B. The epitrachelion and the epimanika.
C. The zone
D. The phelonion

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Figure 3-33.–Vestments for the Orthodox Divine Liturgy.

PREPARATION FOR PROTESTANT DIVINE SERVICES

The term "Protestant" is used in this chapter to refer to Christian bodies not otherwise identified as Orthodox or Roman Catholic. As a Religious Program Specialist, you should only use the term "Protestant" in the most general frame of reference. Specific terms such as "Southern Baptist, United Methodist, Unitarian Universalist," when applicable, are preferable and should be used to identify the various non-Roman Catholic/non-Orthodox Christian groups and their ministers. The National Conference on Ministry to the Armed Forces (NCMAF) and the Department of Defense recognizes over 100 Protestant denominations in the active duty chaplain roster. The impossibility of describing specific requirements for each of these denominations is recognized; however, there are specific denominational requirements, worship needs, and tenets of faith for these groups to which the Religious Program Specialist must be sensitive and responsive. The best procedure for the Religious Program Specialist to follow concerning the requirements for any particular denomination is to consult the chaplain.

Protestant Chancel Arrangements

To the degree practicable, you should help Protestant chaplains prepare the chancel of the military chapel in such a way as to meet their respective requirements. The items which may be used for Protestant divine services will most likely include the same types of items found in the Protestant field and combat kits. In some Protestant services, the pulpit (see figure 3-34), may be placed in the center of the chancel. In other Protestant services, an altar (see figure 3-35) may be used as the center point for the divine service. For a Protestant service in which the altar is utilized as the focal point for worship, it may be set up similar to the chancel and altar arrangement described in the following paragraphs.

ALTAR.—When the use of an altar is required to meet the Protestant chaplain's requirements, the following steps (as modified by the Protestant chaplain) should be taken to prepare the altar.

● Position the proper altar hanging cloth and fair linen on the altar; then position the matching smaller cloths on the pulpit and the lectern.

● Center the cross on the altar near the back of the altar. The "IHS" (if such appears on the cross) should face the congregation.

● Place two candles near the back of the altar, one on each side and at equal distances from the cross. The candles may be placed on the rear corners of the altar, or if flower vases have been placed on the altar corners, you may place the candles between the vases and the cross.

NOTE: Some chaplains may use six single candles—three on each side of the cross. Others may use a seven-branch candlestick or candelabrum on each side of the cross rather than single candlesticks. Most, however, use only two single candlesticks.

Figure 3-34.-The pulpit.

The Bible stand and the open Bible (see figure 3-36) should be placed on the altar in front of the cross toward the front of the altar.

NOTE: Many times the Bible is placed on the altar to focus attention on its importance in the service but this Bible may not actually be used. In this case the Bible may be opened to the Psalms (middle of the Bible) to give a balanced appearance. Other chaplains may read from the altar Bible. In this case the passage which is to be read should be marked using a bookmark.

Place the offering plates (see figure 3-37) on each side of the Bible near the front of the altar. If more than two are used, arrange them in two stacks.

If flowers are used on the altar, they should be placed at the rear corners of the altar on each side of the cross. If the candles are on the rear corners, the flowers should be placed between the candles and the cross. Some chaplains prefer to use separate flower stands for the flowers.

Figure 3-35.—A basic altar arrangement (i.e., candles, cross, and bible) similar to the altar assembly commonly used for a Protestant field service (see figure 3-13). This basic altar arrangement can be easily modified to meet the requirements and preferences of most Protestant chaplains.
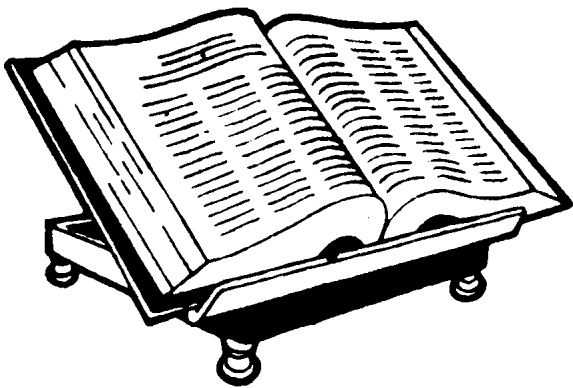
Figure 3-36.–A Bible/Missal stand.
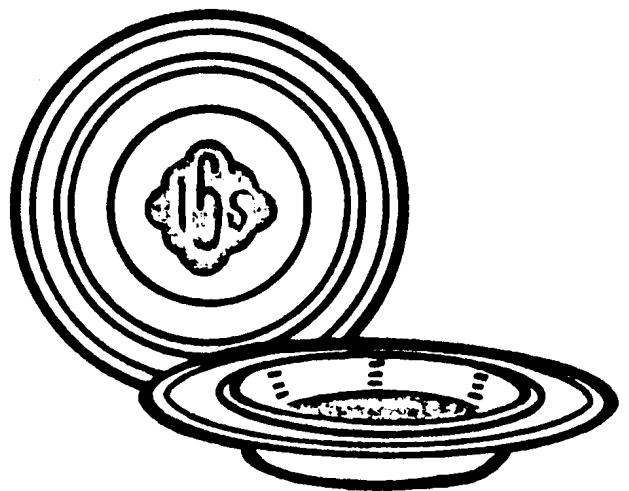
Figure 3-37.–Offering Plates

CANDLESTICK
WITH CANDLE

CROSS

FLOWER VASE
WITH FLOWERS
(OPTIONAL)

COLLECTION
PLATES

BIBLE STAND
WITH BIBLE

FAIR LINEN
CLOTH

ALTAR HANGING
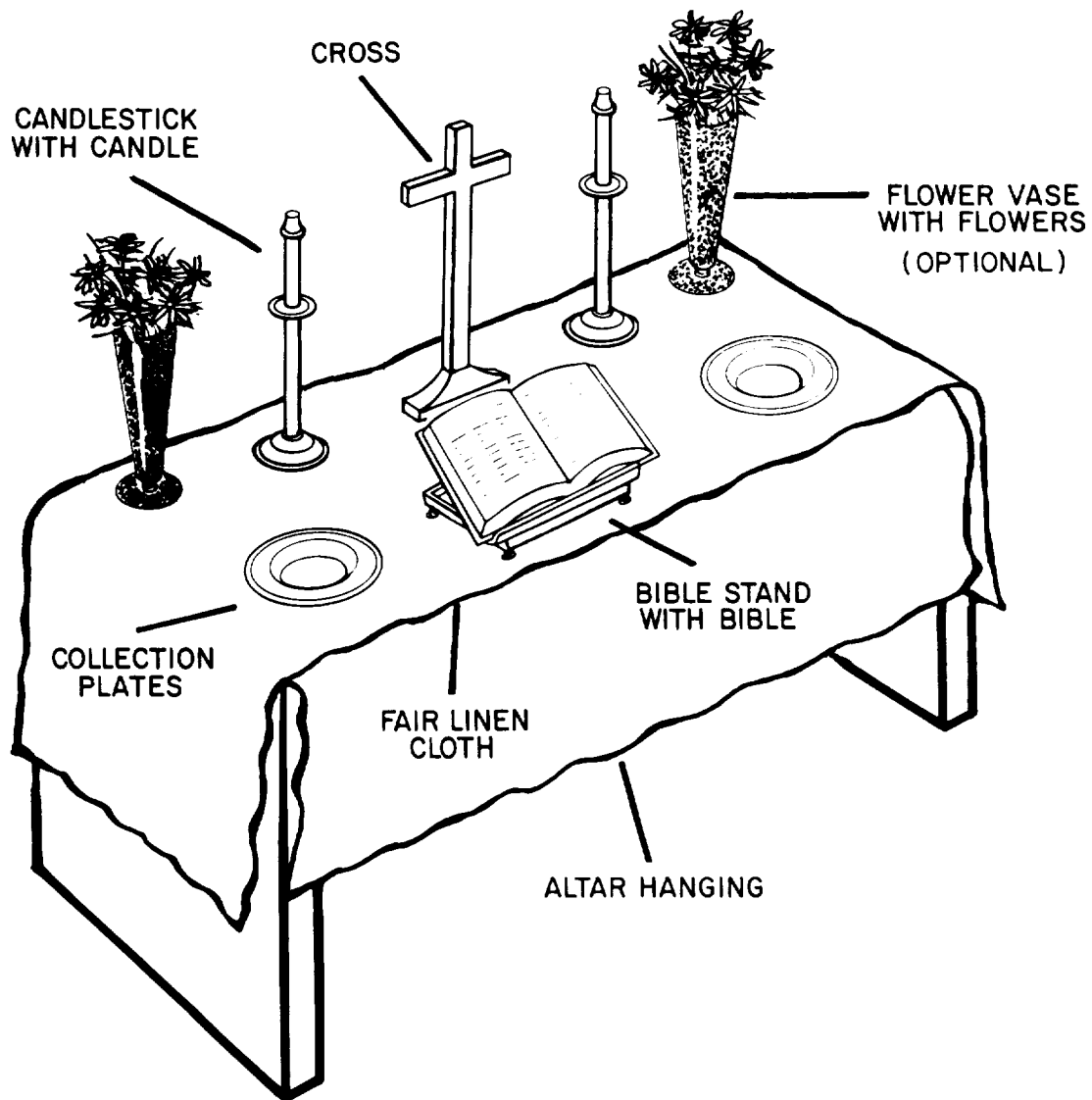
Figure 3-38.—One altar arrangement which may be used by some "Protestant" chaplains.

After the altar has been set up (see figure 3-38), step back a few feet from the altar to view it as the worshipper will see it. Double check the altar to ensure that everything is in its proper place and that the altar appointments are properly balanced (Bible centered with cross, candlesticks equal distances from the cross, etc.). When these steps have all been completed, you should then ask the chaplain if any adjustments to this basic altar arrangement are required or desired prior to divine services.

Protestant Communion Services

Protestant communion is a special kind of service for which you and other Religious Program Specialists must learn to prepare. Protestant groups

may call the service Communion, the Lord's Supper, or the Eucharist. Most Protestant chaplains will serve or offer communion once a month. It is a special ceremony which is observed in most Christian churches.

Chaplains vary considerably in their requirements for preparing for the communion service. Presented here are some generally acceptable ways to set up the communion ware but the necessity of being aware of the individual chaplain's requirements cannot be overemphasized. It's a good idea to have a photograph or a diagram of the particular chaplain's communion arrangement to place in the sacristy/vestry area of the military chapel.

THE COMMON CUP.— This method of communion is used by a number of Protestant denominations. You may set up for this type of communion service by preparing the chalice, as modified by the officiating Protestant chaplain in the manner illustrated in the diagram in figure 3-39.
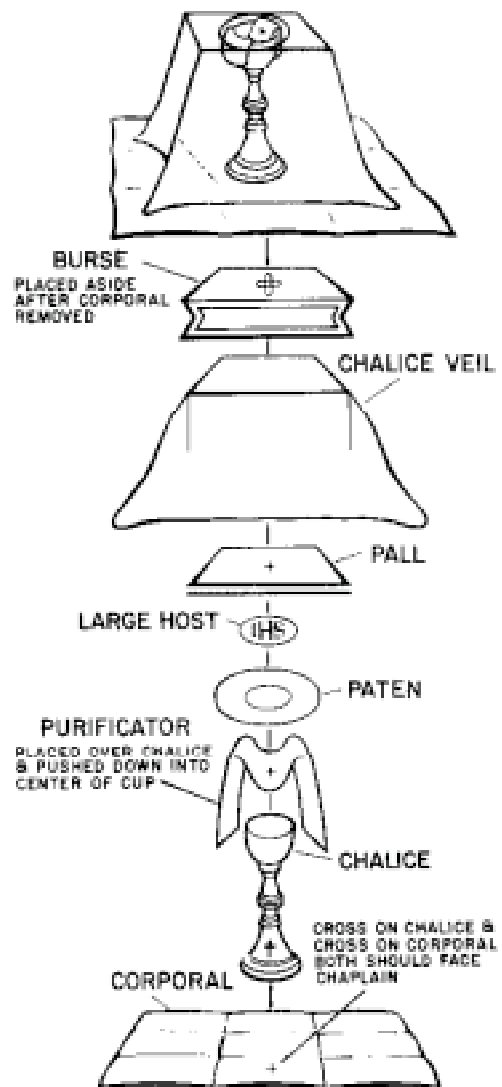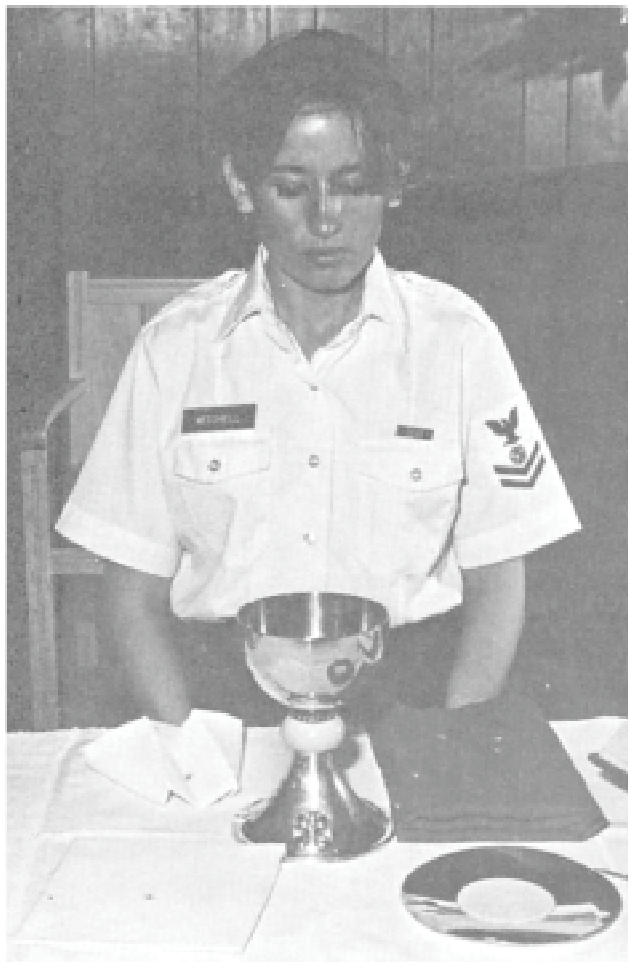
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Figure 3-39.— Preparation of the chalice for the common cup method of communion.

The front of the chalice veil (the design) and the front of the burse ("hinged" portion) face the congregation. Both the burse and the chalice veil are liturgically colored for the season.

THE INTINCTION CUP.—This method of communion is used when the chaplain takes a communion wafer from the cup, dips it into the wine or juice in the chalice, and places it into the mouth of the worshipper. The intinction cup is the small metal container rounded on one side which fits into the chalice. It fits over the cup rim (see figure 3-40) and is used to hold the communion wafers (bread).

CHALICE VEIL

INTINCTION CUP

PALL

INTINCTION
CUP
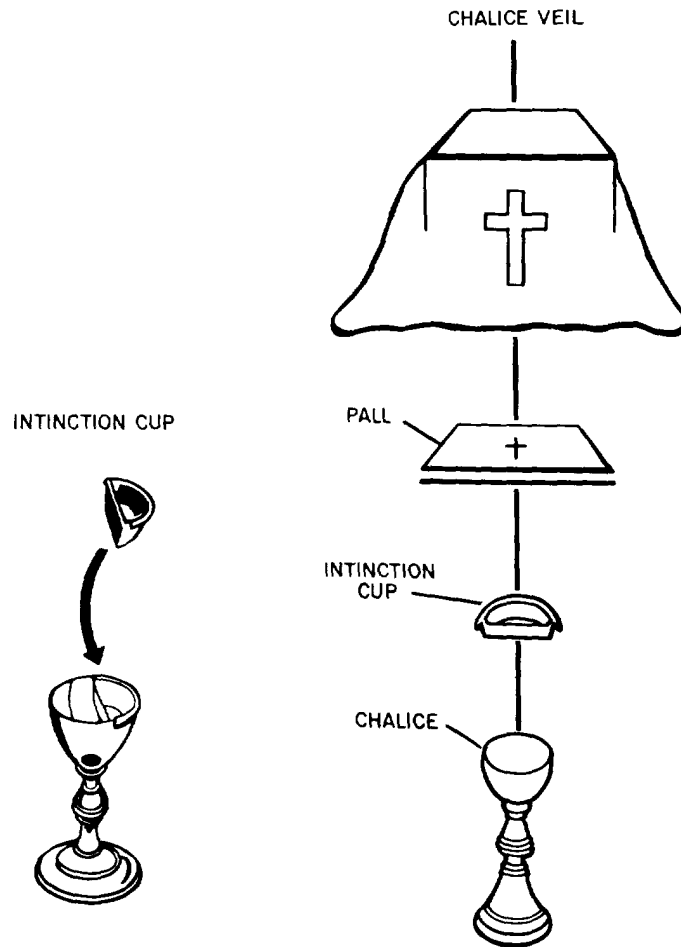
CHALICE

Figure 3-40.-Preparation of the chalice for the intinction
cup method of communion.

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).

INDIVIDUAL
CUP TRAY

BREAD PLATES WITH COMMUNION WAFERS
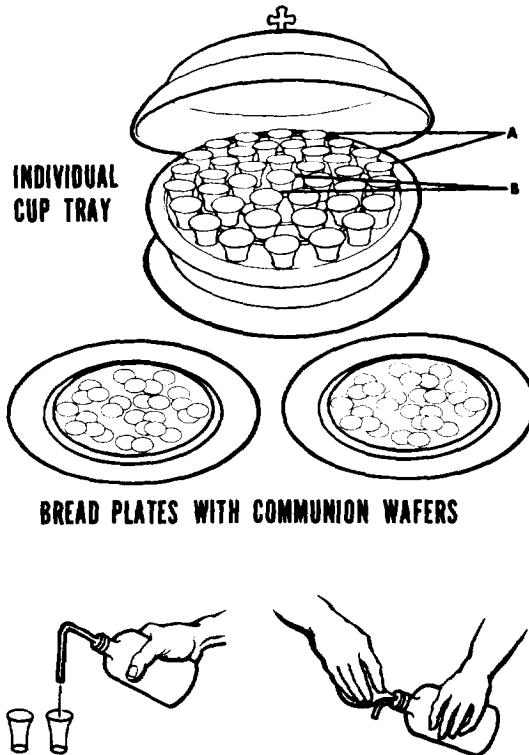
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Figure 3-41.-Preparing for the individual cup method of
communion.

INDIVIDUAL CUP.—When a chalice is not used in a Protestant communion service, the individual cup set may be used. This set is composed of a round base, several metal trays each of which contains 40 small glass or plastic cups, a metal cover, and metal bread/wafer trays.

Your first task is to fill the small communion cups. NOTE: Your chaplain may use wine exclusively, grape juice exclusively, or may serve wine in some cups and grape juice in others. When both are used, follow the instructions of your chaplain in filling the individual cups. The cups are best filled while remaining in the tray. Before filling, check to make certain none of the cups are stuck in the holes. Several aids for use in filling cups are: a paper cup bent at the top to form a sharp spout, or a squeeze bottle container (see figure 3-41).

● Great care should be taken not to spill or overfill any cups. If this happens cups will stick to the tray when the worshipper tries to remove the

Figure 3-42.–The Individual cup set and bread tray as they appear when uncovered.
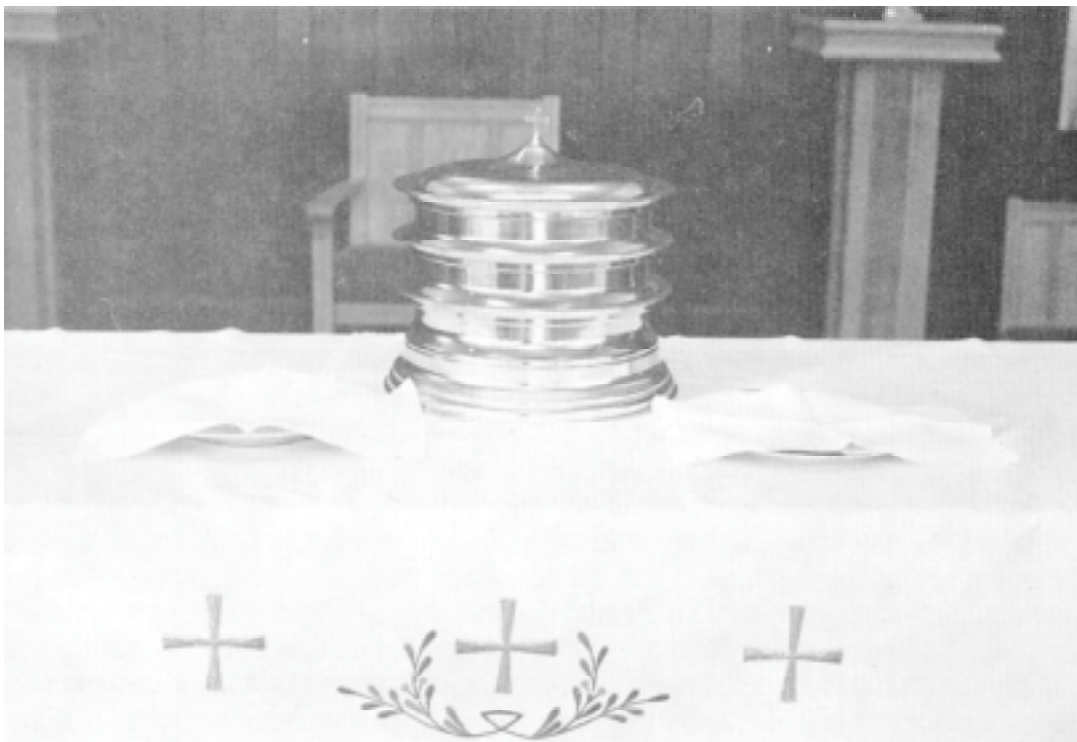
Figure 3-43.– The Individual cup set and bread tray as they appear when covered.

cup. Cups should be filled only two-thirds full so that spillage will not occur while the trays and cups are being handled (see figure 3-42).

● When the cups are all filled stack the trays on the base and place the cover on the top tray (see figure 3-43).

● The next task is to place whatever your chaplain uses for bread (bread, crackers, wafers) in the bread trays. The amount should be a little more than is expected to serve your congregation. A white cloth might be used to cover the bread trays.

The altar arrangements shown in figure 3-44 illustrate the variety of ways in which some Protestant chaplains might wish you to arrange their altar when using any of the communion methods previously discussed.

Vestments

As a Religious Program Specialist, you will be required to care for and arrange the vestments and/or wearing apparel the chaplains use in their religious services (figure 3-45). It is good to keep in mind that some Protestants use vestments exactly like or very similar to Roman Catholic vestments. Be flexible. Experience has taught that much time has been saved when the Religious Program Specialist has been able to refer to the vestments by their proper name. In this section we will learn the proper names for Protestant vestments.

It must be understood that Protestant chaplains are allowed much latitude in selecting the vestments, if any, they will wear at their services.

Some may elect to wear their uniform. Others may choose to wear a robe and stole. Still others may wear a complete set exactly like or similar to those of Roman Catholic clergy. In this section the four vestments most commonly worn by Protestant chaplains will be described.

ROBE (CLERIC'S).—A loose, flowing, wide-sleeved robe (usually black) that extends to the feet.

CASSOCK.—A long, close-fitting garment (usually black) reaching to the feet and worn by chaplains in preference to the cleric's robe.

CHAPLAIN STOLE.—A long, decorated band worn around the neck and hanging from the shoulders. This may be worn with or without the cassock or robe. NOTE: If the stole is worn it is of the color appropriate for the liturgical season.

SURPLICE.—A white outer vestment usually worn over the cassock and reaching to the knees.
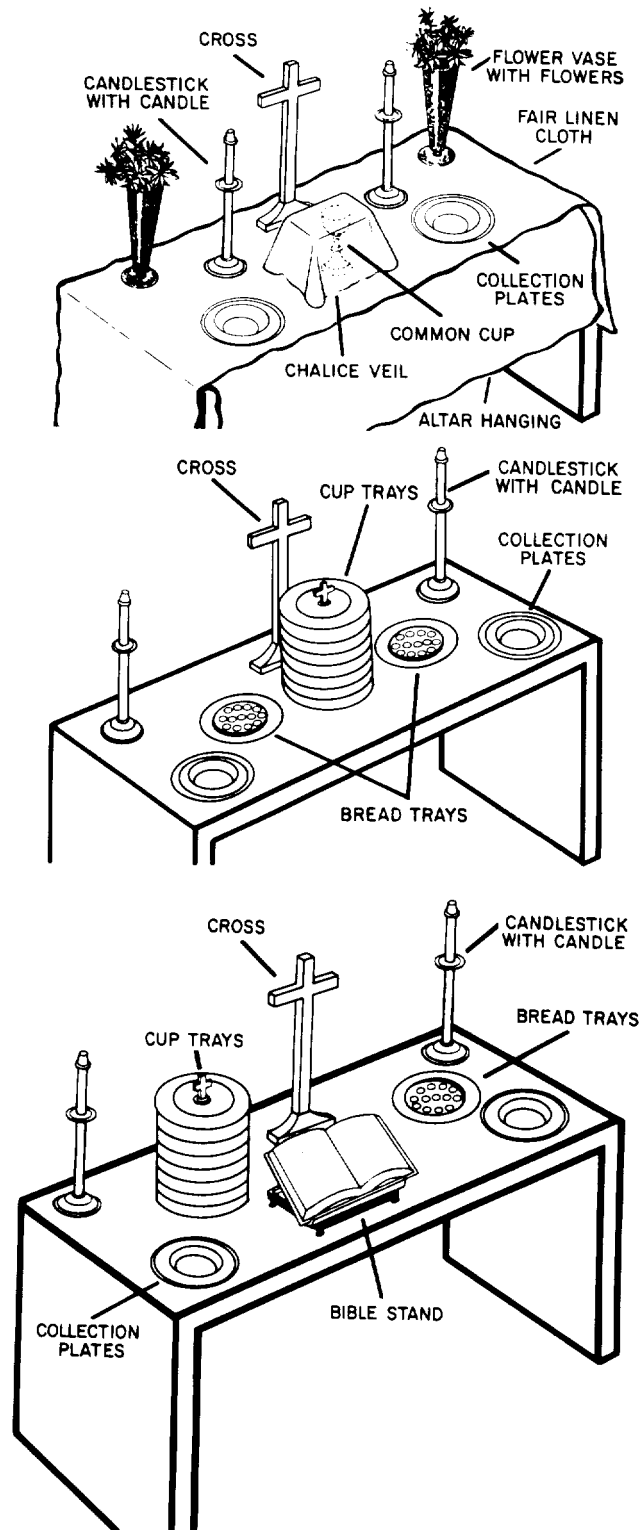
Figure 3-44.-Possible altar arrangement for Protestant communion services.

SURPLICE.–A white outer vestment usually worn over the cassock and reaching to the knees.
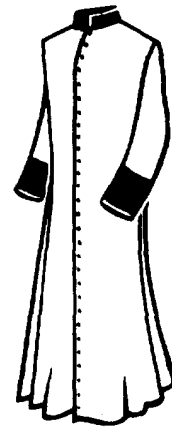
CASSOCK.–A long, close-fitting garment (usually black) reaching to the feet and worn by chaplains in preference to the cleric's robe.

ROBE (CLERIC'S).–A loose, flowing, wide-sleeved robe (usually black) that extends to the feet.
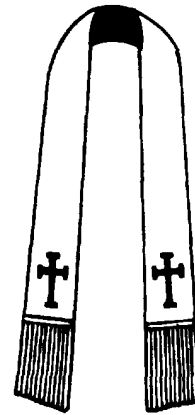
CHAPLAIN STOLE.–A long, decorated band worn around the neck and hanging from the shoulders. This may be worn with or without the cassock or robe. NOTE: If the stole is worn it is of the color proper to the liturgical season.

Figure 3-45.—Protestant vestments.

Figure 3-46.—The Roman Catholic sanctuary/chancel arrangement.

PREPARATION FOR ROMAN CATHOLIC DIVINE SERVICES

Roman Catholic divine services, commonly referred to as Mass, may be conducted daily but will almost always be conducted on Sundays, special Roman Catholic feast days, and on holy days of obligation.

Roman Catholic Sanctuary Arrangement

Most military chapels are configured in a manner which will readily accommodate Roman Catholic divine services. The items which are used to prepare for this service will most likely include the same type of items which are found in the Roman Catholic field kits and combat kits. In the Roman Catholic service, the central focus of worship for the congregation will be the priest's actions at the altar. The arrangement of the sanctuary/chancel and the altar for Mass (see figure 3-46) may be setup as described in the following paragraphs.

THE ALTAR.— The altar is the focal point of the Roman Catholic worship service or Mass. The priest conducts most of the Mass on or near the altar which is centrally located in the sanctuary/chancel of the chapel. The altar may sometimes be referred to as the Altar of Sacrifice. The arrangement of the altar will vary according to the preference of the priest but will, in most cases, resemble the arrangement seen in figure 3-47. Note the

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Figure 3-47.-One type of altar arrangement which may be used by the Roman Catholic chaplain for Mass.

Tabernacle in the background to the far right where consecrated Roman Catholic Eucharistic elements are kept.

THE CRUCIFIX.— In most cases, a crucifix (a cross bearing a three-dimensional image of Christ) will be prominently displayed in the background behind the altar, usually on or against the wall (see figure 3-48). If the crucifix cannot be placed anywhere but on the altar itself, it may be laid flat on the front center portion of the altar so as to maintain an unimpeded view of the Mass for the worshipers who are present.

CANDLES.— If the candles are small, they may be placed on the front corners of the altar so as to provide an unimpeded view of the altar for the worshipers (see figure 3-49). Larger candles may be placed to the side of the altar in special mounting brackets or stands, if their use is preferred by the priest.

THE ROMAN MISSAL.— The source of the modern Roman Catholic Eucharistic Liturgy is the General Instruction of the Roman Missal. The Roman Missal is divided into two parts which are referred to as the

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Figure 3-48.-The crucifix.
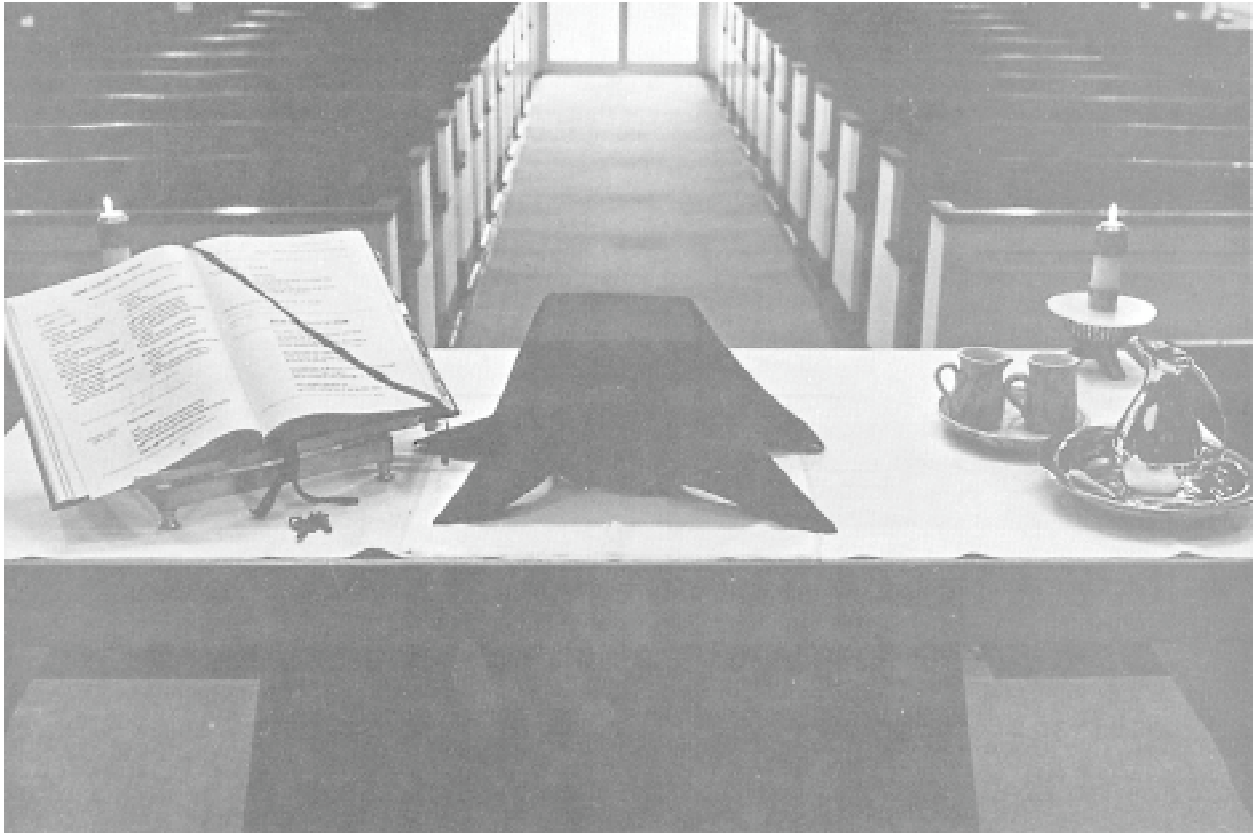
Figure 3-49.-The proper placement of the altar candles, the sacramentary, and the veiled chalice on the altar for Mass.

Sacramentary and the Lectionary. The Sacramentary (figure 3-49), which is a book of prayers, is often referred to as the altar missal and is placed on the left side of the altar on a missal stand for Mass. The Lectionary, which is a book of readings, containing epistles and gospels. Selections are read from the Lectionary from the pulpit during Mass.

THE CHALICE.— The chalice (see figure 3-50) is used by the priest to mix the water and wine which become sacred elements during the Mass. The chalice should be prepared for Mass on the freestanding altar in the following manner:

1. Place the chalice on the corporal cloth (see Eucharistic linens). The crosses on the chalice and on the corporal cloth (see Eucharistic linens) should face the priest.

2. Place the purificator over the chalice. It should be pressed down into the center of the cup.

3. Place the chalice paten over the rim of the chalice.
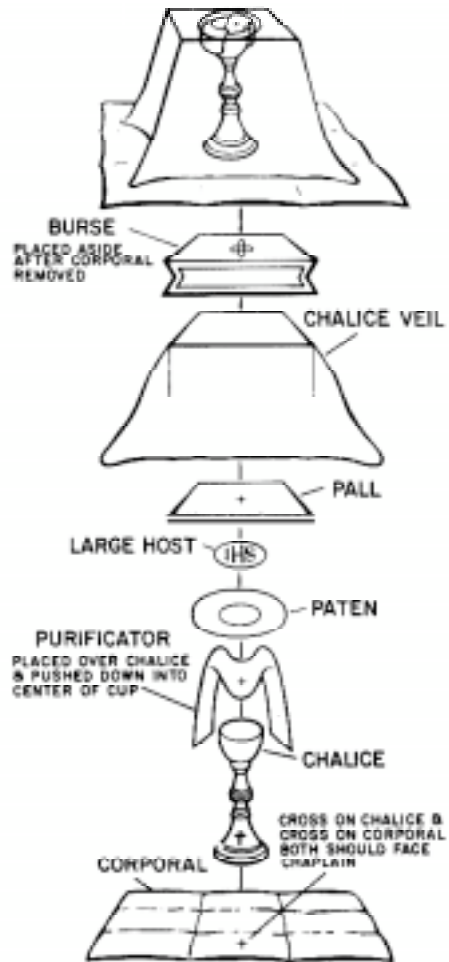
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Figure 3-50.-The chalice and sequence in which it is veiled prior to Mass.

4. Place a large communion wafer upon the chalice paten.

5. Place the pall over the chalice paten.

6. Cover the entire chalice by placing the chalice veil over the pall.

The veiled chalice should now resemble the one shown in figure 3-49.

THE CRUETS.— The cruets (see figure 3-51) are containers which contain the water and wine which become sacred elements during the Mass. They may be given to the priest by the worshipers during the Mass; placed upon the altar prior to Mass; or placed on a credence table in the sanctuary and given to the priest by an altar server during Mass. The priest will indicate where the cruets should be placed prior to Mass.

THE LAVABO DISH AND CONTAINER.— The lavabo dish and container (see figure 3-51) are used during the Mass for a ritual ablution of

3-64

Figure 3-51.— The cruets (for water and wine) and lavabo dish, and water container (for ritual ablution) as placed upon the altar for Mass.

the priest's fingertips. A lavabo dish and container filled with water maybe placed on the altar with a finger towel (see Eucharistic linens) or placed on a credence table near the altar. You should check with the priest to determine where these items should be placed.

Eucharistic Linens

Eucharistic linens are those linens which are used during or in conjunction with the celebration of the Mass. In order to distinguish between the several types of Eucharistic linens, these cloths are described in the following paragraphs.

THE CORPORAL.—In appearance, the corporal is a piece of linen cloth approximately 1 square foot in dimension. The corporal is folded twice, both vertically and horizontally, with the cross appearing on its lower, center piece. Unfolded and placed on the altar, it would appear like the cloth shown in figure 3-52.
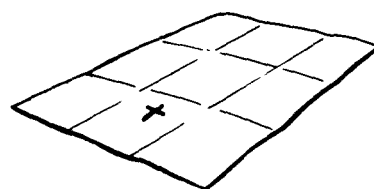
Figure 3-52.—The corporal cloth.

THE PURIFICATOR.—The purificator is a rectangular piece of linen measuring roughly about 9 inches by 18 inches. Placed on the chalice, it would appear like the cloth shown in figure 3-53.
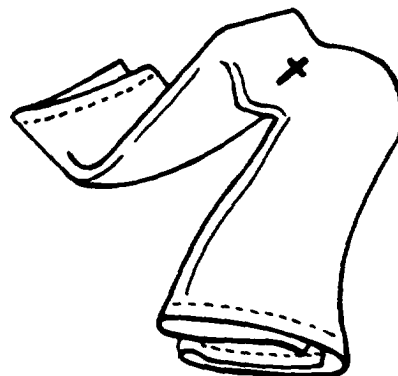
Figure 3-53.-The purificator cloth. It is folded twice horizontally and again forming about a 2-inch "V" at the top. There is a cross in the center of the "V."

THE FINGER TOWEL.—The finger towel is a rectangular piece of linen measuring approximately 4 inches by 8 inches. It is folded once horizontally and once vertically and will usually have a cross on the lower edge. It is used to dry the priest's fingers after the ritual ablution at Mass. It should appear like the cloth shown in figure 3-54.
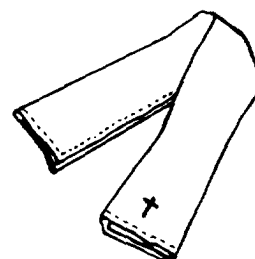
Figure 3-54.-The finger towel. There is usually a cross on the lower edge. It would be set on the credence table just as it is set in the drawer.

Roman Catholic Vestments

Roman Catholic vestments which may be used for Mass at a chapel ashore are five in number (see figures 3-55 and 3-56). The vestments are described in the following paragraphs in the order in which the chaplain would put them on when vesting for Mass.
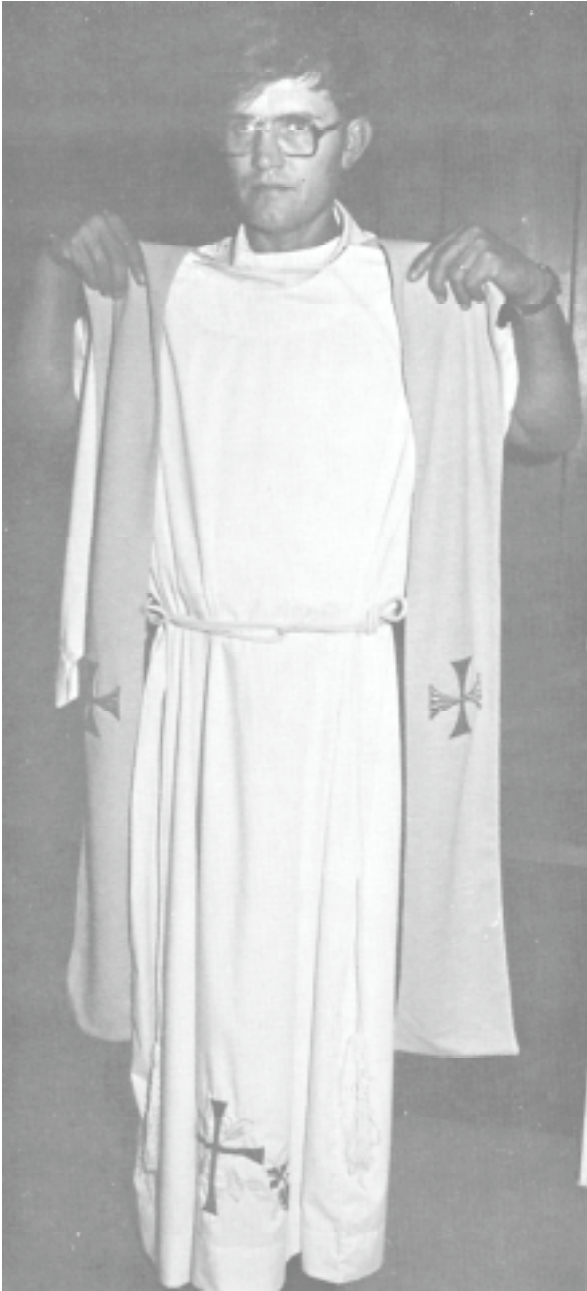
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Figure 3-55.–Roman Catholic vestments for
Mass seen without the chasuble.
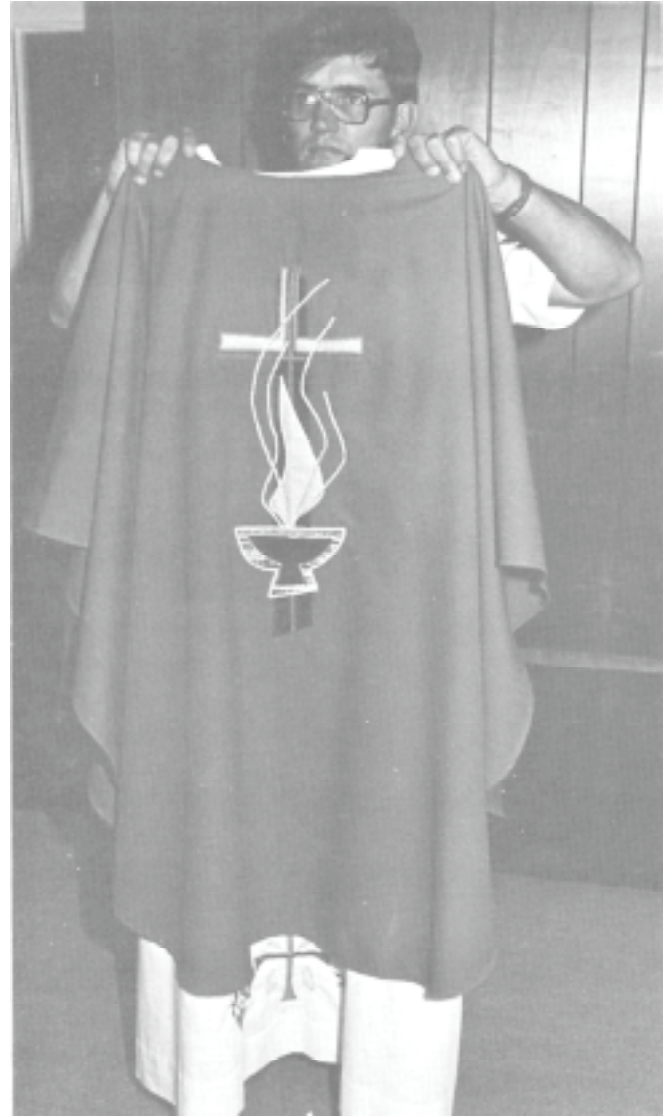
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Figure 3-56.– Roman Catholic vestments for
Mass seen with the chasuble.

THE AMICE.—The amice is a rectangular piece of white linen (approximately 2 feet by 3 feet) with a long ribbon attached to two of the corners (see figure 3-57). The ribbons are used for tying the amice around the shoulders and neck of the priest. The amice was originally used as a hood for covering the head and neck of the wearer and its use by the priest for Mass is optional.
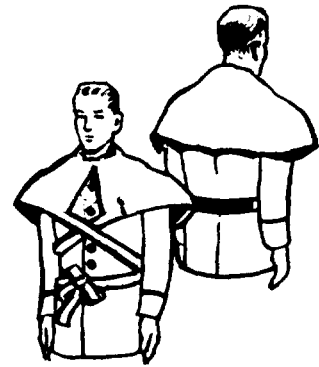
Figure 3-57.—The amice.

THE ALB.—The alb is a full-length white linen garment with sleeves (see figure 3-58). (The word "alb" means "white.")

THE CINCTURE.—The tincture is a long cord used as a belt to gather the alb at the waist (see figure 3-58).
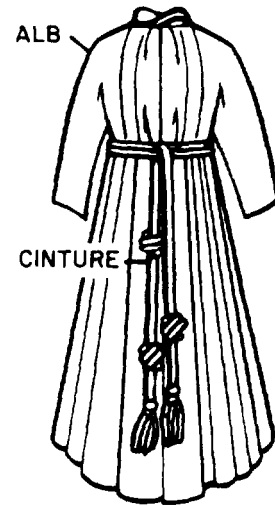
Figure 3-58.—The alb and tincture.

THE STOLE.—The stole is a long narrow band worn around the neck (see figure 3-59). The stole's tie ends fall forward over the shoulders to the level between the priest's waist and knees. The stole should be the same color as the chasuble which is worn by the chaplain.
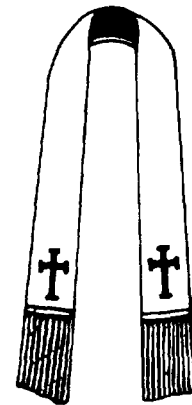
Figure 3-59.—The stole.

THE CHASUBLE.—The chasuble is a large sleeveless outer garment (see figure 3-60). Its appearance can best be described as a long rectangular decorative cloth with a hole in the center to allow it to be slipped over the chaplain's head,

Figure 3-60.–The chasuble. The word "chasuble" means a "little house."

NON-JUDEO AND NON-CHRISTIAN RELIGIOUS REQUIREMENTS

In addition to the faith groups which are represented by military chaplains, commanders at all levels have a responsibility to persons of other faith groups in their command whose religious requirements and practices differ from those which have been presented here. Command chaplains assist commanders in this area by making provisions for the ministries appropriate to the rights and needs of all personnel assigned to their commands.

Religious Requirements for Non-Judeo and Non-Christian Faith Groups

The determination of the religious services, rites, and activities which may be required by naval personnel and their dependents who are adherents to non-Judeo and non-Christian faith groups is made, not by the Navy, but by the faith groups to which these persons adhere. The command chaplain will make arrangements to the extent possible for adherents of these groups to practice their faith. These arrangements may include the use of command facilities and auxiliary or contract chaplains as well as facilities and clergy within the civilian community.

Support Functions of the RP in Regard to Non-Judeo and Non-Christian Faith Groups

As a Religious Program Specialist, you provide support and assistance to persons and clergy of all faiths within the Department of the Navy. Providing support and assistance to non-Judeo and non-Christian faith groups is indicative of the religious pluralism and freedom within our society and will require you to carry out the following actions when directed by the chaplain:

● Gather information required by the command chaplain to adequately support the religious requirements and practices of all persons assigned to the command.

● Schedule CRP facilities for all faith groups which are included in the Command Religious Program (CRP).

● Prepare CRP facilities to accommodate the needs of all faith groups included in the Command Religious Program.

A willingness on the part of the Religious Program Specialist to facilitate the worship of every group of the chapel community is a vital aspect of every Command Religious Program if the religious requirements and practices of these groups are to be met.

INFORMATION CONCERNING RELIGIOUS REQUIREMENTS AND PRACTICES.–Information concerning the religious requirements and practices of non-Judeo and non-Christian faith groups should be available in the ecclesiastical reference library for reference by the command chaplains and RPs. When available, Department of the Army pamphlets, *Religious Requirements and Practices,* Nos. 165-13 and 165-13-1, may be used. Standard civilian reference texts and materials may also be used. Answers to the following questions may be of use to your command chaplain:

● What are the worship requirements for members of the religious group?

● Are members required to participate in group worship or can they fulfill their religious obligations by individual worship?

● Must worship services for the group be conducted by ordained clergy or may layleaders conduct worship services?

● What equipment or supplies are required for worship services?

● What are the dietary laws or restrictions, if any, of this group?

● Are there any special religious holidays which are observed? What are they and what is their significance? Are the members expected to refrain from work on any of these days? Are the members supposed to attend worship services on these days?

● What about funeral and burial requirements? Is there a requirement for a member of the clergy or other official of the group to be present when death is imminent or sudden?

● Is an autopsy permitted? (This is very important for hospital commanders.)

● Is cremation allowed? Is it required?

● Are members of the group required to wear any distinctive clothing or insignia which would conflict with military regulations?

● What is the teaching of the group regarding serving in the military in general and bearing arms in particular?

RELIGIOUS RITES

In addition to divine services, RPs must also assist the chaplain with preparations for religious rites. Religious rites are common to most of the faith groups represented within the military chaplaincy. As an RP, your support duties in regard to these rites are secular in nature. Support arrangements for these rites are made through the chaplains since their requirements differ to a marked degree. Two of the most common religious rituals with which you should become familiar concern the Jewish rite of circumcision (BRIT MILAH) and the various forms of Christian baptism. These rites are discussed in the following paragraphs.

The Jewish Rite of Circumcision (BRIT MILAH)

There are many ritual occasions on which Jewish service members may require the services of a rabbi. One of the more frequently observed is the Jewish rite of circumcision. When no Jewish chaplain is available within the command, the command chaplain will make every effort to secure the assistance of the nearest rabbi for this rite. According to Jewish law, a Jewish male should be circumcised on the 8th day following his birth. The rite of circumcision may be postponed, however, if it is considered medically necessary. Just prior to circumcision, the child may be placed upon a seat which is called Elijah's chair. Jewish tradition asserts that this ceremony is symbolic of the male child being entered into the covenant of Abraham and developing into a healthy, adult Jewish man. The circumcision will normally be performed by a specialist known as the mohel. When it is impossible or difficult to secure a mohel, a Jewish physician may circumcise the child, but in any case, a rabbi should be consulted beforehand. The child is named at the ceremony. A Jewish girl receives her name during a Sabbath service which follows her birth at which time her father maybe called to the reading of the Torah.

The Christian Rite of Baptism

As a Religious Program Specialist, you may be required to assist the chaplain in the preparation and care of the articles and appointments used during baptismal rites. Baptism may be performed by immersion; sprinkling; or pouring; depending upon the guidelines of the faith group represented by each chaplain. Baptismal rites are governed by the guidelines set forth by these faith groups, the individual preferences of each chaplain, and the preference of the candidate(s). The procedures to be used will be determined by the chaplain prior to the baptismal service.

BAPTISM BY POURING OR SPRINKLING.—Rigging the chapel for the baptismal service normally is carried out in the following manner:

1. Clean the baptismal font and fill with warm water. (NOTE: Remember to remove the cover prior to the service.)

2. Place a small table next to the font. It should be draped with a white cloth and may include the following items:

● Oils (to be provided by chaplain).
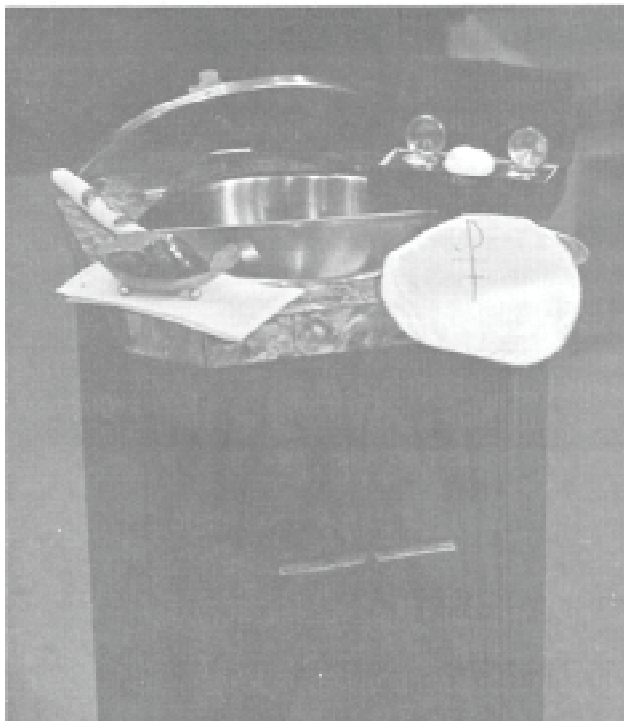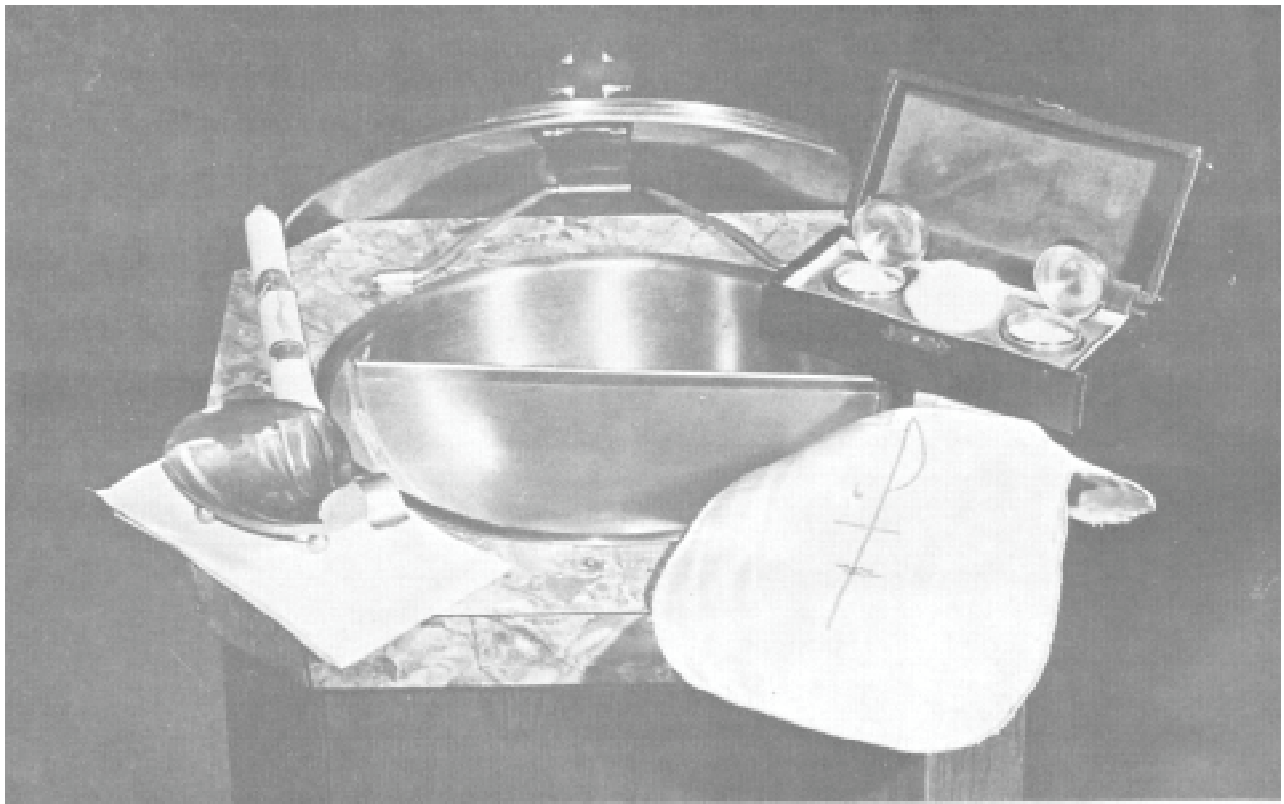
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Figure 3-61.–A baptismal font and baptismal items used in conjunction with pouring/sprinkling baptism.

● A white baptismal robe for each candidate.

● Cotton balls.

● Baptismal candle to be held for the baby by a godparent or godparent substitute and given to parents to take home following the service.

● Cruet or baptismal bowl used to pour water on the head.

● Baptismal font (place font and table where the chaplain wants to conduct the service).

● Baptismal water (either in the font bowl or the cruet).

● Finger towel (for drying head and hands).

● Baptismal prayer books for all participants.

NOTE: If the candidates for baptism are required to wear baptismal robes, a place should be made available to them to change clothing. The chaplain's vestments are a matter of denominational or personal preference.

CARE OF BAPTISMAL FONTS.—Baptismal fonts or pools must be clean at all times. There is a wide variety of baptismal fonts used throughout the Navy (see figures 3-61 and 3-62). The cleaning of these fonts is usually reduced to two separate tasks: cleaning the outer casting and the inner bowl. Castings are usually constructed of three different materials and are cleaned by the following methods:

Wood.–Wipe with a soft cloth, dampened with liquid furniture polish.

Metal.-Polish with nonabrasive metal polish. Care must be taken to protect soft metal surfaces; i.e., gold or silver, from damage.

Marble.—Use mild ammonia solution with warm water and a soft cloth.

The inner bowl, which inserts into the stand and holds the water, must be cleaned frequently. When not in use, the bowl should never have water left in it. The bowl should be dried completely after each use. To clean bowls made of precious metals, use a mild detergent and soft cloth. Rinse thoroughly and dry completely. If the bowl is made of brass or a similar metal, a nonabrasive metal polish may be used. Ensure that the bowl is rinsed and dried thoroughly.

BAPTISM BY IMMERSION.—Baptism by immersion (see figure 3-63) may be performed in any chapel that has a baptistry or baptismal pool. Preparations for this type of service are normally carried out in the following manner:

1. Ensure that the baptistry or pool is cleaned with a disinfectant.

Figure 3-62.–An orthodox baptismal font used for infant baptism. The infant is placed into the water three times.
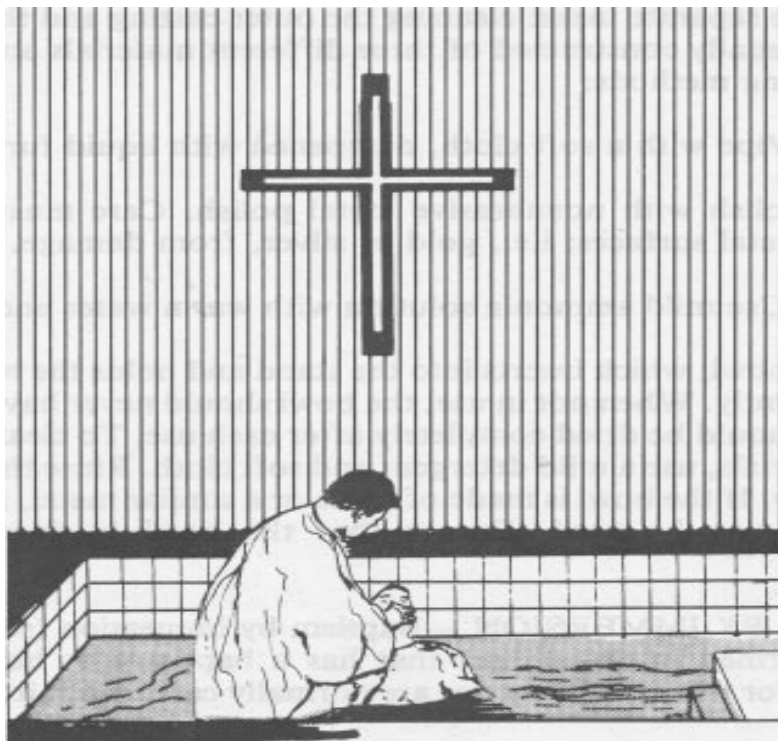
Figure 3-63.–A baptismal pool used for immersion baptism.

2. Ensure that sufficient towels are available for use by each candidate after immersion.

3. Place a Bible so that the chaplain can read from it while standing in the baptistry/pool.

4. Provide a baptismal gown (weighted alblike garment) for each candidate.

5. Fill the baptistry or pool with warm water to the depth desired by the chaplain.

6. Empty the baptistry/pool after the service and clean thoroughly.

These procedures are for baptism in a baptistry or baptismal pool. However, if a baptistry or baptismal pool is not available, baptism by immersion may be performed in any body of water (river, lake, swimming pool, etc.) large enough to completely submerge the candidate. Preparations for this type of service will be similar to the above, but must be planned to fit each occasion.

CARE OF BAPTISMAL POOLS.—Generally speaking, baptismal pools have the same significance as fonts and require the same degree of concern in terms of cleaning and maintenance.

Most baptismal pools are made of metal finishes. It is not normally essential to polish the finish of a pool. It is necessary to wash the inside of the pool with a detergent and a brush to remove any film that may accumulate.

The pool should always be left empty when not in use to prevent water marks and rings from forming on the sides. Always dry the pool completely after cleaning.

The pool should be rinsed and cleaned on a routine basis even during long periods when it is not in use.

PROCUREMENT AND CARE OF ECCLESIASTICAL, LITURGICAL, AND FIELD EQUIPMENT AND SUPPLIES

Most of the equipment and supplies used by the Command Religious Program ashore and aboard ship will be stored in an ecclesiastical gear locker. Ashore, this locker is commonly referred to by many chaplains as the sacristy or vestry. In the field, you will be dependent upon the chaplain's field kits and mount-out boxes for storage of ecclesiastical equipment and supplies. Storage areas must be clean, dry places which are easily accessible. All items kept in an ecclesiastical gear locker, field kits, or mount-out boxes are for use during worship services. Items which are used for worship services should always be cleaned, if practicable, prior to being returned for storage.

The key to storage is an orderly and logical placement of equipment and supplies. The old cliche "a place for everything and everything in its place" is a good guideline for storage of ecclesiastical items. It is recommended that a list be made giving the location of each item and that a standard label maker be used to indicate the placement of all ecclesiastical equipment charged to your care. If ecclesiastical equipment is returned to its proper place after use, the items will always be available and inventories and inspections will proceed quickly and smoothly. Special handling, storage, and security should be effected for high value items and items which have very special religious significance (consecrated items, etc.). As a result of wear and breakage, it will sometimes be necessary to procure replacement or additional ecclesiastical supplies and equipment. These areas are discussed in the following paragraphs.

Procurement of Ecclesiastical Equipment and Supplies

As a Religious Program Specialist, responsible for worship support functions within a Command Religious Program, you must be able to procure items of ecclesiastical equipment and supplies required by your chaplains for divine services. You must also identify ecclesiastical items which may require replacement due to wear or breakage and order replacement items when instructed to do so. Although supply functions are covered in detail in *RP Module II, Logistic Support and Financial Control,* brief mention must be made of the references which you will find most useful in procuring necessary items of ecclesiastical, liturgical, and field equipment.

U.S. NAVY CHAPLAINS PROGRAM SUPPORT GUIDE (NAV-PERS 15992).–Although not a supply publication, the *U.S. Navy Chaplains Program Support Guide* (NAVPERS 15992) (see figure 3-64) contains information of interest to both the command chaplain and the RP performing worship support functions. The majority of ecclesiastical and liturgical supplies and equipment used for divine services are listed in this publication under Federal Supply Classification (FSC) 9925. The FSC lists ecclesiastical equipment, furnishings, and supplies, such as vestments; altars; communion sets; ecclesiastical candelabra; chalices; patens; altar cloths; ecclesiastical statuary; sacramental wine; and other items which are required to support a Command Religious Program. You must remember, though, that the "Program Support Guide" is only a ready reference rather than an up-to-date supply publication. Supply information changes rapidly; therefore, you should consult the supply section prior to filling out a MILSTRIP requisition form. To procure ecclesiastical equipment when assigned to fleet marine force units, you should refer to Marine Corps Order (MCO) 4400.154.

CIVILIAN ECCLESIASTICAL SUPPLY CATALOGS.—These catalogs, which provide a comprehensive list of church goods, vestments, and articles of devotion, are published by private commercial firms specializing in these types of articles. However, items ordered from these firms will normally be more expensive than the same articles which are earned in the Federal Supply Classification System. Therefore, necessary ecclesiastical items should be ordered through the Federal Supply Classification System
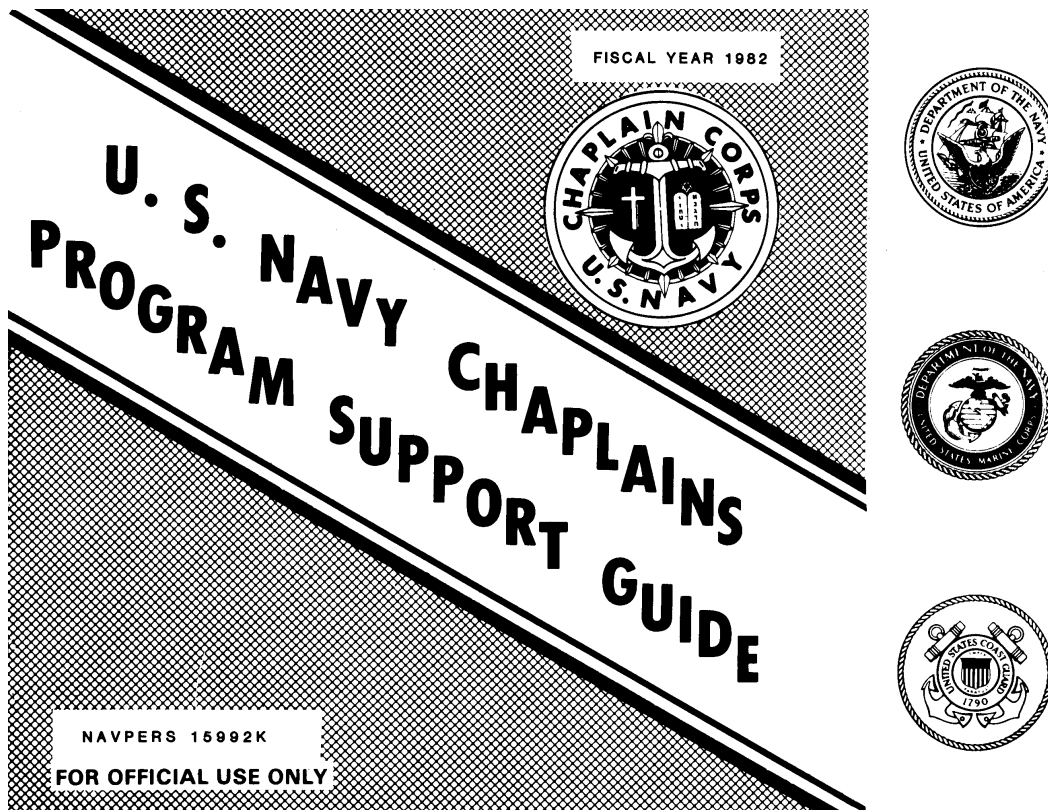
Figure 3-64.-U.S. Navy Chaplains Program Support Guide.

whenever possible. However, if an item is needed, and cannot be procured through the FSC system, a private commercial firm maybe used as a source of supply. Personnel within your supply department can explain to you how an order may be placed with these companies when necessary.

**Care of Ecclesiastical Equipment,
Liturgical Appointment, and Supplies**

Due to their importance and their visibility in the CRP activities, CRP facilities, equipment, and appointments should receive special attention. The care of CRP equipment, appointments, and facilities are discussed in the following paragraphs.

CARE AND CLEANING OF ALTAR LINENS.— Altar linens are normally laundered. You should arrange to have altar linens laundered at a

commercial laundry with cost paid from the command O & M funds. Care should be taken to have linens properly folded, or have them returned as flatwork (unfolded and on hangers),

CARE AND CLEANING OF EUCHARISTIC LINENS.—Two Eucharistic linens require special cleaning:

● Corporal—This cloth is used to catch any pieces of the consecrated host which may drop. These pieces must be properly disposed of in the sacrarium and the cloth thoroughly rinsed before laundering.

● Purificator—This cloth is used to wipe the thin film of wine from the chalice after the service. Because it too comes in contact with Eucharistic elements, it must be thoroughly rinsed in the sacrarium before laundering.

The other Eucharistic linen, the finger towel, does not require special attention. It needs only regular laundering.

CARE AND CLEANING OF VESTMENTS.—When the chaplain conducts a worship service or officiates at a sacrament or ordinance, he may wear vestments (clothing which reflects his role as priest or minister to the congregation). It is your responsibility to prepare these special garments before the service. Normally you will prepare them for the chaplain in the sacristy. After the service, you should return the vestments to the sacristy closet, and check them for tears, stains, or wrinkles. It is your responsibility to see that there are always enough clean vestments on hand for the chaplain to wear while conducting the service. Vestments are usually chapel property. The cost of drycleaning is paid from appropriated command O & M funds,
Vestments that are modified for use in field and combat situations are usually lighter in weight, washable, smaller, and made of wrinkle-resistant material. Because the material for each kind of vestment varies with the garment manufacturer, the label should be checked for cleaning instructions. Each vestment requires individual attention. Some, like the surplus and alb, require frequent care.

REMOVAL OF WAX.—The BEST method for the removal of wax from cloth items (altar frontals and antependia, vestments, etc.), 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. (Be careful with man-made fibers since an iron that is too hot could melt some of them.) If the cloth item is cleaned by laundering, an alternate method for removal of wax may be used. Run hot water from a faucet, or pour boiling water through the spotted area of the cloth. As the wax melts, it will be washed out of the cloth by the force of the water. (Never use this method for items which must be drycleaned.)
An overflow of wax onto metal objects such as candlesticks, candle followers, etc., may be removed with tissue paper or a soft paper product while the wax is still warm. The BEST way to remove hard, dried wax is to run hot water over the item to melt the wax, then wipe with a paper towel or soft cloth. (DO NOT attempt to scrape the wax, or remove it with steel wool as this will scar the finish.)

The best method for removing wax from wood (altar railing, pulpit, pews, etc.) is to gently rub the area with a plastic scratch pad until the wax is removed. Again, care must be taken not to rub hard since soft woods scar easily and the finish may be damaged. The warm iron method maybe used as outlined for cloth, but exercise extreme care since light woods will show burns easily.

CARE AND CLEANING OF COMMUNION WARE.—Requirements concerning disposal or storage of excess communion elements and cleaning communion ware vary according to denominational requirements and chaplains' preferences. Consult with your chaplains regarding their requirements for handling communion ware and communion elements. Since traditions vary among religious bodies, you should retain specific instructions provided by each chaplain for whom you provide support. It is vital that you understand your chaplain's requirements in this regard and that you follow instructions carefully.

Although Jewish personnel do not practice communion, they do use wine and a kiddush cup in their services. You should seek instructions for the proper handling, cleaning, and storage of these items. Again, there are differences among rabbis and layleaders and you must know what your rabbi or layleader desires.

Communion ware and elements will normally be stored in the sacristy. The individual cup set should be stored with trays stacked and with the cover on to keep the cups dust-free. Other communion ware should be kept in a cabinet and covered with a cloth to protect them from dust.

CARE AND CLEANING OF THE INDIVIDUAL CUP SET.—There are several different kinds of cups which maybe used with the individual cup set. Many chapels now use inexpensive disposable cups. This makes cleaning up an easy task. The used cups are simply collected and thrown away. Glass and plastic cups are also used. Since these are more expensive you should account for them. Accounting for them will also make certain that none are left in the chapel. Take the trays to the sink and wash them as soon as possible so that the juice does not have time to dry in the cups. Prepare warm soapy water for cups and trays. Remove cups from trays and wash and rinse both. Special care must be used with glass cups so that they will not chip or break. A plastic dishpan in the sink or a rubber mat in the bottom of the sink will usually keep the glasses from breaking on the hard sink. 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. The trays should be towel dried to prevent water spotting. A device is available which fastens on top of the tray and holds all the glasses in the tray while you wash and rinse a whole tray at once.

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 ELE-MENTS.—Orthodox, Roman Catholic, and some Protestant faith groups believe that the communion elements (bread and wine) become the actual body and blood of Christ when consecrated during Eucharistic services and,

therefore, consider these elements to be very sacred items. You should be aware of this fact and know your chaplain's requirements for handling any consecrated elements that are kept following Eucharistic services.

The Religious Program Specialist will not normally be concerned with the disposal of consecrated elements following an Orthodox Liturgy or Roman Catholic Mass. The Orthodox or Roman Catholic priest will usually arrange to dispose of any consecrated elements remaining from the Divine Liturgy or Mass. A Protestant chaplain, however, may ask you to dispose of or store excess consecrated communion elements. You should strictly adhere to your chaplain's instructions for disposal or storage of communion elements when this situation arises. In some cases, wine or grape juice maybe poured on the ground, into the sea, or into a special sink (sacrarium) in the ecclesiastical gear locker (sacristy). In some cases, excess Protestant consecrated communion wafers may be placed in the ecclesiastical gear locker (sacristy) in a safe place designated by the chaplain.

CARE AND MAINTENANCE OF WOODEN CHAPEL EQUIP-MENT.—To polish items of wood such as retables, altar railings, altars, pulpits, pews, etc., use only a good quality furniture polish and a clean cloth.

Wood surfaces on which wine or grape juice has been spilled should be cleaned as soon as possible. If the spill is dry, first clean with a damp cloth and a commercial wood surface cleaner, then polish.

CARE AND MAINTENANCE OF STAINED GLASS WINDOWS.—These decorative windows are very expensive and often difficult to replace. When it is necessary to clean them, they should be washed very carefully. Real stained glass windows are put together with lead strips between sections. If too much pressure is applied, they can be pushed out. A commercial window cleaning solution or ammonia and water may be used. Since some of the newer stained glass windows are not real stained glass, but have color applied to regular glass, abrasives or stiff brushes could remove the color.

CARE AND MAINTENANCE OF METAL ALTAR APPOINT-MENTS.—The care and maintenance of metal altar appointments is discussed in the following paragraphs.

Brass Appointments.—If the appointments have a lacquer finish, do not use an abrasive cleaner since this will damage the lacquer finish. Clean the item with warm soapy water to remove stains, then polish with a nonabrasive polish. If the lacquer finish has been removed by use of a harsh polishing compound, the item should be cleaned with an abrasive cleaner and polished 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. The use of a polishing compound is not recommended.

After metal altar appointments have been cleaned and polished, they should rehandled with gloves or apiece of cloth to prevent body oil from soiling the finish. When altar appointments are stored, they should be wrapped in a soft cloth.

CUSTODIAL SERVICES FOR CRP FACILITIES

As a Religious Program Specialist, you are responsible to the command chaplain for the religious facilities which are used to conduct divine services. The appearance of these facilities is a reflection upon the entire Command Religious Program and must, therefore, have the best possible appearance you can give them. Custodial services are oftentimes a problem, and frequently, these tasks will fall to the RP to accomplish. However, if the expenditure of appropriated funds* is authorized for contract maintenance of CRP facilities, they should be used for that purpose. Nonappropriated funds* should not be used for custodial services. In the absence of contract custodial arrangements, you must ensure that CRP facilities are properly cleaned and maintained whatever the circumstance. CRP facilities must reflect the very best appearance possible.

PHYSICAL SECURITY OF CRP FACILITIES

Physical security of CRP facilities is an important aspect of your job. Two factors serve to make this responsibility more difficult: the range of activities conducted at the chapel and the large numbers of people involved.

To ensure that all local security requirements are met, a security checklist should be developed to cover routine, daily security checks, and the security checks to be conducted after the various activities are concluded. Such a checklist should include, but is not limited to:

- Turning out lights.
- Adjusting heat/air-conditioning thermostats.
- Ensuring that doors and windows are locked.
- Checking safety requirements for electric appliances.
- Emptying wastebaskets.
- Removing fire hazards.
- Proper stowing of equipment and supplies, classified and/or sensitive documents.
- Returning and/or accountability for keys.

Special attention must also be given to the security of altar accessories since they may be of special religious significance to worshipers and are difficult and costly to replace. In addition, the sacramental wine and wafers/bread used in the various religious services must be properly stored and safeguarded, not only to prevent their unauthorized use, but to also ensure that they will not be rendered unusable by careless or malicious acts.

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* Refer to *RP 3 & 2, Module 14 Logistic Support and Financial Control,* for an explanation of these terms.

CHAPTER 4

NAVAL FUNERALS AND CHAPEL WEDDINGS

"The Navy is not a job, it is a way of life." The significance of this statement is exemplified by the unique customs, honors, traditions, and special ceremonies which surround all naval funerals and chapel weddings.

The primary purpose of the duties performed by the Religious Program Specialist on these occasions is to support and assist the chaplains as they conduct religious rites and ceremonies for naval personnel and their families. In addition to an understanding of the religious rites, an awareness of the significance and meaning of naval customs and traditions will enable Religious Program Specialists to serve more effectively in their role of support to Navy chaplains.

Before naval funerals and military weddings are discussed in detail, it is important to note some elements of naval customs and traditions which play an important part in these ceremonies. The significance and origin of naval customs which relate to military funerals and weddings can be traced back to the American Revolution and the formation of the Continental Navy. Some of the customs which have been passed down to the present-day Navy and, in time, will be passed on to future generations are presented in the following paragraphs.

The national ensign or flag of the United States of America represents our nation. John Paul Jones is thought to have been the first military commander to fly the American flag when it was first flown aboard his vessel, the Ranger, in Portsmouth, NH on July 4, 1777. Sailing for France on November 1, 1777, Jones again flew the Stars and Stripes aboard the *Ranger.* At the same time, Jones carried word of the Battle of Saratoga to Benjamin Franklin, who was the American emissary in Paris. Entering Quiberon Bay, on February 14, 1778, Jones found the French fleet in roadstead (figure 4-1). As the *Ranger* sailed in at sunset with the American colors flying, the French saluted with "nine guns"—official recognition by the Royal French Government of the new American Republic. As a result of this gesture, Britain handed France an ultimatum and the French responded by joining the new American Republic in its war of independence against the British. Following this historical event, the American flag became the primary symbol of the United States and has had a central place in both civic and military ceremonies since that time.

Our national ensign is always handled with great care and dignity. The union (the stars) of the flag is considered to be its point of honor. No flag or pennant is ever placed above the ensign of the United States except during Divine Services conducted on board ship by chaplains. When Divine Services are being conducted, either the Christian or the Jewish pennant, as appropriate, may be flown above the national ensign.

When displayed in the chancel area of a Navy chapel, the national ensign should be to the right of the chaplain as he faces the congregation. When the ensign is to cover the casket of a member of the naval service, its "union" should be placed at the head of the casket over the area of the deceased member's left shoulder (figure 4-2). During burial, the flag must not touch the ground nor be lowered into the grave. The ensign of the United States, when placed over a deceased member's casket, acknowledges that the member served the nation and its naval service. Navies of other countries permit the sword, the cap, and the chapeau to be placed upon their national flag when it is draped over a
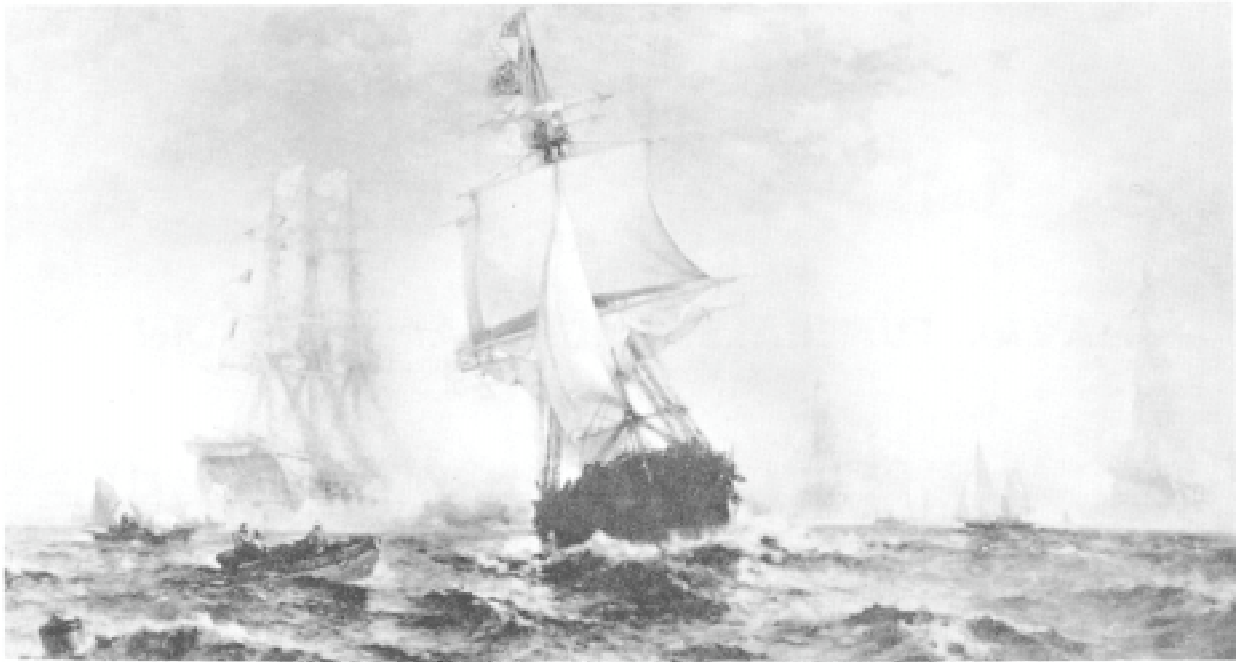
John Paul Jones in the **Ranger** *receives the first salute to the Stars and Stripes, Quiberon Bay, France, 14 February 1778.*

Extract from the Continental Congress Journal, 14 June 1777

"RESOLVED, That the Marine Committee be empowered to give such directions respecting the Continental ships of war in the river Delaware as they think proper in case the enemy succeed in their attempts on said river.

"RESOLVED, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation. "The Council of the State of Massachusetts Bay having represented by letter to the president of Congress that Captain John Roach, some time since appointed to command the Continental ship of war Ranger, is a doubtful character and ought not to be entrusted with such a command; therefore

"RESOLVED, That Captain John Roach be suspended until the Navy Board for the eastern department shall have enquired fully into his character and report thereon to the Marine Committee

"RESOLVED, That Captain John Paul Jones be appointed to command the said ship Ranger."

The First Stars and Stripes.

Figure 4-1.— History, heritage, Navy.
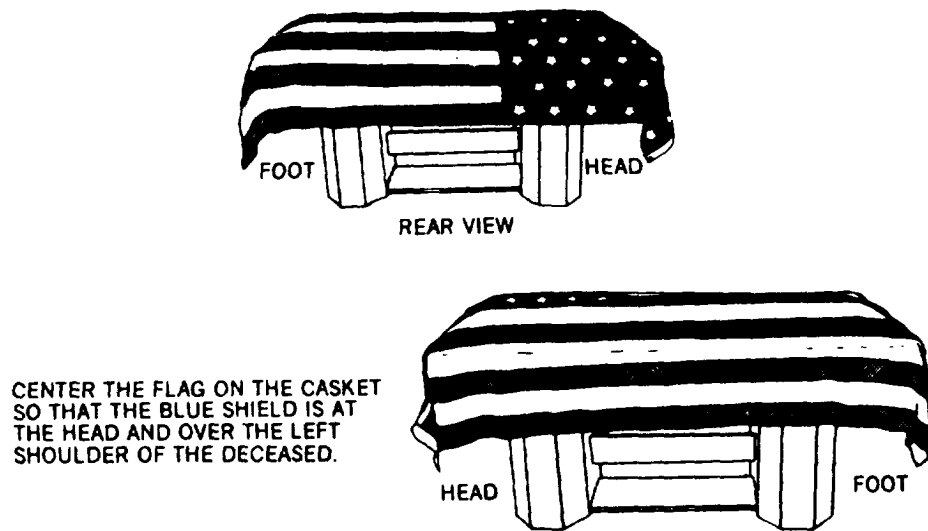
Figure 4-2.—Correct method of displaying the flag with the casket.

casket; however, nothing is ever to be placed atop a casket which is covered with the ensign of the United States. Our national ensign combines blue to symbolize vigilance, justice, and perseverance; white to symbolize purity; and red to symbolize hardiness and valor. Use of the flag signifies patriotism and the spirit of the American nation.

The sword is a symbol of authority. At a naval funeral, the deceased officer's sword may be leaned against the casket and/or may be placed in the casket at burial. The sword of John Paul Jones, the Father of the American Navy, rests near his marble sarcophagus (figure 4-3) in the crypt of the Naval Academy Chapel.

The sword should NOT be unsheathed in a naval chapel. At a military wedding ceremony for a naval officer, it is customary for the ushers in uniform to form an arch of swords outside the doors of the chapel under which the newly wedded couple passes.

Three volleys are fired into the air at a naval funeral as an act of respect for the deceased member and the naval uniform.

Taps, the last post, is sounded as a signal that the service of the deceased member has ended and that the time for rest has begun.

The reversed arms are an acknowledgement that war is a sign of human failure to maintain the peace.

The reversal of rank is an acknowledgement that at death all persons are equal. This form of "the last shall be first, and the first shall be last" is carried out in the recessional and processional in the placement of the honorary pallbearers.

The personal salute is a tradition that was carried over from the British Royal Navy. The salute is the first part of the movement of uncovering (figure 4-4) which was the order promulgated by Admiral, the Earl of St. Vincent, which stated that all officers were to take off their hats when receiving orders. In the early American Navy, one might touch and hold a lock of hair in the absence of a cover. Today, the salute is a significant military gesture of respect within the naval service. This gesture of respect is rendered in deference to the naval uniform and to the flag. The national ensign, placed over the body of a deceased member of the naval service, is rendered a salute on the occasions listed in *Naval Funerals,* NAVPERS 15956B, and *Navy Military Funerals,* NAVPERS 15555.

These elements of naval customs and traditions have been presented to add flavor and
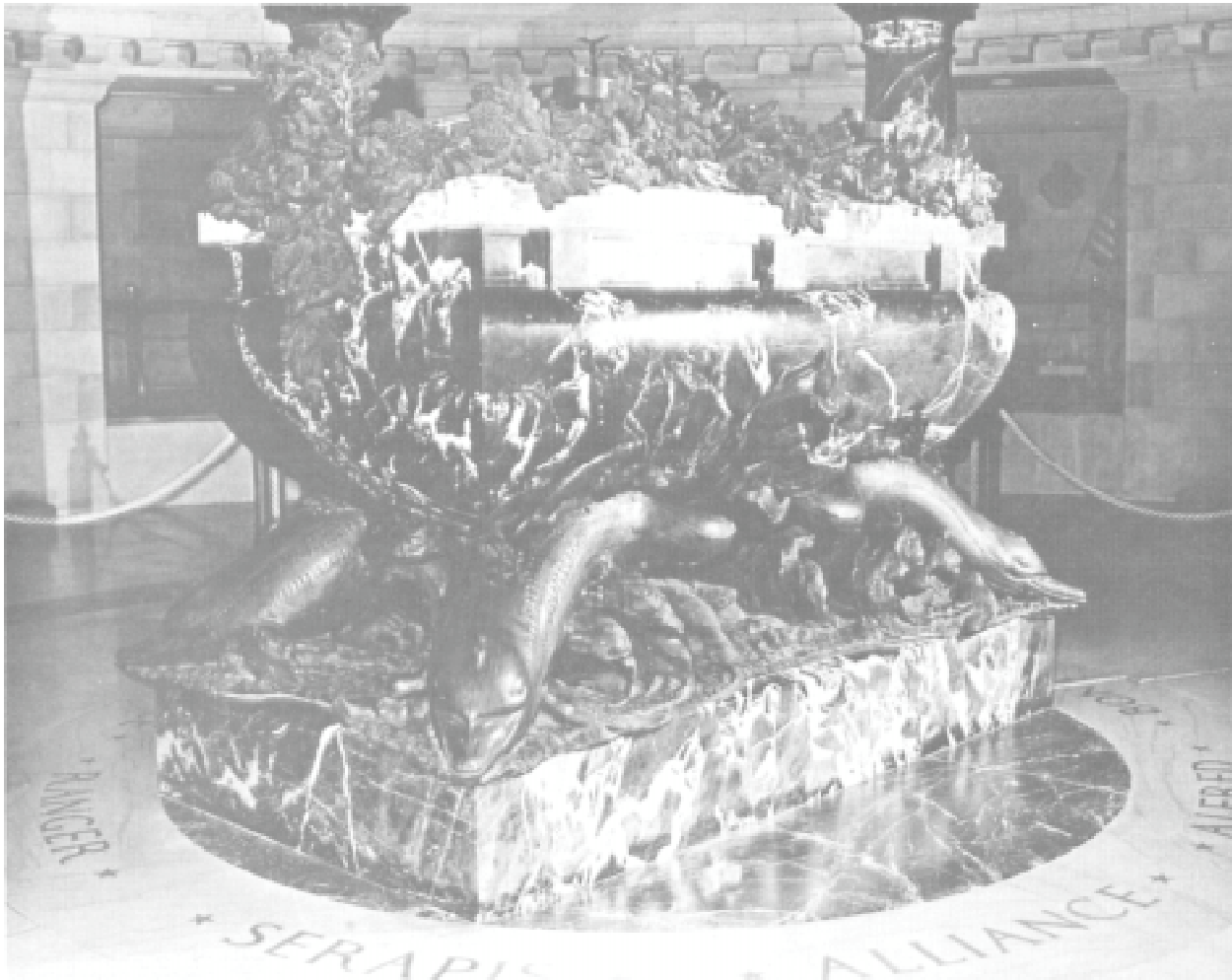
Figure 4-3.-The crypt of John Paul Jones at the Naval Academy Chapel.

meaning to the military honors and ceremonies which are held in conjunction with the religious rites conducted by Navy chaplains. These religious rites and military ceremonies celebrate important events in the lives of Navy and Marine Corps members and their families.

The free expression of these rites and ceremonies is an affirmation of the freedom we enjoy as Americans and, as sea service members, are sworn to protect. OPNAVINST 1730.1, *Chaplains Manual,* Chapter 7, Rites, Ceremonies and Special Duties delineates the duties of the chaplain in regard to the ceremonies discussed here. Religious Program

Specialists should become thoroughly familiar with all aspects of this chapter of the *Chaplains Manual.*

STATE, OFFICIAL, AND SPECIAL MILITARY FUNERALS

State, official, and special military funerals are conducted in accordance with OPNAVINST 5360.1 series. When directed, *Armed Forces Full Honor* funerals are conducted by the Department of Defense. All other funerals for naval personnel are conducted in accordance
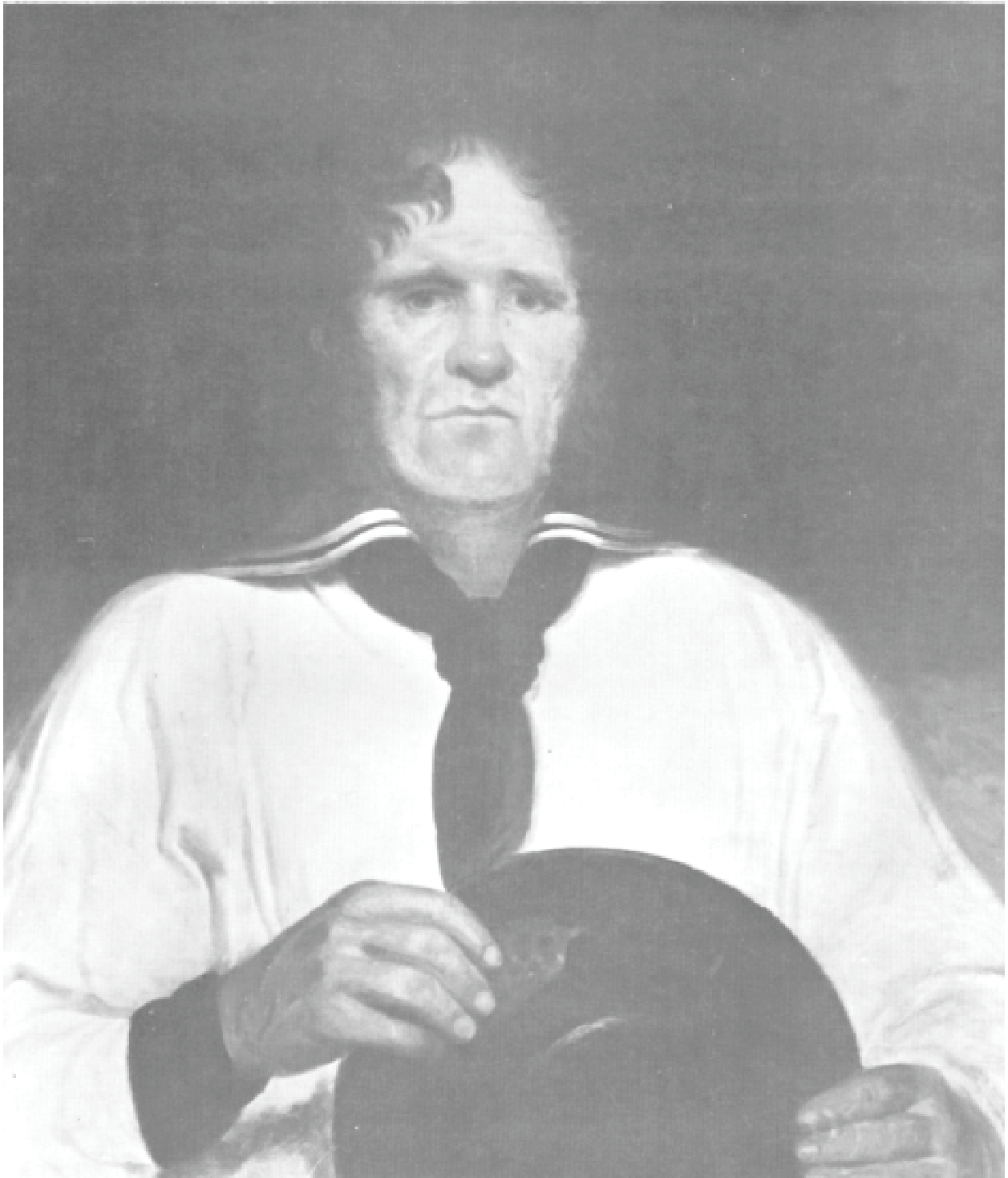
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Figure 4-4.—Uncovering. . . a mark of respect.

	State	Official	Special Military	Armed Forces Full Honor	Special Full Honor	Full Honor (Company)	Full Honor (Platoon)	Simple Honor
* President of the United States	X							
* Ex-President of the United States	X							
* President Elect of the United States	X							
* Other persons designated by the President	X							
* Vice President of the United States		X						
* Chief Justice of the Supreme Court		X						
* Cabinet Members		X						
* Other Government Officials designated by the President of the United States		X						
* Foreign civil dignitaries designated by the President of the United States		X						
* Deputy Secretary of Defense			X					
* Former Secretary of Defense			X					
* Secretary of Army, Navy, and Air Force			X					
Chairman, Joint Chiefs of Staff			X					
Five Star Generals			X					
Chief of Staff, U.S. Army			X					
Chief of Naval Operations			X					
Chief of Staff, U.S. Air Force			X					
Commandant, U.S. Marine Corps			X					
Commandant, U.S. Coast Guard			X					
* Other persons designated by the Secretary of Defense			X					
* Foreign military personnel designated by President of the United States			X					
* Former Deputy Secretary of Defense				X				
Former Chairman Joint Chiefs of Staff (Not 5-Star General or Admiral				X				
* Assistant Secretary of Defense				X				
* Former Secretary of the Army, Navy and Air Force					X			
Former Chief of Staff, U.S. Army; U.S. Air Force and Chief of Naval Operations					X			
* Under Secretary of the Army, Navy and Air Force					X			
Four Star General and Admiral					X			
* Assistant Secretary of the Army, Navy and Air Force					X			
Lt. General, Vice Admiral, Major General, Rear Admiral, Brig. General, Colonel and Captain						X		
Officers below grade of Colonel & Captain							X	
All other military personnel								X

* Not entitled to burial in any national cemetery by virtue of this position alone. See the Act of 14 May 1948 (62 Stat. 234, 24 U.S.C. 281) and AR 290.5.

Figure 4-5.—Types of funerals to which naval personnel are entitled.

with *Navy Military Funerals,* NAVPERS 15555. Figure 4-5 indicates the types of funerals to which naval personnel and other designated persons are entitled.

NAVAL FUNERALS

There are three general types of naval funerals. They are: Full Honor, Simple Honor, and Dependent funerals.

Full Honor Funeral

For the full honor funeral, a color detail and a ceremonial band are provided in addition to a specified escort. The band plays prescribed musical honors and/or a hymn during each movement of the casket. The color detail, band, and escort march in the procession and the casket is borne to the grave on a horse-drawn caisson.

Simple Honor Funeral

For the simple honor funeral, no color detail or band is provided and the escort does not march in the procession. The casket is borne to the grave in a hearse.

Full honor and simple honor funerals differ primarily in the size of the funeral escort. The basic elements of a full and simple honor funeral are:

● American flag draped over the casket.

● Honors rendered during each movement of the casket.

● The religious service.

● The procession to the grave.

● The graveside committal service.

● Honors rendered at the grave while three volleys are fired and Taps are sounded.

● Presentation of the flag to the next of kin by a Navy representative.

These basic elements described above form the foundation for all military funerals, whether ceremonies are being conducted for an enlisted person or final honors are being paid at the grave of a flag or general officer.

Dependent Funeral

There are no military honors in connection with this funeral and no flag is provided. Normally, the casket bearer detail departs after placing the casket at the grave.

THE RELIGIOUS SERVICE

The religious services which are conducted as part of the military funeral ceremony may be divided into three categories.

● Military Funeral with Chapel Service

● Military Funeral without Chapel Service

● Military Funeral with only a Graveside Service

Each of the above services is described below in general terms. Specific duties of the RPs are noted as appropriate. The services may vary somewhat according to the religious beliefs of the deceased and the circumstances surrounding each funeral.

Military Funeral with Chapel Service

Prior to the funeral, the RP should ensure that the chapel is clean, in the proper order, and that all necessary materials are on hand and operable. The materials required should be reviewed with the chaplain in advance to ensure that nothing has been omitted. The arrangements of the altar or any other arrangements that are required should be made well in advance of the chapel service.

Before the service begins, the funeral escort is formed in line facing the chapel entrance. The band forms on the flank toward the direction of march.

Normally, members of the immediate family, relatives, and friends of the deceased should be seated in the chapel before the casket is processed. For Roman Catholic funerals, the body precedes the mourners into the chapel. The RP

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Figure 4-6.-The Chapel Service, St. Andrews Chapel, U.S. Naval Academy.

or chapel ushers should ensure that a sufficient number of front seats on the right side of the chapel facing the altar are reserved for the immediate family.

The two front pews on the left are reserved for the honorary pallbearers. If body bearers are used to carry the casket into position inside the chapel, seats should be reserved for them in the rear of the chapel.

The conveyance bearing the remains to the chapel should arrive a few moments before the time set for the service. Since the casket normally is covered with the national colors, the escort is called to attention and the escort commander salutes as the conveyance arrives.

When all is in readiness to move the casket into the chapel, the escort commander brings the escort to "Present, ARMS." At this command,

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Figure 4-7.— Departing St. Andrew's Chapel, U.S. Naval Academy at the conclusion of the chapel service.

the band renders honors. if a full honor ceremony is being accorded, followed by a hymn. At the first note of the hymn, the casket is removed from the conveyance by the body bearers and carried into the chapel. As soon as the casket enters the chapel, the band ceases to play. The escort is then brought to order and given "At Ease."

When honorary pallbearers are present, they are formed in two ranks, facing each other, thus forming an aisle from the conveyance to the entrance to the chapel. At the first note of the music, and while the casket is being carried between them, the honorary pallbearers uncover or salute as appropriate. They follow the casket in a column of twos into the chapel and sit in the front pews on the left.

The funeral director, or designated person, moves the bier (figure 4-6) as previously prescribed by the officer in charge. If there is no bier, the body bearers carry the casket as instructed beforehand.

At the conclusion of the chapel service, the body bearers follow the honorary pallbearers. If there are no honorary pallbearers, the body bearers follow the chaplain in a column of twos as the casket is moved to the entrance of the chapel. When honorary pallbearers are present, they form an aisle from the entrance of the chapel to the conveyance (caisson or hearse) and uncover or salute as prescribed.

When the casket appears at the entrance of the chapel (figure 4-7) at the conclusion of the service, the funeral escort and band repeat the procedures prescribed for entering the chapel. The band ceases playing and the escort is brought to order when the casket has been secured to the caisson or placed in the hearse.

After the casket has been placed on the caisson or in the hearse, the honorary pallbearers enter their cars. If they are marching, they form a column on each side of the caisson or hearse with the leading member of each

4-9

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Figure 4-8.– Transfer of remains from the chapel to the gravesite at Arlington National Cemetery.

column remaining even with the front wheels of the conveyance.

The family group follows the casket out of the chapel and remains at the chapel entrance until the honorary pallbearers have broken ranks to take their position. The ushers then escort the family to their own cars. After the chapel service, the RP should restow all items of equipment used and return the chapel to a normal setting. Outside, the escort commander puts the band and escort in march, and the procession marches slowly to solemn music (figures 4-8 and 4-9). If the gravesite is a considerable distance from the chapel, the escort— after leaving the chapel area— may march "at ease" and in quick time, with no band music. Upon reaching the grave, the escort is brought to attention.

As the procession nears the grave, the marching elements move to their predesignated positions. The band and military escorts are formed in a line behind and facing the foot of the grave, with other marching elements placed as near as practicable. The firing squad is positioned in such a way that it will not fire directly over the heads of the mourners.

When the caisson or hearse comes to a halt, the honorary pallbearers again form in two ranks with an aisle extending from the conveyance to the graveside. If the grave is too near the road to permit this formation, the honorary pallbearers should take their positions at the graveside before the removal of the casket from the caisson or hearse.
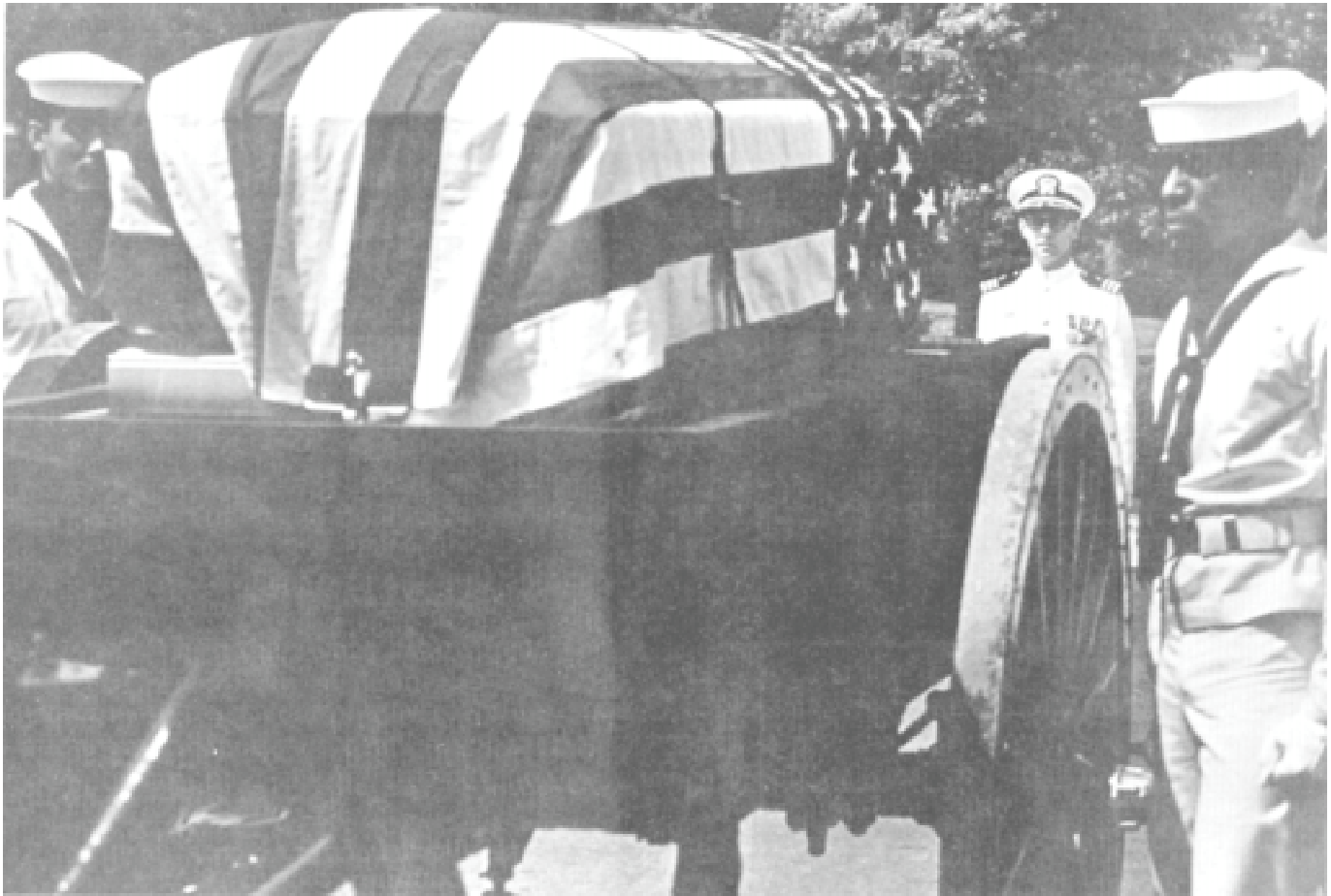
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Figure 4-9.– The proper placement of the casket upon the caisson while en route to the graveside.

When all is in readiness to remove the casket from the conveyance, the escort commander orders, "Present, ARMS." At this command, the band renders honors, if appropriate, followed by a hymn. At the first note of the hymn, the body bearers remove the casket from the caisson or hearse. (See figure 4-10.)

Preceded by the chaplain, the body bearers carry the casket between the ranks of honorary pallbearers to the grave and place it on the lowering device. The pallbearers remain in position facing the casket; then, they raise the flag from the casket and hold it in a horizontal position, waist high, until the conclusion of Taps.

As soon as the casket has passed between them, the honorary pallbearers face toward the grave and follow the casket in a column of twos to their position at the grave. The family members proceed to their designated places.

When the casket has been placed over the grave, the band ceases playing and the escort is brought to order. The escort commander then commands, "Parade, REST." The graveside service is now conducted by the chaplain. (See figure 4-11.) After the conclusion of the graveside service, the chaplain moves two steps to the side or rear.

Upon the conclusion of the religious service, the escort commander brings the escort to attention. The escort commander orders, "Escort, less firing squad, Present, ARMS: Firing squad, FIRE THREE VOLLEYS." The firing squad
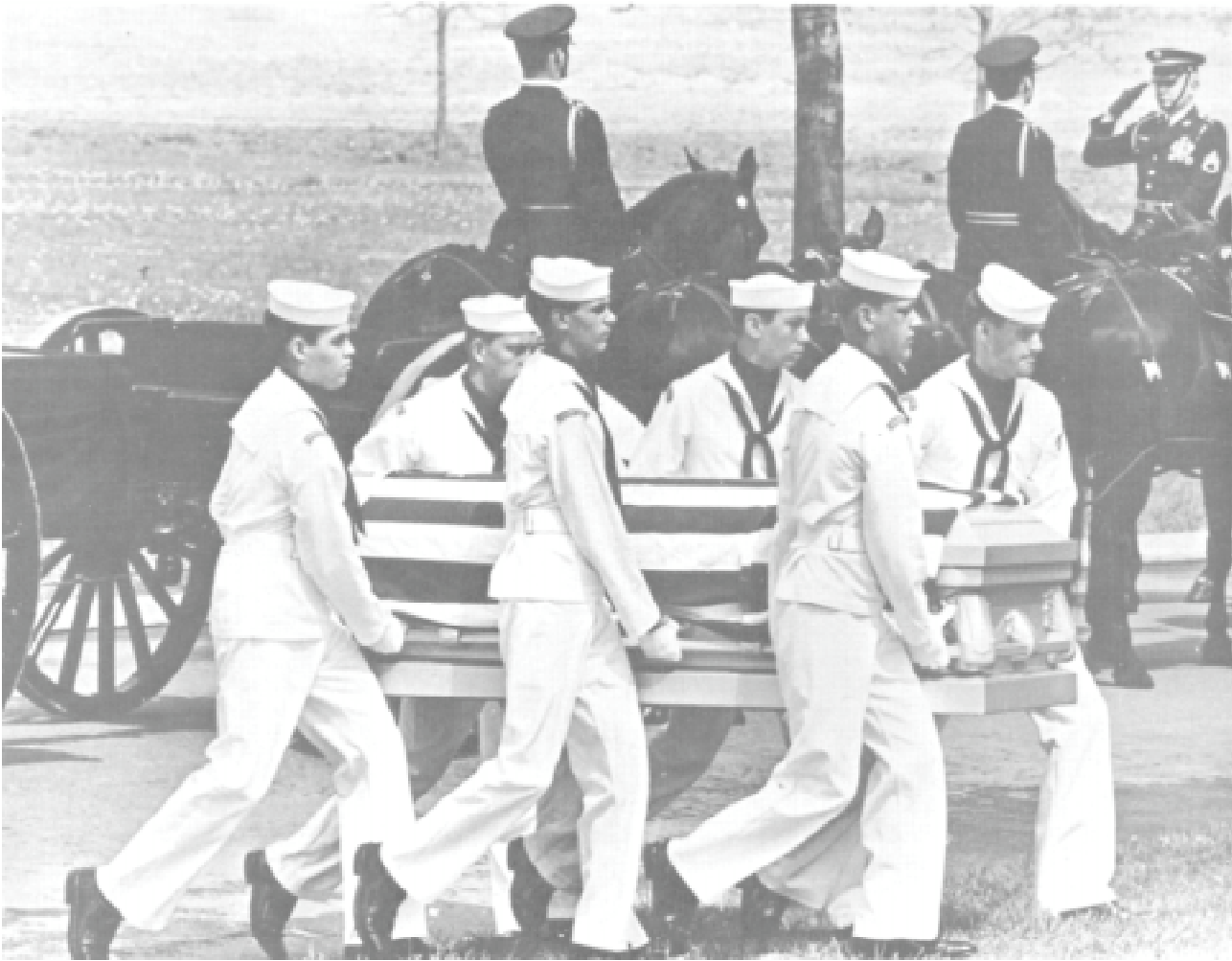
Figure 4-10.—Removal of the casket from the caisson by the casket bearer detail at Arlington National Cemetery, Arlington, Virginia.

fires three volleys; then, they assume the position of "Present, ARMS" on the command of the noncommissioned officer or petty officer in charge. They remain in this position until the conclusion of Taps, which is sounded by the bugler immediately after the last volley. The entire escort is then brought to order.

The body bearers box the flag; the senior body bearer gives it to the chaplain or commanding officer who presents it to the next of kin, or a representative of the family.

After the presentation of the flag, the band and escort are put in march by the escort commander. When retiring from the vicinity of the gravesite, care should be exercised not to detract from the solemnity of the occasion.

It should be remembered that there are some differences among the chapel services conducted for full honor funerals, simple honor funerals, and dependent funerals. These differences are specified in Chapter 4, NAVPERS 15956B, *Naval Funerals* and NAVPERS 15555, *Navy Military Funerals*. A chapel service is appropriate and may be used for all full honor, simple honor, and dependent funerals .

Figure 4-11.–The Graveside service.

Military Funeral Without Chapel Service

When the funeral is without chapel service, the escort usually forms at or near the entrance to the cemetery. The officer in charge supervises the transfer of the casket from the hearse to the caisson (full honor) or makes provision for the hearse (simple honor) to be included in the procession, from the point of origin to the gravesite.

When honorary pallbearers are present, they form in a single line facing the caisson or hearse. Their order of march is the same as described in the Military Funeral with Chapel Services. While the casket is being transferred, the escort is brought to "Present, ARMS," the band plays appropriate music, and the honorary pallbearers uncover or salute as appropriate. The family and friends remain in their cars during the transfer of the casket. The funeral procession then forms and proceeds, as directed by the officer in charge, for the graveside service.

Graveside Service Only

The military elements (chaplain, body bearers, firing squad, and bugler) participating in a graveside service are in position before the arrival of the body. The procedure for the graveside service is basically the same as for all military funerals.

Upon the conclusion of the religious service, the leader of the firing squad gives the appropriate orders for the firing of three volleys and the bugler sounds "Taps" immediately upon completion of the last volley. The senior body bearer gives the order to march off after the flag has been presented to the next of kin.

DUTIES OF THE RP

The duties of the RP will vary according to the type of funeral—full honor, simple honor, or dependent; and the type of religious service—with chapel service, without chapel service, or with graveside service only, if a religious service is to be conducted.

Duties will also vary according to the command at which the RP is assigned and the desires of the command chaplain; however, the duties of the RP will generally be as follows:

● Coordinate the schedule of the chaplain who is conducting the funeral service.

● Coordinate the efforts of the chaplain with those of the funeral director and the officer in charge.

● Initiate the necessary actions preparatory to the use of the chapel and the chapel staff in support of a military funeral in accordance with local instructions.

● Ensure the cleanliness and good order of the chapel and its associated items prior to and following the funeral.

● Lay out and restow the chaplain's vestments and any other items needed for the funeral service.

● Reserve pews for the immediate family and official participants for the funeral service in the chapel.

● Ensure the correct altar setting, if any, and ensure the proper placement of the bier for receipt of the casket.

● Position the funeral bier during the ceremony as requested by the chaplain.

● Perform other related duties as required by the chaplain.

General Information

The RF should obtain the following information in order to schedule and coordinate the chapel facilities and the staff used to support the religious and military aspects of a Navy funeral:

● Name, grade, SSN, and religious preference, if any, of the deceased member.

● Name, address, and telephone number of the next of kin.

● Name, address, and telephone number of the chaplain who will conduct the religious portion of the funeral service.

● Name, address, and telephone number (home/work) of the casualty assistance calls officer (CACO). Determine whether the CACO will attend the funeral service. If so, what will the duties and responsibilities of the CACO be regarding the funeral service?

● Name, address, and telephone number of the funeral director. The following information should be obtained from the funeral director:

a. Name and exact location of the cemetery and gravesite.

b. Time and date of interment services.

● Name, address, and telephone number of the officer in charge (OIC) of the funeral detail. The following information should be obtained from the *officer in charge:

a. What type of military funeral will be conducted?

b. What type of religious service will be conducted? (Worked out by chaplain and NOK)

c. Will honorary pallbearers be present?

d. What type of graveside service will be conducted (Volleys/Taps)?

e. What type of funeral procession to the grave will be used?

f. Will ceremonies be conducted by fraternal or patriotic organization following the military funeral service?

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* NOTE: If the OIC of the funeral detail is unable to provide this information, the questions should be addressed to the cognizant CACO or the NOK.

g. The approximate number of relatives and friends of the deceased who will be attending the chapel service.

BURIALS AT SEA

The burial at sea ceremony is one which remains fixed in the memories of most sailors who have participated in such a ceremony. It is one of the most somber ceremonies conducted at sea.

In earlier days, burial at sea was an absolute necessity when a death occurred on board a ship at sea. Today, it is seldom necessary to bury members at sea except in the time of war. Upon occasion, however, naval personnel who die ashore, or naval retirees request burial at sea. These requests are honored whenever possible. Such requests are submitted to the cognizant naval area commander for approval. If burial at sea is authorized, the date of burial will be determined by the availability of the naval vessel concerned.

The ceremony is composed of religious rites which consist of the reading of the scriptures, the prayers, the committal, and the benediction; and military honors which consist of the draping of the American flag over the casket, and the firing of three volleys after the Benediction, Taps, and the folding and presentation of the flag to the commanding officer who receives it in behalf of the next of kin.

Since burials at sea are ordinarily arranged in response to a specific request, a chaplain will generally be detailed by the fleet or force commander if the ship designated for the burial does not have a chaplain assigned. If a chaplain of the appropriate faith is not available, the religious services may be read by the commanding officer, or an officer designated by him.

CONSIGNMENT OF THE REMAINS TO THE SHIP

When death occurs on shore and permission for burial at sea has been obtained from the

cognizant fleet or force commander, the cognizant naval activity or funeral director should ensure that casketed remains are consigned to ships in accordance with NAVPERS 15555, Article 2-5. It is the responsibility of the cognizant Naval Regional Medical Center (NRMC) to ensure that the casketed remains are properly prepared in a metal casket. The Naval Regional Medical Center should certify to the OOD prior to acceptance of casketed remains that a minimum of six 2-inch holes have been drilled into the base and lid of the casket to ensure the rapid entry of sea water. In the event the remains are encased in an innerseal casket, the Naval Regional Medical Center should also certify that the inner plate has been removed or sufficiently loosened to permit the rapid flooding of the casket. Additional weight may have to be placed within the casket by the NRMC or the funeral director prior to being transported to the ship in order to offset the natural buoyancy of the casket and to permit the casket to sink. The officer of the deck should determine whether the casket has been properly certified by the cognizant Naval Regional Medical Center prior to its acceptance and receipt on board for the burial at sea service. If, at the time of the burial at sea service, the casketed remains do not submerge upon impact with the water, the commanding officer of the vessel, while maintaining the dignity of the ceremony, shall take necessary measures to ensure its submersion. The casket should be retrieved and proper steps taken to ensure that it will submerge, then returned to the sea. Under no circumstances will gunfire be used to cause the casket to submerge.

In order to properly support and assist the chaplain in the preparation for the religious rites and military ceremonies to be performed, the RP should be familiar with the preparations that are necessary for a burial at sea; namely, the proper manner in which the casket should be handled upon receipt at the pier and aboard ship, the necessary preparations for the burial at sea ceremony, the proper conduct of the ceremony itself, and the person or persons responsible for each of these functions.

Documents Required

The following papers are presented to the officer of the deck of the vessel before the remains are taken into his custody:

a. The signed request and authorization from the person authorized to direct disposition of the remains.

b. A transit permit or burial permit issued by responsible civil authorities at the place of death, whether or not the remains are cremated.

An appropriate entry regarding the presentation of such papers, together with specific identifying data regarding them are made in the ship's log. After the burial, these papers are appropriately endorsed by the ship's commanding officer as to the fact of burial and forwarded to BUMED or the Commandant of the Marine Corps (CMC) as appropriate.

Administrative tasks such as these are normally carried out or delegated by the ship's executive officer.

RECEIPT OF REMAINS SHIPBOARD

The officer of the deck takes custody of the remains when they are delivered to the ship. Eight body bearers are mustered and formed according to height on each side of the casket. The remains are carried aboard ship (figure 4-12) and placed in temporary quarters until the burial service begins. The casket is always carried feet first. The body bearers will be dressed in the uniforms specified for the service and will remain covered at all times while they are carrying the casket. Below decks, while not carrying the casket, the body bearers will be uncovered. In the compartment where the remains are temporarily placed, an honor guard will stand by the casket continuously until the remains are brought topside for committal.

While in the compartment, the encased remains are draped with the national ensign. The cap and sword of the deceased are not displayed on the casket when it is draped with the national ensign. The union of the national

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Figure 4-12.—The remains as they are carried on board ship.

ensign is placed over the head of the casket at the left shoulder of the deceased. The casket may be placed upon a board of suitable length and width which may later be fitted with cross battens underneath; these battens serve as handles. Low sideboards may also be utilized. When this is done, the casket should be securely lashed to the board and secured to the deck. The inport officer of the deck (OOD), the master-at-arms (MAA), or other delegated representative of the commanding officer will take custody of the remains and ensure that all necessary preparations are made and all appropriate honors are rendered. The honors that should be given during the ceremony itself are

prescribed in *U.S. Navy Regulations, 1973.*

PREPARATION FOR THE BURIAL AT SEA SERVICE

After departing from port and just prior to the ship's arrival at the area of committal, the place on the deck which is selected for the committal is cleared and rigged so that when the body is brought on deck it may be placed securely on a stand with feet outboard, at right angles to, and extending over the side of the ship. This preparation is normally made by the deck division under the guidance of the chief

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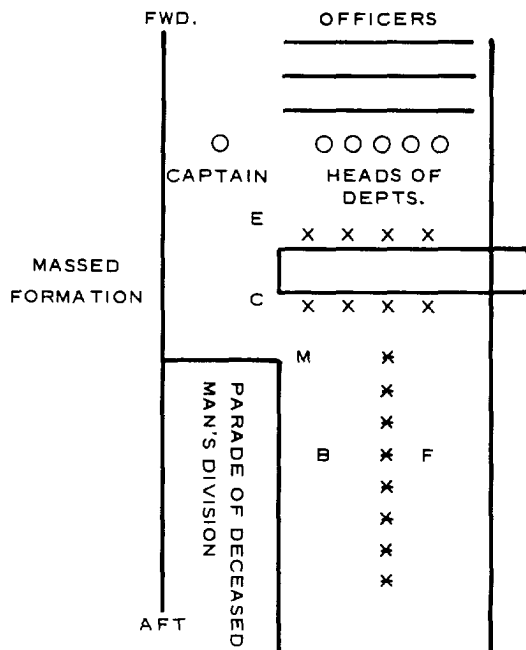
LEGEND

E = EXECUTIVE OFFICER.
C = CHAPLAIN.
M = CHIEF PETTY OFFICER.
F = CPO IN CHARGE OF FIRING SQUAD.
B = BUGLER.
X = BODY BEARERS.
✖ = FIRING SQUAD.

287.14(M1)

Figure 4-13.—Deck plan for the burial of the dead at sea.

master-at-arms. As the casket/remains are carried on deck for committal, "Attention" is sounded. The body bearers, preceded by the chief master-at-arms, carry the casket on deck. All crew members in the area stand at attention and execute a hand salute as the cortege passes on its way to the place selected for the committal. When the remains have been placed on deck at the committal site, the hand salute is terminated and a sentry is posted beside the casket until the burial service begins.

The service should not be conducted between sunset and sunrise, except under unusual circumstances. When it is necessary to bury the dead at night, such funeral services as are practicable will be conducted. Any part of the service

may be omitted as necessary except that the committal should be rendered if at all possible.

At the beginning of the burial at sea ceremony, the ship will be stopped if practicable. The ensign should be displayed at half-mast from the beginning of the funeral service until the remains have been committed.

A Guide to the Burial Service

The ceremony for burial at sea is carried out as follows:

a. The firing squad, body bearers, and bugler are stationed. A chief petty officer is designated to take charge of the eight riflemen who will fire the volleys. The chief master-at-arms directs the body bearers during the service until the flag is folded and delivered to the commanding officer. The assembled ship's company will respond to the orders given to the firing squad regardless of whether they are separately commanded.

b. Officer's call: The word is passed "All hands bury the dead," (The ship should be stopped and colors displayed at half-mast.)

c. Assembly (figure 4-13).

d. Adjutant's call: (Ship's company is still being assembled).

e. Ship's company (not on watch) is brought to parade rest.

f. Burial service (figure 4-14).

(1) The scripture (parade rest)

(2) The prayers (parade rest, heads bowed)

(3) The appropriate Protestant, Catholic, or Jewish committal is read (attention, hand salute) (figure 4-15).

After the committal is read, the body bearers tilt the board until the body slides along the board under the national ensign, overboard into

the sea. The body bearers retain the board and the national ensign, and stand fast. (See figure 4-16.)

(4) The Benediction (parade rest, heads bowed)

g. Three volleys are fired (attention, hand salute) at their conclusion.

h. Taps (figure 4-17). (Hand salute at the last note of Taps.) The order is given to closeup colors and to resume course and speed.

i. The flag is encased (attention).

j. Retreat.

If practicable, photographs of the ceremony should be taken by the ship's photographer, If the next of kin (NOK) could not attend the services, the flag used during the ceremony, the photographs, a description of the service, and the latitude and longitude of the at-sea service should be forwarded to the Casualty Assistance Calls Officer (CACO) with an appropriate covering letter for presentation to NOK. A similar letter should be forwarded to the CACO for the parent or parents, if they are not the NOK. Copies of the letters should be furnished to BUMED and the appropriate branch of service.

These actions are administered by the executive officer.

DUTIES OF THE RP

The primary duty of the RP will be to support and assist the chaplain. Other than the general areas described in the previous pages, which are specific to the burial at sea ceremony, the RP's religious support duties will vary little from those which support a military funeral ashore. The RP will be responsible for the preparation and arrangement of the chaplain's vestments, and other religious objects needed; i.e., tenser, crucifix, holy water sprinkler, etc. Additionally, the RP should be familiar with the reference material outlined in the following paragraphs.

REFERENCES

Guidelines for the respective religious services for the burial at sea ceremony for Roman Catholic, Eastern Orthodox, Protestant, and Jewish deceased members are delineated in the *MILPERSMAN.*

Guidelines for these services are also found, in part, within NAVPERS 15,046A, Ceremony for Burial of the Dead at Sea.

These references provide basic information in regard to the military honors and religious rituals which are conducted as parts of the burial at sea ceremony. The chaplain, however, is not bound to use any prescribed format. The manner in which the service is conducted is determined by the member's faith and the customs and traditions of the chaplain conducting the service.

CHAPEL WEDDINGS

As defined within OPNAVINST 1730.1, *Chaplains Manual,* a military wedding is one in which a marriage service is conducted for a bride and groom, at least one of whom is in the uniform of the Armed Forces and whose ushers are also in uniform.

The RP should understand, however, that a military wedding ceremony conducted in a Navy chapel is not a military ceremony but a religious one. The traditional "Arch of Swords" or "Arch of Rifles" ceremony takes place on the chapel steps after the wedding ceremony. The "Arch of Swords" and the wearing of the uniform are the only distinct military features of the wedding. The wedding ceremony is conducted in accordance with good social custom and etiquette, the wishes of the couple and chaplain, and the regulations and format of the appropriate faith group. There is no single "correct" procedure; therefore, the RP must be guided by the chaplain regarding the procedures to be used. Many weddings conducted at Navy chapels are not formal, do not meet the criteria given above for a "Military Wedding," and require very little in the way of special preparation. While social customs for weddings vary

widely, the succeeding paragraphs offer some guidelines for the RP to follow.

PLANNING THE WEDDING

Commands may have a brochure outlining the wedding procedures to serve as a guide to prospective couples. The brochure should include answers to basic questions concerning the planning of the wedding and should include the form which must be submitted requesting the use

of the chapel. Items which could be addressed within the brochure include the following:

• A statement of policy by the commanding officer regarding the use of the chapel

• Who can be married in the chapel

• How are weddings scheduled

• Who may conduct the wedding

• May visiting clergy participate
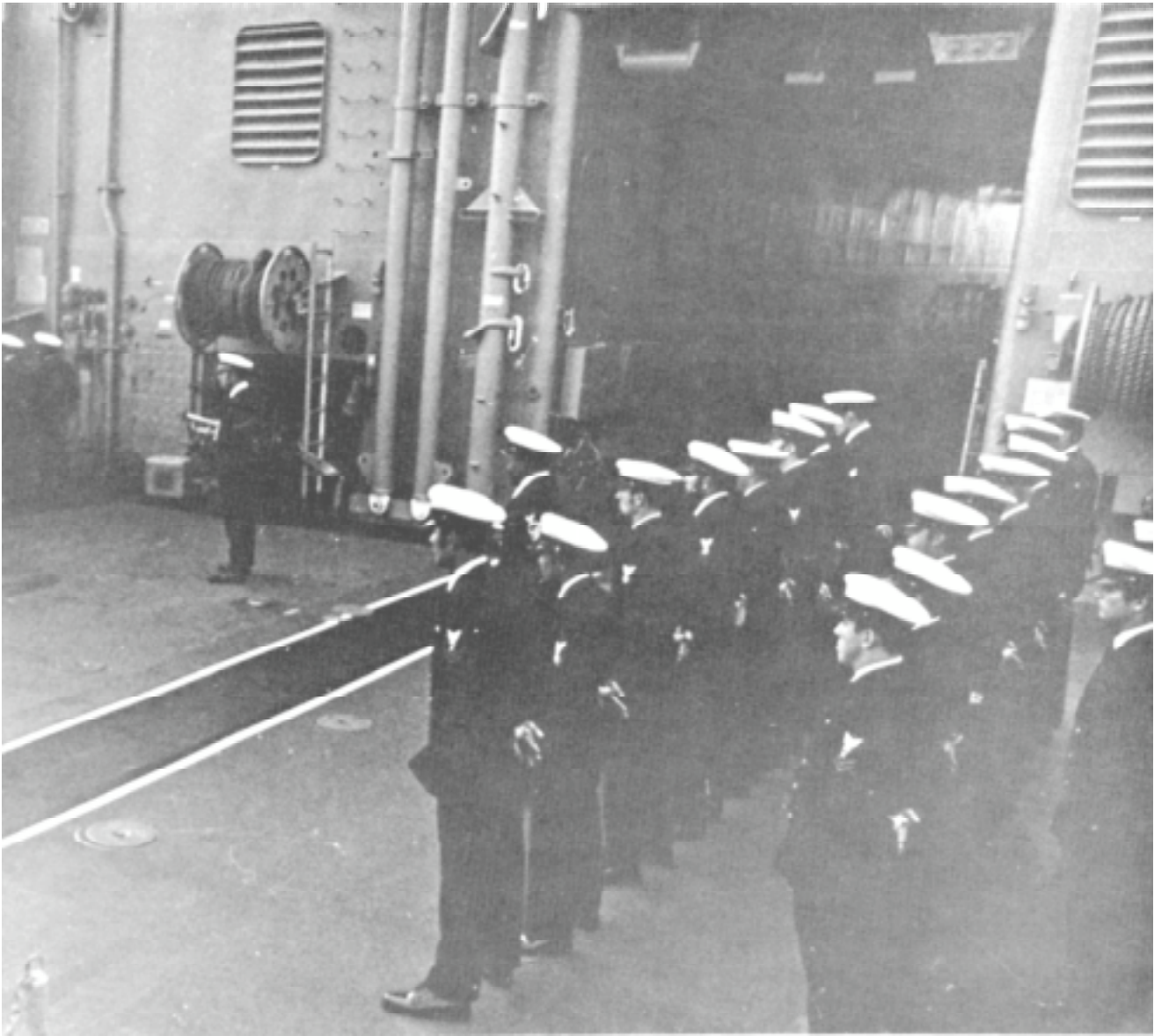
287.15(M1)

Figure 4-14.— The burial service at sea is read.

- Premarital counseling

- Description of the military wedding ceremony

- The wedding rehearsal

- Chapel policy regarding music, flowers, and photographs

- Policy regarding the throwing of rice and other grains

- Policy regarding uniforms and dress

- Policy regarding wedding receptions

- Fees, if any

**The Application for the
Use of the Chapel**

The application is the first official step in planning a wedding at a naval chapel. An

4-21

Figure 4-15.–The committal area.
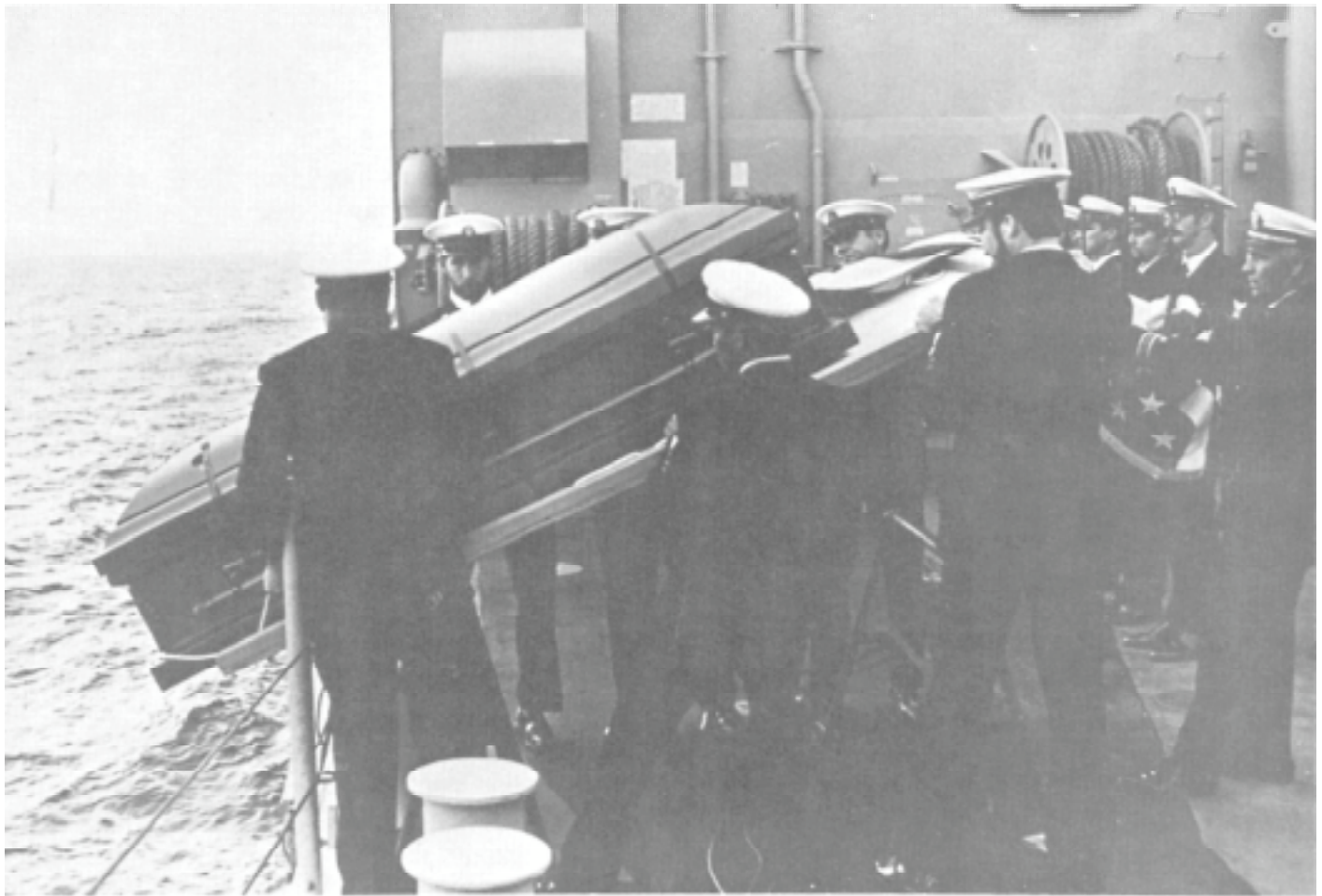
Figure 4-16.— The committal.

example of an application may be seen in figure 4-18. Following this step, an appointment should be made with the chaplain for further information about premarital counseling and scheduling the wedding. The original application should be kept on file at the chapel with a copy being given to the applicant at the time of submission. Normally, applications will be processed on a first come, first served basis.

ENTITLEMENTS.— There is a distinction between the entitlement of military and sea service personnel to use the Navy chapel facilities for a wedding and entitlement to have the ceremony performed by a chaplain. The latter is a religious rite rather than a Government benefit. If possible, chapel facilities should be made available to all personnel desiring to use them in accordance with local instructions. However, the question of whether or not a particular chaplain can officiate is one that the chaplain alone can answer, on the basis of ecclesiastical regulations and the chaplain's personal conscience.

The Chaplain

If a religious ceremony is planned, it is important that the engaged couple consult the chaplain (clergyperson) well in advance of the wedding date. Premarital couseling with the couple is required by most chaplains prior to the performance of the wedding ceremony. Although chaplains will officiate at most ceremonies held in the chapel of the command to

which they are assigned, civilian clergypersons or visiting chaplains may officiate as requested by the couple. The officiating chaplain or clergyperson will most likely be of the same faith as the couple.

Since chaplains like other Navy personnel are subject to being transferred, it can be expected that customs and procedures regulating marriage ceremonies in chapels will change over a period of time. This being the case the chapel brochure should reflect current practices in the chapel.

FEES.—Chaplains on active duty are paid by the Government and are prohibited by law from charging fees or receiving gratuities for services rendered to military personnel and their dependents. When a civilian clergyperson (minister, priest, or rabbi) assists the chaplain at a wedding or when clergypersons officiate at weddings in their own churches or synagogues, they normally receive a fee.

PREMARITAL COUNSELING.—The preparation for marriage includes much more than arranging for the ceremony. Whether it is to a formal military wedding or a simple ceremony the chaplain or clergyperson may desire to spend time in counseling the couple before the wedding takes place. Some faiths have special requirements associated with premarital counseling. The RP will need to obtain this information from the officiating chaplain or clergyperson.

The RP should schedule premarital counseling sessions in coordination with the request of the chaplain and the couple concerned. The RP should schedule the wedding, rehearsals, and related activities as directed by the chaplain. The chaplain may specify, in writing, any special items or areas of concern which need to be addressed prior to the scheduling of the rehearsal or the wedding ceremony. These instructions should be placed on file with the application for use of the chapel to permit immediate followup by the RP and for future reference.

The Chapel

The chapel is usually reserved on a first come, first served basis in accordance with

287.18(M1)

Figure 4-17.—Final Taps.

APPLICATION

UNITED STATES NAVAL ACADEMY CHAPEL

Annapolis, Maryland 21402

1. To determine the basis of your eligibility for use of a Naval Academy Chapel for your wedding, as defined in U. S. Naval Academy Instruction 1730.1B, please check one of the following:

... All Naval Academy graduates on active duty in the Armed Forces of the United States, or in a retired with pay status.

... All military personnel assigned to the Annapolis complex and their sons and daughters.

... Naval Academy faculty members, active or retired, and their sons and daughters, who regularly attend the Naval Academy Chapel.

... Military personnel, retired with pay and residing in the Annapolis area, and their sons and daughters, who regularly attend the Naval Academy or Naval Station Chapels.

2. NAME OF APPLICANT ....

ADDRESS........................ PHONE # ....

.... Date ....

Signed ....

3. Checks made payable to the respective Chapel Fund (Protestant or Catholic) are to accompany this application. If your wedding is cancelled your contribution will be refunded.

4. Type Service: Protestant....   Catholic....   Mass.....

5. Chapel Desired: Main Chapel.....   St. Andrew's......
                        (Seats 2500)   (Seats 125)

6. GROOM'S NAME ....
                     Last   First   Middle

   Rank......................... Phone.......

   Residence ....
               City   State   Zip

   Single?......... Widower?........ Divorced?.......

   Home Church.................. Pastor........

   Denomination......... Baptized?..... Confirmed?......

7. BRIDE'S NAME ....
                     Last   First   Middle

   Rank......................... Phone.......

   Residence ....
               City   State   Zip

   Single?......... Widow?........ Divorced?.......

   Home Church.................. Pastor........

   Denomination......... Baptized?..... Confirmed?......

8. WEDDING DATE   WEDDING TIME
   (Monday through Saturday) (Noon through 4 p.m.)

   1st choice ....   1st choice ....

   2nd choice ....   2nd choice ....

9. REHEARSAL DATE   REHEARSAL TIME
                         (Noon through 4 p.m.)

   1st choice .....   1st choice ....

   2nd choice .....   2nd choice ....

Figure 4-18.—Application, United States Naval Academy Chapel, Annapolis, Maryland 21402.

287.19(M1)

4-25

command policy. Permission for its use should be obtained as soon as possible in order to secure the desired date and hour for the wedding. Whenever possible, applications should be made in writing to the chaplain's office well in advance of the event. Any changes or conflicts in the scheduled use of the chapel facilities should be immediately noted by the RP and brought to the attention of the cognizant chaplain or military supervisor.

There is no charge for the use of the chapel, but a donation to the chapel fund can be accepted. Donations which are received are used to support special ministries as a part of the Command Religious Program. When a donation is made by check, it should be made out to the chapel fund designating the proper account, such as Protestant, Catholic, or Jewish.

The use of rice and confetti is normally prohibited inside or outside the chapel. Wedding receptions are not normally held in the chapel.

Where possible, dressing rooms should be made available to the bride and groom and their attendants.

FLOWERS AND DECORATIONS.—Rules for decorating military chapels vary according to command policy. At the Academy chapels, flowers, candelabra, and white hangings are furnished by the chapel altar guild and are the same for all weddings. Two vases of flowers are usually permitted and may be the only decorations permitted at both informal and formal weddings.

The aisle posts or reserved pews may be decorated, or greenery alone may be used in some chapels.

Generally, military chapels do not furnish flowers or decorations. However, for chapel weddings held during the holiday seasons, such as Christmas and Easter, flowers and decorations used by the chapel for holiday services will be present.

If flowers or decorations are to be provided by the couple for the wedding service, the RP should be aware of the time and date of delivery, the manner in which they are to be arranged, and whether or not the flowers are to be removed after the wedding service.

Any decorations which require alterations to the chapel (fastened to pews or walls) are not permitted without the approval of the command chaplain.

MUSIC.—Since wedding ceremonies are traditionally religious ceremonies, the organist will usually be asked to play religious wedding music. These selections can normally be obtained for the chapel music file. The selection of music to be played at the wedding service is made by the couple in consultation with the officiating chaplain or clergyperson.

In the case of chapel weddings, organists who are members of the Armed Forces on active duty receive no fee for their services. However, civilian musicians are normally paid for their services. If an organist and/or soloist are utilized at the rehearsal, there may be an additional fee.

The RP may assist the couple in determining the expenses associated with their particular wedding plans. A handout itemizing normal expenses would be helpful.

Ensuring that the religious music file or library is properly maintained and cataloged is also an important function of the Religious Program Specialist. A properly stocked and maintained sacred music library can provide organ and choral music sufficient in quantity to meet the needs of the chapel music program.

PREPARATION OF THE CHAPEL BEFORE THE WEDDING.—Candles will usually be lighted 15 minutes before the hour of the ceremony. The RP or ushers proceed to the front of the chapel and light the candles with the aid of tapers. Hand-held matches or cigarette lighters are considered inappropriate.

The ends of pews are frequently marked by ribbons or sprays of flowers. A runner is sometimes used in the chapel to prevent the bride from soiling her gown and train. If a

ALTAR

BRIDE'S SIDE   BRIDE'S FAMILY | GROOM'S FAMILY   GROOM'S SIDE

FRIENDS | FRIENDS

RECESSIONAL   PROCESSIONAL
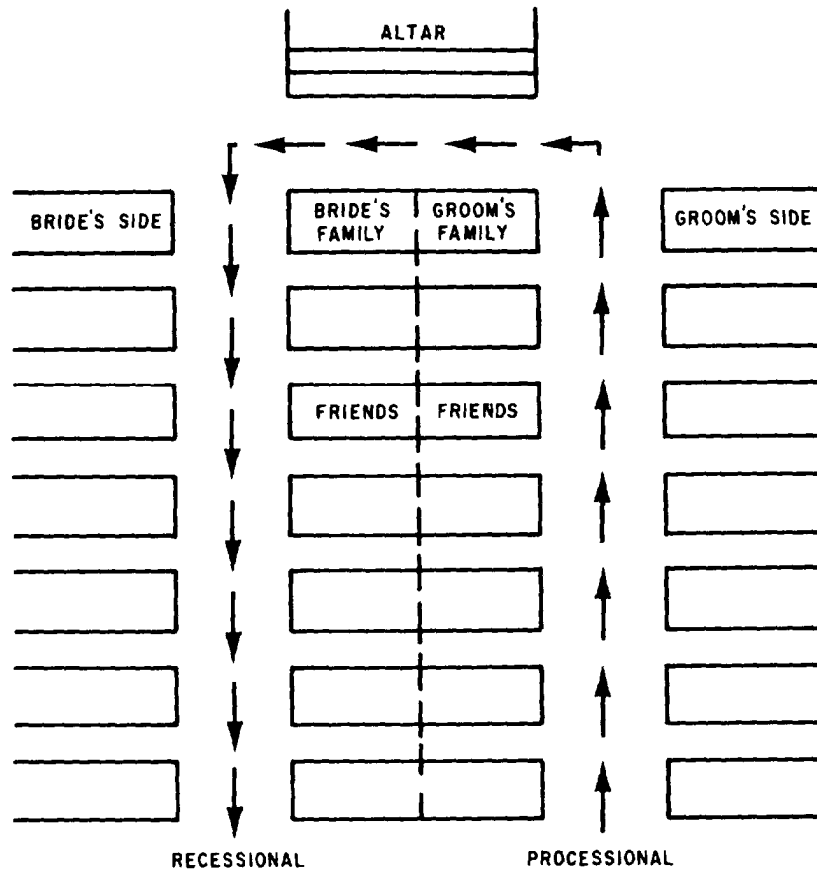
The center section may be divided by a white ribbon or rope, with the bride's family seated in the left side pews facing the altar, and the groom's family on the right. However, a warm and friendly way is not to use a dividing ribbon or rope, but for the families to sit in the first pews together but on "their" side. At a very large wedding, friends of the bride would sit at the far left, the groom's friends at the far right, as well as behind the families in the center section.

Figure 4-19.-Chapel or church with two aisles.

runner is to be used, two ushers will march in step to the chapel chancels steps, grasp the runner, face the back of the chapel, and walk until the runner is extended as far as it will go.

When the chapel does not have a single central aisle, but has two aisles, one aisle may be used for the processional, and the other aisle for the recessional. (See figure 4-19.) The bride's family should then be seated in the front pews on the left side of the center section, and the bridegroom's family should be seated in the front pews on the right side.

At this stage, prior to the ceremony, the RP should have ensured that the chapel has been properly rigged, that the chaplain's vestments and other necessary items have been laid out and

prepared, and that any other necessary preparations have been carried out. The cleanliness and proper order of the chapel should be assured.

The Rehearsal

The wedding rehearsal is an area of primary concern to the RP. The RP may be expected to conduct rehearsals without the presence of a chaplain. It is very important then that the RP be thoroughly familiar with all aspects of the wedding ceremony in order to be able to assist the members of the wedding in the performance of their respective roles at the wedding ceremony. Some weddings conducted at Navy chapels are not strictly formal and may not require a rehearsal. However, most couples and chaplains prefer a rehearsal to reduce the anxiety of the couple and to ensure that the ceremony will proceed smoothly.

The date and time of the rehearsal are determined by the chaplain and the couple. An alternate date and time should be scheduled in the event that the first date cannot be met. At the rehearsal for a formal military wedding, the RP may be required to brief the members of the wedding party concerning the wedding ceremony. Ushers should be instructed as to their role and should be aware of any etiquette or protocol requirements associated with the ceremony. The members of the wedding party should be instructed in the procedures for the processional to the chancel, the recessional from the chancel, and the "Arch of Swords/Arch of Rifles" ceremony.

The RP should also provide information, if directed by the chaplain, regarding the religious rite to be conducted and any special instructions to the couple and wedding party. A general description of the religious rites for weddings for various denominations is provided later in this chapter. The areas in which the RP should provide general instruction and guidance at the rehearsal are as follows:

USHERING.—The following paragraphs contain general instructions, subject to modification as necessary, which should be provided to the ushers by the RP at the wedding rehearsal.

When guests arrive at the chapel, ushers may ask the guests if they wish to be seated on the bride's side or on the groom's side, or they may ask "Are you a relative (or friend) of the bride, or the groom?" Friends of the bride are seated on the left side of the chapel facing the chancel, friends of the groom are seated on the right side of the chapel. An usher always offers the right arm to a female when escorting her down the aisle.

The ushers should attempt to place people having no seating preference on that side of the chapel where fewer persons are seated.

A woman who arrives with her husband or other male guest is escorted to the proper pew by the usher; the man is asked to follow them. Children follow their parents. A man attending alone walks beside the usher.

Traditionally, each woman is escorted to a pew unless there are many guests waiting to be seated. Under these circumstances, the usher may offer one of the ladies his right arm and ask the others in the party to follow. He may make appropriate remarks while escorting them to their seats, but quietly, and in keeping with the dignity and reverence accorded the event. Guests should not be hurried to their seats, but the seating must be done with a minimum of delay; guests are generally not seated during the presentation of special music (solos, duets).

Guests who arrive first may be given the choice aisle seats while later arrivals take the inner seats. At a formal wedding, the head usher may be given a typed alphabetical list of guests and the seating arrangement.

The commanding officer of the bride or groom, and the commanding officer's spouse, may be invited to sit in the front pew if the parents are unable to attend. If the parents are in attendance, the commanding officer's party may be seated with the family.

Flag and general officers, other commanding officers or dignitaries, may be seated in accordance with rank or station just behind the families of the couple, but rigid military protocol is not adhered to on these occasions.

The head ushers are so designated by the groom. One usher escorts the groom's mother to her pew on the right. Just before the ceremony is to start, the head usher escorts the bride's mother to her pew on the left —and she is the last person to be seated. All guests should be seated before the exact time designated for the wedding to begin. When there is a soloist, guests should wait quietly at the rear of the chapel until the conclusion of the song before they are seated. Latecomers are expected to seat themselves in the back of the chapel; however, guests are not expected to be late.

THE PROCESSIONAL.—Generd instructions at the wedding rehearsal for this portion of the ceremony are as follows:

The procession forms upon the completion of the ushers' duties, with the ushers taking their places at the head of the procession in the back of the chapel.

The first note of the wedding march is the signal that the ceremony is beginning. By this time, everything is in order, and everyone is in place. (See figure 4-20.) The order is:

a. The chaplain enters the chancel area and takes his place before the guests.

b. The groom enters, followed at about two paces by the best man, and both are in the same marching step as paced by the chaplain. Upon reaching the chancel steps, they turn and face the guests and the direction from which the bride will enter.

c. Simultaneously with the appearance of the groom and best man, the first ushers start forward in pairs. The pairs of ushers are separated by the approximate distance of six pew spaces. Ushers are paired so that the shorter ones precede the taller. (In some chapels the ushers may process singly.)

d. The ushers face the front of the chapel until all are in position, then they turn together and face the approaching bride.

e. The bridesmaids follow the ushers, walking singly with the approximate space of six pews

between them. The bridesmaids face the front of the chapel until the arrival of the maid of honor (figure 4-21). (The bridesmaids may also walk in pairs.)

f. The maid or matron of honor is approximately eight pew spaces behind the bridesmaids. She also faces the front of the chapel, then she and the bridesmaids together turn and face the assembled guests.

g. When a ring bearer and flower girl are used (in that order), they walk approximately five pew spaces behind the maid or matron of honor, and five pew spaces in front of the bride. (A ring bearer and/or flower girl may walk singly or in pairs.)

n. The bride processes to the front of the chapel on the right arm of her father (guardian or family representative). The members of the bridal party are now facing toward the chaplain, and the guests are facing the front of the chapel.

i. When the bride reaches a point between the groom and the maid of honor, the groom advances to meet her and the wedding party turns to face the front of the chapel (figure 4-22A). Figure 4-22B shows the positions which may be held at a Jewish wedding.

j. The guests maybe seated or remain standing throughout the ceremony as directed by the chaplain. The procession is ended and the wedding ceremony begins. (The various wedding ceremonies, religious rites are discussed later in the chapter.)

THE RECESSIONAL.—The bride and groom are the first to leave the chancel (figures 4-23A and B and figure 4-24), with the bride on the right arm of the groom. The maid of honor and the best man walk out together, followed by the bridesmaids and ushers in pairs. Designated ushers will escort the bride's mother and the groom's mother to the back of the chapel. The chaplain may choose to depart the chancel area by joining the recessional at this point.

There is no effort made to keep step with the music during the recessional, but everyone walks

ALTAR

C

STEP   STEP

CHOIR   CHOIR

6 ←—   ⌐C⌐   ⌐—→ 5

① ② ③ ④   4 3 2 1

BRIDE'S FAMILY   ⌐2⌐   ⌐1⌐   GROOM'S FAMILY

LEGEND :   ⌐4⌐   ⌐3⌐

| C | CHAPLAIN   ⌐6⌐   ⌐5⌐

| G | GROOM   ①

| BM | BEST MAN   ②

| F | BRIDE'S FATHER   ③

| | USHER   ④

| B | BRIDE   (M H)

| MH | MATRON OF HONOR | F | (B)
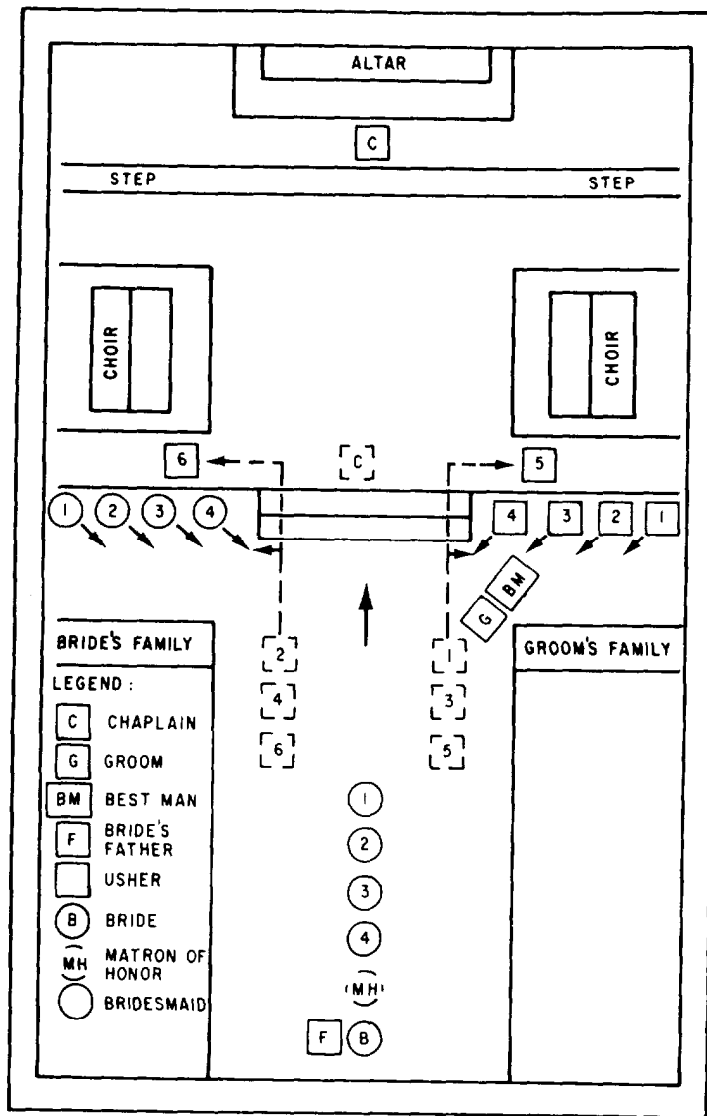
| ◯ | BRIDESMAID

An alternate plan is for the bridesmaids and ushers to continue to the altar then take positions before the steps, to the left for the bridesmaids, to the right for the ushers.

Figure 4-20.-The wedding procession.

at a normal pace. Following the recessional, families, friends, and guests leave with no particular order of departure.

At a military wedding ceremony, it is the duty of the ushers (in fair weather) to see that all guests go outdoors immediately after the

wedding for the Arch of Swords/Arch of Rifles ceremony. An usher will courteously request in a tone of voice which may be heard by all the guests "Please proceed to the chapel steps."

Members of the bridal party will usually stand at either or both sides of the outer door of
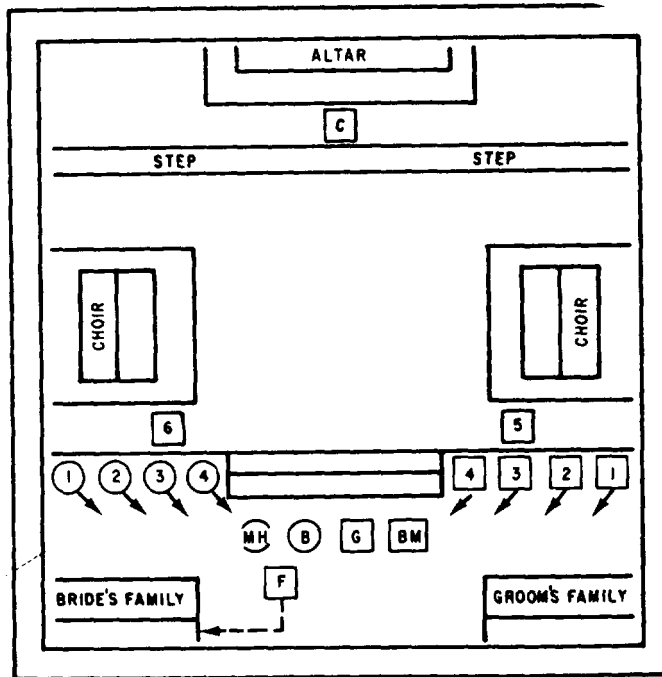
Figure 4-21.-When the bridesmaids are in position, the chaplain will advance toward the bride and groom.
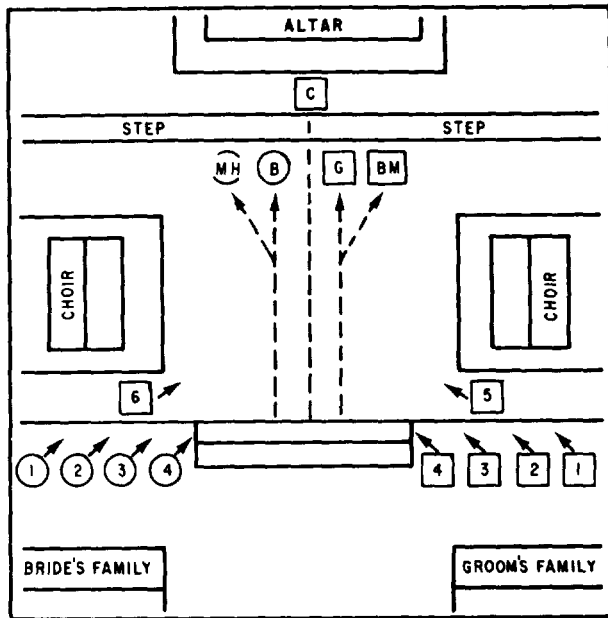
Figure 4-22A. -Positions for the ceremony at the altar.

LEGEND:

R -RABBI

G -GROOM

BM -BEST MAN

FB -FATHER OF BRIDE

FG -FATHER OF GROOM
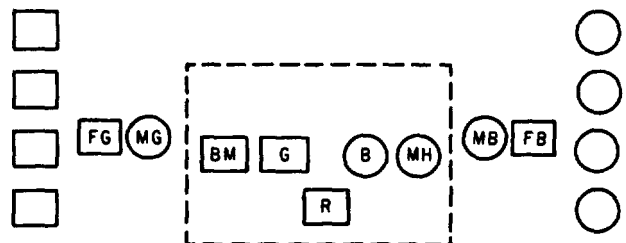
-USHER

B - BRIDE

MH -MATRON OR MAID OF HONOR

-BRIDESMAID

MB -MOTHER OF BRIDE

MG -MOTHER OF GROOM

Figure 4-22B.-Orthodox Jewish ceremony under canopy at altar.
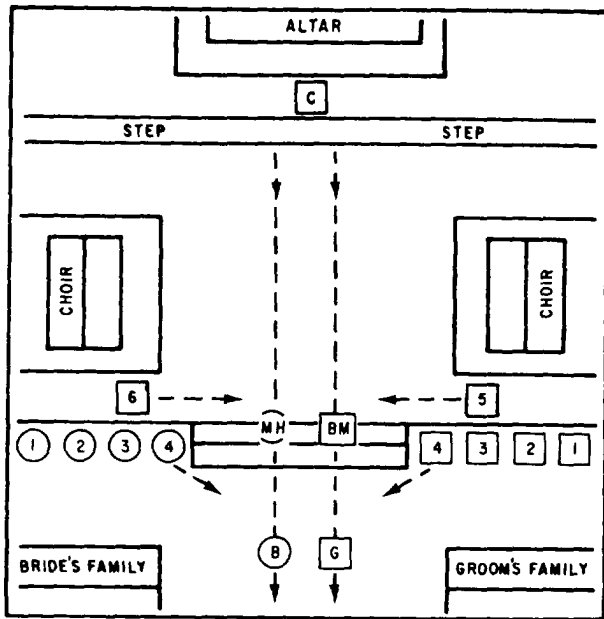
Figure 4-23A.—The bride and groom are the first to leave the chancel. Plan A.
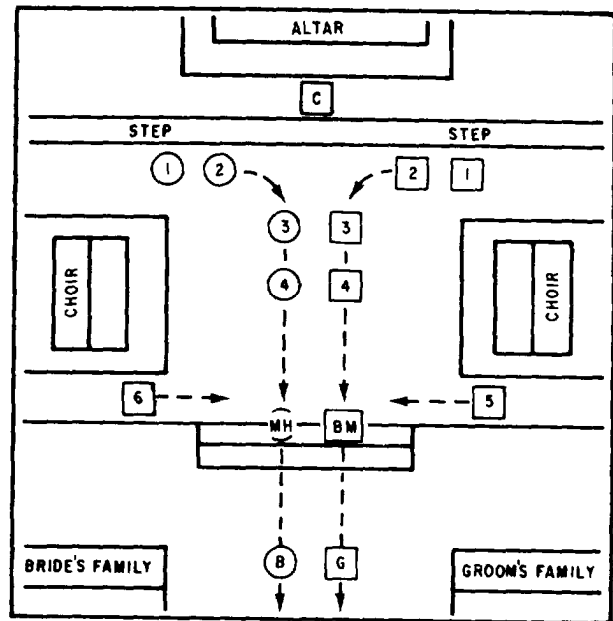
Figure 4-23B.—The bride and groom are the first to leave the chancel. Alternate Plan B.

the chapel, with guests standing at any convenient place along the steps or walk to observe the Arch of Swords/Arch of Rifles ceremony.

THE ARCH OF SWORDS/ARCH OF RIFLES CEREMONY.—General instructions for this portion of the ceremony, if conducted, are as follows: For a formal military wedding the Arch of Swords ceremony (figure 4-25) may be conducted for officers. A similar ceremony utilizing rifles may be conducted for enlisted personnel. It is customary that six or eight ushers (or designated sword/rifle bearers) take part in the ceremony. At a Navy chapel, swords and rifles are only unsheathed or made ready outside of the chapel. The head usher, just prior to the recessional, will lead the designated sword or rifle bearers outside the chapel onto the chapel steps where they form an arch, facing each other in equal number. For the Arch of Swords ceremony, as the couple prepares to depart the chapel, the head usher will give the command, "Officers, DRAW SWORDS." This action is carried out in one continuous motion, tips of swords touching. The newly married couple

will pass under the arch (only they may do so) and then pause for a moment. The head usher then gives the command, "Officers, RETURN SWORDS." (Swords brought to the position of "present arms.") Swords are returned to the scabbards for all but 3 or 4 inches of their length. The final inches of travel are completed in unison, the swords returning "home" with a single click.

The ushers who are designated as sword or rifle bearers should be well versed as to their duties and what items will be required for the ceremony. The rehearsal is a good time for participants to practice this part of the ceremony. Ushers should be told by the couple to bring the necessary items required for the Arch of Swords/Arch of Rifles ceremony to the rehearsal.

RELIGIOUS RITES

The religious rites of the wedding ceremony are planned and celebrated by the chaplain. At the rehearsal, however, the RP may be called upon to brief the members of the wedding party
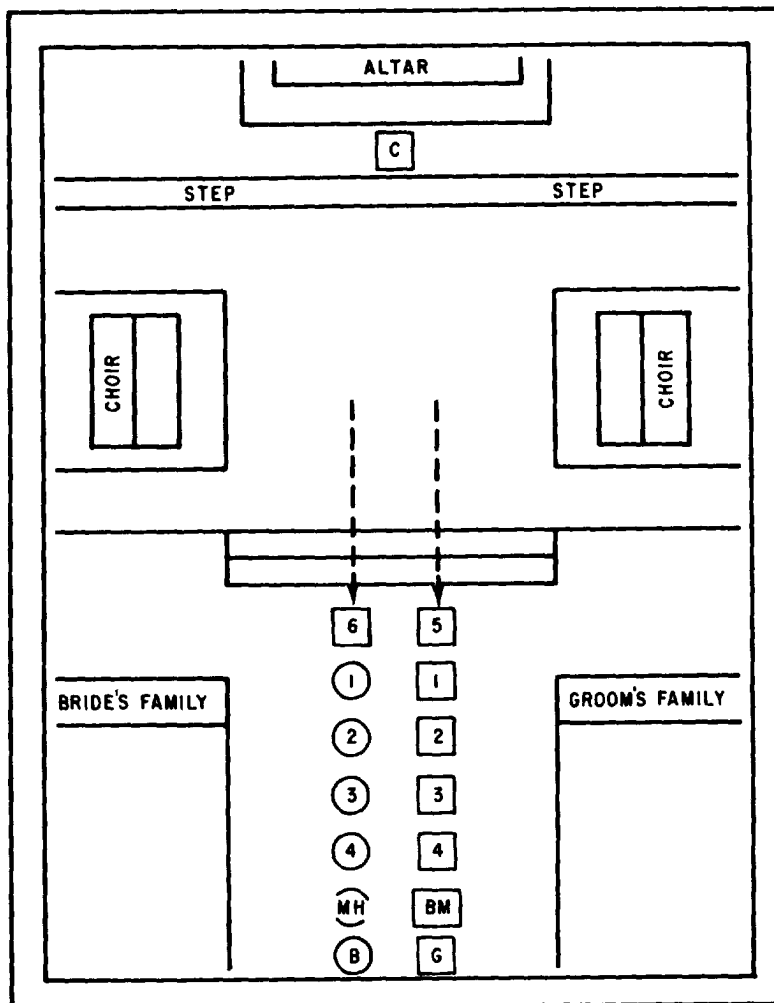
When the ushers have taken their positions on the steps or walk, the best man will notify the bride and groom that the arch of swords ceremony can proceed.

Figure 4-24.—The recessional.

as to how the religious rites will be conducted. At most formal military weddings, the religious rites will follow the processional. Any exceptions to this will be determined by the chaplain in consultation with the bride and groom. General descriptions are offered here of the wedding rites conducted by Christian and Jewish religious groups commonly represented within the Navy chaplaincy. These descriptions are, of necessity, general and may not apply for all religious groups. The chaplain conducting the wedding is always the most reliable source of information regarding the wedding ceremony.

THE CHRISTIAN RITES

Christian wedding ceremonies vary widely. The descriptions offered here are a very general description of some of the aspects of the various Christian ceremonies which are conducted. The
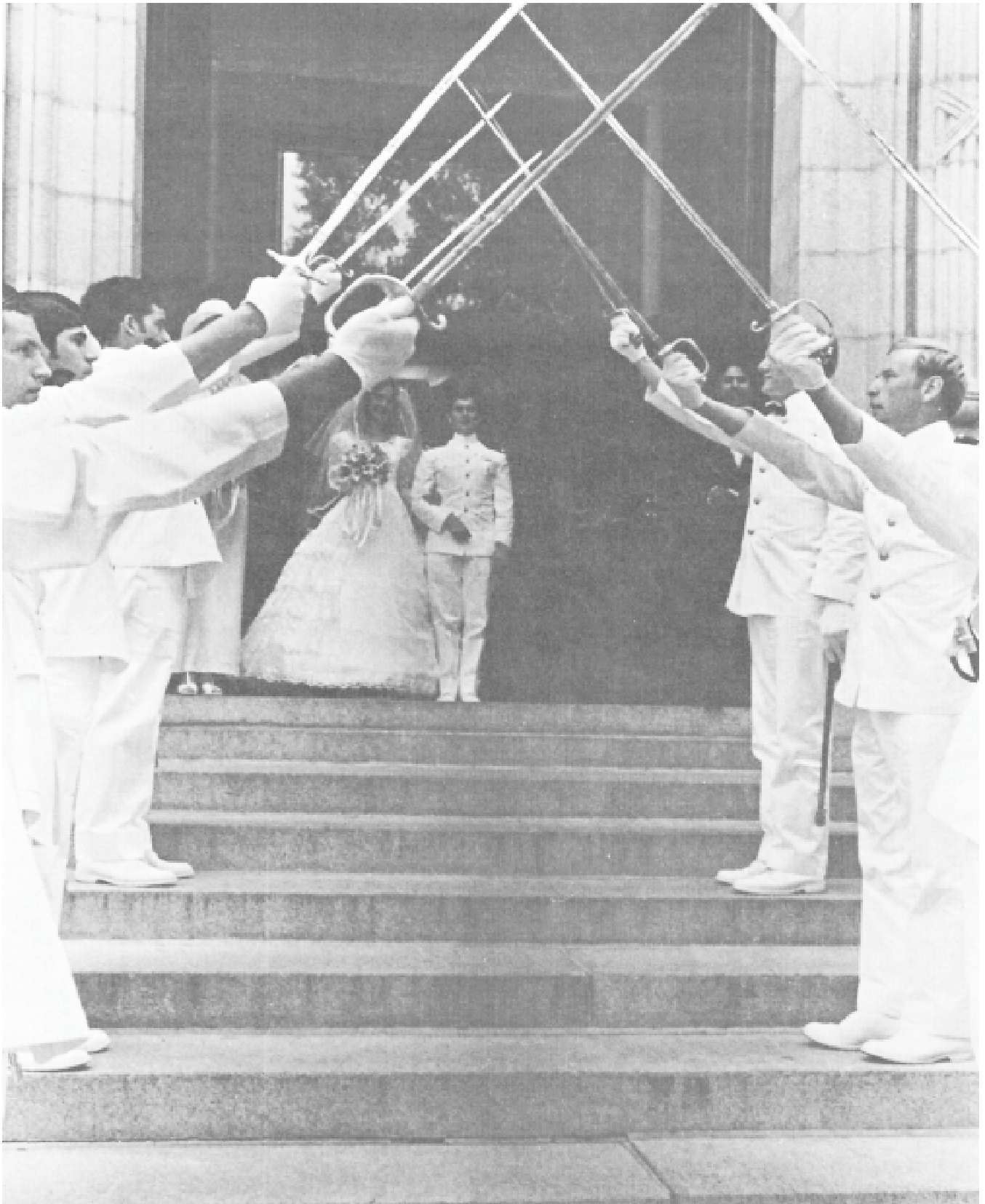
Figure 4-25.—The Arch of Swords.

officiating chaplain or clergyperson is the best source of information regarding the manner in which each ceremony will be conducted.

Roman Catholic

A Roman Catholic wedding may include a wedding or nuptial Mass. The nuptial Mass will lengthen the time required for the ceremony and this aspect should be considered when scheduling the chapel. Preparation for the nuptial Mass and wedding is generally the same as for any other Mass except that a"prie dieu" or "double kneeler" for the couple may be used as well as a sprinkler for holy water. Other items may be used as the priest directs. When a nuptial Mass is omitted, a simple ceremony may be conducted.

Eastern Orthodox

An Eastern Orthodox wedding does not normally include the celebration of the Divine Liturgy as an integral part of the ceremony. The wedding ceremony is generally conducted at a table set near the chapel sanctuary but not directly at the altar. Prior to the wedding, the bride and groom traditionally make confessions and partake of communion. Wine may be used during the ceremony and may be taken by the couple from a common cup. Simple wreaths of flowers may be used as crowns for the couple for the wedding ceremony; or more ornate silver and gold crowns may be purchased by the couple for use in the ceremony. The Orthodox chaplain, however, will provide guidance in planning the ceremony.

Protestant and Other Christian Bodies

Within the *"Protestant" group and other Christian groups not specifically mentioned previously, wedding ceremonies vary widely.

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* Protestant—a nonspecific term used to denote a Christian not of a Roman Catholic or Eastern Orthodox church. The term "Protestant" should not be utilized where a more specific term (e.g., Anglican, Lutheran, Presbyterian, Congregationalist) can be used.

These ceremonies will vary from denominations which have very formal, prescribed wedding rites to denominations which have very simple wedding rites conducted in accordance with the conscience of the officiating chaplain and the desires of the couple. The officiating chaplain will determine the manner in which the religious rites are to be performed and will direct the RP in the manner in which the entire wedding ceremony will be conducted.

THE JEWISH RITES

Jewish wedding ceremonies, customarily, are not held between sundown Friday and sundown Saturday. Jewish weddings may occur after sundown Saturday or on Sunday. Jewish weddings do not normally occur on Jewish holy days, and on certain days between Passover and the holidays of Shavuot. These customs are generally observed by the Orthodox, Conservative, and Reform branches of Judaism.

In Orthodox and Conservative ceremonies, the ceremony is generally conducted under a canopy (Chupah) with the rabbi positioned beside a table on which two glasses of wine are present. The language used by the rabbi maybe Hebrew. Yarmulkes (skullcaps) are generally worn by males.

At Reform Jewish weddings, the service may be in English or in Hebrew, and the use of the yarmulkes and the canopy is optional. Only one glass of wine is generally used at the Reform ceremony.

The Betrothal Benedictions open the Orthodox ceremony, followed by the ceremony of the ring, and the reading of the marriage contract (Kesubah). After the blessing of the wine, the rabbi passes the glass of wine to the groom who sips from it and then passes it to the bride. The ritual is completed in the act of drinking the second glass of wine by the bride and groom and the subsequent crushing of the glass under the groom's shoe. In Reform Jewish ceremonies, the glass may be left intact. The rabbi, however, determines how the ceremony will be conducted and guides the RP, as necessary.

THE RELIGIOUS PROGRAM SPECIALIST

The RP can be expected to assist the chaplain in the following areas:

● Ensuring that the couple is provided with a current brochure if one is available, which outlines all policies and procedures regarding the use of chapel services and facilities.

● Scheduling of premarital counseling sessions, wedding rehearsals, and wedding ceremony.

● Coordinating with the chaplain regarding any special requirements, items, or instructions needed to conduct the wedding rehearsals or ceremony.

● Coordinating with the chapel organist in scheduling the wedding rehearsals and ceremonies. Ensuring availability of the chapel music file as requested.

● Ensuring the cleanliness and proper rigging/unrigging of the chapel spaces prior to and after the wedding rehearsals and ceremonies.

● Ensuring that the appropriate vestments and appointments have been layed out and/or set up as needed.

● Ensuring that any civil, ecclesiastical, or military directives necessary to the conduct or a wedding by a chaplain are available.

● Ensuring that any administrative tasks associated with the wedding are performed.

● Performing other appropriate duties that the chaplain may direct.

CHAPTER 5

INFORMATION AND REFERRAL ASSISTANCE

Providing pastoral counseling and referral assistance to service members and their families is one of the major duties of the Navy chaplain. When members of the naval service or their families experience problems, frequently the advice most often valued is that of the chaplain. (See figure 5-1.) Whether at sea, or on an unaccompanied tour, every effort is made to provide naval personnel access to a Navy chaplain. Navy spouses, dependents, and retirees

287.21(M1)

Figure 5-1.—Counseling by the chaplain.

also receive counseling and referral assistance from Navy chaplains throughout the world. If the chaplain is unable to offer all of the assistance or services required, an effort is made to refer the person to someone else who can provide the necessary service or assistance.

An Information and Referral (I&R) Directory is developed to provide an accurate, up-to-date reference for the chaplain of all the resources available in the local and the military community.

DUTIES OF THE RELIGIOUS PROGRAM SPECIALIST

It is the duty of Religious Program Specialists to compile and maintain the I&R Directory. Setting up the I&R Directory and keeping it current is a continuous task. The RP must also perform many other functions in support of the chaplain in this area. These functions include:

● Receiving visitors and telephone calls

● Scheduling appointments

● Maintaining confidentiality of "privileged communication" and personal records

● Screening Enlisted Service Records

● Maintaining the Ecclesiastical Reference Library

● Assisting in referrals

● Advising members on policies and procedures regarding humanitarian reassignment or discharge

RECEIVING VISITORS AND TELEPHONE CALLS

During the course of any given day, the office of the chaplain may receive many visitors and telephone calls. The RP will be acting as the office receptionist, and will usually be the first one to admit visitors and receive telephone calls. The RP should be cordial and polite to all visitors and try to provide a pleasant, receptive atmosphere for those people who are waiting to see the chaplain. The RP must be able to solicit the information required from a visitor or a caller to determine whether they are seeking general information or counseling from the chaplain. If a person is seeking only general information, the RP should provide this information if at all possible. Persons who are seeking counseling or other forms of assistance should be asked to make an appointment with the chaplain. If an appointment is desired, the RP should coordinate these requests with the appropriate chaplain and schedule them accordingly. An appointment should be made as timely as possible.

SCHEDULING APPOINTMENTS

The chaplain will normally need some basic background information from persons requesting appointments. This information should be obtained by the RP when the person asks to see the chaplain. The RP should take great care to ensure that the provisions of SECNAVINST 5211.5B which deal with the personal privacy and rights of individuals are strictly adhered to when obtaining any personal identifying information for the chaplain. The information that should be obtained will vary according to the needs of the individual chaplain but as a minimum should include the following items:

● Full name of the visitor

● Rank, rate, or dependency status of the visitor

● Activity to which the visitor or the visitor's sponsor is assigned, if applicable

● Complete work address and telephone number

CONFIDENTIALITY

The confidentiality of all personal information obtained by RPs for the chaplain must be

maintained. All items or material containing personal information should be safeguarded against unauthorized disclosure. This includes but is not limited to:

● Interview records

● Appointment calendars

● Check-in cards

● Appointment cards

● Record lists

● Telephone lists

● Correspondence

"Privileged Communication" is information which results from a special relationship between individuals and chaplains such as that of confessor and penitent or pastoral counselor and counselee. This type of communication is exempted by law from mandatory disclosure and applies to both the chaplain and the RP.

The following precautions must be adhered to when you are dealing with personal background information:

● All personal information must be treated as "For Official Use Only" in accordance with SECNAVINST 5570.2 series.

● All such personal information must be stored in locked metal filing cabinets or kept under lock and key.

● Unauthorized personnel should not be permitted access to manual files or records which contain personal data. Only persons who "need-to-know" shall have access to information relating to personal data.

● Procedures for disclosing personal information to third parties must comply with referenced instructions and be approved by the command chaplain.

● Procedures for retention and disposal of records containing personal data must comply with applicable instructions and must be approved by the command chaplain.

The Privacy Act of 1974, SECNAVINST 5211.5B, and the *Manual for Courts-Martial* apply to the subjects of confidentiality and privileged information. Refer to these publications for more detailed information.

SCREENING ENLISTED SERVICE RECORDS

The RP will occasionally be required to review enlisted service records for information specified by the chaplain. The RP should be aware that the enlisted service record is the official history of a person's naval career. The enlisted service record is the property of the Navy and NOT the individual. It must be safeguarded against loss and against access by unauthorized persons. Service record entries are made only by those given such authority by the commanding officer.

The Enlisted Service Record, NAVPERS 1070/600, consists of a flat-type folder with pages 1 through 15 filed on the right-hand side in numerical sequence with the lowest numbered page on the bottom. (See figure 5-2.) For administrative convenience, frequently used pages may be placed on top provided they are properly arranged prior to transferor closing the record. Due to the volume of entries, certain pages of the service record may require additional or continuation pages. These pages are provided with a box alongside the page number for numbering the pages in consecutive order.

Other official or unofficial papers concerning the member, which are required for the member's record or for safekeeping, are filed on the left-hand side of the folder. Records of personnel who have reenlisted subsequent to 1 January 1970 have a separator. Career Performance Data, NAVPERS 1070/617, inserted in the left-hand side. A reproduced and certified copy of the Enlisted Performance Record, Page 9, from the prior enlistment; copies of DD Forms 214; all performance evaluations; commendations; and awards correspondence from both the prior and current enlistment are filed beneath the separator. All other official and unofficial papers are filed

● DD Form 4, Enlistment or Reenlistment Agreement-Armed Forces of the United States. (Page 1)

● NAVPERS 1070/601, Immediate Reenlistment Contract. (Page 1)

● NAVPERS 1070/621, Agreement to Extend Enlistment. (Page 1A)

● NAVPERS 1070/622, Assignment to and Extension of Active Duty. (Page 1B)

● SGLI Certificate of Membership (VA Form 29-8286).

● NAVPERS 1070/602, Dependency Application/Record of Emergency Data. (Page 2)

● NAVPERS 1070/603, Enlisted Classification Record. (Page 3)

● NAVPERS 1070/604, Navy Occupation/Training and Awards History. (Page 4)

● NAVPERS 1070/605, History of Assignments. (Page 5)

● NAVPERS 1070/606, Record of Unauthorized Absence. (Page 6)

● NAVPERS 1070/607, Court Memorandum. (Page 7)

● NAVPERS 1070/609, Enlisted Performance Record. (Page 9)

● NAVPERS 1070/610, Record of Personnel Actions. (Page 10)

● NAVPERS 1070/611, Record of Naval Reserve Service. (Page 11)

● NAVPERS 1070/613, Administrative Remarks. (Page 13)

● NAVPERS 1070/615, Record of Discharge from the U.S. Naval Reserve. (Inactive) (Page 14 Inactive)

Figure 5-2.—Forms maintained on the right-hand side of the Enlisted Service Record.

287.22(M1)

Figure 5-3.—Counseling references.

above the separator in chronological order, latest date on top.

The pages of the service record are a permanent and vital part of the enlisted service record. They affect each member's naval service and his eligibility for transfer to the Fleet Reserve, retirement, veteran's benefits and separation, as well as dependent's eligibility to benefits upon death of the member. The enlisted service record will be discussed in detail in *Religious Program Specialist, Module III,* which deals with administration.

THE REFERENCE LIBRARY

There are a number of official publications, directives, and references which relate to the various personal and family issues which are frequent topics of pastoral counseling. (See figure 5-3.) The RP should obtain and make available to the chaplain, prior to scheduled appointments, any resource or reference material from the Ecclesiastical Reference Library which would be helpful during the counseling session. Reference materials which may be included in the library relevant to the issues discussed in this chapter include:

- Separation and Deployment

  (Family OMBUDSMAN OPNAVINST 1750.1 series)

  (Assignment of Personnel with Dependents Requiring Access to Specialized Medical or Educational Facilities OPNAVINST 1300.9 series)

- Services for Children, Families and Single Persons

  (Marriage in Overseas Commands BUPERSINST 1752 series)

  (Family Advocacy Program BUMED-INST 6320.57 series)

  (Navy Youth Programs OPNAVINST 5760 series)

  (Assignment of Personnel with Dependents Requiring Access to Specialized Medical or Educational Facilities OPNAVINST 1300.9 series)

- Retirement and Aging

  (Navy Guide for Retired Personnel and Their Families NAVPERS 15891E)

  (Survivor Benefit Plan for Retired Members of the Uniformed Services, NAVEDTRA 46605C, Revised 1979)

  (Disability Separation NAVEDTRA 46601 series)

- Personal and Family Resource Management

  (Garnishment of Pay of Naval Military and Civilian Personnel for Collection of Child Support and Alimony SECNAV-INST 7200.16)

  (Waiver of Indebtedness or Erroneous Payments Made to or on Behalf of Members and Former Members of the Naval Service, SECNAVINST 7220.38D)

- Alcoholism and Drug Abuse

  (Alcoholism and Alcohol Abuse Among Navy Personnel, OPNAVINST 6330.1)

  (Drug Abuse SECNAVINST 5355.1A)

These and other related references can be of assistance to the chaplain in providing current information in various areas. The RP should also attempt to obtain pamphlets and handouts which address these issues. These pamphlets and handouts may be given to persons seeking such information.

ASSISTING IN REFERRALS

After counseling, the chaplain may decide that a referral to another service, agency, or organization is the best course of action. (The RP should always bear in mind that counseling and initiating referrals are functions of the chaplain.) At that time, the chaplain will be able to obtain current information in regard to the best source or sources of help for a particular client from the information contained in the I&R Directory. After the chaplain has selected the best resource agency or agencies for the person, the RP can provide the counselee with any additional information required or specified by the chaplain, thus freeing the chaplain to assist other persons who may still be waiting.

When assisting the chaplain with a referral, the RP should avoid making specific commitments concerning what an agency will do for a specific client. Exact services which can be provided are best determined by the agency to which the chaplain's client is referred.

In assisting the chaplain, the RP must ensure that personnel who are being referred to another source of assistance know where they are to go and what services or assistance they are likely to receive. The RP should provide these individuals with:

- Location, telephone number, and name of a contact person who can be reached at the resource agency.

- The name and telephone number of the chaplain making the referral in the event of any problem.

When requested to do so by the chaplain, the RP may contact the resource agency to help facilitate a client's referral. The RP should always keep the person's telephone number in order to provide a means of followup unless otherwise directed by the chaplain. When directed by the chaplain, the RP should provide followup information to ensure that the individual's needs have been met. If the chaplain has indicated that a person should request a humanitarian reassignment or discharge, the RP should

be prepared to provide information and assistance to the person concerning procedures to be followed in preparing the request.

PROCEDURES FOR REQUESTING REASSIGNMENT FOR HUMANITARIAN OR HARDSHIP REASONS

Humanitarian reassignment of Navy and Marine Corps personnel is sometimes considered whenever an individual requires more time than normal leave can provide in order to resolve a severe personal or family hardship. In some cases, the RP may be requested to provide detailed information concerning the procedures for requesting humanitarian reassignment.

Procedures for documenting a request for a humanitarian assignment may be found within the *Enlisted Transfer Manual* (NAVPERS 15909B) and the MILPERSMAN for Navy personnel and within the *Assignment, Classification, and Travel System (ACTS) Manual* (MCO P-1000.6D) for Marine Corps personnel. The RP should provide members who are requesting a humanitarian reassignment with a current copy, or a synopsis, of applicable instructions to aid them in the preparation of the request.

The general criteria for determining the eligibility of a Navy or Marine Corps member for humanitarian reassignment will normally include meeting one or more of the following conditions:

● The member has a hardship which is not normally encountered by other members of the naval service.

● The hardship exists within the member's immediate family.

● The member's presence is required to alleviate the hardship.

● There are no other family members capable of rendering the necessary assistance.

The decision as to whether or not a humanitarian reassignment will be made is based upon the merits of each case which must be extensively documented. If requested, the American Red Cross (ARC) will assist a service member or family member in obtaining and preparing the supporting documentary evidence required by military regulations.

If it appears that the situation will not be resolved within the period of the humanitarian reassignment, a hardship discharge may be granted if approved by higher authority. Since the decision to grant a humanitarian reassignment or hardship discharge is made outside of the local command, the RP should make no statement about the possible outcome of such a request.

THE INFORMATION AND REFERRAL (I&R) DIRECTORY

The purpose of an Information and Referral (I&R) Directory is to link people in need to the sources that can provide the services required. An I&R 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, or other emergencies.

The RP assists the chaplain by compiling, maintaining, and providing up-to-date information within an I&R Directory regarding Navy, Marine Corps, and civilian programs, facilities, and organizations which provide the services necessary to help Navy and Marine Corps personnel and their families. The effectiveness of an I&R Directory will largely depend upon the diligence with which the RP compiles and maintains it. A large number of local agencies and facilities that provide the services needed can generally be found in most areas. Therefore, the RP should conduct a needs assessment, with the guidance of the command chaplain, in order to identify the human services programs, organizations, and agencies which can best meet the needs of Navy and Marine Corps personnel and their families. Navy and Marine Corps Family Service Centers can provide excellent advice and information to the RP when a needs assessment must be conducted.

Upon completion of the needs assessment, which should include all quality human services programs of military organizations and public

and private agencies, compilation of the directory can begin. The file of resources which makes up the I&R Directory should include, but not be limited to, the following:

● Up-to-date information on all resources that are available within both the military and civilian communities

● Alphabetical lists of all public, private, and voluntary agencies that provide important services

● A file that categorizes problems or services and is cross-referenced to resources by problem or service type

● A list of resources and agencies broken out geographically

Each listing of a resource agency should contain:

● Legal name of agency

● Address and phone number

● Service(s) provided

● Military or civilian benefit programs accepted by the agency

● Eligibility requirements

● Application procedure

● Length of waiting list (if any)

● Branch office locations

● Name and phone number of contact person(s)

● Name and phone number of administrator

Areas which should be listed as separate categories within the I&R Directory include:

● Separation and deployment

● Services for single members, families, and children

● Retirement and aging

● Resource management services

● Alcohol and drug dependency

Some of the most pressing issues which lead Navy and Marine Corps personnel and their families to seek assistance from the chaplain fall within these areas. Each of these areas will be discussed in the following sections of this chapter.

SEPARATION AND DEPLOYMENT

The deployment of Navy and Marine Corps personnel aboard ships at sea is a routine occurrence. The deployment of naval forces at sea often results in long, frequent, and repeated family separations. Deployments as long as 9 months are not uncommon. In many cases, direct communication by deployed Navy and Marine Corps members with their families is not possible.

When problems associated with deployment and family separation occur, the Navy chaplain stands ready to assist both the deployed member and the deployed member's family. Such assistance normally takes the form of pastoral counseling or referral assistance.

The resources which are relevant to deployment-related problems which should be listed in this section of the I&R Directory include:

● Deployed Unit or "Homeport" Contact Ofiicers

● Family Ombudsman

● Family Support Program Resources

● American Red Cross

● Casualty Assistance Calls Program

● Rapid Communication

DEPLOYED UNIT CONTACT OFFICER

Fleet commanders have been directed by the Chief of Naval Operations to ensure that an officer is designated by the type commander to act as a point of contact for the spouses and families of deployed members. The deployed unit or "homeport" contact officer provides families of deployed members assistance in times of emergency. The contact officer promulgates information at regular intervals to the designated family Ombudsman and other representatives of each deployed unit.

The information disseminated may include the accomplishments of the unit, unclassified port visits, scheduled return and welcoming plans, etc. In addition, the commanding officer of a deploying unit normally sends a Family-gram to the spouse or parents of deploying members regarding the length of the deployment; the name, address, and telephone number of the assigned contact officer; the name of the family Ombudsman; and the complete mailing and telegraph address of the command.

THE COMMAND
FAMILY OMBUDSMAN

The Navy has long recognized the role that families play in the accomplishment of the Navy mission. The Navy of today has developed a systematic approach to becoming aware of, and addressing the needs of Navy members and their families. The establishment of the Navy Family Ombudsman Program in 1970 was a milestone in the Navy's approach to the family-related problems of its members,

The command family Ombudsman serves as a liaison with officials of the Navy for the families of Navy personnel who are deployed. The command family Ombudsman is aware of the avenues of assistance available to Navy families and can provide members assistance in obtaining help. The commanding officer normally selects the family Ombudsman from among command spouses who have demonstrated the ability and willingness to represent the families within the command.

The Family Support Program Branch (OP-152) is responsible for policy and plans related to the Family Ombudsman Program.

OPNAV INSTRUCTION 1750.1 series contains detailed information concerning the Family Ombudsman Program.

The family Ombudsman for the various commands for which the chaplain is responsible should be listed within the I&R Directory.

THE NAVY FAMILY
SUPPORT PROGRAM

The Navy Family Support Program Branch (OP-152) was established in January 1979. Its purpose is to:

● Improve the Navy's awareness of, and access to reliable information, resources, and services that support and enrich the lives of Navy families and Navy single service members.

● Heighten awareness of the importance of the family to the mission of the Navy.

● Increase the coordination and utilization of Navy and civilian family support resources and services.

● Serve as a catalyst and resource for all Navy field units with respect to the family support and enrichment programs.

● Review, analyze, and utilize findings from previous Navy and non-Navy family research and evaluation efforts.

● Ensure that appropriate data is obtained on a systematic basis to document the development and effects of Navywide, family-related efforts and build a solid knowledge base to guide future efforts and policy regarding family support.

Immediately following the establishment of the Family Support Program, planning for a network of Family Service Centers was begun. Navy Family Service Centers form the nucleus of the Navy's efforts to establish a more aggressive role in meeting the personal and family needs of its members. In essence, the Family Service Center is meant to be a local, one-stop center where Navy members and their families can obtain reliable information and assistance in areas of importance to them. Each Family

Service Center serves as a focal point for information about, and coordination with a full range of Navy, Navy-related, and civilian resources, services, and programs that can support and assist Navy service members and their families. Family Service Centers provide significant support to unit commanders by assisting them with deployment preparations, including predeployment briefings, the preparation of a dependents' deployment handbook, and continuing family support throughout the separation. Family Service Centers also have the capability to provide selected family support services and family enrichment programs directly.

The Marine Corps Family Service Center operates in much the same manner as the Navy Family Service Center and offers similar services.

THE AMERICAN RED CROSS

The American Red Cross, established in 1881 and chartered by Congress in 1900, has from its inception provided needed services to members of the Armed Forces and their families. These services are also provided to retired military personnel, veterans, and their dependents.

The organization is headquartered in Washington, DC. It is funded by voluntary contributions and the work is carried out primarily by volunteers. There are more than 3,000 chapters in communities throughout the United States, at military installations and in hospitals worldwide, and at Veterans' Administration Offices.

The mission of the American Red Cross is to help members of the Armed Forces and their families cope with personal and family emergencies and with problems arising from family separation.

Specific services include, but are not limited to:

● Counseling in relation to personal and family problems.

● Maintaining family ties by assisting with communications between family members through Red Cross channels. These communications may involve notice of birth, death, serious illness, critical family problems, and other urgent situations.

● Assisting service members and military authorities in decisions regarding leave, reassignment, and discharge by providing reports about family emergencies.

● Giving financial assistance to meet emergency needs through interest-free loans or grants.

● Providing information and help in obtaining service from specialized sources in the community.

● Assisting patients in military hospitals with problems created or intensified by illness and providing for the care and comfort of relatives who visit patients.

● Assisting veterans, their dependents and survivors, in preparing and developing applications for Government benefits.

The American Red Cross works closely with the Navy Relief Society (NRS). The Red Cross provides a channel of communication and service between the NRS and Navy and Marine Corps families that do not live near an NRS auxiliary or branch.

CASUALTY ASSISTANCE CALLS PROGRAM

The Casualty Assistance Calls Program (CACP) 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. In the event of a member's death, or if the member is captured or declared missing in action, or receives any injury requiring hospitalization in a combat zone, the Navy or Marine Corps will detail a casualty assistance calls officer (CACO) to personally notify the next of kin. Personal notification is effected regardless of where the casualty occurs. The casualty assistance calls officer will assist the spouse of a deceased Navy or Marine Corps member in any way possible including the arrangement of transportation, child care,

funeral arrangements, and submitting claims for survivor's benefits.

The program is administered by the Casualty Assistance Branch of the Naval Military Personnel Command and is governed by BUPERS INSTRUCTION 1770.2 series. The chaplain's involvement in the Casualty Assistance Calls Program (CACP) is described in OPNAV INSTRUCTION 1730.1 series. The Marine Corps Casualty Assistance Program is administered by the Casualty Section, Personal Affairs Branch, Personal Services Division, Headquarters U.S. Marine Corps, and is governed by the *Marine Corps Casualty Procedures Manual,* MCO 3040.4A. The RP should maintain within the I&R Directory, the identity of the command representative for the Casualty Assistance Calls Program (CACP) as well as other basic I&R information related to the program.

RAPID COMMUNICATION

When important family messages (not necessarily an emergency) must be sent to a deployed Navy or Marine Corps member rapidly, a telegram known as a class "easy" message may be utilized. Either a regular telegram (15 words), or a night letter (50 words) may be sent. These messages may be sent to deployed Navy and Marine Corps members through Western Union. Spouses or parents having 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
C/O NAVAL COMMUNICATIONS
   STATION
WASHINGTON, DC.

The Naval Communications Stations sends the telegram to the ship. The cost of the telegram will be the regular Western Union rate from the place it was sent to Washington, DC.

Emergency Communications

Emergency communications intended for a deployed Navy or Marine Corps member should be channeled through the nearest chapter of the American Red Cross (ARC) to ensure expeditious handling and receipt.

SERVICES FOR SINGLE MEMBERS, FAMILIES, AND CHILDREN

Because single persons, children, and families have different needs, a variety of services is necessary in any community to meet these needs. Services for single persons, children, and families which should be included within the I&R Directory include:

● Child care services

● Department of Defense Dependent Schools (DODDS)

● Services for exceptional children (handicapped and gifted)

● Child and family advocacy programs

● Family and personal enrichment programs

● Personal, marital, and family counseling services

● United Service Organization (USO)

CHILD CARE PROGRAMS

Most child care centers evolve from local and family 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 Naval Military Personnel Command (N-65) is currently responsible for the overall policy and guidance of Navy child care centers. It is estimated that some 35,000 children are being cared for in military child care centers.

All projections being made for the 1980s and beyond predict that more and more Navy and Marine Corps families will need some kind of

child care in a group environment outside of their homes.

Currently, most Navy and Marine Corps installations provide some child care facilities; however, these facilities may not be large enough to provide for all of the child care needs of the military community. Various types of child care facilities can usually be found in the local community which may be utilized in addition to an on-base child care facility.

DEPARTMENT OF DEFENSE DEPENDENT SCHOOLS (DODDSs)

Department of Defense Dependents Schools (DODDSs) is the only U.S. school system which has schools located around the world.

The DODDS system ranks as the 11th largest U.S. school system, counts a student population of approximately 140,000, and has 273 schools located in 23 countries.

Although the schools are located in many parts of the world, the quality of education exceeds the standards set by the North Central Association of Colleges and Schools (NCA). All 57 DOD high schools are accredited by the NCA. Some DOD elementary and middle schools are now accredited by NCA, and others will be processed for accreditation over the next few years.

The NCA accreditation of DOD schools and a standard curriculum plan permit students a much easier transition period when they return to stateside schools from the DOD schools.

Many dependent schools offer special education classes for physically or educationally handicapped children, including those with visual and hearing impairment. Remedial reading specialists are assigned to schools to aid teachers in improving student communication skills. DODDSs also provide correspondence courses for those students who live in remote areas which have no school facilities.

Dormitory facilities are available at 8 of the 57 secondary schools. These schools are staffed with dormitory counselors who are fully qualified instructors and offer substitute-parent supervision to the high school students.

When the students' homes are more than 1 hour's commuting distance from the schools, students live in the dormitories Monday through Friday. If the students' homes are more than 2 hours away from the schools, the students live in the dormitories for the 7-day week and have vacation breaks at Easter and Christmas.

Dependent Scholarships and Educational Aid

More than 20 Navy-oriented organizations currently sponsor scholarships or offer aid for study beyond the high school level. Dependent sons and daughters of Navy, Marine Corps, and Coast Guard members and former members are eligible for these scholarships or aid.

The Naval Military Personnel Command (NMPC-641C) administers the Dependents Scholarship Program and processes applications. The scholarships, which are funded by sponsoring groups, are usually awarded on the basis of scholastic achievement, character, and financial need. Selection committees of the sponsoring groups select and notify the recipients.

The Scholarship Pamphlet (NAVPERS 15003 series) contains a wealth of information concerning the Dependents' Scholarship Program, including requirements for eligibility. The pamphlet and applications are available upon request from the career counselor. Information about the following year's program is usually available in December and the application deadline is March 15.

Another source for educational aid is the Navy Relief Society-sponsored Guaranteed Student Loan. Loans up to $2,500 per year ($7,500 total) are provided for undergraduate study or vocational training. Graduate study loans can be made up to $5,000 per year ($15,000 total or a maximum of $15,000 if loan is undergraduate and graduate combined). Information, eligibility requirements, and applications are available from the Navy Relief Society. For further information see MILPERSMAN Article 6210110.

EXCEPTIONAL CHILDREN (HANDICAPPED AND GIFTED)

Of the 3 million babies born in the United States each year, approximately one out of every ten has a birth defect serious enough to require special attention. Finding help for children with special needs is often difficult. Parents may be overwhelmed by a lack of knowledge concerning resources and services available to exceptional children. Parents may consult the chaplain for guidance and referral assistance. The military resources which are available to parents of exceptional children include the following:

● Family Service Centers

● Champus Program for the Handicapped

● Military Physicians

Family Service Centers

Family Service Centers (FSCs) serve as a link between military resources and community resources which provide support to handicapped children. Family Service Centers maintain detailed, specific information on the following public laws:

● PL 95-561—the Education Amendments of 1978, requires that the Department of Defense Dependents Schools (DODDSs) conform to PL 94-142.

● PL 94-142—the Education of All Handicapped Children Act, guarantees the right to a free, appropriate public education in the least restrictive environment for all handicapped persons between the ages of 3 and 21.

Members of the FSC staff frequently contact state and local agencies and advocacy groups to obtain current Federal and State guidelines to facilitate implementation of PLs 95-561 and 94-142 and to determine what programs are available for handicapped persons. Many areas have recreation and educational programs including adaptive swimming and adaptive physical education, support groups for parents, and vocational rehabilitation for adults.

The FSC staff can provide support to families either directly or through support groups comprised of persons sharing similar problems. Support groups, such as the "Candlelighters" for parents of terminally ill children, can provide the empathy and emotional support needed to live through an extremely difficult period.

Another method of support is providing information about respite care for handicapped children. A few hours of respite care per week can provide a needed break for parents of handicapped children.

Gifted children have special needs also. The education for the gifted and talented is not governed by PL 94-142 and many areas do not provide special classes for these children. The FSC staff normally maintains contact with the State Department of Education, local colleges, and local school districts in order to receive continuous updated information on the gifted and to impart this information to concerned parents.

CHAMPUS Program for the Handicapped

The CHAMPUS Program for the Handicapped provides financial assistance to active duty members for the care, training, and rehabilitation of a child or spouse who is physically handicapped or mentally retarded.

ELIGIBILITY.—To qualify for CHAMPUS assistance, the handicapped person must be a spouse or child of a member of the uniformed services who is on active duty under a call or order that does not specify a period of 30 days or less. A spouse or child of a deceased active duty member may qualify if all of the requirements listed below are met:

● The spouse or child has not reached his or her 21st birthday.

● The spouse or child was receiving assistance under the Program for the Handicapped at the time of the member's death.

● The member died after January 1, 1967, while eligible for hostile fire pay or from a disease or illness incurred while member was eligible for such pay.

Retirees and their spouses and children, spouses and children of deceased active duty (other than the above exceptions), and deceased retirees are not eligible for assistance under the Program for the Handicapped.

PHYSICAL HANDICAP.—To be considered for CHAMPUS assistance, a physical handicap must be so serious that:

● A spouse or child older than high school age is unable to engage in gainful pursuits because of the handicap.

● A child of elementary or high school age is unable to be educated through the public school systems and the handicap is expected to continue for at least a year or is expected to result in death and has reached the point where the individual requires assistance to support the essentials of daily living.

The following are examples of impairments that may qualify as serious handicaps:

● Severe vision impairment

● Severe deafness

● Severe epilepsy

● Advanced Parkinson's disease

● Advanced multiple sclerosis

● Severe injury

● Advanced muscular dystrophy

● Advanced Huntington's disease

● Severe bone disease

● Severe respiratory disease

● Severe diabetes in children

● Severe cerebral palsy

Two or more serious conditions that, in combination, so restrict activity that they constitute a severe handicap may also qualify, even though no one condition qualifies when considered alone.

MENTAL RETARDATION.—An individual is generally considered to be moderately retarded with an IQ between 36 and 51 and severely retarded with an IQ of 35 or under, based on generally accepted intelligence tests. Final judgment as to the degree of mental retardation may also be based on an evaluation of the individual's developmental history and present ability to function.

A helpful booklet on mental retardation is the "Manual of Information for Members of the Armed Forces with Mentally Retarded Children. " It gives the medical, diagnostic, educational, institutional, and financial services available, both nationally and overseas. It also includes addresses of state associations. Inquiries may be sent to the National Association For Retarded Children (NARC) at 2709 Avenue E East, Arlington, Texas 76011.

HEALTH BENEFITS ADVISOR (HBA).– The CHAMPUS Program is subject to frequent changes in regulations. The HBA would be the best source of information for this program.

MILITARY PHYSICIANS.—Family practitioners, pediatricians, and psychiatrists may be able to provide information in regard to the resources available to meet the needs of the handicapped.

ADDITIONAL RESOURCES FOR THE HANDICAPPED.—A National Special Education Information Center helps parents and others find services for children with mental, physical, emotional, and learning handicaps. The center is sponsored by the U.S. Department of Health and Human Services. Information concerning these areas may be obtained by contacting:

Closer Look

P.O. Box 19428

Washington, DC 20036

Local resources that address the needs of the handicapped may be located by checking local telephone listings under the following headings:

- Community Chest
- Community Council
- Community Planning Council
- Community Services
- Council for Community Services
- Counseling Clinic
- Counseling Service
- County Department of Health
- County Mental Health Association
- Family Counseling Service
- Family Service
- Family Service Association
- Health and Welfare Council
- Information and Referral Service
- Mental Health Clinic
- United Fund
- United Way

THE FAMILY ADVOCACY PROGRAM

The Family Advocacy Program (FAP) was developed in 1979 under the auspices of the Bureau of Medicine and Surgery (BUMED). BUMED promulgates procedures for identifying, evaluating, intervening in, treating and preventing cases of abuse, neglect, sexual assault, and rape of spouses and children in Navy and Marine Corps families. The Family Advocacy Representative (FAR) implements and manages the local Family Advocacy Program at the command level. In the absence of

the Family Advocacy Representative, the Duty Family Advocacy Representative (DFAR) assumes the duties of the FAR. BUMEDINST 6320.57 series provides information regarding the Family Advocacy Program. A copy of this instruction should be maintained within the ecclesiastical reference library.

PERSONAL AND FAMILY ENRICHMENT

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. Personal and family enrichment programs help people to feel good about themselves and their relationship to each other.

Family Services Centers generally maintain a list of the personal and family enrichment programs available within the military and civilian communities. Several programs which deal with personal and family enrichment are presented in the following paragraphs.

Chaplains Religious Enrichment Development Operation (CREDO)

CREDO is a new kind of learning experience both for young adults and for leaders in the Navy. The chief aim of CREDO is to help people understand themselves better, develop new perspectives about their relationships with friends, shipmates, the Navy, and the broader world in which they live. CREDO workshops are designed to explore some of the more distressing aspects of our contemporary culture. Some of the subjects explored are the rapidly changing values concerning the family, such as authority, religion, personal freedom, drug and alcohol use, ethnic and racial disharmony, and generational distrust.

Parent Effectiveness Training (PET)

Parent Effectiveness Training (PET) is a program designed to enhance the way parents relate to their children. PET endeavors to show parents and children how to develop mutual respect for each other. PET programs are conducted at many local community colleges.

**Family Service Association
of America (FSAA)**

Local family and child services may provide family life education in response to particular needs, or at the request of local groups. Many agencies employ a staff member who specializes in family education.

**Personal, Marital, and Family
Counseling Services**

Navy life often imposes particular stress on military members and their families. Marital problems, stress, child abuse, alcoholism, financial pressures, illness, as well as difficulties related to deployment, separation, and mobility may lead troubled Navy and Marine Corps members and their dependents to seek counseling to help them overcome an immediate problem or to help them cope with problems requiring prolonged attention.

Whenever long-term counseling or a specific type of professional counseling assistance is required, a person may be referred by the chaplain to an appropriate resource within either the military or civilian community. These counseling services may be provided by:

● Pastoral Counselors

● Social Workers

● Family Counselors

● Counseling Psychologists or Psychiatrists

Community agencies which may provide counseling services include:

● Mental Health Clinics

● Social Services Agencies

● The United Way Organization

● Family Service Agencies

● Catholic Family and Child Service Centers

● Regional Pastoral Counseling Association (a nondenominational network utilizing religious facilities)

Military facilities which may be utilized are:

● Naval Regional Medical Centers

● Counseling and Assistance Centers

● Family Service Centers

These and other counseling agencies and professionals which can assist the chaplain should be listed in the Family Service section of the I&R Directory.

**UNITED SERVICE
ORGANIZATION (USO)**

The United Service Organization (USO) has been providing a pleasant, homelike atmosphere for recreation for service members since 1941. The motto of the USO is "Your Home Away From Home." Millions of service members visit the facilities (more than 100) around the world each year. The facilities are of different types: recreation centers, airport lounges, information desks at train and bus stations and airports. A USO center can be found in almost every town near a military base.

The USO centers sponsor many types of activities: dances, sightseeing tours, pool tournaments, reading and game rooms, and free movies and television viewing. Many USO centers are providing services for young married couples: orientation classes for wives overseas, job banks, nurseries, and family craft classes.

Most USO programs are free, but nominal fees are charged for pool games, snack bar items, and jukeboxes. The USO offers lonely or homesick service members a unique opportunity to relax off base and meet people in the community.

**PERSONAL AND FAMILY
RESOURCE MANAGEMENT**

One of the major concerns of the Navy and Marine Corps members is providing for their own financial welfare and that of their families.

However, resource management and living within a budget can be difficult for a significant number of Navy and Marine Corps members and their families. Problems associated with resource management can, on occasion, severely strain a family relationship. When this occurs, the chaplain may be asked to provide pastoral counseling and referral assistance. The following paragraphs provide the RP with basic I&R information concerning the resource agencies programs, and personnel concerned with family resource management.

THE ALLOTMENT SYSTEM

The allotment system is a financial program available to service members. An allotment is a Navy or Marine Corps member's request and authorization for the Navy or Marine Corps Finance Center to send part of the member's pay to a spouse, a dependent, or to a certain institution without a handling charge to the member. There are approximately twelve types of allotments used by the Navy and the Marine Corps. These allotments are outlined in figure 5-4.

Many of the financial problems of Navy and Marine Corps members and their dependents stem from allotment checks being delayed or being sent to the wrong address. This often occurs because the service member fails to register the allotment for the spouse or dependent, or fails to provide the new address when a change occurs. It is also important to realize that a "D" allotment check is not forwarded immediately after an application has been made for one. Allotment checks may not reach a service member's family for as long as 5 to 8 weeks after the allotment application has been made. A check for a "D" allotment is normally mailed at the end of the month for which it is made payable by the service member.

When a problem with an allotment occurs, the Disbursing Clerk at the appropriate Navy or Marine Corps activity should be notified so that corrective action can be taken. The RP should facilitate efforts to notify the appropriate disbursing or finance office whenever assistance is required. In some instances, if a spouse or dependent does not receive an allotment check when it is expected or due, some form of financial assistance from the Navy Relief Society may be provided.

FINANCIAL MANAGEMENT

All members of the Navy and Marine Corps are expected to provide adequate and continuous support for their lawful dependents. Failure to pay just debts or repeatedly incurring debts beyond a member's ability to pay may adversely affect the status of a member's security clearance, advancement status, duty assignments, reenlistment or extension of enlistment eligibility. Some circumstances such as financial responsibility may be grounds for disciplinary action or administrative discharge.

The Navy and Marine Corps encourage all members of the naval service to conduct their financial affairs in such a manner as to reflect credit upon themselves and the naval service. The Navy MILPERSMAN and the *Marine Corps Manual for Legal Administration* contain in-depth information concerning indebtedness, support of dependents, and financial responsibility. The RP should maintain or have access to Navy and Marine Corps Instructions, Notices, and Bulletins which pertain to the indebtedness of military personnel.

In the following paragraphs we will discuss the principal agencies and programs concerned with the management and utilization of family resources by military members and their families.

The primary Navy, Navy-affiliated, and civilian agencies and programs which provide financial counseling and assistance to Navy and Marine Corps members and their families include:

- The Navy Relief Society (NRS)

- The American Red Cross (ARC)

- Navy Legal Services

- Consumer Credit Counselors

- Command Career Counselors

- Household Referral Office and the Household Goods Shipping Office

When the type of allotment is	and member is			or is retired member not on active duty	then the period of the allotment is	
	officer	enlisted	aviation cadet		indefinite	definite
B-purchase of U.S. Savings Bond	X	X	X	X	X	
C-charity drive donation (CFC)	X	X	X			X
D-payments to dependents (note 4)	X	X	X	X	X	
N-U.S. Government Life Insurance and/or National Service Life Insurance or repayment of loan on VA insurance (note 5)	X	X	X (1)	X	X	
H-repayment of home loans	X	X	X		X	
I-commercial life insurance (notes 2 & 3)	X	X	X	X	X	
L-repayment of loans to Navy Relief Society	X	X	X			X
M-Navy Mutual Aid Insurance	X	X		X	X	
S-payment to financial institution for credit to allotter	X	X	X		X	
E-contributions to Post-Vietnam Era Veterans Education Assistance Program	X	X			X	
T-payment of indebtedness to U.S.	X	X	X	X	X	
U-remittance to RSFPP for retired members on active duty	X	X			X	

NOTES:

(1) If electing to continue NSLI purchased before becoming an aviation cadet.

(2) Allotter's life only, including family group type plans.

(3) Comply with service regulations (SECNAVINST 1740.2 series) before new allotment may be issued for payment of premiums on commercial life insurance. However, any such allotments in effect Sept. 30, 1967, may be continued as an approved allotment.

(4) A retired member may authorize allotments to a spouse, former spouse(s), and/or his or her child(ren) having a permanent residence other than member's own.

(5) Payment of insurance premiums and repayment of insurance loans will be made by one NSLI or class N allotment.

Figure 5-4.—Examples of allotments of pay, with applicable codes.

Both the Navy Relief Society (NRS) and the American Red Cross (ARC) have financial assistance programs for naval personnel and their dependents. The programs are similar and under some circumstances either organization can provide assistance. There are some circumstances, however, under which one can help and the other cannot. The RP should be generally familiar with the eligibility requirements and method of referral to both the Navy Relief Society and the American Red Cross as well as other agencies capable of assistance. These agencies are discussed in the following paragraphs.

The Navy Relief Society

The Navy Relief Society, founded in 1904, is a private organization dedicated to providing financial and other types of assistance to members of the naval service and their dependents. It is funded primarily by contributions made during an annual fund drive among Navy and Marine Corps personnel. The Society's national offices are located in Washington, DC. There are 116 auxiliaries, branches, and offices located at major Navy and Marine Corps installations and ships throughout the world. The Society has a small cadre of permanent staff to provide management continuity and administrative support but is staffed primarily by volunteers. The Society has "cross-servicing agreements" with the American Red Cross and the relief organizations of the Army and the Air Force.

The purpose of the Navy Relief Society is to provide emergency assistance to Navy and Marine Corps service members and their dependents in times of need. The Society publishes specific "Relief Policies" which govern the assistance that can be granted by field activities. It also has an "exceptions" procedure for handling cases which fall outside the norm. Financial assistance is rendered through interest-free loans or grants, with the form of assistance determined by the Society after an assessment of the applicant's ability to repay. The Society's services include emergency financial assistance for:

● Basic living expenses

● Medical care (patient's share of CHAMPUS)

● Dental care (corrective and emergency)

● Funeral expenses

● Emergency transportation

● Car repairs

● Family budget counseling

Additionally, the Society can provide for:

● Visiting nurse assistance

● Layettes for infants in families where the service member is E-4 and below

● Operation of thrift shops

● Operation of children's waiting rooms at hospitals

● Information on benefits, allowances, pensions, and Government insurance

Preventive financial counseling is also available for service members or their spouses, from trained Navy Relief volunteer interviewers or members of the professional staff. Furthermore, an extensive course on Navy rights, benefits, and services is conducted by a Navy Relief Field representative once a year. It is open to all service wives with no obligation to become a Navy Relief volunteer. Direct financial assistance can be provided by Navy Relief to active duty members, reservists or active duty, retired members of the Navy and Marine Corps, and their dependents. The assistance may be in the form of a loan without interest, an outright gift, or a combination of the two. A loan is given whenever repayment is possible within a reasonable period of time without undue burden,

LOANS OR GRANTS.—Navy Relief financial assistance is provided as an interest-free loan when the service member can repay. Applicants for assistance are urged to repay the Society by allotment, since this method of liquidating the

obligation is advantageous to the individual and reduces substantially the effort and cost of collection by the Society. However, if repayment would cause a real hardship to the service member, financial assistance is provided as a grant. This determination is made by an analysis of the individual's budget. Navy Relief interviewers are trained to do such reviews, and the reviews are often of more lasting value for persons who are in financial trouble than the loan or grant itself.

APPLICATION FOR ASSISTANCE.—Financial assistance is provided for dependents soley because of their relationship to service members. Therefore, whenever possible, the service member is expected to apply for assistance at the Navy Relief office. The individual should bring the Leave and Earning Statement and documents concerning the request (e.g., emergency leave papers, car repair estimates, etc.) to expedite the interview. If circumstances prevent the member from applying in person, the Society tries to get the individual's permission by message before providing financial assistance to a dependent. In the event of communication problems, however, interim assistance is provided the dependent if the nature of the emergency makes delay unacceptable.

Auxiliaries may maintain on file signed statements from deploying service members setting forth the extent to which they authorize the provision of Navy Relief assistance to their dependents when they are unable to communicate approval/disapproval of specific requests (e.g., submarine duty).

VERIFICATION AND PAYMENT PROCEDURES.—Like all agencies which provide financial aid, Navy Relief routinely requests applicants for information verifying need. This is not a reflection on the integrity of any individual, but rather a necessary safeguard against the inevitable few who, through misrepresentation or fraud, attempt to take unfair advantage of the generous donations of their shipmates to the Society.

For the same reason as listed above, checks are normally made out to the ultimate receiver rather than the service member.

COMMAND RECOMMENDATIONS.—Navy Relief needs and welcomes command input and recommendations on individual cases. If the recommended assistance cannot be provided, the Navy Relief activity communicates to the command the reason for denial to the extent feasible without violating the confidentiality of interviews. If the command wishes to appeal this determination, the field activity refers the case to Navy Relief Headquarters for final decision.

A LOAN AGREEMENT.—This carries with it the obligation of a repayment plan. The benefits to the service member and the Society of repayment by allotment cannot be overstated. It reduces the number of delinquent accounts, and the resulting requirement for followup work. Even when a client expects to repay in lump sum, a backup allotment is desirable. Accordingly, every effort is made by the interviewer to obtain the active duty service member's agreement to repay loans by allotment except for small sums ($35.00 or less).

Categories of Financial Assistance Covered by Navy Relief Policies

Navy Relief policies are reviewed continuously and are updated at least annually to ensure responsiveness to the essential needs of service members and their dependents. At present, they cover the following categories of assistance:

BASIC LIVING EXPENSES.—Sixty percent of Navy Relief financial assistance is provided to help service members and their dependents when they are temporarily short of money for the essentials of food, shelter, gas, and electricity. Often these requirements stem from circumstances beyond the control of the service member—for example, nonreceipt of an allotment or a mistake in pay. All that is needed in these cases is to help the sailor or marine get over this temporary rough spot.

In other cases, however, the lack of funds is due to poor planning or outright mismanagement. One-time financial assistance may be in order in these instances to prevent hardship, but it does not address the individual's basic

problem of controlling spending. Navy Relief interviewers can and will help these persons to develop a realistic budget and counsel them on how they can cope with their financial troubles. However, it is up to these individuals to learn to live within their means. Navy Relief assistance for those who persist in overspending is limited.

Frequently, financial assistance is requested of the Society to help with initial expenses of establishing a new home incident to permanent transfer. Navy Relief can provide individuals entitled to full BAQ with assistance for such items as the security deposit and advance rent payment on housing which they can afford on a continuing basis. Also, when advantageous in getting affordable housing, personnel who are entitled to Government movement of household effects may be provided assistance for the purchase of basic furniture.

MEDICAL CARE.—In areas where military medical facilities are overloaded, dependents must rely on CHAMPUS, and sometimes this cost-sharing program involves considerable expense for the service member. Navy Relief can provide financial assistance for the patient's share of CHAMPUS and items such as hearing aids and orthopedic shoes, which are not covered by CHAMPUS or state programs.

The Society is not able to finance medical care for persons suffering from illnesses of indefinite duration, but it can assist for a temporary period while arrangements are being made for permanent care by health activities.

DENTAL CARE.—Routine dental care for dependents is a normal expense of daily living. However, corrective dentistry can involve very sizeable costs. Navy Relief assistance may be furnished in such cases to help the individual regain a serviceable dental capability.

FUNERAL EXPENSES.—Financial assistance may be provided to assist with the expenses of a modest funeral for dependents. The Society currently uses $750.00 as a planning figure for the basic costs of such a funeral. Assistance with the funeral expenses of nondependent relatives is restricted to the father or mother of the service member or spouse.

EMERGENCY TRANSPORTATION.—The following transportation assistance may be provided:

● Navy Relief can provide transportation assistance in the event of serious illness or death of the immediate family of service members or their spouses. A mother, father, spouse, son, daughter, brother, sister, or individual standing "in loco parentis" are considered to be members of the immediate family. "In loco parentis" simply means a person who has reared the service member or spouse and acted as a parent in all respects except for the formalities of legal adoption. Navy Relief assistance does not cover transportation outside the United States since the military services provide for any overseas portion of emergency travel aboard military aircraft.

● Also, in recognition of the particularly close relationship of most individuals with their grandparents, Navy Relief may provide transportation within the United States for a service member or spouse in the event of critical illness or death of a grandparent. For this purpose, critical illness is defined as involving a medically established risk of death.

● On the recommendation of the attending physician, Navy Relief may provide assistance to enable the parents to go to the bedside of a critically ill service member.

● If a command has found it necessary to advance assistance from its Welfare and Recreation Fund for such emergency transportation because an individual is unable to visit a Navy Relief Society office, the Society will ensure that the command is reimbursed. Procedures are set forth in SECNAVINST 5760.14A.

OTHER TRANSPORTATION ASSISTANCE.—The following transportation may be provided:

● Assistance may be provided for the transportation of patients issued convalescent leave orders.

● Occasions arise when a service family is unable to provide necessary medical care for a

sick member of the family who is not hospital-ized. Under such conditions, Navy Relief may provide assistance to bring a relative to the service member's home or to transport the sick person to the relative's home.

● In instances where a service family is financially unable to maintain a household of its own, Navy Relief may assist with the cost of transporting dependents to the location of relatives or friends who are willing to take them into their homes.

● A service member who does not have enough money to return to a duty station from leave should be able to get a Transportation Request (TR) from any military activity. How-ever, it is sometimes possible for the member to take advantage of reduced fare rates by purchasing a ticket commercially. Assistance for this purpose may be provided when the shortage of funds is not the fault of the service member.

CAR REPAIRS.—Many service members, whether married or single, have bought motor vehicles for a variety of purposes. Navy Relief does not provide assistance for the purchase or the operation and routine maintenance of privately owned vehicles. However, in areas where public transportation is inadequate, assistance may be provided for essential repairs. The criteria for providing such assistance include:

● The value of the vehicle as compared to the cost of repairs

● The adequacy of the service member's budget for financing the operation and main-tenance of the vehicle on a continuing basis

● The feasibility of delaying repairs for a reasonable period. Unless a hardship would result (e.g. loss of part-time job), repair bills that can be met by the next paycheck should be handled by the service member without assist-ance from Navy Relief

● An accident or breakdown while travel-ing to a new duty station or returning from leave

poses special problems. Assistance should be sought from the nearest Red Cross chapter if there is no Navy Relief office in the vicinity. Red Cross will then communicate with Navy Relief on the need for assistance and may be authorized to advance funds for this purpose. If the vehicle is beyond economical repair or the service member's reporting date does not permit a wait until repairs are accomplished, funds may be advanced for air, rail, or bus transportation.

DISASTERS.—By national charter, the American Red Cross has the primary respon-sibility for relief of emergencies caused by disasters. However, Navy Relief may supple-ment Red Cross assistance, where necessary. Also, in cases of a solitary disaster (e.g., a home fire), it is not necessary to refer sailors or marines seeking Navy Relief assist-ance to the Red Cross. The Society is prepared to assist with both immediate emergency needs and also to restore the service family to a normal standard of living consistent with its resources.

ADDITIONAL ASSISTANCE FOR SUR-VIVORS.—When Navy Relief was first started in 1904, its only function was to provide assistance for needy widows and orphans of service members. In keeping with this heritage, Navy Relief may provide dependents of a deceased service member:

● Month by month assistance for basic liv-ing expenses pending receipt of Government benefits

● Financial assistance for vocational training or education which will enable a sur-viving spouse to become financially self-sufficient

● Financial assistance to supplement the income of elderly survivors whose resources are too limited to enable them to be fully self-supporting

CATEGORIES OF ASSISTANCE NOT NORMALLY PROVIDED BY NAVY RELIEF.—In furtherance of its basic principles,

the Society does not normally provide assistance for the following purposes:

● Paying expenses which service members or dependents can meet by proper management of their own resources

● Financing business ventures, purchasing a home, car, or similar major investment

● Purchase of nonessential items, paying interest on loans, or consolidating debts

● Paying debts incurred before becoming eligible for Navy Relief assistance

● Making payments on motor vehicles, insurance and license fees

● Financing liberty or normal annual leave

● Paying taxes and legal expense

● Covering bad checks, providing bail, or paying fines

RESTRICTIONS ON ASSISTANCE PROVIDED CERTAIN PERSONS.—Assistance is not provided to deserters, unauthorized absentees, or personnel in a disciplinary status as a result of court-martial. Dependents of such individuals who seek Navy Relief assistance are referred to local welfare agencies. While the application for welfare is being processed, Navy Relief may provide minimal essential assistance to prevent hardship. Alternatively, if a member of the family or a friend is willing and able to provide them shelter in another area, the Society may furnish necessary assistance for transportation.

SHIPBOARD BRANCHES.—Many large ships have Navy Relief branch offices aboard. Chaplains and RPs will invariably be involved in varying degrees in the operation of this office. Senior RPs, E-6 and above, may serve as Navy Relief interviewers.

The American Red Cross

The American Red Cross provides financial assistance on the basis of need for:

● Basic maintenance pending receipt of support allotments

● Travel and maintenance expenses in connection with emergency leave

● Travel and maintenance expenses to enable a family member to visit a seriously ill service member

● Other emergency needs that arise during the period of military service

The financial assistance programs of the Red Cross and the Navy Relief Society parallel each other in many respects, and in general, each serves those who apply directly to them. For dependents living at a distance from an NRS auxiliary, or for service members in training, the Red Cross will help with applications to NRS, provide information and advance funds at the authorization of NRS for later reimbursement.

Navy Legal Services

Some preventive financial counseling is performed by Navy legal assistance officers through predeployment or regular homeport briefings for service members. In addition, spouses are counseled via the Navy Wives Information School. Discussion of powers of attorney, wills, rental leases, state income tax requirements, financial aspects of the Soldiers and Sailors Relief Act, and consumer protection are often part of the informal financial counseling available through the Legal Assistance Program.

THE LEGAL ASSISTANCE PROGRAM.—The primary purpose of the Legal Assistance Program is to interview, advise, and assist members of the Armed Forces of the United States and their dependents, and military personnel of allied nations serving in the United States, its territories or possessions. The service is intended primarily for the benefit of: personnel during active service; retired military personnel and their dependents; survivors of members of the Armed Forces who would be eligible were the service member alive; and in overseas areas, if the workload of the legal office renders such service feasible, to civilians, other than local-hire employees, who are in the employ of, serving with, or accompanying the United States Armed Forces and their dependents.

THE LEGAL ASSISTANCE OFFICER.—
All Navy legal assistance officers (LAOs) are
qualified attorneys who are licensed to practice
law before the highest court in at least one state.
All legal officers, however, are not necessarily
qualified attorneys. They are officers assigned to
assist commanding officers with inservice mili-
tary justice matters and to refer service members
to LAOs as necessary. In some areas, an LAO
may represent a member before a civil court
even though the LAO may not be a member of
the local bar association.

The legal assistance officer can serve a
client as a legal advisor and consultant in
areas such as wills, powers of attorney,
divorce and separation, support and nonsup-
port, debt liquidation, estates, tax problems
and other civil legal matters. (For example:
landlord/lease problems, foreclosure and repos-
session, claims against the Government for
household goods or auto damage during trans-
portation or while in Navy quarters, and con-
sumer fraud.)

Legal assistance officers are not permitted
to accept fees. If, however, LAOS refer their
clients to a civilian attorney for court represen-
tation, the civilian attorney is free to charge a
fee.

Referrals to outside sources of legal, assist-
ance should only be made through the legal
assistance officer who will normally maintain a
list of outside legal assistance resources available
within the civilian community.

Additional information concerning the
Navy's Legal Assistance Program is contained
within Chapter 19 of the *Manual of the Judge
Advocate General.*

THE EXPANDED LEGAL ASSISTANCE
PROGRAM.—The Expanded Legal Assistance
Program is designed to provide full representa-
tion for eligible clients. A legal assistance
officer may write letters on behalf of clients;
negotiate with another party or a lawyer of the
party; prepare all types of legal documents,
including pleadings; and where locally admitted
or permitted by agreement, appear in court as

attorney of record. Persons eligible for legal
assistance under the Expanded Legal Assistance
Program are:

● Military personnel in paygrades E-3 and
below;

● Married military personnel in paygrades
E-4 and below, and their dependents; and

● Other military personnel who are unable
to afford the services of an attorney without
substantial financial hardship. Cases of military
personnel within this category will be fully
documented as to the justification for providing
representation under the Expanded Legal Assist-
ance Program.

Persons not eligible for legal assistance are as
follows:

● Personnel in paygrades E-4 and below
who have a source of substantial income inde-
pendent of their military pay

● Retired military personnel or their
dependents

The Expanded Assistance Programs may
accept (but are not necessarily limited to) the
following types of cases:

● Adoptions

● Name changes

● Routine or "short-form" statutory pro-
bates of small estates

● Divorce, separation, and child-custody
matters

● Paternity

● Nonsupport and Uniform Reciprocal
Enforcement of Support Act cases

● Collection of security deposits and debts

● Actions involving conditional-sales con-
tracts or warranties

- Minor tort cases, in particular where there is a clear claim and an unjustified refusal to pay

- Defense of disputed indebtedness

- Criminal defense in traffic and minor misdemeanor cases

Services under the Expanded Legal Assistance Program are intended to provide legal services for eligible personnel who cannot afford to hire a civilian attorney.

All fees and costs incident to each case shall be paid by the client, and not by the Department of the Navy. This restriction does not prohibit the client from borrowing or otherwise obtaining funds from the Navy Relief Society or other organizations to pay legal costs.

The Expanded Legal Assistance Program in no way curtails or diminishes the legal assistance given to military personnel and their dependents under the traditional legal assistance program.

Credit Unions

Financial management counseling may be provided by the Navy Credit Union when a service member applies for a loan from that agency. Some Navy Credit Unions provide information concerning Consumer Credit Counselors, Inc.

Consumer Credit Counselors, Inc.

Consumer Credit Counselors, Inc. is a nationwide nonprofit organization sponsored by local merchants and banking institutions. This organization provides expert, confidential financial counseling for service members who need or desire their services.

Command Career Counselor

The command career counselor discusses all areas of career development with Navy personnel and their spouses. Areas such as military compensation, reenlistment incentives, bonuses, the Survivor Benefit Plan, Servicemen's Group Life Insurance (SGLI), insurance programs, and retirement benefits are discussed. The career counselor may refer members who need emergency financial counseling or aid to other appropriate sources.

In developing the I&R Directory, the RP would do well to contact the command career counselor before research begins on the I&R Directory to see what resources have already been identified within the command. Frequent contact with the command career counselor can save time and prevent duplication of effort for both the command career counselor and the RP.

Housing Referral Office

The Housing Referral Office provides information on local rental rates and average monthly utility fees (phone, fuel, and electricity) to help a family estimate total costs. Addresses of available rentals are frequently available at the housing referral office.

The Household Goods Shipping Office

A member of the Household Goods Shipping Office provides each service member and spouse with assistance in planning a move. When an entire ship's company changes location, the Household Goods Shipping Office may make a general presentation to the affected crew members and spouses. When damage to household goods occurs during an official move, the Household Goods Shipping Office will process and adjudicate the claims. It will also make and explain charges to service members for excess weight of household goods being shipped.

Other Services

Within the area of some naval facilities, other Navy organizations may provide information, assistance, and certain types of counseling for individual Navy members and their families. The RP can contact either the I&R specialist or the staff chaplain of the nearest family service center (FSC) to determine if additional resources are available when those listed in the chapel I&R Directory are not adequate.

RETIREMENT AND AGING

Large communities of military retirees often form in an area where there are complexes of Navy and Marine Corps installations and facilities. Chaplains in these areas may often be called upon to render counseling and referral assistance to retirees and members of their immediate family in regard to issues involving retirement and aging. Alcoholism, divorce, and other serious problems are not uncommon among newly retired military personnel and their spouses. These problems frequently occur during the transition period following retirement. Retirees and their spouses may also encounter problems associated with aging. These problems may include diminishing health, fixed incomes, and the need for assistance in caring for themselves and their households. The RP should be aware of the different categories of retired naval personnel; the various types of problems which they and their spouses are likely to encounter; and the various Navy, governmental, and private organizations and programs which can supply the services or help needed.

OFFICIAL CATEGORIES OF RETIRED PERSONNEL

Transfer to the Navy or the Marine Corps Retired List or to the Naval Reserve or the Marine Corps Reserve Retired List is a permanent change of status and may not be changed again except by resignation or discharge approved by the Secretary of the Navy, or pursuant to the sentence of a court-martial. Retired members are placed in one of the following categories.

The Regular Navy Retired List

The Regular Navy Retired List consists of those Regular Navy officers and enlisted personnel who are entitled to retirement pay. They are subject to the Uniform Code of Military Justice and to the orders and regulations of the Secretary of the Navy. They may be ordered to active duty in time of war or national emergency, at the discretion of the Secretary of the Navy, but may be ordered to active duty at other times only with their consent.

Naval Reserve Retired List and Marine Corps Reserve Retired List

The Naval/Marine Corps Reserve Retired Lists are composed of members (not including former members) of the Naval Reserve and Marine Corps Reserve who are entitled to retired pay. Retired members of the Naval and Marine Corps Reserve may be ordered to active duty without their consent but only if the Secretary of the Navy, with the approval of the Secretary of Defense, determines that there are not enough qualified Reserves in an active status.

Retired Reserve

The Retired Reserve consists of reservists who have been transferred to the Retired Reserve without pay.

Fleet Reserve

The Fleet Reserve consists of former warrant and commissioned officers and enlisted personnel of the Regular Navy and Marine Corps and Naval and Marine Corps Reserve who have been transferred to the Fleet Reserve upon completion of 20 years or more active military service including constructive service earned through 31 December 1977. Members of the Fleet Reserve are entitled to receive retainer pay when released to inactive duty. They are subject to the Uniform Code of Military Justice and to the orders and regulations of the Secretary of the Navy. They are subject to recall to active duty without their consent in the event of war or national emergency.

Temporary Disabled Retired List

The Temporary Disabled Retired List consists of members who have been found to be temporarily unable to perform the duties of their rank or rating by reason of physical disability which may be of a permanent nature. For more details see Disability Separation (NAVEDTRA 46601 series), published by the Armed Forces Information Service, Department of Defense, Washington, DC. For information regarding Marine Corps personnel see *Marine Corps Separation and Retirement Manual,* MCO P1900.16B, Chapter 10, Part C.

Permanent Disability Retired List

The Permanent Disability Retired List consists of members who have been found to be permanently unable to perform the duties of their rank or rating by reason of physical disability which is of a permanent nature. For more details see Disability Separation (NAVED-TRA 46601 series).

ORGANIZATIONS WHICH CAN ASSIST RETIRED MEMBERS

Retiree affairs and problems associated with retirement are handled by a number of military and civilian organizations and offices. These naval, governmental, and civilian organizations that address the problems of retired members and their families are discussed in the following paragraphs.

Retired Affairs Offices (RAOs)

Recognizing the fact that retired personnel are often unable to obtain necessary information concerning such vital subjects as pay, medical benefits, and survivor benefits, the Chief of Naval Operations directed that Retired Affairs Offices (RAOs) be established. The purpose of the RAOs is to serve as a liaison between the retired member and the various agencies which can provide retirees with needed services.

Naval Military Personnel Command

The Retired Personnel Support Section of the Naval Military Personnel Command is the liaison between retired members and the Navy Department, other governmental agencies, and private organizations. It answers questions concerning rights and benefits of retired personnel and their dependents, administers the Survival Benefit Plan (10 U.S.C. 1447 et seq.) and publishes the Navy Guide for Retired Personnel and Their Families (NAVPERS 13891 series) and the Retired Naval Personnel Newsletter (NAVPERS 15886), which is distributed to all

naval personnel retired with pay. Their address is:

Naval Military Personnel Command
Retired Personnel Support Section
(NMPC - 61E)
Washington, DC 20370

Headquarters Marine Corps

The Retired Activities Section, at Headquarters U.S. Marine Corps, is the liaison between retired members, the U.S. Marine Corps and the Department of the Navy, other governmental agencies and private organizations. It answers questions concerning rights and benefits of retired personnel and their dependents, administers the Survivor Benefit Plan (10 U.S.C. 1447 et seq.), and publishes the Marine Corps Retirement Guide (NAVMC 2642) and the Newsletter for Retired Marines (NAVMC 1120 PD), which is distributed to all marines in receipt of retired pay. This section also holds the final verification authority for authorization of issuance of the Uniformed Services Identification and Privilege Card, DD Form 1173 to dependents of retired and deceased marines. Their address is:

Commandant of the Marine Corps
(Code MSPA-3)
Headquarters U.S. Marine Corps
Washington, DC 20380

THE SURVIVOR BENEFIT PLAN.—This program is administered by the Retired Personnel Support Section, for Navy personnel, and the Commandant of the Marine Corps, Code MSPA-3, for Marine Corps Personnel. The Survivor Benefit Plan (SBP) was established in 1972 and replaces the Retired Servicemen's Family Protection Plan (RSFPP) for all military personnel who retired with pay on or after Sept 21, 1972.

It is a survivor benefit program which complements the survivor benefits of Social Security. The plan provides all career members of the uniformed services who reach retirement eligibility, including reservists who qualify for retired pay at age 60, an opportunity to leave a

portion of their retired pay to their survivors at a reasonable cost.

THE NAVY GUIDE FOR RETIRED PERSONNEL AND THEIR FAMILIES (NAVPERS 15891E) AND THE MARINE CORPS RETIREMENT GUIDE (NAVMC 2642).— These guides provide comprehensive information on the rights, benefits, privileges, and responsibilities of naval personnel entitled to retired or retainer pay. It also provides information concerning benefits administered by the Veterans' Administration (VA), Social Security Administration, and other governmental agencies. Assistance which is available through private organizations is also presented.

RETIREMENT ORDERS.—Orders effecting retirement by reason of disability or for other than physical reasons, and retirement of enlisted personnel from active duty for any reason are under cognizance of:

    Naval Military Personnel Command
    (NMPC-23)
    Retirement and Fleet Reserve Division
    Navy Department
    Washington, DC 20370

For Marines:

    Commandant of the Marine Corps
    (Code MMSR)
    Headquarters U.S. Marine Corps
    Washington, DC 20380

Correspondence pertaining to advancement to officer status on the Retired List from the Fleet Reserve is also addressed to this office.

Orders authorizing transfer to the Fleet Reserve, and subsequent transfer from the Fleet Reserve to the Retired List upon completion of 30 years of service, or earlier if found physically disqualified, are under cognizance of:

    Naval Military Personnel Command
    Enlisted Services and Records Division
    Washington, DC 20370

For Marines:

    Commandant of the Marine Corps
    (Code MMSR-2)
    Headquarters U.S. Marine Corps
    Washington, DC 20380

The Naval Reserve Personnel Center

The Naval Reserve Personnel Center maintains service records of all retired and Fleet Reserve personnel not on active duty and the mailing addresses for retired personnel eligible to receive the Retired Naval Personnel Newsletter. The activity also holds final verification authority over eligibility of retirees' dependents for Uniformed Services Identification and Privilege Cards. Their address is:

    Naval Reserve Personnel Center
    New Orleans, LA 70149

The Marine Corps Reserve Forces Activity

The Marine Corps Reserve Forces Activity maintains service records of all Marine Corps Fleet Reserve personnel not on active duty. Their address is:

    Commanding Officer
    Marine Corps Reserve Forces Activity
    Marine Corps Finance Center
    Kansas City, MO 64197

The United States Naval Home

The United States Naval Home, Gulfport, MS, is a naval station maintained for the purpose of providing a home for officers and enlisted personnel of the Navy and Marine Corps, and of the Coast Guard (when they served in that organization at the time it operated as part of the Navy) who may be entitled to admission.

The home, under management control of the Naval Military Personnel Command, is directed administratively by a line officer officially known as the Governor.

ELIGIBILITY.—The following Navy/ Marine Corps personnel may be eligible for admission:

Officers and enlisted members who have been separated from service under honorable conditions or who are eligible to receive retired pay and who are unable to support themselves by manual labor.

Applicants must be of suitable moral character and must be in such physical condition, at the time of entry into the home, that they can be adequately cared for by the existing facilities.

APPLICATIONS FOR ADMISSION.— Applications for admission to the home should be submitted in duplicate and addressed to the Governor, United States Naval Home, Gulfport, MS 39501. Application forms maybe obtained from the Governor of the home.

Navy Finance Center

The Navy Finance Center maintains the payrolls for retired and Fleet Reserve members and issues payment of Retired Servicemen's Family Protection Plan and Survivor Benefit Plan annuities and any arrears of pay. Their address is:

Navy Finance Center

Retired Pay Department (NFC-30)

Anthony J. Celebrezze Federal Bldg.

Cleveland, Ohio 44199

Following the death of a retired Navy member, the Retired Pay Department (NFC-302) should be notified by the next of kin. Along with the notification of death, the next of kin should furnish a copy of the civil death certificate and any uncashed retired or retainer paychecks. Any money due and unpaid in the pay account of the deceased will be prorated through the date of death, and settlement will be made in favor of the designated beneficiary or beneficiaries or, in lieu thereof, the next of kin. Settlement will be made from the Navy Finance Center.

Marine Corps Finance Center

The Marine Corps Finance Center maintains the payrolls for retired marines and issues annuities to recipients under the Retired Servicemen's Family Protection Plan and Survivor Benefit Plan as well as any arrears of pay. Their address is:

Commanding Officer
Marine Corps Finance Center
Retired Pay Section
Kansas City, MO 64197

Following the death of a retired marine, the Retired Pay Section should be notified by the next of kin. Along with the notification of death, the next of kin should furnish a copy of the civil death certificate and any uncashed retired or retainer paychecks. Any money due and unpaid in the account of the deceased will be prorated through the date of death, and settlement will be made in favor of the designated beneficiary or beneficiaries or, in lieu thereof, the next of kin. Settlement will be made from the Marine Corps Finance Center.

OTHER AGENCIES AND PROGRAMS WHICH CAN ASSIST RETIRED MEMBERS

A number of other agencies exist which can assist military retirees and their spouses in identifying and obtaining necessary information and assistance. The principal agencies are discussed in the following paragraphs.

Administration on Aging (AOA)

The Federal agency concerned with the problems and needs of the elderly is the Administration on Aging (AOA) which is a part of the U.S. Department of Health and Human Services. The AOA encourages regional, state, and local aging agencies to develop interagency I&R agreements to assist the elderly. The AOA also provides Federal funds to state agencies which provide services to the elderly. The AOA has published and distributed helpful I&R documents. One such publication,

Information and Referral—How to do it, is a handbook which can be ordered at no cost from:

Director

National Clearing House on Aging

4th and G Streets SW

Washington, DC 20201

Aging information and resource information which addresses the problems and needs of the elderly can also be obtained from the National Clearing House on Aging or from the nearest regional, state, or local office on aging. Nearly every community in the United States is normally served by some sort of agency on aging and every state has an agency on aging. The RP can check with these agencies for resource lists.

Social Security Program

The Social Security Program is administered by the Social Security Administration which is under the direction of the Department of Health and Human Services. This program provides:

● Retirement Benefits

● Survivor Benefits

● Disability Benefits

● Medicare Benefits (applications are filed with the Social Security Office but the program is administered by the Health Care Financing Administration)

A major portion of the American work force is covered by Social Security. Retirees may apply for benefits at any Social Security office.

THE SUPPLEMENTAL SECURITY INCOME PROGRAM.—This program is administered by the Social Security Administration. It is funded from general revenues rather than Social Security contributions. This program assures a minimum level of income for aged, blind, and disabled persons who have limited income and resources.

Medicare and Medicaid

The Medicare Program is administered by the Health Care Financing Administration. The Medicare Program assists:

● Persons 65 and over

● Disabled persons under 65 who have been entitled to disability checks for at least 2 years

● Insured people and their dependents who need a kidney transplant or dialysis treatment because of permanent kidney failure

The hospital insurance part of Medicare helps pay the costs of inpatient hospital care and certain kinds of followup care. The medical insurance part of Medicare helps pay for the cost of doctor's services, outpatient hospital services, and for certain other medical items and services, Federal assistance is also provided to state medical-aid programs which have become known as Medicaid programs.

The Veterans' Administration (VA)

The Veterans' Administration (VA) is the agency responsible for administering the major veterans' programs authorized by Congress. Retirement has been considered the same as discharge for the purpose of VA benefits. Eligibility of individual retired members for specific VA benefits must be determined by the VA.

The VA is authorized by law to guarantee loans for homes; to administer the National Service Life Insurance, United States Government Life Insurance, Servicemen's Group Life Insurance, and Veterans Group Life Insurance programs; to provide medical benefits to disabled veterans and veterans of wartime service; to administer financial benefits payable to eligible veterans and their survivors; to provide educational assistance or benefits for veterans, depending on their service dates; to administer the contributory educational assistance program for veterans who entered active duty on or after Jan 1, 1977; and to administer certain burial benefits.

The VA has regional offices and centers throughout the United States. Questions concerning VA benefits should be addressed to the nearest VA office.

Medical Benefits Available Through the Veterans' Administration

Veterans' Administration (VA) medical benefits are available only to selected veterans and retired members. Dependents or survivors of retired members are not entitled to medical care unless they are veterans in their own right. Medical benefits available through the Veterans' Administration include:

- Hospital care

- Outpatient medical treatment

- Outpatient dental treatment

Information concerning these services may be obtained from the local Veterans' Administration representative.

Veterans' Administration (VA) Homes

Members disabled by age or disease who are not in need of hospitalization or skilled nursing services may be provided domiciliary care if VA eligibility requirements are met. The VA maintains a number of these types of homes for veterans and retirees. Information can be provided by the nearest VA representative concerning admission to a VA home.

Direct Services to the Elderly

With the ever-increasing number of older people in our society, services to help older citizens remain independent become more critical. Many communities offer a number of direct services for the elderly. Some of these services are discussed in the following paragraphs.

The services found in the local community should be listed within the I&R Directory.

TWENTY-FOUR HOUR HOMEMAKER SERVICE.—This service provides temporary live-in services to persons recuperating from illness which required hospitalization.

HOMEMAKER SERVICE.—The goal of this service is to maintain and improve the quality of home and family life by providing services such as housekeeping, laundry, and direct counseling to individuals whose independent functions are jeopardized by illness, disability, diminished capacity, and other related health and social problems.

HOME MAINTENANCE SERVICE.—This service is made available to older individuals needing minor home repairs, such as fixing faucets, rescreening doors and windows, changing light bulbs, etc. Cost of materials is paid by the senior citizens.

TRANSPORTATION.—This type of service is generally provided upon telephone request. Transportation is provided to health facilities, such as doctor's offices, dentist's offices, health and rehabilitation centers, and also to churches, synagogues, supermarkets, and other important facilities.

RETIRED SENIOR VOLUNTEER PROGRAMS.—These programs recruit senior citizens to work as volunteers in public or nonpublic agencies which assist senior citizens,

RECREATION AND EDUCATION PROGRAMS.—These programs offer bridge, arts, crafts, needlework, physical fitness, bowling, softball, singing, sewing, dancing, variety shows, religious studies, speakers, entertainment, and special events to senior citizens.

LEGAL COUNSELING PROGRAMS FOR THE ELDERLY.—Many communities have special legal counseling programs for the elderly. Information concerning this type of program may be kept at the base legal affairs office or the local office on aging. Legal information can also be obtained from:

National Senior Citizens Law Center
1709 West 8th Street
Los Angeles, CA 90017

National Resource Center for Consumers of
Legal Services
1302 18th Street NW
Washington, DC 20036

Nutrition Programs for the Elderly

Because nutrition has been shown to play such a vital role in maintaining the health and well-being of the elderly, a number of nutrition programs which can assist elderly persons have developed. Some of these programs were developed under the auspices of the National Nutrition Program for the Elderly.

MEALS ON WHEELS.—Meals on wheels is a nutrition program designed for the elderly who are homebound. Volunteers provide daily delivery of a hot noon meal and cold supper to elderly participants. Payment for the meals is based upon the individual's income.

CONGREGATE MEAL PROGRAMS.— Congregate meal programs generally provide a hot noon meal to older citizens at various centers located within the community. Programs in recreation, education, and health are often available before or after each meal.

FOOD STAMPS.—Food stamps are coupons which are spent just like cash in food stores and supermarkets. The food stamp program is administered by the U.S. Department of Agriculture through local and state social service agencies. The program operates in the continental United States, Puerto Rico, Guam, Alaska, Hawaii, and the District of Columbia. If a retiree is eligible for food stamps, an identification card is issued and food stamps are mailed to the retiree once a month. Normally, the telephone directory will list the address and the telephone number of the food stamp office in the area.

Nursing Homes for the Elderly

Nursing homes are facilities which can provide custodial and health care services to:

● Chronically ill patients

● Convalescent patients

● Maternity patients

● Patients who are invalids

● Patients who are elderly

Resource and referral information in regard to nursing homes can generally be obtained from the local Department of Health, a hospital social worker, the nearest branch or representative of the American Nursing Home Association, or the American Association of Homes for the Aging.

National Organizations for Older People

There are many local and national organizations for older people. Membership in these organizations can sometimes prove helpful to elderly retired people. Some of the major national organizations for older people include:

● American Association of Retired Persons/National Retired Teachers Association (AARP/NRTA), 1909 K Street NW, Washington, DC 20049

● National Council for Senior Citizens (NCSC), 1511 K Street NW, Washington, DC 20005

● National Association of Retired Federal Employees (NARFE), 1533 New Hampshire Avenue NW, Washington, DC 20036

● Gray Panthers, 3700 Chestnut Street, Philadelphia, PA 19104

SERVICES FOR ALCOHOLIC AND DRUG DEPENDENT PERSONS

Alcohol and drug dependence are serious problems for a significant number of Navy and Marine Corps members and their families. The chaplain is often called upon to provide pastoral counseling and referral assistance to military members and their families who are facing problems of this nature.

The RP can support and assist the chaplain in this area by compiling and maintaining a current list of Navy, Government, and civilian agencies and programs that can provide assistance to alcohol and drug dependent military personnel and their families. A record should also be maintained of the key personnel within these agencies and programs and the RP should maintain a close working relationship with these key people. This information will provide the chaplain with a comprehensive reference of services and facilities that can provide the most appropriate source of treatment for the alcohol or drug dependent person.

In its concern for the welfare of its members, the Navy goes far beyond the basic needs, such as, health care and housing, to offer assistance in many other areas. One very important area in which the Navy has provided assistance is in the area of alcohol and drug dependency. The Navy-wide plan of action for controlling alcohol and drug abuse is an efficient program which entails identification, evaluation, referral, and treatment of alcohol and drug dependent personnel. Key elements within the Navy's program are the Navy Alcohol and Drug Abuse Program (NADAP), the Navy Alcohol Safety Action Program (NASAP), and the civilian Employee Assistance Program (EAP).

THE NAVY ALCOHOL AND DRUG ABUSE PROGRAM (NADAP)

The Navy maintains that alcohol and drug dependency are preventable and treatable and has developed a realistic and practical program to prevent drug and alcohol abuse. This program operates throughout the Navy on a world-wide basis and is known as the Navy Alcohol and Drug Abuse Program (NADAP). NADAP provides a wide range of services to military personnel and their families through the following facilities:

● Counseling and Assistance Centers (CAACs)

● Alcohol Rehabilitation Centers (ARCs)

● Navy Drug Rehabilitation Centers (NDRCs)

● Human Resource Management Centers (HRMCs)

The Marine Corps Alcohol Abuse Administration and Management Program is similar to NADAP. This program is described in MCO 5355.1.

Counseling and Assistance Centers (CAACs)

Counseling and Assistance Centers (CAACs) have been established at various locations throughout the Navy to provide assistance to individuals and the commands to which they are assigned in the identification, evaluation, referral, and treatment of personnel with alcohol and drug-related problems.

During the course of evaluating people who are referred to Counseling and Assistance Centers, problems other than drug and alcohol abuse often surface. The treatment plan developed during the evaluation attempts to address all of the client's problems. In order to assist the client in areas outside the scope of the CAAC, a referral system is maintained in the following areas:

Marital Counseling	Legal Counseling
Family Counseling	Religious Counseling
Sexual Counseling	Venereal Disease Information
Vocational Counseling	Military Career Counseling
Educational Counseling	Psychiatric Disorders
Financial Counseling	Intercultural Relations Guidance
Race Relations Assistance	Family Planning and Birth Control
Housing Assistance	Veterans' Administration Programs
Al-Anon	Narcotics Anonymous
Alateen	Public Health Facilities
Alcoholics Anonymous	Navy Relief Society

The mission of the CAACs is

● To provide screening services to assist commands in evaluating individuals identified as having drug and alcohol abuse problems.

● To provide counseling services for drug and alcohol abusers determined to require local rehabilitation.

● When feasible, provide assistance to commands and active duty and reserve Navy personnel as follows:

   a. Crisis intervention work, particularly alcohol and drug-related incidents.

   b. Aftercare support to individuals seeking such assistance.

   c. Personal assistance referral for persons seeking help who require professional or specialized expertise.

   d. Administrative advice or assistance to commands or individuals concerning Navy alcohol or drug program actions.

   e. Educational assistance to commands concerning alcohol and drug-related subjects.

   f. Support of command sponsored drug and alcohol activities (conference rooms, classrooms, audiovisual assistance, etc.).

● When feasible, provide drug and alcohol program information and assistance to:

   a. Members of other military services,

   b. Navy Department civilian employees,

   c. Dependents of military personnel, and

   d. Retired Navy personnel.

Alcohol Rehabilitation Centers (ARCs)

Alcohol Rehabilitation Centers (ARCs) are the largest treatment facilities (75 beds) in the Navy's alcoholism treatment and rehabilitation program. These centers provide a residential treatment and rehabilitation program for alcohol dependent individuals. ARCs offer a full 6-week intensive inpatient treatment program.

Professionals, most of whom are recovering alcoholics on active duty, provide a mixture of therapy, individual and group counseling, Alcoholics Anonymous involvement and education. Spiritual reinforcement and religious counseling are provided by Navy chaplains who are assigned to ARCs. ARCs stress a whole life approach to recovery from alcoholism and alcohol abuse and encourage a member's family to participate in the rehabilitation process.

ALCOHOL REHABILITATION SERVICES (ARSs).—Alcohol Rehabilitation Services are inpatient treatment facilities for alcoholism and alcohol abuse. They are attached to 24 Navy regional medical centers (NRMCs) and hospitals. As smaller versions of ARCs, most of these units treat as many as 15 people at a time on an inpatient basis. Several ARS locations have facilities for more than 15 patients. ARSs also offer outpatient services to persons less seriously affected by alcoholism or alcohol abuse. A medical officer heads the ARS staff. Most of the medical officers who serve in this capacity are recovering alcoholics.

Navy Drug Rehabilitation Center (NDRC)

The Navy operates one 200-bed facility at the Naval Air Station, Miramar, California, for drug dependent persons. The NDRC is staffed with both professional civilian therapists and trained military counselors. As with all Navy treatment programs, the primary mission of the NDRC is the return of patients to active duty service.

Human Resources Management Centers (HRMCs) and Detachments (HRMDs)

HRMCs and HRMDs are concerned with the full range of human development and problem areas. 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 in education, training, patient referral, and local drug and alcohol rehabilitation programs.

Key Persons Associated with Alcohol and Drug Abuse Programs

Key persons within NADAP include, but are not limited to:

● The Drug and Alcohol Program Advisor (DAPA)

● The Collateral Duty Alcoholism Advisor (CODAA)

● Counseling and Assistance Center (CAAC) Counselors

● The Medical Officer

● The Civilian Employee Assistance Program Administrator

● Other Resource Personnel

Each of these individuals plays a very important role in identifying and rehabilitating alcoholic and drug dependent military personnel. An understanding of their roles and how they interrelate within the Navy's overall alcoholism and drug dependency rehabilitation and prevention programs will enable the RP to compile and maintain appropriate reference material which will be useful to the chaplain in the area of alcoholism and drug abuse.

THE DRUG AND ALCOHOL PROGRAM ADVISOR (DAPA).—The DAPA serves as an advisor to the commanding officer regarding drug and alcohol use and abuse within the command, The Drug Abuse and Alcohol Control Officer (DAACO) acts in a similar capacity within the Marine Corps. The DAPA serves as a coordinator concerning all drug and alcohol education, rehabilitation, identification, and enforcement efforts within the command.

The command DAPA or DAACO can facilitate the referral of an alcoholic or drug dependent person by the chaplain to a medical officer, Counseling and Assistance Center (CAAC) or another appropriate resource whenever assistance is required.

THE COLLATERAL DUTY ALCOHOL-ISM ADVISOR (CODAA).—The CODAA assists commands with programs which address alcoholism and alcohol abuse. Within the Marine Corps, a similar function is performed by the collateral duty alcoholism counselor (CODAC). A CODAA or CODAC can provide assistance in the following areas:

● Identification of problem drinkers

● Identification of resources available to alcoholics and their families

● Introduction of individuals and their families into nonmedical local programs such as Alcoholics Anonymous (AA)

● Assisting recovering alcoholics

● Acting as a contact point to problem drinkers for alcohol resource and referral information

The CODAA or CODAC can provide the chaplain with invaluable information in regard to the problems of alcoholic members and their families. Most CODAAs or CODACs are recovering alcoholics themselves who have dealt successfully with the problem of alcoholism.

COUNSELING AND ASSISTANCE CEN-TER (CAAC) COUNSELORS.—CAACs include Drug and Alcohol Abuse Counselors (SNEC 9522) and Alcoholism Treatment Specialists (SNEC 9519). All CAAC counselors are cross-trained in both drug and alcohol programs to increase the flexibility and continuity or services offered at CAACs regardless of location.

Drug and Alcohol Abuse Counselors provide evaluation, counseling, and referral services to individuals identified as drug or alcohol abusers. Drug and Alcohol Abuse Counselors also provide a point of contact for commands and individuals seeking assistance concerning alcohol or drug abuse programs.

Alcoholism Treatment Specialists assist medical officers and other professional staff

personnel in establishing and maintaining formal treatment programs for active duty, retired, and reserve personnel and dependents assigned to alcoholism treatment and rehabilitation facilities, Alcoholism Treatment Specialists conduct individual and group therapy sessions during hospitalization and rehabilitation periods and assist recovering personnel in returning to full duty. Alcoholism Treatment Specialists also assist local commands in establishing alcohol abuse prevention, education, identification, safety, and rehabilitation programs.

THE MEDICAL OFFICER.—The medical officer receives walk-in patients and referrals from the DAPA, DAACO, or other referral sources. The medical officer will then:

● Make a diagnosis* of alcoholism or drug addiction and refer the person to an appropriate rehabilitation facility.

● Make a diagnosis* of alcohol or drug abuse and refer the person to a resource other than a rehabilitation facility.

The medical officer within the command who normally makes the diagnosis of alcoholism and drug addiction should be noted in the I&R Directory.

THE CIVILIAN EMPLOYEE ASSISTANCE PROGRAM ADMINISTRATOR.—The Civilian Employee Assistance Program (EAP) provides assistance to civilian employees who have problems with alcoholism or drug dependence. Referrals by supervisors—based upon poor work performance—are a key element. 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 can normally be reached through the Civilian Personnel Office (CPO) or through the Consolidated Civilian Personnel Office

(CCPO). The EAP administrator can assist the chaplain by:

● Providing current information to the chaplain regarding the Civilian Employee Assistance Program

● Providing essential personnel information to the chaplain regarding civilian employees

● Identifying community resources available to civilian employees

All civilian employees, except military retirees, seen by the chaplain concerning alcoholism or drug addiction will normally be referred by the EAP administrator. The EAP administrator should be identified within the I&R Directory.

OTHER RESOURCES.—Other people who should be included within the Alcohol and Drug portion of the I&R Directory include, but are not limited to:

● Human Resource Management Detachment Personnel

● Health Benefits Advisor

● Family Services Center Staff Chaplain

● Family Services Center I&R Specialist

● Navy Clinical Social Work Officer (normally assigned to Naval Regional Medical Centers)

The following civilian resource personnel should also be included when possible:

● Local Veterans' Administration (VA) Representatives

● Community and State Drug and Alcohol Program Representatives

● Local Volunteer Agency Representatives (Alcoholics Anonymous)

● Civilian Clergypersons who are available for family counseling of alcohol and drug dependent personnel

---

* NOTE: A diagnosis of alcoholism or drug addiction is made only by the medical officer.

● Local Private Alcoholism and Drug Dependency Rehabilitation Program Directors

● Other resource persons considered appropriate

THE NAVY ALCOHOL AND DRUG ABUSE PROGRAM (NADAP) DIREC-TORY.—This directory should be obtained whenever possible. It provides a ready reference of current information on all key NADAP personnel and activities. It contains such basic information as:

● Official mailing address

● Telephone numbers (commercial and AUTOVON)

● Name, rank, and title of senior personnel assigned

The NADAP directory is updated on a regular basis and can be ordered directly from:

> Commander, NMPC (N-63)
>
> Navy Department
>
> Washington, DC 20370
>
> ATTN: NADAP

The Navy Alcohol Safety Action Program

The Navy Alcohol Safety Action Program (NASAP) is a system of education and prevention. NASAP has had a great deal of success in curtailing alcohol abuse through education. Alcohol often involves the abusive drinker in crisis situations—accidents, fights, arrests, etc. These are the symptoms—alcohol abuse is the problem. NASAP offers individuals the opportunity to face their problem directly rather than attacking only the symptoms.

NASAP is designed to make the alcohol abuser aware of his drinking problem and to face it honestly.

NASAP counselors screen the people referred to them to determine what level of

therapy they need—Level I or Level II. If the drinking is found to be at an early stage, the person is enrolled in the Level I education program. The person remains at his duty assignment and attends class in off hours.

The Level II programs for more advanced alcohol abuse problems and individuals are referred to formal treatment and rehabilitation facilities. The program consists of a physical exam, controlled diet, individual counseling, and group therapy. The members must also attend Alcoholics Anonymous (AA) meetings. After the individuals are returned to active duty they are put in touch with the local AA organization.

Veterans' Administration (VA) Programs

The Veterans' Administration (VA) has established medical centers for the treatment of eligible veterans who suffer alcohol or drug dependence or associated medical conditions. The VA has activated 100 specialized Alcohol Dependence Treatment Programs (ADTPs) and 52 specialized Drug Dependence Treatment Programs (DDTPs). Eligible veterans may receive treatment at those facilities at no cost. Treatment at each ADTP and DDTP is comprehensive and individualized and includes crisis intervention support activities; emergency medical services including detoxification, clinical and vocational assessment; consultative and liaison services; ambulatory and outpatient services; and aftercare services. If specialized care is not available at the admitting medical center, the veteran may be transferred to the nearest medical center which has a specialized medical program for alcohol and drug dependence treatment.

Other Federal Alcoholism and Drug Abuse Programs

The Federal Government sponsors a number of programs of research, treatment, prevention, and education which address the issues of alcoholism and drug abuse. Information

concerning these programs can be obtained upon request from the following offices:

Concerning alcohol abuse and alcoholism:

Director, National Clearing House for Alcohol Information

P.O. Box 2345

Rockville, Maryland 20852

Phone (301) 468-2600

Concerning drug abuse and dependency:

Director, Office of Communications and Public Affairs

Alcohol, Drug Abuse, and Mental Health Administration

Department of Health and Human Services

5600 Fishers Lane

Rockville, Maryland 20857

Phone (301) 443-3783 or (301) 443-6500

USHBP and CHAMPUS Programs

The Uniformed Services Health Benefits Program (USHBP) and the Civilian Health and Medical Program of the Uniformed Services (CHAMPUS) are two programs which can offset some costs for Navy and Marine Corps members and their families for alcoholism and drug rehabilitation. The RP should be aware that USHBP beneficiaries (dependents, retirees, and survivors of retirees) can enter into any of the Navy's rehabilitation programs on a space-available basis. However, a backlog of active duty patients forces most rehabilitation facilities to refer applicants eligible for CHAMPUS or Veterans' Administration (VA) benefits to those programs. The RP should also be aware that CHAMPUS shares the cost, up to 7 days, for inpatient hospital care required for detoxification during acute stages of alcoholism. Such detoxification usually takes from 3 to 7 days. Benefits which extend beyond this stage include inpatient rehabilitation in the hospital or other type of authorized institution. However, CHAMPUS reviews each rehabilitative stay to determine if an inpatient setting is required.

CHAMPUS limits treatment for alcoholism, detoxification, and rehabilitation to 21 days per episode. CHAMPUS shares the cost for no more than three rehabilitative stays per beneficiary, but places no limit on the number of inpatient stays for detoxification.

USHBP and CHAMPUS programs and entitlement to them are subject to change. Most Navy and Marine Corps facilities maintain a Health Benefits Advisor (HBA) on board who can provide current information regarding drug and alcohol treatment under USHBP and CHAMPUS. The CHAMPUS Handbook provides a summary of CHAMPUS Regulations. It can be obtained from the command's Health Benefits Advisor (HBA). A current edition should always be kept in the office of the chaplain for a handy reference. Information not available within the CHAMPUS Handbook may be obtained from the local Health Benefits Advisor.

State Administered Alcoholism and Drug Abuse Programs

State governments, through their various Health and Human Service Agencies, administer state drug and alcohol programs which provide various medical, psychiatric, social, and rehabilitative services. The quality and availability of these state administered services will vary from state to state. Information about state supervised facilities and services within the chaplain's area can be obtained from the nearest state Health and Human Services office.

STATE MENTAL HOSPITALS.—These facilities attempt to provide special drug and alcohol rehabilitation programs, such as, group psychotherapy, lectures, discussions, movies which explain the various aspects of alcoholism and drug abuse, and Alcoholics Anonymous meetings.

Community Health Programs

Many communities have specialized drug addiction and alcoholism programs and facilities

within the local community. These include but are not limited to the following:

COMMUNITY AND GENERAL HOSPITALS.—Some community and general hospitals have special programs designed to assist drug addicted and alcoholic patients. Other hospitals without such specialized programs still perform vital services in providing outpatient emergency room and inpatient care to drug and alcohol intoxicated individuals.

COMMUNITY MENTAL HEALTH CENTERS.—Almost all community mental health centers make five basic services available to drug and alcohol intoxicated and addicted individuals: inpatient and outpatient care, partial care hospitalization, counseling services, drug and alcohol education, and 24-hour emergency services.

Voluntary Programs Which Address Alcoholism and Drug Abuse

Several national voluntary organizations have been organized to deal with drug abuse and alcoholism. They devote their efforts to public education, research, community treatment, and prevention.

ALCOHOLICS ANONYMOUS (AA).—AA is probably the best known voluntary organization dealing with alcoholism. AA has thousands of local chapters throughout the country. The Navy Alcoholism Recovery Program and Navy Alcohol Safety Action Program make such use of Alcoholics Anonymous. AA literature includes "Twelve Steps and Twelve Traditions" and "Alcoholics Anonymous." These publications are available through local AA groups.

THE NATIONAL COUNCIL OF ALCOHOLISM (NCA).—This council offers information and referral services to problem drinkers and their families as well as short-term pretreatment counseling at the community level. There are more than 100 NCA councils throughout the country.

THE ALCOHOL AND DRUG PROBLEM ASSOCIATION OF NORTH AMERICA.—This association is comprised of administrators of Government supported alcoholism programs. They provide information regarding state and local government supported alcoholism programs.

THE SALVATION ARMY AND THE VOLUNTEERS OF AMERICA.—The Salvation Army and the Volunteers of America have provided substantial care and shelter for homeless alcoholic men and women. Most facilities sponsored by the Salvation Army provide food, shelter, and rehabilitation services, including halfway houses.

CHAPTER 6

COMMAND RELIGIOUS PROGRAM PUBLICITY, MATERIALS, AND FACILITIES SUPPORT

The purpose of this chapter is to delineate ways in which Religious Program Specialists can provide publicity, materials, and facilities support to Navy chaplains in their efforts to administer the Command Religious Program. In rendering this support, Religious Program Specialists relieve Navy chaplains of many of the administrative functions related to personnel support for religious programs. This administrative support includes:

● Publicizing religious program activities.

● Preparing, organizing, and distributing devotional and religious education materials.

● Preparing audiovisual displays.

● Coordinating the maintenance of chapels and religious program facilities.

● Submitting job orders and work requests for printing, audiovisual material, and other related services.

● Preparing Worship Bulletins.

PROGRAM PLANNING AND SUPPORT

Planning and programming religious program support requirements for a publicity program, a materials program, and a facilities program requires close coordination between the command chaplain and the Religious Program Specialist. The process begins with the identification of specific needs for religious ministry by the command chaplain and the development of a publicity program, materials program, and facilities program which will best meet those needs.

Once specific needs and priorities have been determined by the command chaplain, the Religious Program Specialist (RP) should prepare or provide the necessary services and materials to implement the goals of the religious program. Funds are often limited, and adequate dollars to satisfy all service, material, and facilities requirements for the Command Religious Program may not be available. Consequently, programs in the essential areas of information, materials, and facilities, may have to be scaled down, with projects eliminated, and priorities reestablished. This means that detailed attention must be given to the determination of needs, the selection of goals which will adequately meet those needs, and the establishment and reestablishment of priorities to bring the anticipated support requirements of the Command Religious Program into alignment with available resources. The Command Religious Program (CRP) and its associated publicity, materials, and facilities support programs are discussed in the following sections.

PUBLICITY WITHIN A COMMAND RELIGIOUS PROGRAM

Publicity is an important tool of the Command Religious Program. Lack of publicity may prevent the Command Religious Program from meeting the needs of the command and the people for whom it exists. Each CRP should develop a publicity program, determine the goals and objectives which must be met through this publicity program, and determine how best

to reach those goals. This will require CRP personnel to work closely with the local Navy or Marine Corps Public Affairs Office (PAO), as appropriate, in order to disseminate religious program information and to realize the CRP publicity goals. This section provides information which may be helpful to CRP personnel concerned with Command Religious Program publicity.

DETERMINING PUBLICITY REQUIREMENTS

With the help and guidance of the chaplains, Religious Program Specialists who are concerned with publicity must determine in advance what activities and events require publicity. Advance publicity for religious program activities is a very effective means of eliciting the support of the command and the participation of the chapel community. An accurate assessment of the nature, purpose, and goals of a particular religious program activity or event will help religious program personnel determine the type of publicity that should be used. Religious, community, and family activities which may require publicity include but are not limited to:

- Divine services

- Administration of sacraments and religious ordinances

- Weddings

- Funeral services

- Devotional activities

- Religious instruction

- Religious conferences, seminars, and retreats

- Community, youth, and family religious activities

- Personal response, people-to-people, and Navy Handclasp activities

- Audiovisual presentations offered through the religious program

Religious Program Specialists should obtain from the cognizant chaplain the following information pertaining to the activities which are to be publicized:

- The target audience

- A description of the event

- The advantages of attending

- The location of the event

- The time of the event

- The goal of the publicity

- The publicity media which should be used

- When the publicity should be released

- When evaluation of the publicity should occur

After all the information concerning each activity has been obtained, it should be recorded in the future file of the CRP for release to the PAO or for reference purposes by the RP at the appropriate time.

The Future File

The future file is a planning tool which is used to release religious program publicity information to the public affairs office and internal media in a timely manner.

The future file may consist of a collection of file folders, each containing advance information about a particular upcoming event. It can also be as simple as a calendar pad with sufficient space in its blocks to write "key" words which serve as reminders. A large grid under glass or a plastic sheet which can be marked with a grease pencil also works well. Another variation of the future file is the "date-box." In this arrangement, 31 file folders contain advance material-one for each day of the month.

Whatever the arrangement, RPs should maintain a good system of recording upcoming events to assure complete coverage and publicity of all activities included in the CRP which the command chaplain and other religious program personnel have earmarked for publicity.

PUBLICITY MEDIA

Numerous print and nonprint formats may be used in developing materials to disseminate information. Printed formats include information sheets, fliers, brochures, pamphlets, posters, business cards, newletters, magazines, newspaper articles, directories, and charts. Nonprint formats include radio and TV spots/ programs, sound/slide presentations, speeches, briefings, photos, videotapes, cassette tapes, and special film showings. Information about the target audience and the purpose of the publicity effort will greatly influence the medium selected. When selecting a medium for publicity, you must consider cost constraints and availability. Certain media may be available only if there is a long lead time or only for certain "official" or "authorized" events. Other media may be available but less effective because they reach only a limited portion of the target population. The RP should select the medium that will be most effective in getting the message across to the target audience.

Sections 5100 and 6500 of the *Chaplain's Manual,* OPNAVINST 1730.1, and the *Department of the Navy Public Affairs Regulations,* SECNAVINST 5720.44 provide additional information in regard to publicity and the use of various media for the purpose of publicity. The *Marine Corps Public Affairs Manual,* MCO P5720.60, offers additional guidance.

Standard Navy News Release

Certain types of information will necessitate the use of a standard Navy news release. A Navy news release is an official Navy statement prepared in news story form. The release of religious program information is accomplished by or with the assistance of the Command Public Affairs Officer (PAO) since other personnel within the command are not authorized to release information for public dissemination. As a Religious Program Specialist, you are not expected to be a journalist, but you are expected to be able to prepare short news and publicity drafts that concern religious program activities and events. The command chaplain will normally provide the "who, what, where, when, and why," information to be released. However, the RP may be required to draft the copies which are to be submitted to the public affairs office.

Most public affairs offices at larger commands 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, but they are by no means necessary. If a printed heading is used, it should be kept simple, concise, in good taste, and appropriate for all types of releases. The news value of material—not the package in which it comes—is the important thing. A sample release format is shown in figures 6-1 and 6-2.

Certain information should always be included in the heading of a news release. If a printed form is not used, the release should include:

1. Name, address, ZIP Code, and telephone number of originating command
2. Release date (when the material may be used by media)
3. A release number

News releases should be double-spaced, typed on one side of the paper only, and legible. Economy directives regarding duplication on both sides of the paper do not apply to news releases.

RPs should be familiar with the form and format of news releases used at the command to which they are assigned. A properly prepared draft will aid the PAO and expedite the release of important religious program information.

TIMING OF NEWS RELEASES.—The timing of news releases is almost as important as their content. An inappropriately timed news release may be lost in the editorial process which it must go through.
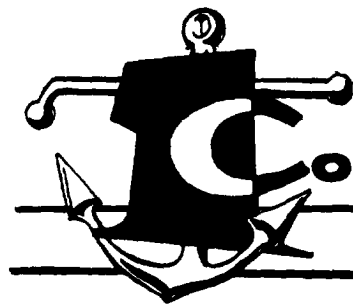
★★★ *NEWS RELEASE*

Commander First Fleet

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

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 releases originating at sea:

    ABOARD THE 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 6-1.—Sample news release format (first page).

Navy News Release Format--2

Second and subsequent pages of the release should be

"slugged" for identity and numbered as shown above.

Don't hyphenate words between lines, and don't 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 one-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 is necessary, use

Mimeograph, Ditto, Multilith or any other method of reproduction

which produces copy quickly. Make sure that each copy is legible

and free of smudges. When a number of pages is involved, check

to see that the pages are in order and that there are no blanks.

It should go without saying -- don't clutter the newsman's

desk with a news release unless you tell him something that's

newsworthy.

Finish your story on the last page with either "-30-,"

"-end-" or "-USN-" to indicate the end.

-USN-

Figure 6-2.—Sample news release format (second and subsequent pages).

Most Navy stories are distributed FOR IMMEDIATE RELEASE. This authorizes the story to be used as soon as it is received. Occasionally, however, it is necessary to submit a story on a HOLD FOR RELEASE basis. This tag, along with the authorized date of release, is attached to important feature stories and is usually typed in the spot where FOR IM-MEDIATE RELEASE appears in the sample release form.

To illustrate, assume that the Chief of Chaplains accepts a speaking engagement in the local community. If an advance copy of the speech is available, it may be released to news media on a HOLD FOR RELEASE basis. This would give news media several advantages; first, reporters covering the event would not have to take notes of the speech since they could simply check their future release to make sure the speaker followed the text; second, newsfilm, TV, or radio commentators may not want to film or record the entire speech and could use an advance copy to film key portions; third, newspapers/editors who decide to publish the speech verbatim could use the advance copy and set it in type beforehand so that it could be published immediately after delivery.

In general, news media representatives prefer to use news as soon as it is received. The public affairs office should not be given a story marked HOLD FOR RELEASE unless there is a good reason for delaying the release,

RELEASE NUMBERS.—As a means of quick reference and orderly filing, a release number is assigned to all outgoing stories by the public affairs officer. There are various systems of assigning release numbers. Most commands follow the practice of starting a new series of release numbers at the beginning of each calendar year. For example, the first release sent out in 1982 would have a release number of 1-82. The second release would be 2-82 and so forth. All releases are numbered consecutively in this manner until the end of the calendar year. Release numbers are assigned to each story, not to each copy of a story. If one release is sent to 17 different media representatives, all 17 copies would bear the same release number. The release

number assigned by the PAO should be recorded on the chapel reference copy.

A copy of all CRP news releases and related photographs, if any, should be forwarded to the Office of the Chief of Chaplains (OP-09GA1) and/or the Commandant of the Marine Corps (Code REL), as appropriate. The Office of the Chief of Chaplains is responsible for Navy Department liaison with American churches and religious bodies and has a continuing need for news items and photographs which highlight the ministry to sea services personnel and their dependents. News releases which focus on the areas of religious ministry relating to missions and community service, relations with civilian churches and religious bodies, and charitable or service activities such as Navy Handclasp are particularly desired. At the time news releases are submitted to the news and broadcast media, copies should be forwarded by the public affairs officer to:

Chief of Chaplains (OP-09GA1)
Office of the Chief of Naval Operations
Washington, DC 20370

Evaluating Religious Program Publicity

Evaluation of religious program publicity involves not only judging its success as it is being presented but also evaluating the results after it has been completed. If goals are to be attained, the evaluation of publicity programs is essential. You should determine what was done right, what was done wrong, whether the goals of the program were met, and whether improvements should be made.

Success will not be determined by the amount of news that was released, but rather by how much of the publicity was actually received and acted upon by command personnel and the chapel community. This points up the importance of selecting the right medium for each message, and of preparing the message with sufficient professional skill to induce people to respond in the appropriate manner. Most news releases will be based upon activities or special events that emphasize the religious themes being developed by the chaplain(s). The most important criteria for the success of the CRP publicity

will be whether the command chaplain's publicity goals and objectives have been met.

RELIGIOUS PROGRAM MATERIALS

The Command Religious Program makes extensive use of audiovisual and printed material. These materials may be either procured or prepared locally. Printed materials are used to disseminate information concerning religious programs within the command. A few of the media which may be utilized to disseminate information about the CRP to military personnel and their families are presented in figure 6-3. The primary target group for each medium is also indicated. Some of the most widely used media will be discussed in the following paragraphs.

RELIGIOUS TRACTS

The term "religious tracts" may be used to encompass a wide variety of devotional and religious literature. These tracts are selected by the chaplain and are made available to the public through the use of literature racks and displays placed in chapels and other religious program facilities. One type of tract which may be selected by the chaplain is one which presents Bible selections. A source for this type of tract is the American Bible Society which publishes such material in many different languages. The command chaplain will normally specify the sources from which religious tracts for the Command Religious Program should be obtained.

WORSHIP BULLETINS

Worship bulletins are printed outlines of devotional and religious services conducted

Welcome Aboard Packets—Incoming personnel

Plan-of-the-Day/Week (POD/POW)—Active duty members

Indoctrination Programs—Incoming personnel

Ombudsmen & Wives Club Newsletters—Spouses

Familygrams—Families

Predeployment Briefings—Active duty members and spouses

Announcements at Quarters—Active duty members

Command/Unit Staff Meetings—Line managers

Gate Signs—Passers-by

Bulletin Boards—General Navy population

Magazines—Selected audiences

Ship Videotapes—Deployed units

Base Newspapers—Military members, dependents, and civil service employees

Civilian Newspapers—General population

TV and Radio—General population

Open House and Exhibits—General population

Fliers distributed at NEX or Commissary—Military members, dependents, and retired personnel

Figure 6-3.—Media available to the Command Religious Program.

Figure 6-4.—A worship bulletin with a seasonal theme.

within a Command Religious Program. Worship bulletins may be used to provide the congregation with an "order of worship" or to provide announcements and schedules of devotional and religious services. A bulletin may be used at funerals and memorial services. This type of bulletin usually contains an order of worship and biographical information about the deceased. Some worship bulletins may emphasize a religious holy day or special season by the
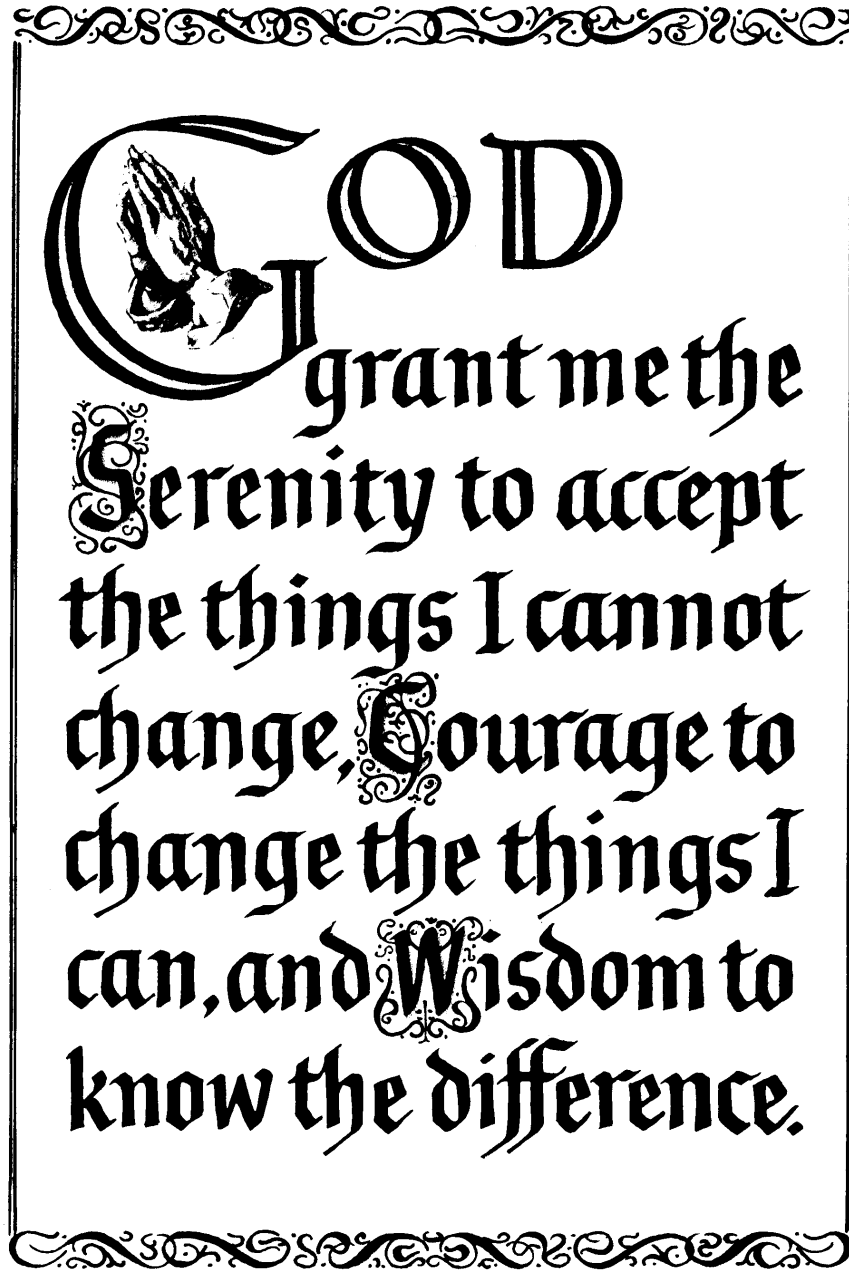
Figure 6-5.—A worship bulletin without a seasonal theme.

use of pictures or symbols (see figures 6-4 and 6-5). Examples of such special days or seasonal themes include:

- Advent/Christmas

- Lord's Supper/Holy Communion/Eucharist

- Easter/Lent

- Yom Kippur

● Reformation

● Pentecost

● Passover

● Ramadan

● Id al Adna

● Id al Fitr

A list of some worship bulletins and their themes may be found within the most current edition of NAVSUP Pub 2002 (Section II—Forms). The worship bulletins in which outlines for religious services may be printed can be "open purchased" or ordered on MILSTRIP Requisition (DD 1348) directly from Naval Publications and Forms Center, 5801 Tabor Ave, Philadelphia, PA 19120. For Marine Corps activities, the worship bulletins are ordered through the unit/activity supply office. Religious Program Specialists should order an adequate but not excessive supply of worship bulletins. Orders for large quantities should be placed early so as to provide the lead time needed for procurement and stocking.

P R E P A R A T I O N   O F   W O R S H I P BULLETINS.—The photo-ready copy of an order of worship is typed in its final form on a worship bulletin. After it is typed, it is usually photographed and placed on a duplicating master. Use of the photo-ready copy is especially desirable when a number of announcements need to be placed in a single worship bulletin. The material can be reduced in size in order to provide space for a maximum number of announcements in a standard size bulletin.

The standard worship bulletin form is 8-1/2 inches (from top to bottom) by 11 inches (from side to side). The form is divided in half, consequently, one page of the bulletin is typed on each half.

The form is 132 typing spaces wide (for 12-pitch type), therefore, each side (page) will be 66 spaces wide.

Experience has shown that typed lines consisting of 54 spaces on each side or page works well. The outer left margin and the outer right margin should each be four spaces. This leaves eight spaces each to the left of center and right of center. More space is needed in the center to allow for folding the bulletin.

FIRST STEP.—Using the illustration in figures 6-6A and B as an example, clear all of the typewriter tabs and set the left margin four clear spaces from the left edge of the paper. This will give the correct point to begin typing for the body of the bulletin on the left side. Next, space 53 times and set the tab. This setting will serve as the right margin for the left side of the bulletin. Return the typewriter carriage to the left margin, count off 26 spaces and set the tab. This setting will be the centering point for headings, song
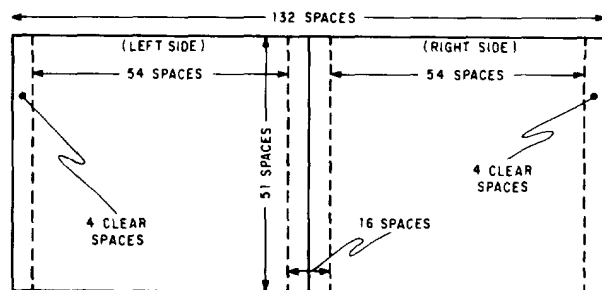
287.38A(M1)

Figure 6-6A.—Preparation of worship bulletins—12 pitch.
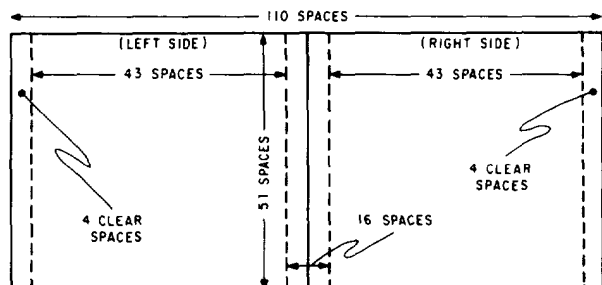
287.38B(M1)

Figure 6-6B.—Preparation of worship builetins—10 pitch.

titles, etc. Center the heading on the left side of the program folder <u>four lines from the top.</u>

NOTE: When you are centering a title of a song or sermon which is enclosed with quotation marks, be sure to count the quotation marks as part of the title.

SECOND STEP.—Set up the text of the bulletin itself. It is typed in book format in block style. This means every line of the text starts at the left margin—four spaces from the edge of the paper—and ends at the exact right margin. You will get a clearer idea of this step by visualizing the bulletin being typed in newspaper style—where right and left margins must be strictly adhered to. See the example below:

We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

When you are blocking a paragraph, it is very time consuming to count all of the spaces in each line to determine whether there are more or less than 54 spaces. A more practical method is to put the paper in the typewriter, set the margins, and then, instead of counting all the spaces in each line, type each line on a rough draft and TYPE LARGE Xs at the end of the lines if there are less than 54 spaces. If, in typing a line you see that the last word will only extend past the margin ONE space, type the whole word. If the line is going to extend beyond the margin by more than one space, either hyphenate the word and add Xs at the end of the line, or put the whole word on the next line. When this has been accomplished, all that you need to do when typing the final copy is add one extra space for each X on a line. Only one space should be added to any given space between words or after a period, comma, etc. If a line extends one space beyond the margin, the ideal situation is to take away a space after a period.

Below is an example of what the material would look like before it is blocked.

```
ETERNAL FATHER, STRONG TO SAVE, whose arm hathxxxxxxxxx
bound the restless wave, who bidd'st thexxxxxxxxxxxxxxxx
mighty ocean deep; its own appointed limits keep,xxxxxx
O hear us when we cry to thee, for those inxxxxxxxxxxxxx
peril on the sea.
```

After the left and right margins have been blocked, the material would look like this.

```
ETERNAL  FATHER,  STRONG TO SAVE,  Whose arm hath bound
the restless wave,  who  bidd'st the mighty ocean deep;
its own appointed  limits keep,  O  hear us when we cry
to thee, for those in peril on the sea.
◄--------------------54 spaces--------------------►
```

After you complete the entire left side of the bulletin, set the <u>right margin</u> leaving four clear spaces from the extreme right-hand side of the paper. Backspace 54 times from the right-hand margin and set the tab. This setting will serve as the <u>left margin</u> for the right side of the bulletin.

THIRD STEP.—Count off 26 spaces and set the tab. This is the center for the second page in case headings need to be centered. All bulletins should be blocked. Each line should be exactly 54 spaces in length.

NOTE: Because worship bulletins tend to vary in length by one or two spaces, make sure that the far-left and far-right margins are four clear spaces and that the body on each page is 54 spaces. The number of spaces between the center margins may vary somewhat—but the margins on the far-right and far-left should always be four spaces.

FOURTH STEP.—The bulletin has been centered horizontally, it should now be centered vertically.

Vertically centering the bulletin simply means to center it from top to bottom. There are 51 lines on the paper. To verticality center

material on this page, count the number of lines that must be typed (from the rough copy) and subtract the total from the number of available lines (51); then divide the remainder by two and place half of the lines at the top of the page and the rest at the bottom, For example:

There are 45 lines that must be typed. How many clear lines should be left at the top and bottom of the page?

The solution is found by:

$$\begin{array}{r} 51 \text{ available lines minus} \\ -\ 45 \text{ lines that must be typed leaves} \\ \hline 6 \text{ remaining clear lines} \end{array}$$

Divide the answer (6) by 2. This will leave three clear lines at the top and three clear lines at the bottom of the worship bulletin. For an uneven number like five, the best solution would be to put three lines at the top and two lines at the bottom of the page.

NOTE: The left side and the right side of the bulletin should be even. The last line of the left side of the bulletin and the right side of the bulletin should not vary more than two lines in length.

If you follow the procedure outlined above and center the material horizontally and vertically—you should have an attractive, properly blocked worship bulletin (see figure 6-6C).

CHAPEL NEWSLETTERS

Chapel newsletters can be a very effective means for chaplains to provide information concerning devotional and religious activities scheduled as a part of the Command Religious Program. The format of the newsletter is determined by the chaplain. As the RP, you may have an opportunity to make suggestions as to the design and layout of the newsletter. The following are important points to remember:

● Don't attempt to say too much in the space allotted.

● Use illustrations or graphic art when feasible.

● Ensure that the use of "Postage and Fees Paid" indicia on the newsletter complies with the instructions or regulations for its use,

WELCOME ABOARD PACKETS

Information concerning the Command Religious Program and its activities should always be included in any welcome aboard packet forwarded to personnel in receipt of orders to the command. Religious Program Specialists should prepare religious program inserts to the command's welcome aboard packets. These inserts should include at least:

● The location of the chapel and chaplains' offices;

● A chapel directory listing the office telephone numbers where religious program information may be obtained;

● The schedule and location of divine services listed by faith groups;

● The location and schedule of the command's religious education (RE) programs;

● Activities of chapel organizations, outreach programs, spiritual retreats, and devotional activities.

CHAPEL INFORMATION KITS

Chapel information kits generally contain the same information which is included in religious program inserts for the command's welcome aboard packets. In some cases, chapel information kits may be used in lieu of the inserts. They differ only in the amount of information which is presented to the recipient and the purpose for which they are prepared.

Chapel information kits may be prepared for newly reporting personnel, command visitors, or news media representatives. In addition to information normally enclosed with command welcome aboard packets, chapel information

THE NAVY CHAPLAIN

Chaplains have been providing front line spiritual guidance for Navy Men and women since 1776 when the first Chaplain was appointed.

Chaplains are Navy officers. But, first of all, they are ministers, priests, or rabbis. Their commission from Almighty God must come before their commission from the Navy. Their foremost duty lies in their Divine Service, according to the rites and practices of their own church.

The effectiveness of their leadership is enhanced by the fact that they wear the uniform of the people they serve. At the same time, the cross or the tablet distinguishes and emphasizes their spiritual vocation.

The Navy accepts the responsibility of a religious ministry to its personnel. It endeavors to meet this responsibility by means of certain activities of the Commanding Officer, the Chaplain, and the cooperation of civilian religious leaders. Just as the Commanding Officers are responsible for the moral and military character of personnel, they have a definite responsibility for meeting the religious needs of their commands. According to Navy Regulations, "the Commanding Officer shall cause Divine Services to be performed..." and to "use all proper means...to preserve the moral and spiritual well-being of the personnel under the Commanding Officer's command."

As a specialist in the field of religious guidance, the Chaplain is an advisor to the Commanding Officer on all matters pertaining to moral, spiritual, and religious welfare of Naval Personnel. The Chaplains conduct Divine Services in accordance with the customs, traditions, and rules of their own church. This is especially true of religious ministries such as baptism, communion, confirmation, marriage and such other services as may be required. There are times when the Chaplain is called upon to provide reli-

gious services for those who have faiths differing from his own. In these instances, the Chaplain's responsibility includes such functions as inviting appropriate clergypersons aboard, providing proper material and ecclesiastical equipment to facilitate the performance of such Divine Services; or if such a clergyperson is not available, arranging for services by a lay leader.

THE CHAPLAIN SERVICE

One of the chief concerns of the Chaplain Service in this command is to provide for the spiritual well-being of the patient. This need is met by daily ward visitations and worship provisions. If you as a patient have a special need or concern, please notify the Chaplain yourself or through ward personnel.

JEWISH PATIENTS

Rabbi Buscher of Bethel synagogue visits this command every Wednesday afternoon. If you desire to see him, arrangements are made through the Chaplain Service.

PASTORAL COUNSELING

The Chaplain Service provides marriage, religious guidance, and spiritual counseling. These services are available for those who seek help in solving personal or spiritual problems. Appointments may be made during office hours or at other times as situations arise.

CHAPLAINS ATTACHED

CDR RICHARD M. NEWTON..........Southern Baptist
LT PAUL E. CARPENTER.......Lutheran (Missouri Synod)
LT JOSEPH SESTITO................Roman Catholic

287.38C(M1)

Figure 6-6C.—Completed worship bulletin.

kits may contain: chaplain biographies with photographs; pertinent facts about the chapel facility; history of the chapel and its construction; and the population which it serves; and any other useful information which supports the purpose for which the kit is prepared.

Kits may also be prepared for shipboard or field use. They may be given with other command information to visiting dignitaries or guests who are on board for fleet operations or in the field for field exercises. Items of information relating to areas where chaplains contribute to the command's overall public affairs effort can include:

● The chaplains' ministry

● Mission and community service activities

● Activities associated with civilian churches in the area

● Navy Handclasp, service, or charitable activities

Chapel information kits may be prepared for use in conjunction with open house and other special occasions. Aboard ship, they may be forwarded with other command information for advance news releases to local media representatives in ports which are scheduled to be visited. American officials overseas may utilize information provided by the command for advance publicity when ships are scheduled to visit ports in the countries where they are assigned.

CHAPEL BROCHURES

Chapel brochures are an excellent medium for disseminating information, both internally and externally, concerning the Command Religious Program. You should prepare brochures which outline the procedures for chapel weddings, (see Chapter 4), military funerals, administration of sacraments and ordinances, and other information which is requested frequently. The recipient of a religious program folder or chapel brochure may take it home, read it, and possibly even keep it as a souvenir.

A GOOD BROCHURE: Because brochures vary so greatly in purpose, size, and format, it is impossible to lay down hard and fast rules for their preparation; however, some helpful tips for preparing a good brochure are:

● Plan and prepare it with a definite objective in mind. Avoid making it a collection of miscellaneous information which serves no useful purpose.

● Write it simply, clearly, accurately, and interestingly.

● Be informal. An occasional bit of humor should be injected if possible.

● Illustrations should be used, preferably one on each page. A good picture is still worth more than a thousand words, regardless of how overused the expression may be.

● The brochure should convey the message without overstatement.

● The brochure should have a distinct design with an attractive format. Make it worthwhile and worth keeping. Be original and imaginative.

● Be practical. Select a format and printing process which the command can afford.

Preparation of Religious Program Brochures

At this point, it is appropriate to take a quick glance at how a typical religious program brochure is prepared, and what it contains. The basics presented here will apply to the preparation of all religious program brochures and most other religious program printed materials.

COVER: An attractive cover will go far toward getting the brochure read. There are two types of covers that can be used:

● Self-Cover: The cover is printed on the same paper stock as the body or inside pages of the brochure. Its biggest advantage is economy. The entire brochure can be produced in a single

printing form, with the cover and contents printed simultaneously. Printing costs, therefore, are lower and the cost of a separate cover is eliminated. Care should be taken, however, to use a good paper stock so that the printing won't show through pages which are printed front and back.

● Separate Cover: This makes it possible to use coated paper stock for the cover and a cheaper grade of paper for the inside pages. However, the cost of printing and binding is more expensive for this type of brochure.

Colored paper stock may be used effectively for sketches and illustrations. Strive for originality in the cover—avoid such cover designs as a giant replica of the ship or unit insignia. For the sake of economy, use both sides of the front and back covers.

SIZE AND FORMAT: You can save a lot of time and unnecessary expense by discussing the size and format of the brochure with the printer BEFORE you start to put it together. The following points should be taken into consideration:

● Content. Content should always be determined and approved by the command chaplain who is ultimately responsible for the content and the issuance of religious program materials.

● Size. Small, pocket-sized brochures seem to work best. If the brochure is too big, the recipient may be tempted to discard it rather than carry it home. A small brochure is easy to carry as it fits comfortably in the handbag or pocket.

● Number of Pages. This is determined by what needs to be said and how much room it will take to say it. Eight to twelve pages is normally sufficient for "welcome aboard" brochures. It is also a good practice to plan the brochure so that it contains pages in multiples of four. By doing this, the wasted cost of blank pages can be avoided as well as the extra expense of assembling and binding loose pages.

● Paper. Paper is manufactured in various colors, weights, and finishes. Select the paper

which is most economical and best suits your needs.

● Printing Process. The printer will provide advice as to the printing process that is most economical and best suited to the brochure to be produced.

Requests for Printing

Procedures for handling requests for printing vary from one type of command to another. On some ships, all printing requests must be approved by the repair officer or the ship's secretary; at shore commands, requests are usually approved by the administrative officer, Within the Marine Corps, almost all Marine Corps printing requests are approved by the officer in charge of the local Marine Corps reproduction office. You should be familiar with the printing officer's policy on accepting work. You should make sure that all requests are routed through the proper channels—as requested by the printing officer.

The RP who is requesting the printing furnishes the printer with a requisition form similar to those shown in figures 6-7A and B, or else the request may be submitted in the form of a memorandum. In any case, the form should supply instructions as to the size, quantity, color of ink, kind of stock, date needed, and other pertinent information.

The instructions should be double checked to ensure that they are complete and that all necessary information has been furnished. In requesting information from the chaplain, remember to get as complete a picture of the job as possible. It is better to get more information than is needed than to end up with too little information.

Once all the information has been provided, the printer assigns a serial number to the printing request form DD 844 or DD 282. Printing requests are generally prepared in duplicate. One copy is filed, while the other copy accompanies the job until it is completed. Printing requirements should be anticipated as early as possible in order to provide the printer with the necessary lead time to complete printing by the desired date.

287.39A(M1)

Figure 6-7A.—Printing request form, DD 844.

PLAN-OF-THE-DAY/ PLAN-OF-THE-WEEK (POD/POW)

An item which states the scheduled time and location of divine services should be included in the plan-of-the-day or plan-of-the-week. The POD/POW may also be used to carry a chaplain's "thought of the day" if this is desired by the command. Religious Program Specialists should convey religious program information submitted by the command chaplain for inclusion in the POD/POW far enough in advance in order to provide the typist adequate lead time prior to publication.

FAMILY OMBUDSMEN NEWSLETTERS

Family Ombudsmen play an important role in establishing and maintaining effective communication between the command, and assigned personnel and their dependents. They utilize newsletters, familygrams, and other mailed material to maintain effective communication. Religious Program Specialists should ensure that religious program information which deals with activities affecting the health, welfare, and morale of command personnel and their families is routinely submitted to the appropriate Ombudsman.

SHIP AND STATION NEWSPAPERS

Ship, station, base, or area newspapers are published by individual activities for their own personnel. These papers provide local information and help boost the morale of personnel attached to the command. Chaplains frequently make use of the command newspaper to disseminate information pertaining to devotional and religious activities.

6-16

287.39B(M1)

Figure 6-7B.—DOD printing requisition/order form, DD 282.

6-17

Stars and Stripes

Stars and Stripes is a daily newspaper published for the overseas military community. It supplements information provided by ship and station newspapers overseas and is published in Pacific and European editions for military personnel and their dependents, and Department of Defense civilian employees. *Stars and Stripes* publishes regional and area news events. It is also used as a forum for news releases by chaplains deployed in its publishing area. RPs should submit information and news items provided by chaplains to the PAO for release to *Stars and Stripes.*

CIVILIAN NEWSPAPERS

Special religious program activities or events which occur on board a ship or station and which are newsworthy should be released to local newspapers. Standard Navy news releases are often used by civilian newspapers.

MAGAZINES

Magazines have many advantages as information media for chaplains. They often reach a larger audience than newspapers and have the advantage of longer life. Whereas newspapers are often quickly discarded, magazines may be retained and reread. Another advantage of the magazine medium for chaplains is that the material for magazines is normally written more in depth. A story concerning Navy religious program activities in a newspaper, radio, or TV spot may present only the bare facts, whereas a magazine article can give details, color, and additional background information. Articles concerning religious programs and activities may be submitted to the following publications:

- *All Hands* magazine

- *Leatherneck* magazine

- *HQMC Hotline*

- *Navy Chaplains Bulletin*

- Any internal publication which can be used to reach the chaplains' target audience

- *Navy Times*

Directories and Guides

Directories and guides provide an opportunity to publish a list and description of the installation's religious programs. Color photographs of religious program facilities are often used in these publications. Such publications are frequently published by civilian firms in locations containing large Navy and Marine Corps complexes such as San Diego and Norfolk.

Religious Publications

Religious publications frequently publish news 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. Religious Program Specialists 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 that are newsworthy. The Office of the Chief of Chaplains serves as the Navy Department liaison with American churches and the church press, which have a continuing need for items of interest to the general public.

INFORMATION FLIERS

Publicity information concerning religious program activities and events, when appropriate, may be placed in areas where people meet, such as the commissary, exchange, and other personnel support areas.

FAMILYGRAMS

One of the best ways to boost morale of family members is to keep them informed, and one of the best ways to accomplish this task is the familygram. Familygrams, although not easy

to prepare, have proved to be enormously effective. Chaplains are frequently assigned this responsibility.

A familygram is an informal letter from the commanding officer to the families of assigned personnel. Familygrams are published by ships, squadrons, and advanced bases when Navy members are separated from their families for lengthy periods of time. They are written in an informal manner, describe operations at sea and ports of call, and contain bits of news that may give dependents or relatives a feeling of knowing what's going on in the fleet.

There is normally no set time for issuing familygrams. They can be initiated monthly, at set intervals during a deployment, or as circumstances dictate.

AUDIOVISUAL MEDIA

Chaplains may make extensive use of audiovisual materials to present devotional and religious information to the command. Audiovisual materials used normally include:

● Graphic art

● Still photography

● Slides and filmstrips

● Transparencies

● Motion picture/news film

● Audiotape

● Videotape

● Multimedia

Although most of the audiovisual materials used in the Command Religious Program are purchased, or otherwise obtained by the command, some of the audiovisual (AV) items requested by the command chaplain will have to be prepared locally. Chaplains may also make use of local, internal broadcast media to disseminate devotional and religious information. These media include:

● Shipboard Information, Training, and Entertainment Closed Circuit Television (SITE-CCTV) System.

● Armed Forces Radio and Television Service (AFRTS) Outlets Overseas

Graphic Art

Graphic or line art is used to draw attention to print and nonprint media, to emphasize subjects and to keep readers or viewers interested. The public affairs office may have a graphic artist who can be helpful in selecting and developing appropriate line art to be used in the Command Religious Program. Work requests for graphic art to be used in devotional, religious, or publicity materials for the Command Religious Program should be submitted on an audiovisual activity job order.

Some important points to remember in the use of graphic art are:

● SIMPLICITY—keep to essentials—if it cannot be verbally explained, don't show it; avoid clutter—take one element at a time.

● CLARITY—Make the visual pertinent to the subject; if the visual is not recognizable, do not use it; do not show a visual for its own sake, no matter how good it is.

● NEATNESS—Be neat! Many good visuals lose their effectiveness because of a sloppy appearance. Neatness contributes to the clarity of a visual.

Photography

The command chaplain may request that photographs for use with devotional, religious, or publicity material be taken by a Navy or Marine Corps photographer or photojournalist. Before submitting an audiovisual work request, the RP should determine exactly what type of photograph or picture story will be most effective for the purpose intended. Planning is

essential if photography is to be used effectively. In addition to the common single photocaption, there are four other basic types of picture stories which may be requested. They are generally classified as:

- Illustrated text

- Picture-text combination

- Pure picture story

- Picture story within the text

ILLUSTRATED TEXT.—The text, or story, is usually written first by the chaplain, then one or more photographs are used to illustrate, or dramatize its content. In reality, this is not a true picture story, since the pictures are incidental to the story rather than being an integral part of the text. The photographs are used to dress up the page, make it attractive, give it character, or establish a mood. Many magazines use the illustrated text format. They frequently introduce each story with a single illustration, full page size, which serves to attract the reader's attention and encourage the reading of that particular story.

PICTURE-TEXT COMBINATION.—As the name indicates, the picture-text combination employs both pictures and text. The pictures, however, carry the weight of the story. The text is important and provides worthwhile information relative to the pictures, but it is secondary to the pictures. This is the easiest type of picture story to develop, and the one most commonly used in the Navy.

PURE PICTURE STORY.—In the pure picture story there is no text, except for a brief introduction. Of the four basic picture story types, this is the most difficult to develop. Pure picture stories frequently are presented in sequences of pictures taken at brief intervals. For example, a pure picture story of a VIP's arrival might show the person deplaning, shaking hands with a member of the greeting party, inspecting an honor guard, and entering a limousine. Pure picture stories normally are used only when the action is simple and familiar

enough to the average reader to require no word description.

PICTURE STORY WITHIN THE TEXT.— A picture story within the text actually presents two separate but related stories. One story is told in words, the other in pictures. Both are complete in themselves. The text may be used without the picture story, or the picture story may be used without the text. The combination of the two in a single layout, however, makes the spread much more effective than either would be alone.

THE SINGLE PICTURE.—The single picture story is the most basic form of photojournalism. The objective is to allow the viewer to "feel" the action and thus become involved with the subject. It sums up the subject, evokes some emotion, or keys the action or the setting.

Every photographic situation is different so there is no magic formula for the photographer to use in order to put impact or strength into a picture. Occasionally, the single meaningful picture is simply a matter of luck—being at the right place at the right time. More often the picture is the result of careful planning. In either case, the event is only captured because of the timing of the photographer.

Timing means capturing the moment of greatest significance. There is no exact way of predicting that moment. To be successful, the photographer must anticipate what is coming and be ready when it arrives. Prior to the actual photo session, the RP should brief the photographer as fully as possible about the activity or event which is to occur, so that the photographer can plan the shots that will be the most effective.

THE PHOTO SESSION.—Once it has been determined what photographs are desired, the Religious Program Specialist should defer to the photographer. Suggestions for the photo session which the RP should keep in mind include:

- Establish a firm time for the photo session and notify everyone concerned. A call on the day of the event or the day before the event might avoid an embarrassing situation.

● Choice of camera, grade of film, and placement of lighting all demand technical photographic training. Since most RPs cannot be expected to double as photographers under ordinary circumstances, it is better to leave such matters to a skillful and qualified cameraman. Even RPs who are gifted as amateur photographers should not tread on the professional's toes by giving directions. Leave the technical work to the expert.

● Inspect the location. Remove the glasses, coffee cups, and the litter. Have a window washed or a section of a wall painted if it is dingy. Also, make sure everyone is in proper uniform and that they meet acceptable standards of personal appearance.

● Do not interfere with the photographer, but be ready to assist if requested. Leave most of the posing to the photographer.

● Don't overorder prints. Determine what your print requirements are going to be so as to avoid placing unnecessary requirements on the photo lab. If contact prints are desired, indicate this on the photo request or job order.

SUBMISSION OF PUBLICITY PHOTO-GRAPHS.—Publicity pictures are normally printed on glossy paper, size 8 by 10 inches or 5 by 7 inches. Each print is numbered on the back for ready identification.

The photograph caption should not be written or typed on the back of the picture. It should be noted on a separate strip of paper and lightly fastened with rubber cement or scotch tape either to the back or along the bottom edge of the picture. The same number should appear on the caption strip as on the print itself. Captions should be written in clear, concise language. An ideal caption would consist of only one line.

Remember that the glossy surface of the print is brittle. Do not write or type on the back since any break or crack may ruin the print for purposes of reproduction. To protect the prints, a sheet of stiff corrugated cardboard, cut to size, should be inserted in the envelope with prints.

This should be done whether the package is to be mailed or delivered by hand.

Slides and Filmstrips

Any photograph can be made into a slide. Slides are used in all types and levels of presentations and are relatively inexpensive to produce.

Filmstrips are frequently used for educational purposes. The frames of the 35mm filmstrip can be arranged in such a way that an entire story or lesson can be contained in one strip. A major disadvantage of filmstrips is that they cannot be repaired (spliced) without losing a portion of their information.

Transparencies

As used here, transparencies refer to large vu-graph transparencies projected with overhead projectors. Depending on the time factor, the information to be presented, and the quality of transparency desired, the production methods may vary from information typed on clear plastic to complex illustrations on colored film. The standard size for a transparency is 7-1/2 x 9 inches (19 x 23 cm). At many Navy and Marine Corps installations transparencies are widely used to present information in scheduled briefings. This medium is useful in instances where the information to be presented changes frequently and must be updated between briefings.

Motion Pictures

Motion pictures are used extensively in Navy and Marine Corps training and information programs. Until recently, 16mm motion pictures were the primary visual aid in these programs. However, 16mm films are expensive to produce, often more general in nature than is required by the course curricula, and often become obsolete in a short time because of changes in policy, equipment, or procedures. Eight-millimeter (8mm) single-concept films have replaced 16mm motion pictures in many instances because 8mm films are less expensive to produce, require less expensive equipment for presentation, and can

more easily be geared to present a single idea or concept.

TELEVISION NEWSFILM.—Navy or Marine Corps newsfilm of purely local interest can be prepared and released directly to local television outlets by the command public affairs office. Whenever religious programs or events occurring within the command are of interest to local news media, the command public affairs office (PAO) should be notified as far in advance as possible. Release of quality material regarding command activities is an important function of the command PAO. Television is the major outlet for Navy and Marine Corps newsfilm. Local television stations may prefer to cover command activities in order to provide their own coverage; otherwise, film may be provided by the command PAO. When Navy or Marine Corps film is used, the TV station should be provided with a complete and detailed fact sheet. Normally, television stations prefer to edit the film and write the copy themselves.

Television stations use 16mm black and white and color film. Normally, film exposed in the afternoon will appear on the evening news broadcast.

An audiovisual activity job order, OPNAV 3160/16, should be used to request audiovisual services.

Audio and Visual Tapes

Audio and visual tapes are media which can be effectively used in the Command Religious Program.

AUDIOTAPE.—Audiotapes or soundtracks are utilized to some extent with most audiovisual materials which are prepared within the Navy. Language and music are often recorded on audiotape or soundtracks to explain and enhance visual images which are presented. The command chaplain may desire that special activities or events within the Command Religious Program be recorded using audiotape alone or in conjunction with other audiovisual (AV) media.

VIDEOTAPE.—Videotapes or video disks are increasingly being used in the area of religious education. Chaplains may utilize this media:

● To tape a chaplain's religious education presentation when this is desired.

● To provide religious services and programs to patients in the hospital.

● To tape inservice training material for the religious education staff.

● To tape model wedding rehearsals—to enable couples to select the type of ceremony that they desire.

● To provide worship instruction for altar servers. The action may be stopped to emphasize the various movements.

● To tape programs for religious holy days and other special times of the year.

Religious films which were formerly available only in 16mm have recently been released in video cassette. Video cassettes are relatively inexpensive because they can be erased and re-recorded numerous times. These are but a few of the many ways in which videotape maybe adapted for use within the Command Religious Program. NOTE: (See also SITE-CCTV System.)

Multimedia

Multimedia is a presentation technique which employs a combination of audiovisual formats. A combination of prerecorded audiotape, usually a cassette, and appropriate 35mm slides can be used to make a multimedia presentation. The tape track or channel is recorded with the narration and the change signal is recorded on the remaining channel. After the tape and slides are coordinated, the audience hears the narration while the recorded synchronizer sends signals to the projector, changing the slides at the appropriate place in the narration. Training specialists have found that seeing pictures and hearing a presentation at the same time enhances the learning process. This is why motion pictures are so popular.

Motion pictures, however, have some disadvantages. They are expensive to produce and the subject matter often becomes outdated in a short period of time because of changes in equipment, procedures, or Navy policy. The multimedia approach is an economical alternative.

A multimedia slide-tape program can be developed on nearly any subject and used as an effective teaching tool. The budget for producing a slide-sound program is modest. The raw material for a 10- to 15-minute production costs about $15.00. This includes the price of the audiotape and the processed film if a camera is used. The equipment is generally available at every duty station.

Slide-tape packages provide a very convenient and flexible instructional program. Slides are easily stored in trays, carousels, cartridges, or files and can be arranged to suit the needs of the user. If there is a need to update the presentation, an old slide can simply be replaced with a new one. Audiotapes and cassettes also lend themselves to modification and updating by means of the erasure and re-record features on the audio machines. The combined visual-sound production can be packaged, easily indexed, and stored in lockers for easy accessibility.

Because of the operational simplicity and portability of the equipment involved, slide-tape programs lend themselves to a variety of settings. This type of media can be utilized effectively in a number of ways, including individualized study or repeated presentations with large and small groups of students.

Audiovisual Activity Job Order, OPNAV 3160/16

The audiovisual activity job order (OPNAV 3160/16) is the form which is usually utilized to request audiovisual products and services. (See figure 6-8.) While work orders differ from place to place, many of the entries required for initiating work orders are the same. Such entries as work order number, requester, organization, type of material needed, amount, and the due date are all typical entries. One of the single most important entries on a work order is the description of the work desired. Sufficient detail and data on what is being requested should be given. However, in cases of multiple aids, such as slides or illustrations, an entry such as "manufacture per attached samples" should be placed in the proper block and sketches of the desired work enclosed. A work order utilizing the audiovisual activity job order, OPNAV 3160/16, should be completed down to the signature line by the RP, and signed by the command chaplain.

American Forces Radio and Television Service (AFRTS)

One means by which chaplains may convey information to command personnel is through the American Forces Radio and Television Service (AFRTS) outlet. Today there are many AFRTS stations located throughout the world and on board Navy ships and submarines at sea. Even Antarctica, an international territory, has an AFRTS outlet, and an AFRTS Mini-TV outlet serves personnel at the U.S. Defense Attache´ Office at the American Embassy in Moscow. It is impossible to determine with any accuracy the size of the total AFRTS audience at any one time, but it has been estimated to be as large as 1,250,000 service personnel and dependents with a "shadow" audience of perhaps 20 million people in the various host nations.

The mission of American Forces Radio and Television Service is to provide a means for rapid dissemination of local command information; DOD and service-unique internal information; national and international news; sports, special events, and entertainment. This service is provided for Navy ships and submarines at sea, and DOD civilians and their dependents who are located in areas which have no adequate English language radio and television broadcasting available. American Forces Radio and Television Service outlets under Navy control ashore or at sea are normally operated as a branch of the command public affairs organization.

Overseas, AFRTS outlets offer chaplains an ideal means of conveying information to their respective command personnel. Time can be

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Figure 6-8.—Audiovisual activity job order, OPNAV 3160/16.

made available by the program director to area chaplains through programming which is prepared, produced, and supervised locally at the command's AFRTS outlet.

Chaplains may also be asked to provide short inspirational messages for the local AFRTS outlet to be used at the station sign-on and sign-off. In addition to local programming featuring the chaplain, religious programming for AFRTS is provided by AFRTS Los Angeles and by AFRTS Washington.

Religious broadcast material is selected for AFRTS use by the Armed Forces Chaplains Board for distribution and broadcast. Religious programming selected by the Armed Forces Chaplains Board is representative of all faith groups which supply chaplains to the Armed Forces of the United States. A religious program series may be presented weekly, or it may be shipped in alternate 13-week cycles with other religious series, or it may be given time in the weekly omnibus series called "Banners of Faith."

Religious music is also programmed with other types of music for broadcast by AFRTS stations. Questions concerning religious programs and programming should be sent to the Navy Broadcasting Service for coordination with the Armed Forces Chaplains Board.

Shipboard Information, Training, and Entertainment Closed Circuit Television (SITE-CCTV) System

At sea, the Navy SITE-CCTV System (see figure 6-9) provides shipboard chaplains with an extremely flexible communication tool to assist them in fulfilling their responsibilities.

The first SITE (Shipboard Information, Training, and Entertainment) closed circuit television system was installed on USS *Josephus Daniels* in January 1973. At that time, SITE TV systems were basic, austere, standardized, compatible CCTV systems designed for ships with crews of more than 350 personnel (less aircraft carriers) that could provide cable TV throughout a ship from one of four programming sources— live camera, 16mm film, 35mm slides, and 1-inch videotape. By mid-1977, 139 more ships had been equipped with SITE.

By 1979, a smaller TV system for ships with crew sizes of less than 350, called Mini-SITE (see figure 6-10), had been successfully tested and was being installed in the smaller surface ships. Mini-SITE was followed by Sub-SITE, a CCTV system specifically designed for submarines. The first production model Sub-SITE system was installed in 1980. Mini-SITEs and Sub-SITEs utilize 1/2-inch videotape, and all SITE-1 systems were converted to 1/2-inch videotape. They were later replaced by the newer state-of-the-art SITE-2 systems.

By 1984 all deploying ships and submarines will have a SITE family CCTV system. All ships with a SITE system are American Forces Television (AFTV) outlets.

Religious programming is normally a part of each SITE system's regular broadcast schedule. Short sermons or religious instructions are often used for weekend viewing in fringe or nonprime time slots. Public affairs personnel normally manage the SITE systems aboard ships where chaplains and RPs are assigned and may ask the chaplain for ideas or suggestions concerning local programming dealing with religious subjects. A copy of the SITE BROADCASTERS HANDBOOK may be obtained from:

Director
Navy Broadcasting Service (OP-007C)
Office of Information
Department of the Navy
Washington, DC 20350

RELIGIOUS PROGRAM FACILITIES

The chapel with its related religious program facilities comprise the physical center for the Command Religious Program. It serves as the center for divine services and other devotional and religious activities in the command. The chapel and its related facilities should be kept clean and in good order at all times. Chapel surroundings should be conducive to the religious activities and events which occur there.

Figure 6-9.—The major components of the SITE 1 system.

Anything which detracts from divine services should be identified and corrected. Factors which should be considered by Religious Program Specialists in regard to religious program facilities include:

- Directional signs to the chapel and religious program facilities

- Maintenance of chapel grounds

- Chapel lighting

- Chapel literature racks and displays

- Seasonal displays for religious program facilities
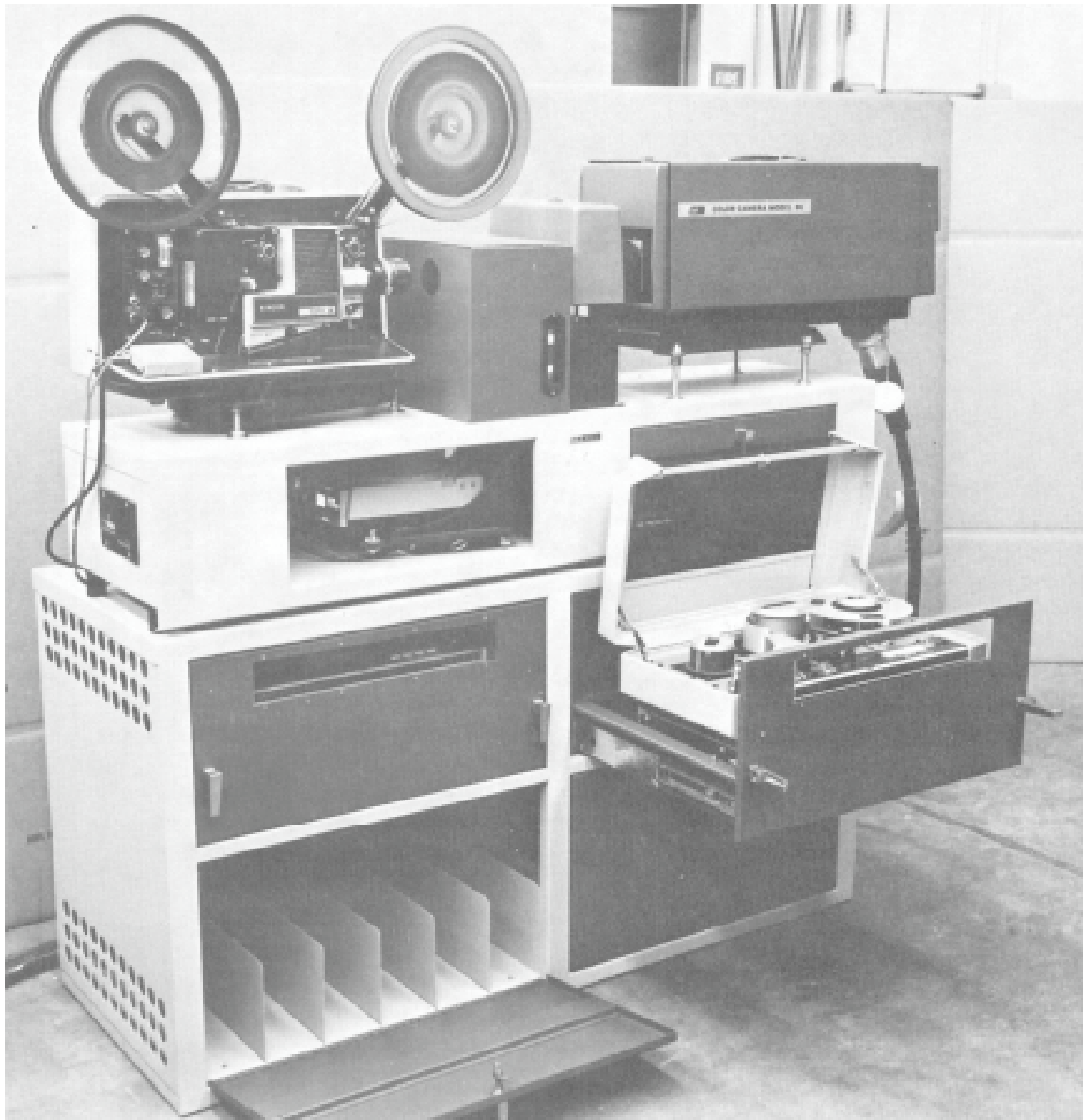
Figure 6-9.—The major components of the SITE 1 system—Continued.

- Colors used in the maintenance of religious facilities

- Electrical, plumbing, and miscellaneous fixtures

- Availability of Navy Public Works Center (NPWC) and Marine base support services

Each of these factors is discussed in the following paragraphs.

Directional Signs

With command approval, directional signs should be posted at each entrance and at major

Figure 6-10.—The primary component of the Mini-SITE system.

intersections on base to indicate the location of the station chapel. The office of the chaplain should be similarly identified if it is not a part of the main chapel facility. Directional signs should be functional and should be visually attractive.

Chapel Grounds

Chapel grounds should be cleared of any debris and be kept neat and well trimmed. Shrubs and flowers may be added to enhance the chapel grounds.

Chapel Lighting

The chapel should be well lighted inside and out. Spotlights or floodlights can be used to accentuate some special feature of the chapel at night. Energy conservation measures should be considered however, when spotlights or flood-lights are used. Timers are usually installed for this purpose.

Chapel Bulletin Boards, Literature Racks, and Literature Displays

Chapel bulletin boards, literature racks, and literature displays which are well placed and properly maintained may be useful tools in support of the religious program.

BULLETIN BOARDS.—A bulletin board, placed in a conspicuous place in the chapel, should be used to post a copy of the chapel fund Statement of Operations and Net Worth (figure 6-11) at the end of each fiscal quarter. Chapel bulletin boards should also display notices of coming chapel events and activities. Only current information should be displayed. Outdated material should be removed on a scheduled basis. The Federal Supply Classification FSC 7195 should be used to identify bulletin boards when they are requisitioned.

CHAPLAINS MANUAL OPNAVINST. 1730.1 (COMMAND NAME) CHAPEL FUND STATEMENT OF OPERATIONS AND NET WORTH	TO: (INCLUDE ZIP CODE)			FROM: (INCLUDE ZIP CODE)			PERIOD FROM_____ TO_____
DESCRIPTION	PROTESTANT ACCOUNT	CATHOLIC ACCOUNT	JEWISH ACCOUNT	(OTHER) ACCOUNT	(OTHER) ACCOUNT	(OTHER) ACCOUNT	TOTAL
1. NET WORTH, BEGINNING OF PERIOD Date_____							
2. ADD: RECEIPTS (PER RECEIPT AND EXPENDITURE RECORD)							
3. TOTAL (LINE 1 PLUS LINE 2)							
4. LESS: DISBURSEMENTS (PER RECEIPT AND EXPENDITURE RECORD)							
5. NET WORTH, END OF PERIOD							
RECAPITULATION OF NET WORTH							
6. CASH IN BANK AND ON HAND							
7. PETTY CASH							
8. OTHER							
9. NET WORTH, END OF PERIOD							
10. TOTAL AMOUNT OF ORDERS PLACED BUT NOT PAID							
TYPED NAME AND GRADE OF FUND ADMINISTRATOR				SIGNATURE			

287.43(M1)

Figure 6-11.—Chapel fund statement of operations and net worth.

LITERATURE RACKS AND DISPLAYS.—
Religious literature and devotional aids which have been selected by the chaplain for display and use should be placed by the RP in the literature rack or prominently displayed. Literature racks and displays should be neatly and attractively arranged. Material which is out of date should be removed and replaced with current material. An RP should be designated to ensure that the literature racks and displays are properly organized and maintained.

Colors Used in Religious Facilities

Religious Program Specialists are responsible for keeping Government facilities designated for divine services and religious activities in good order and as attractive as possible. The physical appearance of these chapel and religious facilities is as important to the military community as similar facilities are to the civilian community. Whenever interior or exterior painting of the chapel is required, the colors selected should contribute to the dignity of the chapel. The Navy chapel should always provide a pleas-ant background for worship. For the main area of the chapel, snow white or gull gray are recommended. Acceptable alternatives are pale green and sand beige. Natural wood or stained wood pews are preferable to pews which are painted as they require less maintenance and are more practical. If pews are painted, however, snow white should be used. For the chapel vestibule, sacristy, vestry, and office, pale green or sand beige is recommended. The interior of kindergarten or Sunday school rooms should be pale yellow or

287.44(M1)

Figure 6-12.—An indoor chapel display prepared for the Christmas season.

aqua. Polar white is usually best for the siding, trim, steeples, and other exterior details of Navy chapels, except for those chapels with brick, copper, stone, or other natural finishes. Information in regard to painting may be found within the publication *Color for Naval Shore Facilities,* NAVFAC P-309.

Devotional and Religious Displays

Devotional and religious displays are often used to dramatize the significance of holy days or holidays. Prior to Christmas (see figure 6-12), Easter, Passover, or other holy days or special occasions, the command chaplain may request a specific devotional or religious display for use within the chapel, on the chapel grounds, or at other religious program facilities. To obtain such a display, the RP should submit a work request to the local public works or civil engineer's office. When you are submitting the work request, allow sufficient lead time to permit construction by the date requested.

Maintenance of Electrical, Plumbing, and Miscellaneous Fixtures

When you are submitting work requests to the local public works or civil engineer's office for electrical, plumbing, and miscellaneous service, standard questions must be addressed. These questions are addressed in figures 6-13, 6-14, and 6-15.

ELECTRICAL CHECKLIST QUESTIONNAIRE
TO BE USED WHEN FILLING OUT THE
"TF-1" OR OTHER FACILITY WORK
REQUEST

What is wrong with the item (if known)?

Where is the item located?

What type of facility is this (chapel, RE facility, etc.)?

How many items require repair (if more than one)?

What type of electrical item is it (electrical light, switch, panel, receptacle, etc.)?

> Lights: What type (fluorescent, incandescent, etc.)?
>
> How long have they been out?
>
> Are some lights still burning?
>
> Electrical switches: Which switches are not working?
>
> Electrical panels: Are they hot or smoking?
>
> Have they tripped?
>
> Electricity: Has there been a power failure?
>
> Receptacle or socket: No current? broken?

Figure 6-13.—Electrical checklist questionnaire.

PLUMBING CHECKLIST QUESTIONNAIRE
TO BE USED WHEN FILLING OUT THE
"TF-1" OR OTHER FACILITY WORK
REQUEST

What is wrong with the fixture?

Where is the fixture located?

What type of facility is this (chapel, RE facility, etc.)?

How many fixtures require repair (if more than one)?

What type of plumbing fixture is it (faucet, wash bowl, toilet, shower, piping, etc.)?

> Faucet: Leaking? Broken?
>
> Wash bowl or toilet: Stoppage or leak? Broken?
>
> Faucet or valve: Leaking or broken? Will it shut off?
>
> Showers: Does handle need replacing? Are the pipes leaking?
>
> Are the shower heads functional?
>
> Piping: Is it leaking? If so, where (valve, joint, etc.)?
>
> Is there a hole in the pipe?
>
> Water: Is water available? Is it clean?

Figure 6-14.—Plumbing checklist questionnaire.

MISCELLANEOUS CHECKLIST QUESTIONNAIRE TO BE
USED WHEN FILLING OUT THE "TF-1" OR OTHER
FACILITY WORK REQUEST

What is wrong with the item (if known)?

Where is the item located?

What type of facility is this (chapel, RE facility, etc)?

How many items require repair/maintenance (if more than one)?

What is required to correct the item (if known)?

What type of item is it (window, door, lock, carpeting, air-conditioning, heating, thermostat, ventilators, etc.)?

Windows:	Will they open or close? Are they broken? How many panes are broken? What size are they? Are they single pane or double paned? Are they stained glass or clear? Is there a wood frame or metal frame?
Doors:	Will they open or close? Are the hinges loose? What size are the doors? Are they wooden or metal? Can they be locked?
Locks:	Are they functional? Are they properly installed? Are keys required? Are stronger locks required?
Carpeting:	Badly worn or soiled areas? Does it require replacing or cleaning?
Air-Conditioners:	Will it run? Does it cool? Do filters require cleaning or changing? Is the problem electrical or mechanical?
Heater:	Does it operate? Does it heat? Is it steam, gas, or electrical heating?
Thermostat:	Does it operate? Does it centrally control building temperature?
Ventilators:	Are ventilators electrical or mechanical? If electrical, will fan operate? Is the fan loose or unusually noisy? Does it provide effective ventilation? If ventilator is mechanical, will it turn?

Figure 6-15.—Miscellaneous checklist questionnaire.

Requesting Navy Public Works Center or Marine Base Support Services

To obtain the services of the Navy Public Works Center (NPWC), a work request must be submitted to the station civil engineer or public works. The Customer Request, NAVFAC 9-11014/TF-1, (figure 6-16), is the officially recognized method of obtaining NPWC services except in emergencies. This request form must be completed for specific, recurring, and minor work, engineering consultations and investigations, contracts, special project preparation, and scheduled transportation services. As the initial input to NPWC, the Customer Request should contain information that is as complete as possible to assist in speedy processing. Additional information that might enhance understanding of the services desired should be included on or attached to the Customer Request. For Marine Corps bases and air stations you should refer to Marine Corps Order, MCO P11000.7B and its local implementing directive in the 11000 series.

EMERGENCY SERVICE can be requested by the RP by calling the maintenance department emergency service reception desk. Emergency work is defined as work which requires immediate action to accomplish any or all of the following purposes:

(a) Prevent loss or damage to Government property.

(b) Restore essential services that have been disrupted by breakdown of utilities.

(c) Eliminate hazards to personnel or damage to equipment.

CUSTOMER REQUEST
NAVFAC-9-11014/TF-1 (REV. 4-75)

1. PRI	2. JOB ORDER NO.	3. AMEND NO.	4. REQUEST NO.

PART I – REQUEST *(By Customer)*

TO

NAVY PUBLIC WORKS CENTER

5. FROM

6. BRIEF TITLE

7. TYPE OF SERVICE REQUESTED *(Check One)*

☐ SCOPING ESTIMATE

☐ FUNDABLE ESTIMATE ESTIMATED FUNDING

DATE _____

☐ MINOR WORK AUTHORIZATION
M-

☐ RECURRING ESTIMATE

☐ CONTRACT ESTIMATE

☐ ENGINEERING INVESTIGATION

☐ SPECIAL PROJECT PREPARATION ☐ OTHER *(Specify)*

8. FOR FURTHER INFORMATION CALL	9. PHONE	10. REQUESTOR *(Signature)*	11. DATE

12. PART II – DESCRIPTION OF PROBLEM/REQUIREMENT *(By Customer)*

13. STATEMENT OF CONSTRAINTS

14.

☐ SKETCH/PLAN
NO._____

☐ INVESTIGATION OR INSPECTION REPORT

☐ OTHER *(Identify)*

287.45(M1)

Figure 6-16.—Customer request, NAVFAC 9-11014/TF-1.

CHAPTER 7

PRESENTATIONS

Presentations are an important tool within the Command Religious Program. They are used by chaplains and religious education (RE) instructors to entertain, to persuade, to inform, and to instruct an audience or a class. Quite often, the chaplain or the RE instructor will use audiovisuals in a presentation to reinforce the message or idea to be communicated. Religious Program Specialists (RPs) provide chaplains and volunteer RE instructors the audiovisual and presentation support they need in order to make their presentations. This chapter will provide the RP with the basic information necessary to perform these and other related tasks.

RELIGIOUS EDUCATION PRESENTATIONS

In addition to providing audiovisual and presentation support to chaplains and RE instructors, Religious Program Specialists are required to instruct and assist volunteer personnel in religious education methods and in the use of religious educational material. RE instructors must have certain fundamental skills in order to make their presentations and to teach effectively. The degree of audiovisual support required by RE instructors will depend upon their knowledge of the learning process and of basic instructional techniques.

Religious Program Specialists must be able to instruct volunteer personnel as to the learning process, use of instructional techniques, types of audiovisual aids, selection of audiovisual aids, and basic presentation support. These areas will be discussed in this chapter,

THE LEARNING PROCESS

Learning is defined by Webster as the "acquisition of knowledge or skill" but few instructors have actually analyzed the learning process to determine just how this "acquisition of knowledge or skill" occurs. It is generally accepted, however, that learning occurs in response to sensory stimuli—seeing, hearing, feeling, tasting, and smelling.

The stimulation of one or more of the five senses is the first step in the learning process. Volunteer RE instructors must provide the sensory stimulus necessary for RE students to receive new information. This new information must be relevant and help achieve the learning objectives of the lesson.

The second step in the learning process is the student's, response to the sensory stimulus of the instructor. The change that takes place in the student as a result of sensory stimulus represents the "acquisition of knowledge or skill" or more simply—learning. The RE instructor can be guided by two factors. First, the more well-placed, timely sensory stimuli the student receives, the better the chance that learning will occur. Second, the more vivid the stimuli, the better the chance that learning will occur.

The stimulation of two senses, sight and hearing, can make a far more vivid impression upon the student than the stimulation that only one sense could make. Experiments have shown that about 75% of what a person learns is acquired through the sense of sight, whereas only about 13% is acquired through the sense of hearing. The phrase, "a picture is worth ten thousand words, " does, in fact, contain an element of truth. It is important to remember that the senses are most effective in combination with

one another. Sight and hearing together produce a more vivid and lasting impression than either sight or hearing alone could produce. The other senses are effective to a lesser degree. Figure 7-1 is a graphic comparison of the amount of learning an individual would normally acquire through each of the five senses.

TEACHING PROCEDURE

There are several methods that may be employed by RE instructors in teaching a lesson. Those most frequently used are the lecture, the discussion, and the demonstration. Occasionally, only one of these methods is best suited for an entire lesson. In most cases, however, a combination of the three methods will prove most effective.

Effective teaching follows a definite, well-established procedure that has proved effective for most training programs. This procedure consists of four major steps. First, it is necessary to prepare students to a degree where they are ready to learn. This is called the WARMUP step. Second, the new material is presented to the students: this constitutes the PRESENTATION step. The third step, APPLICATION, provides students an opportunity to practice what they have learned. The fourth and final step, TESTING, enables the instructor to evaluate the results of his instruction.

Warmup

The first of four steps in teaching (warmup) serves a dual purpose. It prepares the minds of

THE LEARNING PROCESS

THROUGH SEEING 75%
THROUGH HEARING 13%
THROUGH TOUCH 6%
THROUGH SMELL 3%
THROUGH TASTE 3%

243.57

Figure 7-1.—Graph of the learning process.

students to receive the new information and it arouses interest in the subject. The skill of an RE instructor is tested in this step. The instructor must be able to determine whether or not students have knowledge on which the new information may be built. The instructor must also create an interest and a desire on the part of the students to learn the new material.

Students can interpret new information only in terms of past experiences. In a well-organized program, each lesson forms a foundation on which to build succeeding lessons. However, in introducing new subject matter, it may be necessary to build on experience that students have acquired prior to the course of instruction.

In introducing the new lesson and correlating it with previous lessons, the RE instructor must try to arouse the students' interest. It is useless to attempt to teach until the teacher has captured the interest and attention of the students. Remember that the purpose of the warmup is to motivate the trainees to learn. The RE instructor may use a variety of techniques to create interest and capture the students' attention.

Presentation

In the warmup, students are being prepared to receive new ideas and information and to have their interest aroused in the subject. They receive very little, if any, new information. The presentation step, as the name implies, consists of presenting the lesson in a clear, concise, and logical manner so that maximum learning takes place.

Various methods and devices have been developed for carrying out this instructional procedure.

In choosing teaching tools, the RE instructor must decide whether to use the TELLING, SHOWING, or DOING method, or a combination of these methods. In general, the method of instruction to be followed in the presentation step is determined by the subject, the aim of the lesson, the equipment available, and the qualifications of the students.

Following the presentation of each major point in the assignment, the RE instructor should check to make sure that the students

7-2
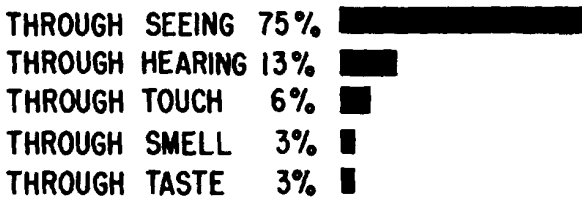
understand the material presented. At the close of the presentation period, the major points covered in the lesson should be summarized. This should enable students to organize the material in their minds and provide for better retention.

At the close of the presentation, students cannot reasonably be expected to have learned all that was discussed in the lesson. Instruction cannot be terminated at this point. To do so would give the students no opportunity to reinforce their learning by application, and would not permit the RE instructor to check the results of instruction by testing. Therefore, it is necessary that the remaining steps in the teaching process be completed before the training can be said to be complete.

Application

The third step in instruction demonstrates the fact that one learns by doing. The application step permits students to utilize the ideas they have acquired in the presentation under the guidance of the RE instructor. It also offers the instructor an opportunity to observe the performance of each individual and to correct the student's errors. Teaching continues, and the RE instructor is given an opportunity to answer questions pertaining to the lesson. The instructor must make further explanations, and give additional demonstrations, but no information should be offered which was not included in the presentation step. Students must be given ample opportunity to practice what they have learned.

Testing

The fourth and final step in the teaching procedure is testing. When reasonably sure that students understand the lesson, the RE instructor can help them clarify their knowledge by testing. In a test, students function without supervision. It must be remembered that in the application step, the students' work was constantly under the instructor's direction. They could ask questions, and wherever possible, errors were identified and corrected. In a test, the responsibility is their own, so the RE instructor may learn exactly how much they know and what weak points will require additional instruction.

Many devices may be used to test the knowledge or skill the students have acquired. The means the RE instructor uses to determine the effectiveness of instruction and the relative achievement of learners constitutes the testing. Students also learn to what extent they have mastered the subject matter. The most common means of testing include work projects, practical performance tests, written tests, oral tests, or a combination of these. The timing and means of testing utilized will depend in large measure upon the nature of the material being taught. It may be more practical to test achievement upon the conclusion of a unit of instruction rather than upon the completion of each lesson.

The Lesson Plan

The ability to plan a presentation or lesson so that the content can be presented in an orderly and precise manner is a basic requirement for instruction. If effective lesson plans are prepared for each presentation or lesson, the students will find it easier to understand and remember the material that is being presented.

The lesson plan is an organized outline of a single topic taken from the course of study and developed in detail, showing the specific knowledge and/or skills to be taught by the RE instructor during one particular session.

The lesson plan is an indispensable guide for the RE instructor in that it tells the instructor what to do, in what order to do it, and the procedure to follow in teaching the material. A lesson plan prevents teaching from becoming haphazard, as might otherwise be the case if the instructor depends upon memory for all the items to be taught and the proper sequence of such items. A variety of forms may be used to prepare a lesson plan. Regardless of the form used, however, there are several definite component parts which must always be included in a lesson plan:

● Title: The title should briefly convey the subject matter which is to be presented.

● Learning Objective: The learning objective states what knowledge and skill(s) the students should have acquired upon completion of the lesson.

● Instruction Time: The instruction time is the time which is available for the instructor to complete the lesson.

● Instruction Aids: The instructor should select the aids which will be most effective in presenting the skill(s) and knowledge that are to be gained in the lesson. Charts, slide presentations, filmstrips, motion picture film, are some of the aids which may be used. The instructor must take into account, however, the limitations of the instructional aids that are available for use in the lesson.

● Reference Material: A list should be made of the references from which the lesson material was drawn, such as, Unified Religious Education Curriculum for the Armed Forces.

● Teaching Method: The method or combination of methods best suited to present the material to be covered should be selected—discussion, demonstration, or lecture.

● Motivation: The instructor lists the method or techniques which are to be used to gain the interest and attention of the students. In some instances, goals may be set, encouraging remarks may be offered, honor roll or competition with self and others may be used as the motivating force.

● Student Application: The application outlines the manner in which the students can demonstrate the skill or ability they have acquired during the presentation. This affords the instructor an opportunity to observe the performance of each individual and to correct errors.

● Summarization: The instructor briefly outlines the material that has been covered—stressing the most important steps or ideas presented. The instructor answers questions, makes demonstrations, and gives further explanations, as needed. However, no new information should be presented at this time. Summarization is an important part of the lesson as the learning can be reinforced at this time.

AUDIOVISUAL AIDS

Audiovisual aids are defined as any device used to aid in the communication of an idea. From this definition, virtually anything can be used as an aid, providing it successfully communicates the idea or information for which it is designed. In this chapter, we not only use the term "Audiovisual Aids" but "Instructional Aids," "Teaching Aids," "Audio Aids," and "Visual Aids" as well. An audiovisual product is any audiovisual (AV) item such as still photography, motion picture, audio or video tape, slide or filmstrip, that is prepared singly or in combination to communicate information or to elicit a desired audience response. Even though early aids, such as maps and drawings, are still in use, advances in the audiovisual field have opened up new methods of presenting these aids, such as videotapes and multimedia equipment which allow more professional and entertaining presentations to be presented. Most of the visual aids covered in this chapter can be grouped into the following categories—nonprojected aids and projected aids.

NONPROJECTED AIDS

Nonprojected aids are those that do not require the use of audiovisual equipment such as a projector and screen. Included in this category are charts, graphs, maps, illustrations, photographs, brochures, and handouts.

Charts

Charts are in common use almost everywhere. A chart is a diagram which shows relationships. An example of a chart is shown in figure 7-2. The organizational chart is one of the most widely used. This chart shows the various branches of a particular organization. Air and sea maps that are used for navigation purposes are also charts.

CHART

HANDOUT

16mm PROJECTOR
OPERATION

(POCKET SIZE)

BROCHURE

SCREEN
SIZE
CHARTS
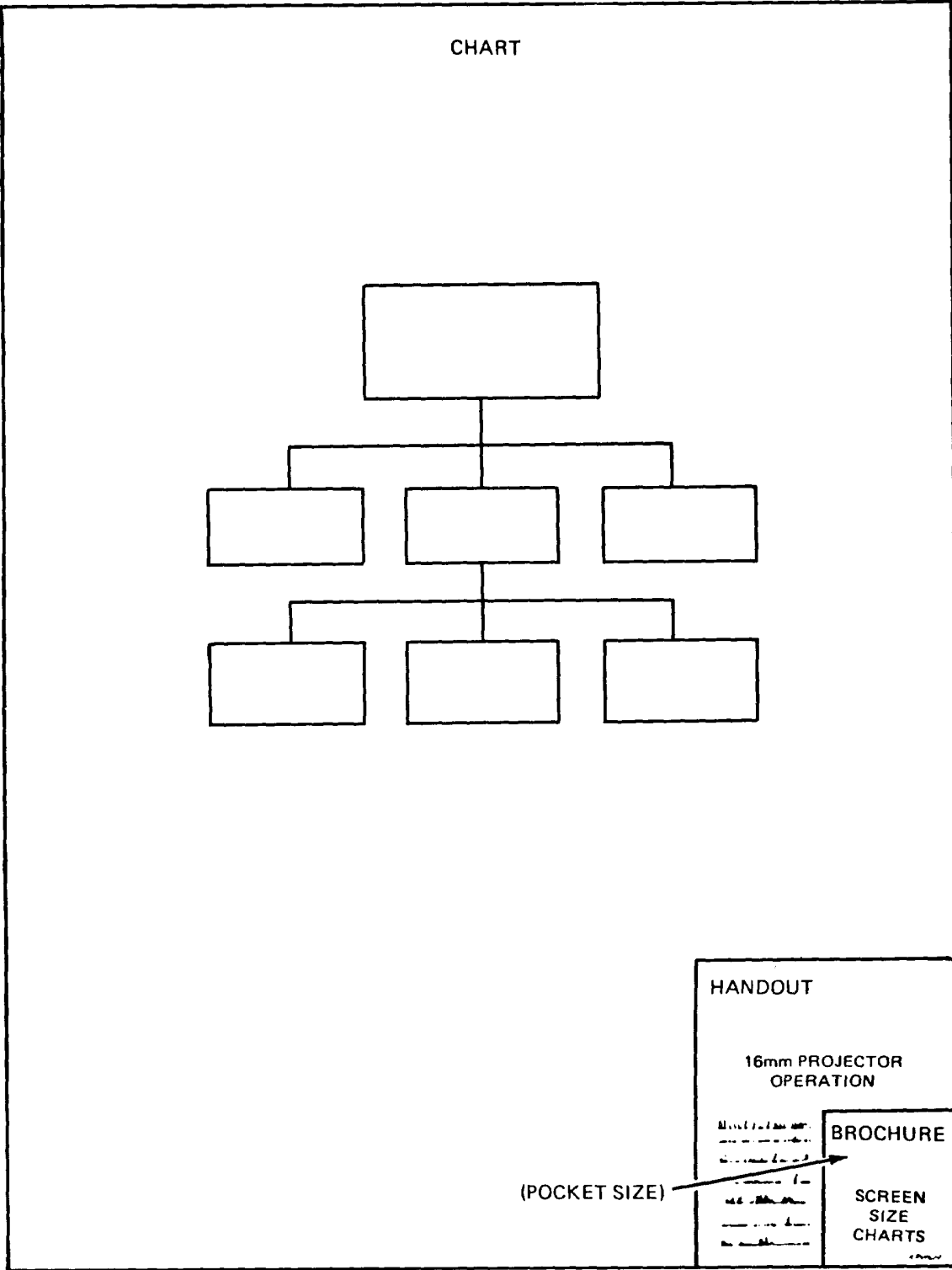
287.23(M1)

Figure 7-2.—Nonprojected aids.

Graphs

These aids show comparisons between figures. Four types of graphs are illustrated in figure 7-3. The bar graph is one of the most commonly used. Graphs are useful when the information being presented compares figures from time to time or from several sources. For example, a budget meeting may utilize graphs to show the increases and decreases of the budget over several years.

Maps

Maps are graphic representations of the surface of the earth. Maps are usually drawn to scale. The type that you are most likely to encounter is the world map, used in conference rooms, classrooms, and in briefing rooms.

Illustrations

Illustrations are the most versatile of any aid covered here. All aids make use of illustrations to some degree in their planning stages, and perhaps even in their final form. Charts, cartoons, maps, and signs are illustrations that are often used to present or clarify an idea.

Photographs

Photographs may be passed from hand to hand or posted on a board in front of an audience. They can be used most effectively in small groups. Photographs are extensively used for documentation purposes.

Brochures and Handouts

Brochures are small pamphlets composed of illustrations and printed material, but they are generally much briefer than handouts. When given to students or an audience, these materials should help the people understand the presentation. Handouts are normally retained by the audience for purposes of reference and later review. Long after the presentation, they can be used to review important points of the presentation.

PROJECTED AIDS

Projected aids are those that require audiovisual equipment in order to be presented properly. Some of the aids included in this category are slides, filmstrips, overhead transparencies (vu-graphs), and motion pictures. It is important to remember that most nonprojected aids may be adapted for use as projected aids. A chart, for example, can be photographed and made into a slide.

Slides and Filmstrips

Anything that can be photographed can be made into a slide. Slides are one of the best known projected aids. They are found in all types and levels of briefings, both informative and educational. Presentations utilizing 35-mm slides can be both informative and educational, while at the same time they can be relatively inexpensive to produce. Filmstrips are used primarily in an educational environment. Each frame of the 35-mm filmstrip is related to others in such a way that an entire story or lesson can be contained in one strip. A major disadvantage of filmstrips is that they cannot be repaired (spliced) without losing a portion of their information.

Transparencies

As used here, transparencies refer to large vu-graph transparencies projected with overhead projectors. Depending on time factors, the information to be presented, and the quality of transparency desired, production methods may vary from typed information on clear plastic to complex illustrations on colored film. The standard size is 7-1/2 x 9 inches (19 x 23 cm).

Motion Pictures

Motion pictures have received extensive use in training and information programs. Until recently, 16-mm motion pictures were the primary visual aid in many programs. However, 16-mm films are expensive to produce, often more general in nature than is required by the course curricula, and they often become

PAY HISTORY
PAYGRADES E1, E2, E3 AND E4

DOLLARS

E4
E3
E2
E1

YEARS

1%
4%
5%
15%
50%
25%
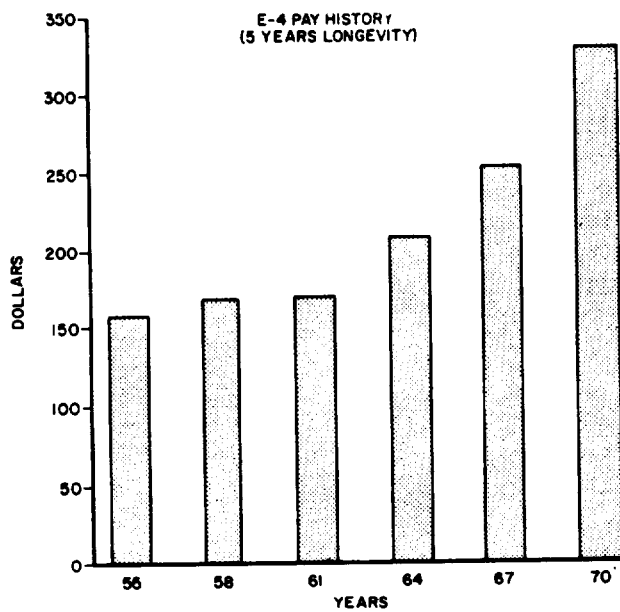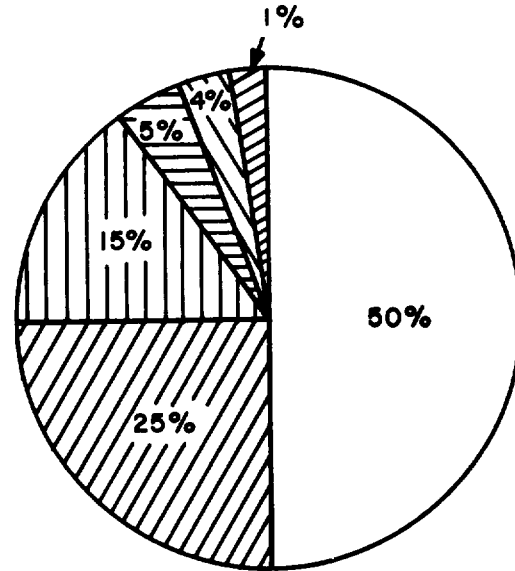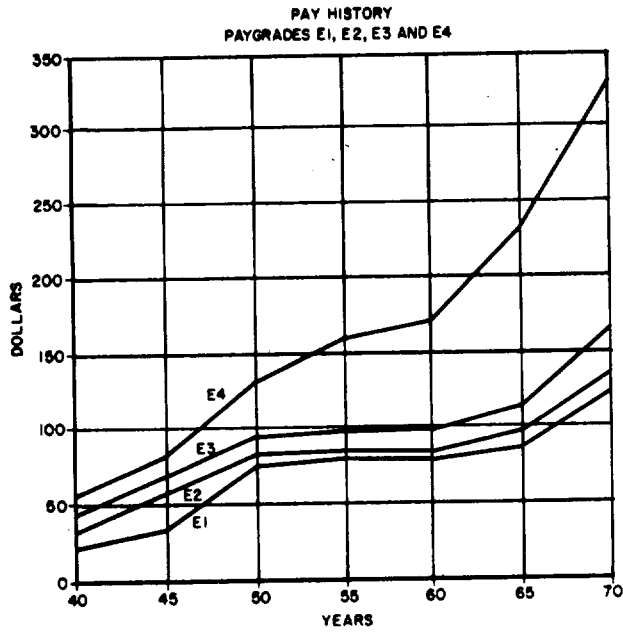
POPULATION FORECAST OF U.S. FOR YEAR 2000
BY AGE AND SEX

E-4 PAY HISTORY
(5 YEARS LONGEVITY)

DOLLARS

YEARS

MALE	FEMALE	
		75-OVER
		70-74
		65-69
		60-64
		55-59
		50-54
		45-49
		40-44
		35-39

EACH SYMBOL REPRESENTS
ONE-HALF OF ONE PERCENT
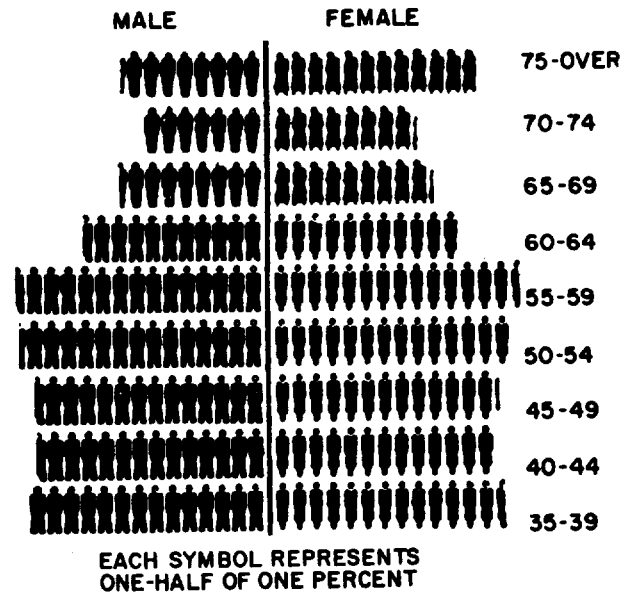
174.113

Figure 7-3.—Most statistical material can be made clearer, more vivid, and more interesting through the use of graphs which fall generally into one of four categories: line, bar, pie, and picture.

obsolete in a short time because of changes in policy, equipment, or procedures. Eight-millimeter (8-mm) single-concept films have replaced 16-mm motion pictures in many instances because 8-mm films are less expensive to produce, require less expensive equipment for presentation, and can be more easily geared to present a single idea or concept.

OTHER AIDS

The audiovisual field is becoming increasingly sophisticated from the equipment or hardware standpoint. Technological advances have made available relatively inexpensive audio and video tape recorders and various types of programmers and synchronizers so that the chaplain and the RP can produce and present high quality audiovisual presentations.

Audio Tape

The majority of audiovisual presentations utilize audio tapes to some extent. A combination of prerecorded audio tapes, usually a cassette, and appropriate 35-mm slides is called a multimedia presentation. The tape track or channel is recorded with the narration and the change signal is recorded on the remaining channel. After the tape and slides are coordinated, the audience hears the narration while the recorded synchronizer sends a command to the projector, and changes the slides at the appropriate place in the narration.

Video Tape

Cassettes are now available to each audiovisual library that is equipped with the proper equipment (cassette player and monitor). The video cassettes are cost-effective because they can be reused many times. The use of prerecorded video tapes is expected to save money during the production of these aids. A minimum of motion picture prints can be produced and video cassettes can be recorded for unexpected requests, then after the cassettes are no longer required, they can be erased and used for a new subject.

THE SELECTION AND USE OF AUDIOVISUAL (AV) AIDS

Audiovisual aids are valuable tools which can help RE instructors reinforce religious education and make learning more interesting to students. In order for this to occur, however, every RE instructor must know how to select the most effective AV aids, determine which audiovisual aids are available, and know how to use them effectively.

Inasmuch as audiovisual aids are so beneficial, it is quite likely that some RE instructors may depend too much upon them in their classes. The RE instructor may, in fact, conclude that the use of audiovisual aids can accomplish practically all of the instruction, but this is a very serious misconception about the function and use of AV aids. RE instructors must be taught that audiovisual aids are used only to supplement training. Audiovisual aids are designed to clarify and speed up instruction but they cannot take the place of the instructor. Some RE instructors mistakenly assume that the more audiovisual aids they use in their classes, the better their teaching will be. Their classes can become a kind of juggling act, a frantic shuffling back and forth from one type of training aid to another. A basic principle to bear in mind when employing audiovisual aids is that a few AV aids utilized well will have better instructional results than a confusing array of aids which are presented so rapidly that sufficient time is not given for the students to understand the material presented.

How should RE instructors select from among those audiovisual aids which have been approved for religious education? When should audiovisual aids be used together in the same lesson? The answer to these questions is that an audiovisual aid (or aids) should be utilized only when it can assist in achieving the learning objective. The following principles will guide the instructor in the selection and use of the audiovisual aids which have been approved for use in a command's religious education program:

● The audiovisual aid must be reviewed to ensure that the material it presents is relevant to

the lesson and that it conveys or clarifies the learning objectives of the lesson.

When a motion picture is used, the instructor should outline the purpose of the film, indicate ideas, actions, or points to be noted in the film or questions that may be answered in the film. After the film has been shown, the instructor should question the students or lead a group discussion to ensure that the students have become acquainted with and understand the material presented in the film.

● When an audiovisual aid is a motion picture, the connection between the lesson and the film must be made clear to the class by the instructor. The instructor should prepare the class prior to showing the film by indicating the points in the film to be noted, the new concepts that will be brought out by the film, and the questions answered by the film. When the showing is over, the RE instructor should have the students summarize the film. The instructor may find it necessary to summarize the film to clarify the material presented. This could then be followed by a group discussion.

● When charts, posters, mockups, or cutaway models are used as audiovisual aids, RE instructors should keep them covered until they are needed so they will not distract the students.

● An audiovisual aid must be integrated into the presentation to achieve maximum usefulness. The audiovisual aid should not create distracting breaks in the presentation, but should be used in such a way that the presentation flows smoothly, without interruption. To accomplish this, the RE instructor must plan in advance how and when audiovisual aids are to be used in the presentation. This should be incorporated in the lesson plan.

Requesting Religious Education (RE) and Audiovisual (AV) Materials

Religious Program Specialists will often be asked to procure religious education (RE) and audiovisual (AV) materials. The use of RE resource guides developed by the Armed Forces

Chaplains Board and the *Chaplain Audiovisual Catalog* can be very helpful to the RP in these two important areas. The use of these resource guides and the *Chaplain Audiovisual Catalog* are discussed in the following paragraphs.

RESOURCE GUIDES.—Requests for religious education (RE) materials can frequently be met through the use of one of the various resource guides developed by the Armed Forces Chaplains Board for military chaplains. Resource guides utilized for 1981/1982 include:

● *Unified Jewish Religious Education Curriculum Resource Guide for the Armed Forces*

● *Protestant Armed Forces Resource Guide 1981-1982*

● *(Roman) Catholic Curriculum and Resource Guide*

These resource guides are made available to Navy chaplains by the Chief of Chaplains. Navy chaplains are encouraged to use the RE material which has been selected for inclusion in these resource guides. However, if none of the material listed in these resource guides is suitable, material found elsewhere which is required by the chaplain may be procured by open purchase. One example of this is "The Orthodox Church" which is not addressed in a resource guide. One source for Orthodox Christian (RE) materials is the:

Orthodox Christian Education Commission
Sales Department
P.O. Box 69, Calvin Station
Syracuse, New York 13205

When materials are requested for a particular denomination which is represented within the Command Religious Program (CRP) but is not listed within a resource guide, such as "The Orthodox Church," the RP must determine where religious education (RE) materials for that denomination may be procured. This address should then be placed on file and a request made

for a catalog listing the (RE) materials available from that source.

THE CHAPLAIN AUDIOVISUAL CATALOG.—This catalog was published and distributed in the fall of 1978. All films purchased by the Department of Defense prior to the summer of 1978 are included in this catalog. All audiovisuals, films, slides, filmstrips, videocassettes, of the Army, Navy, and Air Force are available at the following distribution points:

DN—Department of the Navy

NETSCLANT
Naval Station—Bldg. W313
Norfolk, VA 23511
AUTOVON 690-3013
804-444-3013

NETSCPAC
Fleet Post Office Bldg. 110
San Diego, CA 92132
AUTOVON 933-8895
714-235-8895

Training Support Center
Marine Corps Base
Camp Smedley D. Butler, Okinawa
FPO, Seattle 98773

Requests for Army and Air Force audiovisuals can be directed to the Army and Air Force Military Department Audiovisual Products Library closest to the duty station.

Information re:

Army A-V:

Army Department Pamphlet 108-1

or

DA-Department of the Army

Training Support
Training Support Detail
Tobyhanna, PA 18466
AUTOVON: 247-9927

Air Force A-V:

Air Force Manual 95-2

or

DF-Department of the Air Force

AVVS
Norton Air Force Base, CA
AUTOVON: 876-2475

Navy A-V

DN-Naval Audiovisual Center

Naval Station
Washington, DC 20374
AUTOVON: 288-4167

Requests should be directed to the appropriate sponsor/distributor service center by phone, memo, or the request form which is included in the Program Support Guide, NAVPERS 15992 series.

All Religious Program Support audiovisuals are divided into broad categories. These categories are identified as follows:

B. Behavioral and Social Sciences

12. Religion and Philosophy

12.1 Bible
12.2 Chaplain Duties
12.3 Family Couseling
12.4 Marriage Counseling
12.5 Moral Development
12.6 Religious Practice
12.61 Catholic
12.62 Jewish
12.63 Protestant

Films and filmstrips for use in Navy and Marine Corps religious programs are funded through the Office of the Chief of Chaplains. New films are reviewed on a continuing basis, and those selected are purchased and placed in the Navy's film system.

The selected films and filmstrips are placed in the training aids libraries as listed in the Program Support Guide, NAVPERS 15992 series.

Titles of new films and filmstrips are regularly published in "ITEMS OF INTEREST." This publication is written for chaplains and Religious Program Specialists by the Office of the Chief of Chaplains.

Dry Runs

A "dry run" refers to a practice presentation, RPs who assist in the dry run have specific responsibilities. They have to get everything ready for the dry run. This includes making the presentation room ready by selecting, setting up, and adjusting any audiovisual equipment to be used. They should also be present to assist in any other way needed.

All AV presentations given to distinguished persons, either at local commands or elsewhere, should be preceded by at least two dry runs. Other presentations should be preceded by at least one dry run before the actual presentation.

Dry runs help to ensure accurate timing of the audiovisual aids. They help to harmonize the RPs' performance, if they are assisting in the actual presentation, with that of the speaker so that an illustration or a slide can be changed without the speaker having to stop or change his timing. While dry runs are required for the speaker to revise his speech and improve his techniques, they also provide the RP with the opportunity to plan, prepare, and practice so that a flawless presentation of the AV material can be achieved.

Cleaning and Preservation of AV Aids

The most effective maintenance procedure which can be implemented for AV aids is preventive maintenance. The preventive maintenance procedures described here primarily relate to projected aids. The cleaning of projected aids is generally restricted to their bindings. The term "binding" refers to the mounting frames which enclose overhead transparencies and 35-mm slides. Transparencies and slides should be handled by their bindings. The transparent parts should not be touched, It is strongly recommended that clean gloves be worn when these projected (AV) aids are handled; otherwise, they may become soiled. When not in use, the slides and transparencies should be stored in dry, dust-free containers. Pencil marks, fingerprints, and smudges may be removed from (AV) bindings by carefully rubbing them with an art-gum eraser. Dust which is found on plastic overhead transparencies, 35-mm slides, glass slides, and filmstrips may be removed by using a clean lint-free cloth. Fingerprints and other surface accumulation on the film may be removed by using a cloth moistened with a nontoxic, nonflammable, film-cleaning fluid. This fluid, however, will not remove scratches or fill perforations in the emulsion of photographic slides. When the bindings or frames of slides or overlays become overly soiled or worn, the RP should initiate an audiovisual activity job order, OPNAV 3160/16, through the appropriate channels to have the bindings replaced. In the case of worn or damaged overlays or slides, the RP should request that the overlays or slides be replaced.

PRESENTATION SUPPORT

Religious Program Specialists are required to assist with audiovisual presentations. In this section the various tasks involved with presentations will be discussed. Whether a presentation goes smoothly depends, to a great extent, upon how well the RP accomplishes these tasks.

Some of the tasks involved with presentations include (1) arranging the room in which the presentation will take place, (2) adjusting the room lighting and temperature, and (3) selecting or setting up the audiovisual equipment required to support the presentation.

PREPARATION OF FACILITIES

Presentation facilities vary from command to command. The problems the RP will encounter in getting these facilities ready for a presentation are largely determined by the type of room and the types and amount of equipment available.

Arrangement of Furniture

The most elaborate facilities are generally to be found at large shore commands. These

facilities are generally equipped to meet the needs of command briefings and presentations to a wide variety of audiences. When a presentation room lends itself to different types of presentations, one of three styles of furniture arrangements will usually be employed. These styles are theater style (chairs only), combination of chairs and tables, and an arrangement of tables only.

THEATER STYLE (CHAIRS ONLY).— Some presentations and briefings employ a chairs-only arrangement. In such cases the chairs are arranged in rows much like a movie theater seating arrangement. In some presentation facilities, the chairs may be fixed to the floor facing the screen. Seating capacity can be increased through the use of folding chairs. Projected material presented in this type of room may come from a projection booth behind the screen. The booth is physically separated from the presentation room by a wall and rear projection screen.

A chairs-only arrangement offers advantages as well as disadvantages. The chairs are firmly attached to the floor, eliminating any possibility of using another arrangement style. A theater-style arrangement with portable chairs makes the rapid conversion to another style possible, if needed.

When arranging a room with portable chairs, the first row of chairs should not be placed too close to the screen; enough space should be left between the rows to provide leg room for the audience. Wide aisles should be left to take care of traffic.

TABLES AND CHAIRS.—Some official military presentations are attended by personnel of different levels of authority. Sometimes personnel of higher echelons are seated around tables, while the personnel of lower echelons are seated in chairs arranged in theater style. The tables and the lectern are arranged in front of the room; that is, nearer the screen. The chairs in which those of lower echelons will sit are arranged behind the tables. Additional chairs can be placed on either side of the table to take care of a larger number of people.

TABLES ONLY.—At top level presentations, attended by a few high ranking individuals, a tables-only arrangement may be appropriate. The table should be long enough to seat people conveniently along the side. Another feature of the table arrangement is that everyone seated at the table has a clear view of the projection screen, if one is utilized.

Audience Comfort

Regardless of how good a speaker is or how interesting the presentation may be, people in the audience will have difficulty paying attention for a long period of time unless they are comfortable. It is the responsibility of the RP to make the audience as comfortable as possible during the presentation. Some of these conditions may, however, be beyond the control of the RP.

Physical comfort is a necessity if the audience is to concentrate on a presentation. Nothing will distract a person more completely than a constant feeling that "It's too cold to think"; "It's so hot I cannot concentrate"; "The room is so stuffy that I am drowsy"; "The light is so glaring it hurts my eyes"; "The light is so poor I cannot see"; "It's so noisy I cannot hear." The members of the audience may not express these sentiments to the speaker, but they will certainly discuss them among themselves. These are legitimate complaints that deserve attention. The comfort of the people who attend the presentation should be considered and steps taken to make them more comfortable wherever and whenever possible.

Special attention should be paid to the lighting and temperature. Controlling these conditions in most presentation facilities actually poses very few problems. With such built-in conveniences as thermostats for temperature, air-conditioning, and controllable lighting, the RP will have to do no more than turn a knob on a light dimmer, set the thermostat to control the temperature, or turn on the air-conditioning to make the room comfortable. However, rooms with windows and without air-conditioning require a little more initiative.

Lighting should be adequately controlled. Naturally the type of presentation influences, to

a large degree, the amount and type of lighting required. When nonprojected aids are being used, normal lighting of the room is satisfactory. When projected aids are being used, the required intensity of the lights will vary with the type of projector being used. The presentation room should not be totally dark when visual aids are projected on the screen. However, darkening a room sharpens the projected aid, brings out details, brightens the color, and helps hold the interest of the viewer. Too much light in the room makes viewing hazy and causes eyestrain. Random rays of light, especially at the side or near the screen, are distracters. Sometimes the effective use of nonprojected charts, graphs, or maps is prevented by the glare of light from a window. These conditions can be prevented through the proper use of shades and artificial lighting. Light intensity just below the level of interference with good viewing should be maintained. If the room has windows, and the windows are needed for ventilation, light from the windows may be controlled with venetian blinds or with baffles, Louvers may also be used to darken a room.

Heating and ventilation are very important, especially where windows must be used partially for regulating the heating and ventilation. Only in rooms equipped with self-regulating heating and ventilating systems is the RP relieved from the responsibility of regulating these factors. Humidity is another important factor in maintaining comfort. Even when the temperature is favorable, people may be uncomfortable if the humidity is too high. Humidity may not be controlled, but comfort will be greatly improved if the air is kept moving. The circulation of the air is usually accomplished by motor-driven fans or, if it is a breezy day, by adjusting the windows.

Overall Conditions

The overall condition of a presentation facility should be clean and neat in appearance. A general inspection should be made after each usage of the presentation facility. The floor should be clean and free of debris. If smoking is permitted, ashtrays and ash stands should be emptied, cleaned, and evenly redistributed in the room. Some realignment of chairs is usually

necessary. The room's displayed articles, pictures, clock, calendar, flags, etc., should be visually checked to make sure they are in place and set up properly. The projection screen should be clean and free of smudges. If tables are used, a writing pad, pencils, and an ashtray should be set up at each conferee's position. Correct placement of nameplate holders at reserved positions is a must. Normally, seats are reserved for flag officers, distinguished visitors, deputy chiefs of staff, and staff members. Protocol prescribes the seating arrangement and can guide you in these matters. The proper seating of foreign dignitaries and religious leaders is very important. Questions about reserved seating arrangements may be discussed with the chaplain.

AUDIOVISUAL EQUIPMENT

After arranging the presentation room, the audiovisual equipment must be selected and set up. The type of material to be presented must be determined; then the proper equipment and accessories compatible with the presentation facility should be selected.

Projection Screens

There is more to a projection screen than is readily apparent, It is true that images can be projected on a wall, a door, or a bed sheet. But that is not the best way to present a quality image. The surface of a projection screen is designed to reflect the most light possible. One of the most common types of screens is the glass beaded surface which is very bright, yields excellent color reproduction, and has a very wide viewing angle. The newer screens are seamless and are available in almost any size.

Another type of screen is the silver lenticular surface. It is described as lenticular because it controls light, much the same way as does a lens, by directing it to a predetermined area. Light that would normally be wasted through dispersion is reflected back to the audience. Images projected on a silver lenticular screen are as bright as the newest glass beaded surfaces. The viewing angle for this type of surface is approximately 90°. Lenticular screens work well in rooms that cannot be darkened, particularly if

the extraneous light comes from the side. When one is sitting too close to the screen, lines can be detected in the image. Silver lenticular surfaces are used only in tripod or wall mounts that have a tensioning device to hold the surface flat. It is important that these screens be positioned in an exact perpendicular relationship with the projector and at the eye level of the audience.

Another type of surface is the matte white which is a nonglass surface that diffuses the available light evenly across the surface. Because of this diffusion, image brightness is considerably less than with other screen surfaces. This type of surface does have some advantages. The image produced is pleasing, free from grain, and very sharp. Matte white screens are good for short projection distances and are, therefore, very effective in small rooms where the image brightness needs to be reduced.

VIEWING ANGLE.—The relationship of the screen to the audience is very important. As a rule the audience should never view the image from an angle greater than 45° from the projection axis or outside the viewing angle of 90°. Beyond this area the image will appear distorted regardless of the type of screen surface. Objects and characters appear to be taller and thinner and printed matter will be difficult to read. Figure 7-4 illustrates the relative placement of the audience for a given screen size.

DETERMINING SCREEN SIZE.—The Society of Motion Picture Engineers prescribes the 2 and 6 rule for determining the screen size when the size of the audience is known. It is a simple, easy to apply formula. The rule states that the distance from the screen to the first row of seats should equal 2 times the screen width, and the last row of seats should be at a distance
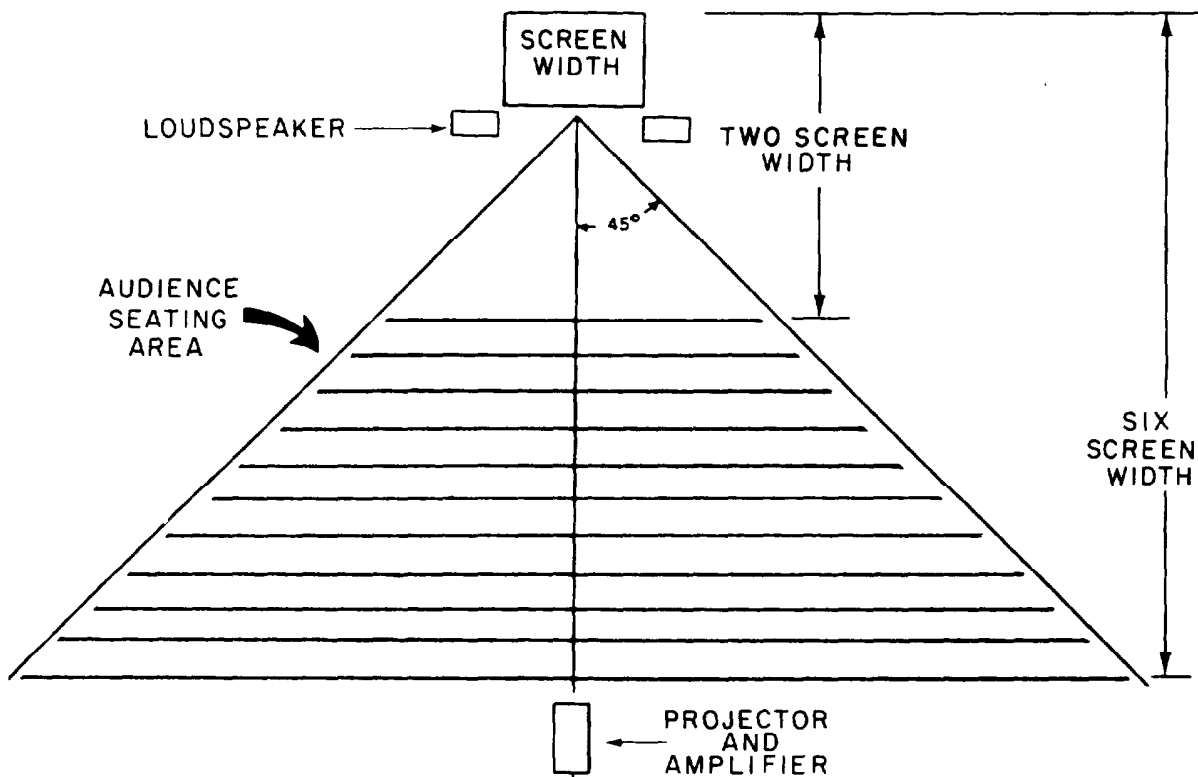
287.24(M1)

Figure 7-4.—Seating arrangement in relation to the screen.

that is 6 times the width of the screen. This rule fits the screen to the audience and not to the projector. To make the image conform to the screen size, the proper lens must be selected. This rule works the same for all screens including rear projection. For satisfactory viewing, a row of seats should be no wider than its distance from the screen.

PERMANENT SCREENS.—There are several types of built-in screens. Some are portable screens that have been mounted on a wall—the screen can be pulled down when needed and retracted when not in use. Another type is a wall-mounted surface which is covered by draw curtains or sliding panels when it is not being used. A third type is one that is actually mounted on a sliding panel which can be rolled into a wall recess. Some screens are stored in ceiling recesses and are raised and lowered electrically.

When a presentation facility is not available, an appropriate portable screen that will fit the size of the room and the audience should be selected. When the chaplain or RP supervisor gives an assignment to assist with an audiovisual presentation, the RP should list the location, date, time of the presentation, and the type of AV equipment needed. With this information at hand, the RP should be able to rig the facility and assist in the conduct of the presentation with little difficulty.

When the audiovisual equipment and accessories that will be needed have been determined, the next step is their acquisition and testing. Procedures for mounting the components, as well as the testing and adjustment procedures for special equipment should be found in the manufacturer's instruction manual.

Having mounted all of the components, the RP should now be ready to set up the projector where it will be used. Presentation rooms with projection booths greatly simplify the problems of selecting and setting up equipment.

FINAL PREPARATION

Attention to detail in the final minutes before a briefing will determine how well a presentation will go. Plenty of time to set up and

check the operation of the equipment before the presentation should be allowed.

The RP should setup the projectors and conduct an operational check. When a presentation consists of slide trays or transparencies, they should be arranged in their proper order of presentation. When operating any type of projector, the cooling fan should be running when the projector lamp is on. Operating a projector lamp without the cooling fan can cause serious damage to the projector.

The projector must be aligned with the screen. A sample transparency can be placed on the projector and the image adjusted vertically and horizontally to the screen; then the image can be focused. The cooling fan should always be left on for a few minutes after the projection lamp has been turned off to allow the unit to cool down.

Appropriate background music to entertain early arrivals is often desirable. The volume should be loud enough to be heard easily but not so loud that it interferes with normal conversation. The music should be gradually faded out as the presentation begins.

OTHER RESPONSIBILITIES

Although not listed as part of the official duties of an RP, it is customary to assist the presenter in other areas of the presentation when requested. The RP may be called upon to distribute agenda or literature to the people in attendance or asked to take attendance. These are very minor tasks but they help to make the presentation go smoothly. Cooperation between the RP and the presenter is necessary if a successful presentation is to be achieved.

So far in this chapter, the importance, the planning, and the use of presentations for purposes of instructing, informing, persuading, and entertaining have been discussed. The use of audiovisual materials/equipment in these presentations, and the operation and routine maintenance of this equipment have been addressed. In order to make this job easier for the RP, and to serve as a ready reference in the operation and maintenance of audiovisual equipment, the final section of this chapter will be devoted to descriptions of the operation and

routine maintenance of the audiovisual equipment most frequently used by the Navy.

PROJECTION EQUIPMENT

Audiovisual equipment plays a major role in the Command Religious Program. Religious Program Specialists are required to have the knowledge and expertise to operate this equipment in support of previews of audiovisual material; projectionist training, and volunteer teacher training; and assisting with presentations. This section introduces the RP to representative types of still projection equipment and motion picture projection equipment. Although the specific models of equipment discussed in this chapter may not necessarily be available, the principles of operation are the same for all models.

STILL PICTURE PROJECTORS

Many types of still picture projectors are available for use with presentations. The more common of these types include overhead, opaque, lantern-slide, filmstrip, and 35-mm projectors. In many instances, the RP will be required to set up and operate these projectors, as well as prepare materials for use in them. Therefore, it is necessary to have a working knowledge of the operation of the various types of still picture projectors.

Overhead Projector

The overhead projector shown in figure 7-5 is used to project images from projectuals which are transparent and have a colored or opaque image. A desirable feature of the overhead projector is that it may be used in a room without turning off the lights. Additionally, the size of the projectual is large enough to allow the instructor to work directly on it while talking. By writing on clear acetate with a grease pencil, the instructor can create a projectual while teaching a class.

The projector can be set up on either side of the screen. For classroom use, it is normally located in front of the screen, allowing the instructor to operate it while instructing the class. For command briefings, the projector is usually placed behind the screen so that it offers no distraction to the audience.

Proper placement of the projector requires the operator to consider the best possible arrangement for each situation. Several points to keep in mind are:

1. The projector should be placed on a table or stand at such an angle that the projected image will be nearly a perfect rectangle. Projectors not properly placed will result in an image that is keystoned (wedge-shaped). In some cases it may be possible to adjust the angle of the screen.

2. Effort should be taken to ensure that each member of the audience will be able to see. It should be kept in mind that the farther the projector is moved from the screen, the less intense the projected image will be.

3. Projected images should be viewed without having to shift the eyes over too wide a range. Seating the audience at a distance no closer than twice the width of the image will take care of this requirement.

The location of the projector in relation to the screen will also affect the manner in which the projectuals are placed on the device. The bottoms of the projectuals are always placed so that they are facing the screen. Front projection, where the projector is located on the audience side of the screen, requires the projectuals to be placed so that they are readable to the operator. Rear projection, where the projector is located behind the screen, requires the projectuals to be placed face down, so that they are unreadable to the operator.

Operation of this projector is relatively simple. It involves nothing more than turning on the projection lamp, focusing the image, and positioning the image on the screen.

The projection lamp and blower motor may be controlled by a three-position switch. The first ON position provides power to the blower motor only; the second ON position provides power to both the projection lamp and the
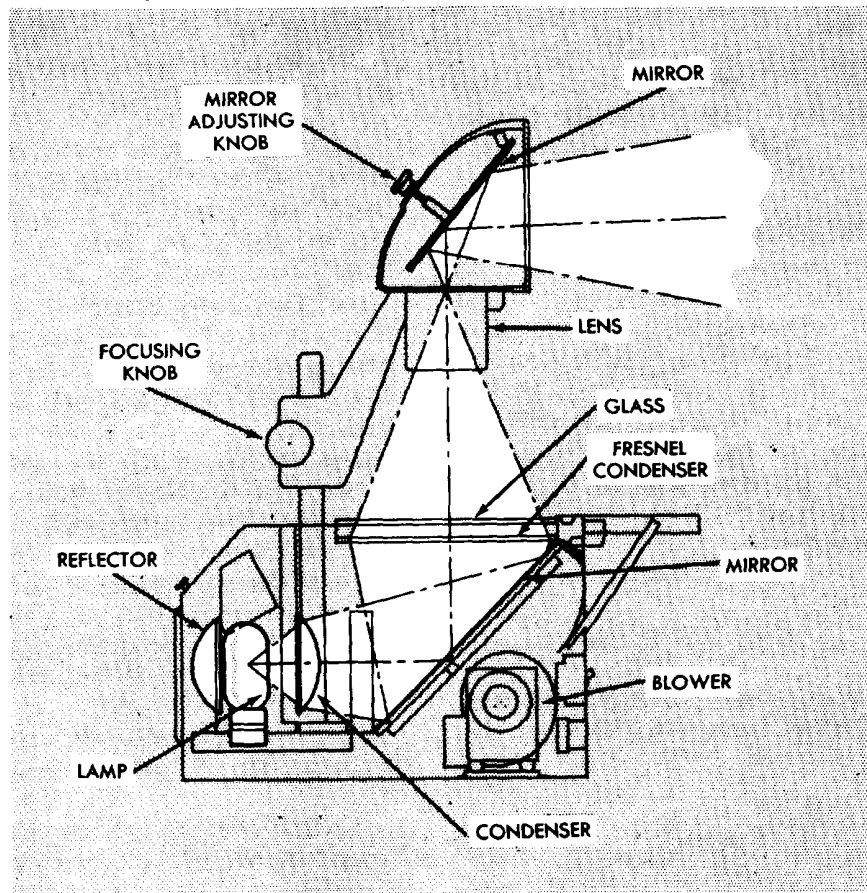
Figure 7-5.—Overhead projector.

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blower motor; the third position is the OFF position. The purpose of this arrangement is to provide blower motor operation for cooling after the projection lamp has been turned off. If the heat was not removed by the blower, the projection lamp could be damaged. Also the blower motor maintains a constant temperature in the vicinity of the lamp when the lamp is on, prolonging the life of the lamp.

The following information is quite technical but is presented to help the RP understand how the projector works. This, in turn, may help RPs in the operation and maintenance of the equipment.

The source of illumination for the projector is a 1,000-watt projection lamp. A concave reflector mounted behind the lamp reflects the light rays. The glass condenser lens gathers the light rays onto a 45° mirror which deflects the light upward toward the projection stage. Immediately beneath this projection stage is the specially designed Fresnel lens.

The Fresnel lens is used in projection equipment to minimize the effects of spherical aberrations (faulty focusing). One surface of the lens consists of a number of stepped facets. These facets are circular (similar to a phonograph record), concentric grooves that extend from the center of the lens to the edges. The slope of each facet is independent of the slope of all the other facets. These slopes are designed to provide a

7-17

perfect focus of the light rays which pass through the lens.

Directly above the Fresnel lens is the 10-inch by 10-inch projection stage where the projectuals are placed. The objective (projection) lens is supported centrally over the stage, This lens focuses the image of what is to be projected onto a 45° front-surface mirror, which in turn reflects the image to the screen.

Attachments may be provided that will allow the overhead projector to be converted into a device that will project 35-mm slides, 35-mm strip film, or lantern slides. Additionally, a polarized disk may be attached to the projector allowing specially prepared animation projectuals to be shown which will give the audience the effect of movement.

Portable Overhead Projector

The portable overhead projector is a self-contained unit. (See figure 7-6.) Due to the

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Figure 7-6.—Portable overhead projector.

unit's portability, the space between the projection stage and projection head is limited. As a result, the use of this projector with overlay-type projectuals is limited.

A unique feature of this device is that the blower motor is thermostatically controlled. The thermostat maintains a constant temperature in the vicinity of the lamp which prolongs the lamp's life. When the two-position switch is turned ON, power is applied to both the projection lamp and the blower motor. When the air passing around the projection lamp is heated to 130°F, a thermostatic switch closes, providing a secondary path for electrical power to the blower motor. When the projector switch is turned OFF the blower motor will continue to operate until the thermostatic switch opens. The thermostatic switch will open when the temperature of the air passing around the projection lamp falls below 130°F, For this reason power should not be removed from the device until the blower motor shuts off automatically.

The overhead projector, shown in figure 7-7, is another type of portable self-contained unit.

Overlay-type projectuals that do not extend beyond the top of the viewing stage can be used with this projector.

This device uses a quartz iodine lamp instead of the standard projection lamp. The transparent envelope is made from quartz (in-stead of glass). Quartz resists heat and permits use of higher wattage. Caution must be observed when handling the quartz lamp. Stains from fingerprints can cause lamp failure. When lamp failure occurs, the lamp may explode when lighted. For this reason a safety switch cuts off the current to the lamp when the projector top is open.

Opaque Projector

The basic difference between the opaque projector and the overhead type is that light is reflected from the surface of opaque objects rather than passing through them. (See figure 7-8.) Examples of opaque objects that can be

142.339.2

Figure 7-7.—Portable overhead projector.

projected with this device are a page of a magazine or book, photographs, pictures in full color, charts and diagrams. Also, relatively flat physical objects such as small machine parts, cams, gears, coins, etc., can be projected. No special preparation of opaque objects is necessary in order to project them.

The opaque object projector can be used as a visual aid in teaching and briefing, for the presentation of progress charts and similar data, and for the comparison of small physical objects. It is extremely useful to enlarge drawings, maps, or photographs so that they can be accurately traced in complete detail.
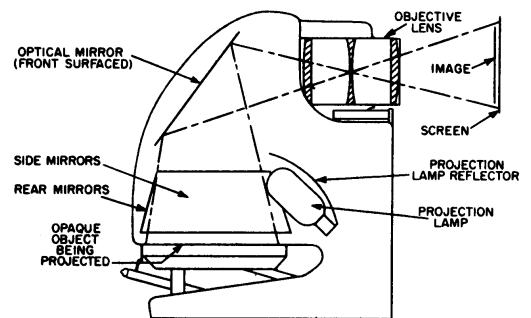
142.121

Figure 7-8.—Opaque projector.

The projector uses a 1,000-watt projection lamp, has a projection opening of 10 by 10 inches, and is equipped with a 4-1/2 inch diameter, 22-inch focal length lens. The projector is equipped with an opaque object holding device and a conveyor belt type loading mechanism which permits uninterrupted projection. The projector is provided with an optical pointer by means of which details anywhere on the screen can be pointed out by a projected light spot .

The roll feed assembly provides a means for handling opaque objects of any length and up to 10 inches wide. The thickness of the objects should not exceed one thirty-second of an inch. The feed assembly also permits inserting and removing the copy without lowering the platen (figure 7-9) assembly. The maximum size of the opaque object that can be projected at one time is 10 x 10 inches.

To operate the roll feed assembly, stand behind the projector and hold the crank in your right hand. Hold the copy in the left hand, face up, bottom edge toward the screen, and feed it into the left side of the projector. When the material is inserted approximately 1-1/2 inches,

turn the crank clockwise. The pressure created by the impelled air will hold the opaque object flat on the feed belt and when the crank is turned, the opaque object is carried into position. When the next opaque object is inserted, repeat the operation. Insertion of one opaque object automatically removes the previous one. To project thick objects (up to 1-1/2 inches thick), lower the platen assembly to the locked position and remove the roll feed assembly by lifting it off. Place the opaque object upon the platen assembly and let it rise as far as it will go. Apply a continuous pressure downward on the platen handle to prevent the platen assembly from snapping upward when you release the lock.

Although thick physical objects (not lying in one plane) can be projected, only one plane of the object can be brought into focus at one time. Other planes can be brought into focus by rotation of the focusing knob. However, when an object is not too thick, good definition can be obtained over its entire thickness.

The projector should be positioned on a suitable table in the projection room. The table should be high enough to project the image over
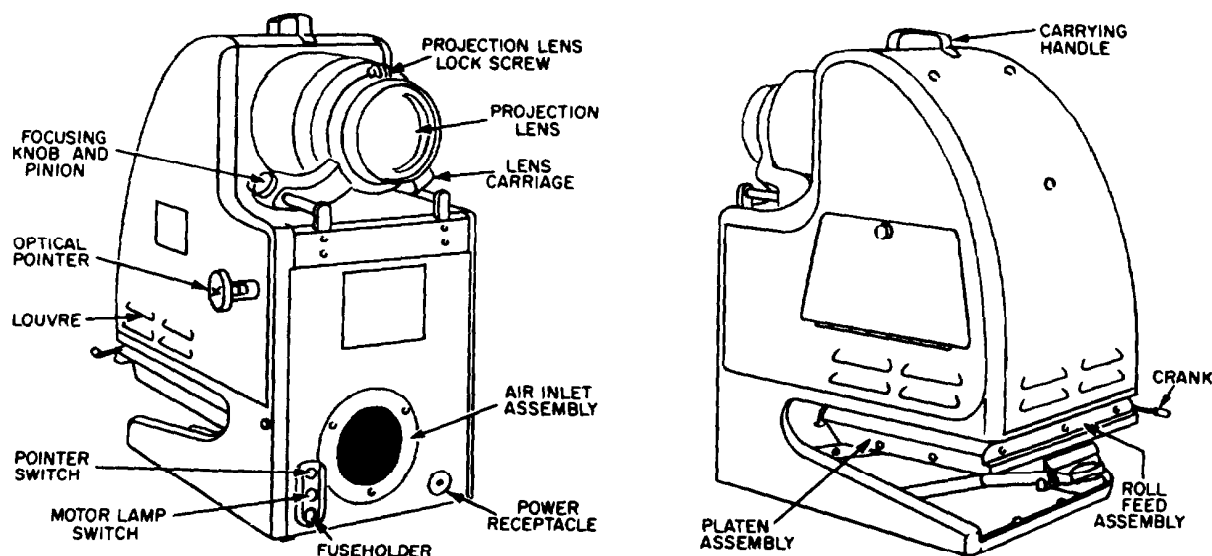
Figure 7-9.—Nomenclature for the opaque projector.

142.122

the heads of the audience. A low table which requires excessive extension of the elevating legs should not be used as this will produce a distorted screen image—it will be impossible to focus sharply. With the opaque projector, the screen illumination obtained is not great, and it is necessary to use a dark room for satisfactory projection.

Lantern-Slide Projector

The lantern-slide projector is specifically designed for auditorium and theater projection of standard 3-1/4 by 4-inch lantern slides, 2-3/4 by 2-3/4 inch slides, and 2- by 2-inch slides. Some models of this type of projector have built-in optical pointers. The projector uses a 750-watt lamp, is blower cooled, and has an extremely wide range of objective lenses available. Figure 7-10 shows the standard lantern-slide projector.

Slide Projector

The Carousel projector (figure 7-11) is representative of the various types of slide projectors in use. This projector accepts any slide mount whether it is glass, cardboard, metal, or plastic as long as the outside dimensions do not exceed 2 inches by 2 inches (50 mm x 50 mm). The standard slide tray furnished with the

I. SLIDE TRAY	7. SELECT BUTTON
2. ELEVATING WHEEL	8. REMOTE CONTROL RECEPTACLE
3. LENS	9. DISSOLVE CONTROL RECEPTACLE
4. FOCUS KNOB	I0. SELECTOR SWITCH
5. FORWARD BUTTON	II. AUTOMATIC TIMER
6. REVERSE BUTTON	I2. ILLUMINATED CONTROL PANEL

142.340
Figure 7-11.—Carousel slide projector.

projector accepts 80 slides with mounts up to one-tenth of an inch (2.5-mm) thickness and the optional universal slide tray accepts slides up to one-eighth of an inch (3-mm) thickness. Slide identification numbers are molded on the tray. A locking ring fits on top of the tray to keep the slides from spilling if the tray is inverted. The carrying case provides a means of carrying and storing the projector. This case also has two compartments that carry a slide tray, extension cords, lenses, and other miscellaneous equipment.

DESCRIPTION.—The Carousel projector is designed to ensure jamproof operation. When a

142.123
Figure 7-10.—Lantern-slide projector.

bent or broken slide catches in the gate, you can remove the locking ring on the slide tray, depress the select button, and remove the defective slide.

The round slide tray, accommodating 80 slides, is placed upright on top of the projector, as shown in figure 7-12. As the slide tray revolves, the number of the slide being shown appears opposite the gate index on the projector.

CONTROLS.—The operation and adjustment controls are shown in figures 7-12 and 7-13. The important operation and adjustment controls are given in the following subparagraphs.

a. The automatic timer has four settings: M (manual), 5, 8, and 15 seconds. The slide-changing mechanism is set in motion automatically when the automatic timer is set at the

287.26(M1)

Figure 7-13.—Control panel.

5, 8, or 15 setting. Slides are shown on the screen for the number of seconds indicated by the automatic timer. Rapid advancement between slides eliminates long dark-screen periods.

b. The SELECT button (figure 7-12), lets you show (or sequence) single slides without the slide tray, show an individual slide out of sequence, or retrieve a slide from the gate. You also use this control when removing the slide tray.

c. The selector switch on the control panel (figures 7-12 and 7-13) may be placed at either of four positions. In the OFF position, the projector is completely turned off. In the FAN position, the fan operates with the projection lamp turned off, The HIGH and LOW positions provide a choice of brilliance for different projection conditions. (Longer lamp life is obtained when the LOW position is used.)

d. The elevation knob (figure 7-12) allows you to center the height of the projected image on the screen. The leveling wheel, located under one of the back corners, levels the projector.

e. The focusing knob (figure 7-12) allows you to focus the picture on the screen, as well as easily remove the lens.

LENSES.—The projection lens will give a brilliant, sharp picture under a wide range of conditions. There are 3-, 4-, 5-, and 7-inch lenses (8-, 10-, 13-, 18-cm), and a 4- to 6-inch zoom lens (10- to 15-cm). The zoom lens lets you vary the size of the projected image so that it fills the

287.25(M1)

Figure 7-12.—Carousel, Model AV-900 35-mm slide projector.

screen without having to move either the projector or the screen.

REMOTE CONTROL.—A remote control unit is furnished with the projector. It consists of a remote control cord that plugs into the control receptacle at the back of the projector (figure 7-12). The 12-foot (3.7-m) remote control cord permits you to change slides with the simple push of a button. Forward and reverse selector buttons allow you to advance or reverse the slide tray. To advance the slide tray, depress the forward (FWD) button; to reverse the slide tray, depress the reverse (REV) button,

One or more 25-foot (7.6-m) cords can be added to the 12-foot (3.7-m) remote control cord. The focusing lever permits movement for away-from-the-projector focusing.

PREPARATION.—Place the projector, bottom side up, on a sturdy table, bench, or projection stand. Slide the storage compartment door latch in the direction of the arrow marked "OPEN" and raise the door. A three-wire, grounded, power cord is permanently attached to the projector. Remove the full length of the power cord. If a quantity of the cord is left in the compartment, it may interfere with the ventilation of the motor. Lay the power cord in the notch at the corner of the compartment and close the compartment door. Turn the projector upright.

The three-wire power cord and three-prong polarized plug are for direct connection to a 110- to 125-volt, 60-Hz, a.c. electrical outlet of the grounding type. By using a power cord adapter, it is possible to plug the projector into any conventional receptacle. However, when this is done, the grounding wire on the adapter should be connected to a suitable ground. In locations where the projector will be used frequently, the usual two-prong receptacle should be replaced with a three-prong polarized receptacle that is properly grounded.

Position the carrying handle as far up as it will go, so that it will not interfere with access to the elevation wheel. Plug the remote control cord into the remote control receptacle at the back of the projector.

SCREEN AND SEATS.—Since most slides are horizontal, it is most convenient to use a square screen. The screen should be large for easy viewing. Position the screen at the same level as (or higher than) the projector.

LOADING THE SLIDE TRAY.—Check to be sure that the lock on the bottom of the tray is engaged in the notch in the metal slide retainer. If it is not, turn the retainer until the lock engages the notch. Remove the locking ring from the top of the tray. Invert each slide and place one in each open slot so that the printed border or trademark side of cardboard-mounted slides (or the emulsion side of a glass, metal, or plastic-mounted slide) face toward the next lower number on the slide tray. For example, the emulsion side of slide number 2 should face toward slide number 1 and so on. After loading the slide tray, replace the locking ring, turning it in the direction of the arrow marked "LOCKED" until the detented action can be felt at least once or twice and the ring is secure on the tray.

SEATING THE LOADED SLIDE TRAY.—Place the loaded slide tray on the projector so that the hole in the center of the tray fits over the center post on the top of the projector. Then, revolve the slide tray slowly until the identification number "0" is opposite the gate index on the projector (figure 7-12). After pushing the tray down into the operating position on top of the projector, check to be sure that the lock on the bottom of the tray is engaged in the notch in the metal slide retainer. If it is not engaged, turn the retainer until it engages.

OPERATION.—When you have placed the projector on a sturdy table, properly plugged in the power cord, positioned the screen and chairs, inserted the slides into the tray, and seated the tray, you are ready to begin the operation of the projector.

Projection Lamp.—After setting the automatic timer to the M (manual) position, you can turn on the projection lamp by sliding the select or switch to either the LOW or HIGH position. Momentarily depress the FORWARD

button on the remote control to put the first slide into viewing position.

Center and Focus.—Center and focus the projected image on the screen. Do so by turning the elevation wheel to elevate the projector to the desired position. Level the projector, if necessary, to align the image on the screen. Obtain a sharp focus by rotating the focus knob back and forth to focus the picture on the screen. You may also focus the picture on the screen by using the focus level on the remote control.

Automatic Timer.—Set the timer for the type of presentation. For example, if the projector is part of a display, the automatic timer can be used to advance the slides; but the manual setting is better if a speaker is present or if an AV assistant is available to help in the briefing.

Long-run Applications.—Allow for unrestricted flow of air to the projector openings. If the projector is used in a window display or in a cabinet, be sure to provide an adequate outlet for the warm air expelled from the rear grill vent. In some applications, additional ventilation may be needed. The air circulating through the projector should be as dust-free as possible. Ample cooling results if cool air is available to the projector. Normal room temperatures are adequate.

Emergency Slide Tray Removal.—If the slide-changing mechanism should become inoperative because of a defective slide or some foreign object, switch the automatic timer to M (manual). Turn the slotted tray removal screw in either direction, as far as it will go, to retract the tray lock. While holding the screw in this position, lift off the slide tray. Because the slide tray has been removed in this manner, the lock on the bottom of the tray is no longer engaged by the notch in the metal slide retainer. With the tray placed upside down, turn the retainer until the lock engages the notch in the retainer; then remove the defective slide from the projector by pushing the SELECT button. Replace the tray on the projector.
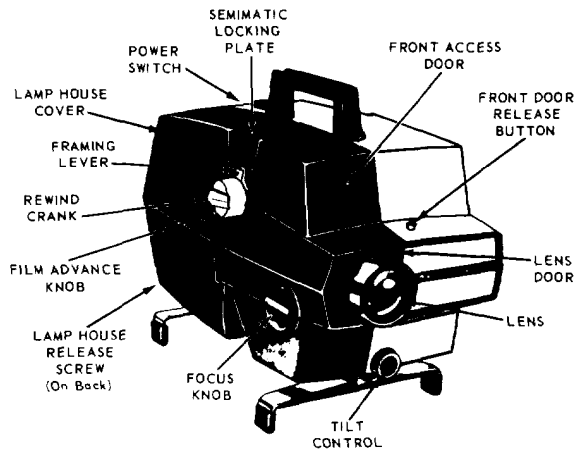
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Figure 7-14.—Filmstrip projector.

Filmstrip Projector

The filmstrip projector shown in figure 7-14 is the Bell and Howell Autoload, Model 745A. The function and operation of this projector is similar to that of the many different types of filmstrip projectors currently in use in audio-visual facilities.

The model 745A filmstrip projector accepts standard 35-mm filmstrips and adapts to 2- x 2-inch (50- x 50-mm) slides. Here we are concerned with its function as a filmstrip projector. Figure 7-14 illustrates the important parts of this projector.

SETTING UP THE PROJECTOR.—Place the projector on a firm stand or table. Slide the front lens door open. Attach the power cable to a proper outlet and be sure the ground cable is attached to the outlet.

LOADING THE CARTRIDGE AND PROJECTOR.—Grasp the filmstrip by the end and tighten the film into about a 1-inch (2.54-cm) diameter roll. Open the door of the cartridge, and position the film so that the leading edge feeds through the top opening of the cartridge.

To load the projector, open the lens door by pressing the release button on the front of the projector. Pull open the access door. Pull the hinged cartridge lock down and away from the

cartridge holder and slide the cartridge into position. You can project the filmstrip without the cartridge by placing the filmstrip roll in the cartridge holder with the leading edge of the film feeding from the top. Replace the cartridge lock and close the front access door. You are now ready for focusing, framing, and advancing the film.

OPERATION.—The projector power switch is on the top of the projector directly behind the carrying handle. It is a three-way switch operating the fan in the COOL position and both the fan and the lamp in the LAMP position. Turn the film advance knob counterclockwise until an image appears on the screen. Adjust the focus until the image is sharp. Frame the image by moving the framing level to either side until the full image is on the screen.

You must center and level the image. This projector has a tilt knob which adjusts the elevation of the image. Raise or lower the projector by turning the knob counterclockwise. This releases the spring-tensioned foot. Lock this foot by turning the knob clockwise. Level the projector by applying downward pressure to either of its sides. The projector is now set up.

After completion of the presentation, rewind the filmstrip by the rewind crank. Open the rewind crank from the film advance knob.

CLEANING AND MAINTENANCE.— Preventive maintenance is the best way to keep any piece of AV equipment in top operating condition. To clean the optics of the projectors, open the lamp house cover, after first disconnecting the power cord. Remove the lamp house by loosening the release screw on the lamp house cover. The various condensers and heat filters are held in place by a spring clip which, in turn, is held in place by a screw. After loosening the screws, lift out the spring clip. Remove the optics and clean them with a lint-free cloth, moistened with lens cleaner. Reverse the removal process to replace the optics in the projector. Clean the lens in the same manner that you clean the other optics. The film track and pressure plate should be wiped with a clean, lint-free cloth moistened with acetone or alcohol, These solvents are very good for removing dirt and emulsion from the film path.

MOTION PICTURE PROJECTORS

As a Religious Program Specialist, you will normally be required to operate motion picture projectors. A projectionist is a key member of a presentation team responsible for the operation, cleanliness, and routine maintenance of the audiovisual equipment, and the general appearance of the presentation room. Whether an audience profits from a presentation depends, to a large extent, on you. In order to assure a professional presentation, you must maintain high standards at all times because you control the projection and sound reproduction equipment. You should also refer to ART 1410440, MILPERSMAN, which states how you may become designated as a motion picture operator. Programmed courses of instruction are available which can provide the information necessary to become a qualified 16-mm projector operator, which will satisfy, in part, the requirements of ART 1410440, MILPERSMAN. These courses may be obtained through your Educational Services Office.

Principles of the Motion Picture

The motion picture is, in reality, a series of still pictures, projected successively at such a rate of speed that it gives the illusion of motion. When the, eye is permitted to see an object for an instant after which the object is removed and obscured, the eye will continue to see an image of the object for approximately one-fortieth of a second thereafter. This is called the persistence of vision. If a series of still pictures is projected, in which the same object is seen in a slightly different position in each picture, the eye will merge the sequence into one continuous motion. The purpose of a motion picture projector is to project a sequence of images upon a screen. However, the projector not only projects the pictures on the screen, but it synchronizes sound with the picture.

16-mm Motion Picture Projector

The most common size of film produced and employed by the Navy for motion pictures is the

16-mm film. The 16-mm films are used extensively for training, briefings, and entertaining personnel.

The 16-mm motion picture projectors can be operated virtually anywhere that 105-125V (50-60Hz) alternating current is available. Most of these projectors will project silent or sound motion pictures. There are some projectors however, that project either silent or sound but not both.

Most projectors are equipped with built-in sound systems capable of working with or without separate amplification equipment. Usually, a speaker is supplied with the projector. In many models the amplifier-loudspeaker components are mounted in the projector case.

Principles of Operation

The operation of the various makes and models of motion picture projectors is very similar. Read the instruction manual for each different projector before operating that particular equipment.

SETTING UP THE PROJECTOR.—When using a portable screen, set it up relative to the audience size. Position the projector stand or sturdy table at the approximate correct distance from the screen. Place the projector on the stand. It must be high enough so that the projected light will be above the heads of the audience to prevent shadows on the screen. Connect the power cord to a three-prong outlet. If the presentation is with sound, turn on the volume control to warm up the amplifier tubes. (NOTE: All transistor amplifiers require very little warmup.)

Most reel arms are permanently mounted to the projector requiring only that you raise and lock them into place. In older models however, the reel arms must be assembled; if so, remove them from the carrying case and secure them to the projector.

Place the reel holding the film on the front arm and an empty reel on the rear arm.

Figure 7-15 is a side view of a manual threading projector and is typical of many projectors in use. Study this figure to become familiar with the important parts of the projector.

MANUAL THREADING.—Most projectors have a threading diagram displayed somewhere on the projector body. Find detailed threading instructions in the manufacturer's instruction manual for the particular make and model projector you are using. Be sure that the sprocket holes are engaged with the sprocket teeth. It is also important that you form proper sized loops above and below the film gate. The upper loop permits intermittent movement of the film. The lower loop prevents this irregular motion of the upper loop from affecting the smooth feeding of film through the sound head.

AUTOMATIC THREADING.—Automatic threading greatly simplifies your task of preparing for a presentation. The following steps are used to thread a projector with the automatic threading feature: First, ensure that the end of the film leader is squarely cut. Move the threading control lever to the load position. Insert the end of the leader into the input channel, engaging it with the upper sprocket. Switch the projector to run. The projector will thread automatically. When the leader exists at the rear of the projector, turn the projector off. Tug gently on the end of the leader. This action releases the automatic threading mechanism. Wrap the film to the takeup reel. This completes the threading operation.

STILL PICTURES.—Some projectors are designed to stop on individual frames, permitting them to be shown as still pictures. To show a single frame, rotate the still picture control to STILL or depress the STILL button, whichever is appropriate for the specific projector. Frequently you must refocus to bring out a sharp still picture. A heat shield will automatically drop into position protecting the film from heat damage. This shield blocks off much of the light and dims the picture. (Full intensity of light from the projector lamp would heat the film to its melting point in just a few seconds.) Turning the control switch to STILL or depressing the STILL button removes power from the the drive motor, stopping the main drive shaft. The heat shield is then pulled into the optical path by the return spring.

SUPPLY REEL
FRAMING KNOB
CARRYING HANDLE
TAKE-UP REEL
REAR ARM RELEASE
FRONT ARM RELEASE
UPPER LOOP
FILM GATE (TRAP)
PROJECTOR CONTROLS
SPROCKET ROLLERS
LOWER LOOP SETTER
ELEVATION KNOB
IDLER ROLLERS
SOUND DRUM
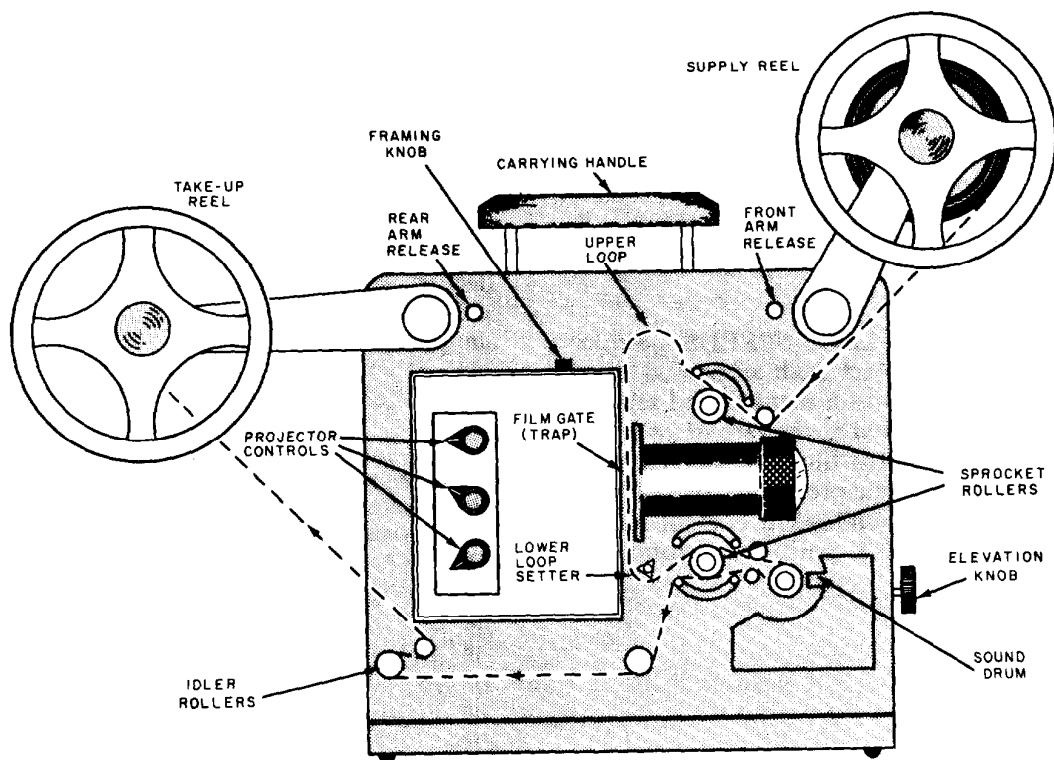
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Figure 7-15.—16-mm threading diagram.

REWINDING.—After you have completed your showing and all the film is on the takeup reel, turn the motor-lamp switch to the OFF position. The film should be rewound onto the front reel and made ready for showing again. NOTE: The lamp should have been turned off when the trailer started through the machine to prevent blinding the audience by the white screen and to allow the lamp to cool a bit before the motor and fan are stopped.

Listed below are the five steps for rewinding most projectors. With the motor-lamp switch in the OFF position, do the following:

(1) Support the full reel with your left hand and lift up slightly. Press the takeup reel arm release button and swing the reel arm to the vertical REWIND position.

(2) Attach the end of the film to the underside of the front reel. Rotate the front reel counterclockwise by hand for two turns to secure the end of the film to the reel.

(3) Move the appropriate switch to the REVERSE or REWIND position, and the film will begin to rewind.

(4) Press and momentarily hold down the REWIND button to speed up the rewind process.

(5) Turn the switch to OFF as soon as the film is fully rewound. The film is then ready for storage or for a second showing.

In most of the newer models, the film is rewound directly from the takeup reel to the supply reel. This may be brought about by

changing the operation of the film feed clutch assembly while the drive system is operated in reverse. Some of the older models require that the reels be exchanged on the arms for rewinding. That is, the film on the takeup reel is placed on the supply arm and the empty supply reel is moved to the takeup arm. Check the instructional manual for the projector with which you are working to determine the steps for rewinding film on that specific projector.

SOUND AND SILENT SPEEDS.—Projectors designed to project both silent and sound films are equipped with a silent/sound selector. Sound film is projected at the rate of 24 frames per second (fps), Silent film is projected at the speed of 16 fps in some projectors and 18 fps in others. When the sound/silent control lever is placed in the SILENT position, it rotates an

eccentric* that is attached to it, approximately 180°, This slows down the speed of the film. When the sound/silent control lever is in the SOUND position, normal conditions are restored and the film moves at the speed of 24 frames per second.

PROJECTION OPTICAL SYSTEM.—The projection optical system, shown in figure 7-16, consists of the projection lamp, a reflector, condensing lens assembly, projection lens, a blower motor and cooling ducts, and shutters.

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* Eccentric: A mechanical device consisting of a disk through which a shaft is keyed eccentrically and a circular strap which works freely round the rim of the disk for communicating its motion to one end of a rod. The other end is constrained to move in a straight line so as to produce a reciprocating motion.
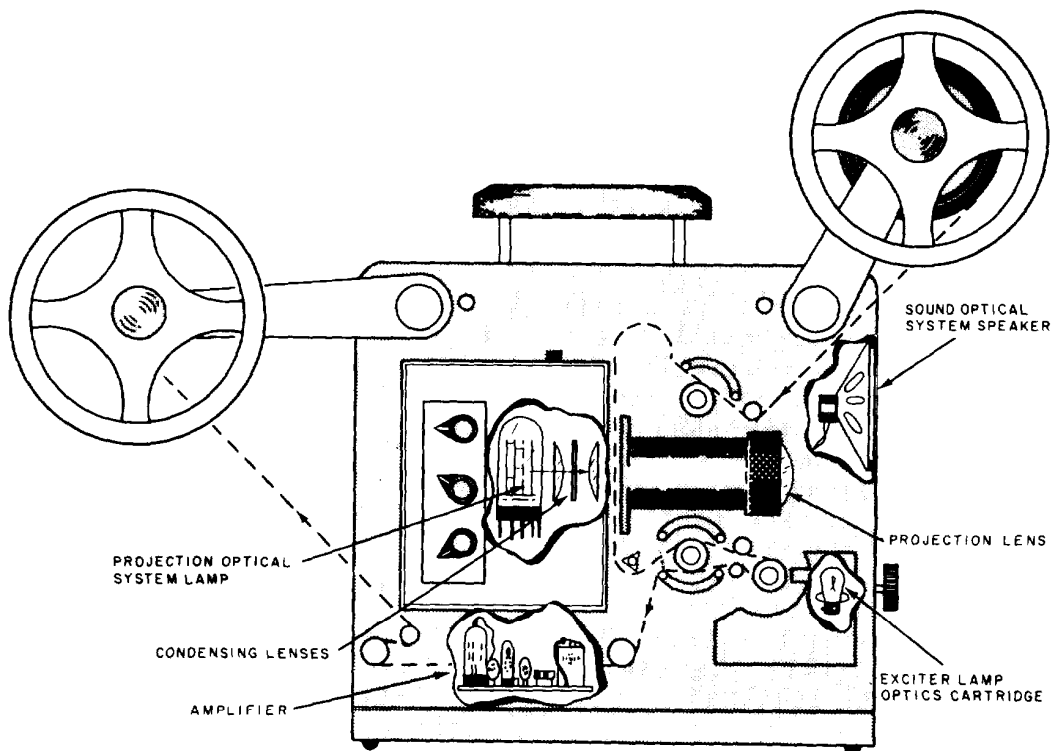
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Figure 7-16.—Projection and sound optical system.

PROJECTION LAMPS.—Projection lamps must have a voltage rating equal to the line voltage. The lamp is usually installed in a lamp house designed to accommodate either a 750- or 1,000-watt projection lamp. Most projectors are designed to prevent the installation of the lamp in an incorrect way. They may have a small pin or slotted flanges in the projection lamp base which permits the insertion of the lamp in only one way.

In many models a glass reflector is positioned precisely behind the projection lamp. Since an equal amount of light is distributed in a direction opposite to that of the condenser lens system, the reflector is used to return as much of this light as possible to the condenser lens.

The Graflex 16 projector uses a type of lamp which eliminates the need for reflectors. A built-in dichroic reflector reflects visible light forward through the optical system but allows the heat-producing infrared rays to pass through it to the rear of the projector. The lamp is a low power consumption 21-1/2 volt, 250-watt lamp; yet with the built-in dichroic reflector it is able to provide screen brightness equivalent to a high-voltage 1,200-watt lamp. This projector has a lamp transformer built into allow matching with local voltage variation for optimum lamp performance and life. So, if you are operating the Graflex projector, the machine will not have the standard projection lamp reflector described in the preceding paragraph.

The condensing lens assembly contains two lenses. These lenses pick up the light from the lamp and concentrate it into an intense beam. This beam of light is directed through the aperture across which the film travels. As the light passes through the film, it produces an image which is carried along the beam of light to the projection lens.

The projection lens picks up and projects the image brought to it by the beam of light. To meet average conditions, most projectors are supplied with a lens that has a 2-inch (50-mm) focal length. Other focal length lenses are available for projecting various sized pictures and for projecting at various projector-to-screen distances. Some projectors are also equipped to accept a field flattener for maximum corner-to-corner sharpness or a zoom lens with which you can enlarge the picture.

Projector lamps are blower-cooled. In most projectors the blower fan is in operation at all times when the projector is turned on, even though the projection lamp is not lighted. Cooling air is brought in and forced around the projection lamp and out through the lamp house top cover. The cooling air carries the heat away from the lamp. Usually the arrangement of the lamp and motor switches is such that it is impossible for the lamp to light unless the cooling system is in operation.

SOUND OPTICAL SYSTEM.—(See figure 7-16.) The sound track on the film must pass around the sound drum (figure 7-1 5) at a constant rate of speed if good quality sound reproduction is to be obtained. Usually the sound drum shaft is stabilized by means of a flywheel to give it the constant speed necessary. The sprockets, immediately before and after the sound drum, control the path of travel of the film over the sound drum. As the film is driven through the projector, the sound track portion of the film passes between the sound optics cartridge and the photocell. The sound optics cartridge shapes and focuses the light from the exciter lamp into a rectangular beam, which passes through the sound track into the photocell. Variations in the sound track image density or area cause corresponding fluctuations in the amount of light transmitted to the photocell and result in voltage changes which are applied to the amplifier.

The light for the sound track scanning beam originates in the exciter lamp. It is beamed by the optical parts in the sound optic tube which focuses the light in the shape of a narrow slit on the sound track of the film. After passing through the sound track, the light impulses are reflected by a small mirror located behind the sound drum to the photoelectric cell, where they are converted into electrical impulses. The electrical impulses are then sent to the amplifier, where they are amplified. The loudspeaker converts the impulses into sound.

Care and Maintenance

Each operator of a 16-mm projector should be able to perform simple maintenance. You should at least be able to clean the film path and

replace lamps. These tasks are extremely important for continued operating efficiency.

There is a tendency for film emulsion to rub off the film and build up at certain places in the film path. Caked emulsion or burrs can cause loop loss due to nonclosing of sprocket shoe locks. Other problem areas are excessive film slap which is due to a dirty gate; jammed film splices in sprocket shoes; clicking noises and fading high frequencies which are due to dirty sound drums; and the sticking, ejection, or pileup of film in the takeup sprocket shoe areas. Cakes or burrs on film guides, shoes, aperture, or pressure plates often cause film scratches. These are a few of the troubles that could result. Any obstruction in the film path can be expected to interfere with proper transportation of the film. You will save time by cleaning the film path and, at the same time, make an inspection of lenses and lamps after each reel is shown.

FILM PATHS.—All film path areas must be kept free from emulsion buildup or other foreign materials. Never use metal tools to remove material adhering to guides, rollers, or sprocket shoes. Metal tools could do damage to some of the parts. Use an orange stick, a plastic rod, or a toothpick whenever scraping is necessary. Soft, lint-free cloth, lens tissue, or a pipe cleaner, dampened with acetone, naphtha, or isopropyl alcohol are very convenient for removing emulsion from the film path and for cleaning in restricted areas. Tricholorethylene or carbon tetrachloride should NOT be used as cleaning solvents because they might stain or damage plastic parts. They are also toxic. Wipe all threading guides (if the projector is designed for automatic threading) with a soft, lint-free cloth or a brush moistened with any naphtha-base solvent. Film jump could result from a dirty film gate; therefore, the gate should be wiped clean. A dirty aperture may cause poor focus; so clean the aperture plate and the pressure plate with an aperture brush or with a soft, damp, lint-free cloth. Clean the aperture side tension rails and the aperture opening. Be sure that all caked emulsion and lint are removed. Do not remove the aperture plate for daily cleaning because a special tool is required to realign the plate. Clean and inspect all film spocket shoes and rollers. Use a soft, damp cloth to clean the surface of the sound drum that contacts the film.

CLEANING THE LENSES.—Clean the lenses if the projector is used daily. The lenses of the 16-mm projector can be removed for cleaning without too much difficulty. Follow the instructions for removal and replacement of the lenses published in the appropriate instructional manual or technical order.

Clean the external glass surfaces of the projection lens and examine them for cracks, scratches, or chipping. The projection lens of some models may be removed by loosening a lens lockscrew and removing the lens. On others, the projection lens may be removed by threading the lens out as far as it will go, turning the focus knob in a counterclockwise direction, and then lifting the lens out. Clean the exposed surfaces of the lens elements by wiping them gently with lens tissue. If wiping the lenses with lens tissue does not clean them, apply a drop of lens cleaner to the lens tissue. Then wipe the lens surfaces gently with the damp lens tissue. Do not apply lens cleaner directly to lens elements because it may eventually cause the lens coating to come off. Insert the cleaned lens into the carriage and reposition it by turning the focusing knob clockwise to engage the lens or by inserting the lens into the lens mount and locking the lens lockscrew.

To clean the reflector and the condensing lenses, you must be familiar with the projector. Some of the newer models have the reflector built into the lamp. Some are so constructed that the condensing lenses should not be removed from their carriage. With some models, you can get to the reflector and condensing lens assembly by opening the lamp house and lifting out the projection lamp. The condensing lens assembly can be lifted out. With the condensing lenses removed, you can clean the reflector with lens cleaning tissue. If grease has accumulated on the reflector, remove it by first wiping it with a soft, lint-free cloth dampened with lens cleaner; then wipe it with cleaning tissue. Clean the two outside surfaces of the condenser lenses in the same way and then reassemble the reflector and lenses. With some models, when the lamp house cover is removed, the carriage for the condenser lenses can be rotated down and out of the

housing. Clean the outside surfaces of the lenses as described above and then replace the carriage.

PROJECTION LAMP REPLACE-MENT.—To replace the projection lamp, turn off the projector and disconnect the power cord. Allow the upper portion of the lamp house to cool before handling it. Remove the lamp house cover. If the projector has a lamp ejector lever, lift the lever gently to release the lamp from the socket. Remove the lamp by hand. If the lamp is hot, use a glove or cloth. The base of a projection lamp is designed with either flanges or prongs to hold it in position. To remove lamps equipped with flanges, press the lamp down firmly, turn it counterclockwise 90°, and lift it out. For the lamps equipped with prongs, pull the lamp straight out.

Replace the burned-out lamp with a lamp of the same wattage and type. Remember to have a spare bulb available.

To install a new projection lamp with flanges, line up the wide and narrow flanges on the base of the lamp with the corresponding lamp socket slots and insert the lamp with the socket. Press the lamp down firmly and turn in a clockwise direction until it locks in place. To install a projection lamp with prongs, set the new lamp into the socket and rotate it slowly until the prongs settle into the proper receptacles. The lamp will fit only one way.

Try not to get fingerprints on the projection lamp, but if there are any prints on the lamp, wipe them off. Fingerprints on the lamp reduce the light output and cause the bulb to get too hot in the area of the fingerprint. This causes this area to expand and may possibly cause the lamp to shatter.

After installing a new lamp, always project the light on the screen and focus the image of the aperture. If the light distribution is uneven, adjust the position of the lamp as directed by the operation manual or technical order for the specific projector.

When the appropriate projection lamp has been installed, reassemble the lamp house cover.

EXCITER LAMP.—Generally, the exciter lamp cover and the exciter lamp can be easily removed and replaced without the use of tools. The exciter lamp cover acts as a dampening shield which covers the exciter completely except on the side facing the sound lens. This cover eliminates stray reflection within the exciter lamp chamber and prevents any light, other than the direct beam from the exciter lamp, from entering the sound optical system.

To remove and replace the exciter lamp, first turn the volume control switch to the OFF position. Disconnect the power to the projector. Then remove the exciter lamp cover by loosening the thumbscrew until the cover can be lifted from the projector. Note the location of the registration pins that align the cover, as these must be repositioned precisely to replace the cover. Move the exciter lamp release and locking lever to its extreme right-hand position. This releases the registration pins and permits the lamp to be lifted from the socket. Clean the exciter lamp with a clean cloth or lens tissue. Avoid leaving fingerprints.

The sound lens is partially exposed when the exciter lamp cover is off. Clean the sound lens, with one face exposed toward the exciter lamp and the other face exposed toward the sound drum, by blowing air across the external surfaces of the lamp with a syringe bulb. Remove any remaining dust or dirt with a camel's-hair brush; then use a lens tissue to wipe the lens surface clean. Do not attempt to move the sound lens from the projector or disturb the setting of the lens. Clean the external surfaces of the lens.

When installing a new exciter lamp, place the lamp base openings over the appropriate registration pins and turn the exciter lamp release and locking ring to the extreme left-hand position. This will seat the lamp firmly in place. Wipe the exciter lamp with a clean cloth or with lens cleaning tissue to remove fingerprints. The exciter lamp is prefocused and no adjustment of this lamp or its socket is required.

The exciter lamp cover may now be reinstalled. If the exciter lamp cover is designed with registration pins, you must match the pins to specific holes. Seat the cover firmly and hold it in position while tightening the thumbscrew.

DRIVE BELTS.—Most projectors are designed to use two drive belts. A takeup belt drives the takeup reel during projection, a rewind belt rotates the film reel on the feed reel

arm during the rewinding operation. Generally, a projector has either spring belts or fabric belts. The type is determined by the make and model.

The belts must be inspected for cleanliness and kinks. The belts should be cleaned with a naphtha-base solvent. Any kinks in the belts must be taken out. Consult the operation instruction manual for the specific make and model of the projector for methods of removing and installing the belts and for regulating the tension applied to the belts.

FUSE REPLACEMENT.—Make certain that the projector power cable had been disconnected from the power source before you attempt to remove a projector fuse. Some projectors have two fuses, the power fuse, and the amplifier fuse. To remove a fuse, follow published instructions for the specific projector. Usually, a fuse may be removed by unscrewing the fuse post with a screwdriver or by turning the fuse cap slightly in a counterclockwise direction with a screwdriver and then pulling the fuse out.
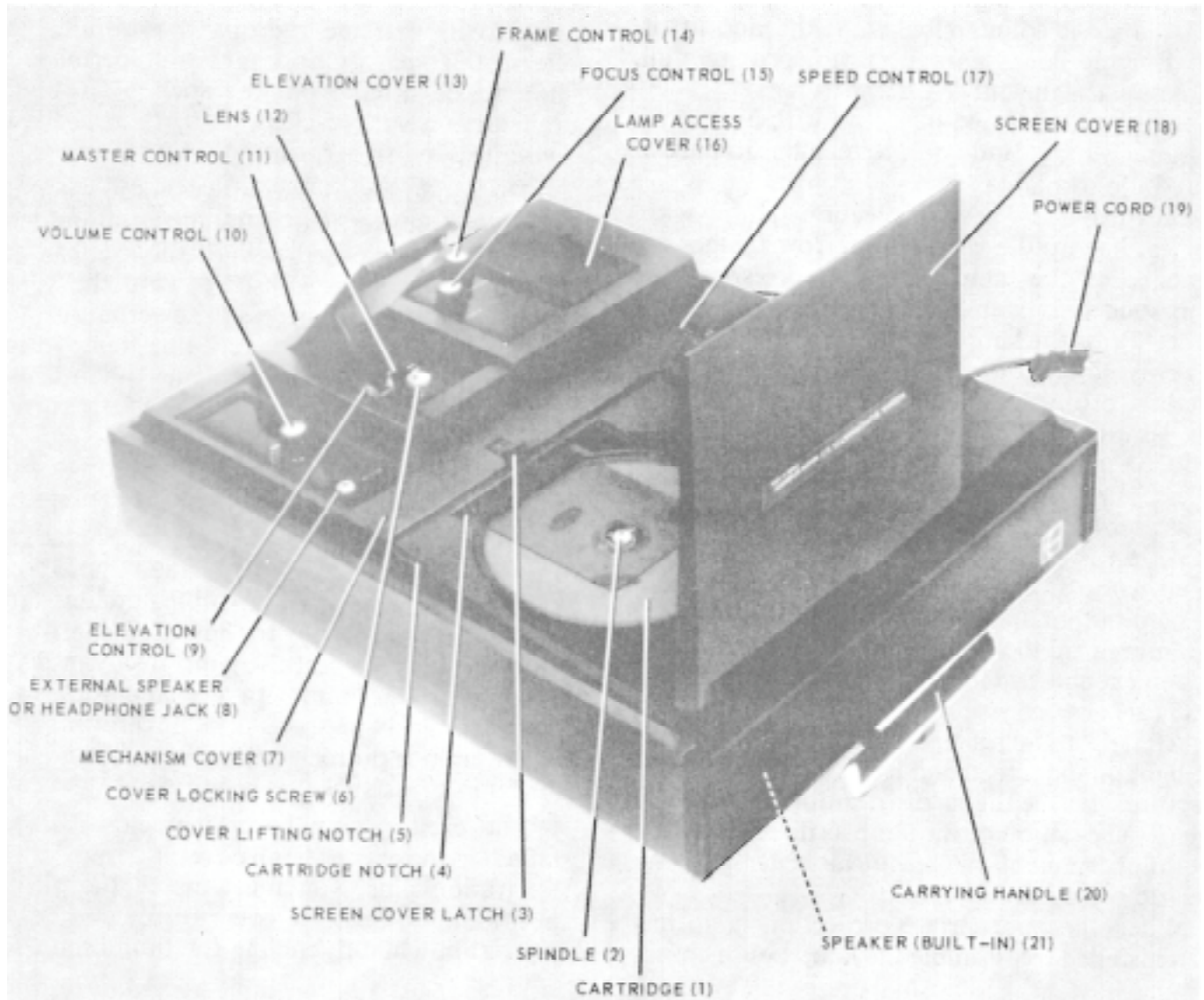
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Figure 7-17.—8-mm cartridge projector.

To reinstall the fuse, follow the reverse operation. Never replace a fuse with one of a different rating from that of the fuse supplied with the projector.

There are no fuses in some of the current projectors. In these models, the amplifier circuit is protected with a resistor that will burn out only in case of component failure. The resistor protects the amplifier from further damage. If the resistor burns out, this is an indication that the amplifier should be checked thoroughly.

The preceding sections gave you some of the simple maintenance information that, as a projector operator, you should know and be able to apply. Perhaps there are other simple maintenance operations that you will perform. When more complicated maintenance is required, return the equipment to the place of issue and, if possible, exchange it for serviceable equipment. If your command has the capability to overhaul the equipment, turn it in to your own repair section. When your command lacks a maintenance capability, turn the AV equipment in to the base AV library, or to a contract maintenance organization.

8-mm Motion Picture Projector

In our discussion of motion picture projectors, we have already covered a 16-mm projector representative of the many types currently in use. Here we cover the 8-mm projector. It is also representative of the many varieties of cartridge projectors, both 16-mm and 8-mm, that are in use today.

CHARACTERISTICS OF THE 8-MM PROJECTOR.—The cartridge 8-mm motion picture projector provides fully automatic projection of super 8-mm sound or silent film. The projector featured in our discussion is illustrated in figure 7-17 with its important parts noted. This projector is the Kodak Supermatic 60, manufactured by the Eastman Kodak Company. The projector weighs 29 pounds (13 kg) and is capable of projecting super 8-mm film in cartridges ranging in size from 50 feet (15 m) to 400 feet (122 m). The projector projects films at one of two speeds, 18 frames per second (fps) for silent films or 24 fps for sound films. It contains

an all transistorized amplifier and utilizes a magnetic playback head to reproduce the sound from 8-mm film equipped with a magnetically stripped sound track. The projector has a built-in screen for individual viewing or may be utilized with an external screen for group viewing. Whereas most cartridge projectors use continuous loop films, this model is equipped for automatic threading and rewinding. Any super 8-mm film may be loaded directly from the reel into one of the four available cartridges.

SETTING UP THE PROJECTOR.—To set up this 8-mm projector, you first set it upright on a firm table or stand and unwind the power cord. It has a three-pronged plug which is inserted in a 110- to 120-volt 60-Hz, alternating-current outlet. Set the projector in a horizontal position with the controls toward you.

Pull back on the screen cover latch, figure 7-17(3), and raise the screen cover (18). Push the spindle (2) to the right and move it into the correct position for the cartridge you are to project. In some cartridge projectors the cartridge is simply inserted into the slot provided in much the same manner as you would insert a cartridge tape into a tape player. Seat the cartridge on the spindle and close the screen cover if you are using an external screen. The lens provided with the projector gives a 6- x 8-inch (15-cm x 20-cm) image on the built-in screen and is not recommended for use with an external screen. Consult the lens, distance, and screen chart for the proper screen and lens. This chart is provided with each projector.

After raising the elevation cover, figure 7-17(13), follow the slot with the master control, shown in figure 7-18, from OFF to STILL. Center the projected image on the screen by
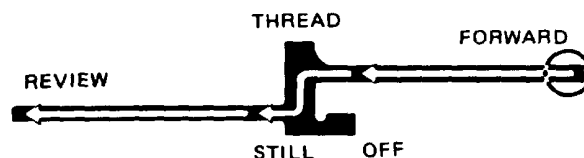
Figure 7-18.—Master control.

moving the elevation control, figure 7-17(9). For an external screen, the image can be centered horizontally by moving the entire projector from side to side.

Adjust the speed control, (17) in figure 7-17, to the correct speed for the film to be projected, 18 or 24 fps. Be sure the projector is running when this adjustment is made. You are now ready to thread the film.

Threading is extremely simple with this projector. Follow the slot with the master control from OFF to STILL, pause momentarily, then move the master control along the slot into THREAD and to FORWARD.

FORWARD OPERATION.—When the self-contained screen is used, the room does not have to be darkened. Projection is possible in a normally lighted room. However, if an external screen is used, be sure to check the light level in the presentation room. Focus the image by rotating the focus control, figure 7-17(15), and frame the image with the frame control (14). Adjust the volume level to a comfortable listening level with the volume control (10). If a silent film is being projected, turn the volume control all the way counterclockwise to eliminate any possible background noise.

STILL.—This projector is equipped to show single frames, if desired. Move the master control from FORWARD to STILL. You may move the film a short distance by moving the master control approximately halfway from STILL to FORWARD and back to STILL,

FILM REVIEW.—To review a portion of film that has already been projected, move the master control from FORWARD to REVIEW. When you reach the portion of film you wish to review, move the master control back to STILL, and then to FORWARD to resume projection.

REWIND PROCEDURE.—This projector is equipped with an automatic rewind mechanism. This mechanism operates when the entire length of film has been projected. You are, however, able to rewind the film before it has been projected by following the procedures for reviewing.

After the film has been rewound into the cartridge, move the master control to REVIEW to check the image, if nothing but light appears on the screen, then the film is totally rewound. Move the master control to OFF, remove the cartridge, and prepare the projector for storage.

CARE AND MAINTENANCE.—The 8-mm projector, like all other AV equipment, requires preventive maintenance to ensure a long, useful life of the projector for your AV facility. The projection lamp, lens, and mirrors require careful handling to prevent damage. For example, the projection lamp will burn out if the projector is subjected to rough treatment while in operation.

The lens must be kept clean since fingerprint smudges and a heavy coating of dust will reduce the image brightness and clarity. Consult the technical order or the manufacturer's manual for specific instructions on how to accomplish this or any other specific maintenance procedures.

There are two mirrors on this projector which deserve special consideration and care. They are front-surface mirrors. That is, the reflective surface is on the front of the glass. A front-surface mirror does not reduce image brightness or clarity which is a problem of conventional mirrors; however, even a small amount of dust or a fingerprint smudge can affect the brightness of the image. Small scratches do not affect the brightness of the image even though they may be visible when you look directly at the mirror.

These front-surface mirrors are cleaned with an approved lens cleaner and lens tissue. When maintenance is being performed on the projector, cover the mirror in front of the lens with a soft tissue to prevent damage.

AUDIO EQUIPMENT

As a Religious Program Specialist, you will operate not only projection equipment but also audio equipment. This equipment ranges from public address systems to audio tape recorders. You will come into contact with this type of

equipment primarily in an audiovisual presentation. You will be responsible for selecting, setting up, and operating this equipment in a variety of situations. These could range from auditoriums and conference rooms to classrooms and offices. This section presents information on the components of an audio system and a representative type of audio recorder. You will gain practical experience as you perform your duties.

AUDIO SYSTEM COMPONENTS

Before you can effectively operate any type of audio equipment, you must understand the basic principles and the individual components that go into an audio system. These individual components will be discussed first. They are (1) microphones, (2) amplifiers, and (3) loudspeakers.

Microphones

The function of a microphone is to change sound (mechanical) energy into electrical energy which then is passed on to the amplifier. The variations in sound waves are converted into corresponding electrical variations. Since the development of the first crude telephone transmitter or microphone by Bell in 1875, many types of microphones have been invented but most have been discarded and now only a few are used to any extent. In a microphone two things are important: sensitivity and fidelity. Sensitivity is the degree of electrical variation for a given intensity of sound wave. Fidelity is the ability to reproduce the audiofrequencies in their proper relative magnitude without generating other frequencies in the process. In most of your work, the second requirement is more important because the microphone is primarily used so much in narrations. You should use a microphone that can reproduce the audiofrequencies and get high-quality sound. If the sensitivity is low, the electrical output can be increased by using additional amplifiers.

MICROPHONE TYPES.—Two types of microphones are in current use in most facilities. They are the crystal and the dynamic.

Crystal.—The crystal microphone is of medium sensitivity and gives good fidelity at speech frequencies. It is widely used in public address work and radio other than broadcasting.

Dynamic.—The dynamic microphone consists of a coil attached to a diaphragm which holds the coil suspended in the field of a cobalt permanent magnet. The speech waves cause the diaphragm to vibrate and move the coils in the field of the magnet and thus generate a voltage in the coil. This assembly is almost universally used for high-quality sound. Thus, the dynamic microphone is especially suited for use in recording and in public address systems.

GUIDELINES FOR MICROPHONE PLACEMENT.—In recording sound, you must have the proper placement of the microphone.

If it is necessary to record speech in a room that is too "lively" (as in most classrooms and offices), the microphone should be brought as close as permissible to the speaker. In extreme cases, any sound-absorbing materials that may be available, such as coats, blankets, or burlap, could be suspended at the sides of the microphone about 3 feet away. Sound-absorbing material may also be placed on the floor and ceiling to absorb, as much as possible, the reflected sound coming from these directions. It is not necessary to absorb the reflected sound coming toward the back of a directional microphone.

Remember that in sound recording you cannot always place the microphone in the most advantageous position for ideal sound pickup. As a consequence, the microphone position is often a compromise, Remember to consider the position of both temporary and permanent acoustical materials when placing the microphone. It may be possible to improve sound reproduction by simply moving the position of the temporary acoustical materials. The following rules will prove helpful in microphone placement.

● Never place the microphone next to reflecting surfaces, such as tabletops and bare walls.

● When possible, use only one microphone to record dialogue.

● When two or more microphones are used, they should be approximately 10 feet apart.

Alertness and proper respect for the sensitivity of the microphone are essential when you are recording interviews and presentations. When recording presentations of participants who are seated around a table, you may place the microphone on the table near the center of the group. If all those present have an opportunity to enter into the discussion, be sure that you select an omnidirectional microphone to pick up speech waves from all directions. If a directional microphone is used, it must be handed around or the voices of some of the participants will not be recorded.

When confronted with a microphone, some people become nervous and begin tapping the table or making some other noise, which will be recorded. If the noise takes place when someone is speaking, it cannot be edited out. Therefore, individuals present should be reminded that they must keep unnecessary noises to a minimum.

To record the narration of one person, a lavaliere-type microphone attached with a cord around the person's neck provides excellent results. This permits the individual to forget about the microphone, talk freely, and move about.

In placing microphones, you will at first have to depend upon your own hearing. But you must realize that the sound heard by your ears is different from that "heard" by a microphone. People possess the ability to concentrate their attention on a person who is speaking; though the room is filled with other people, they disregard extraneous sound. The microphone, on the other hand, has but one ear and that ear does not have the ability to reject unwanted sounds. Every sound that reaches the microphone is picked up. In placing the microphone, move it around to various locations and listen with one ear. In this way you will hear much the same as the microphone does. Thus, you will be able to judge what the microphone will "hear" and place it in the best position.

Amplifiers

After the microphone, the next link in the chain that makes up an audio system is the amplifier. After the sound is received by the microphone, it is fed into the amplifier. The amplifier receives this weak signal and boosts it until it can be heard with the aid of a loudspeaker. However, amplifiers are not necessarily separate units nor do they need a microphone. A motion picture projector has a built-in amplifier for its sound system. A tape recorder may also have a built-in amplifier. Usually, separate amplifiers are found in a public address system or in a recording studio where multiple microphones are used.

After sound is converted into electrical energy and amplified, a device must be used to convert this energy back into sound. This device is the loudspeaker.

Loudspeakers

The loudspeaker, or speaker, converts electrical current variations into sound. Although various types of speakers have been developed and used at different times, the majority of those currently in use are permanent magnet dynamic speakers with impedance values between 3.2 and 16 ohms. They require only a two-wire connection to the amplifier.

The placement of the loudspeakers is largely determined by the type of presentation to be given. For example, when used with a motion picture projector, the speaker should be placed near the screen so that the sound and picture will come from the same direction. The placement of the loudspeaker in other situations should be given as much consideration as the placement of the microphone. The loudspeaker should face away from the reflecting surfaces, such as large tabletops and bare walls. Also, speakers should not be placed facing each other, facing large flat surfaces, or facing the microphone, because acoustic interference is certain to result. Single speakers or small groups of speakers should be

placed so that an imaginary line can be drawn from the center of the loudspeaker directly to the ears of most of the listeners. This means the audience should sit directly in front of the speaker. When the auditorium is extremely long and narrow, it may be necessary to distribute speakers among the audience so that those in the rear can hear. These loudspeakers should face toward the rear of the auditorium and their position must be determined by trial and error. In other situations, "play it by ear." Distribute your speakers and make a dry run before the audience arrives; reposition the speakers as required.

AUDIO TAPE RECORDER

As a Religious Program Specialist, you may have the responsibility for recording and reproducing sound. The tape recorder is the equipment you will be using. This section will give you sufficient knowledge of the controls of the tape recorder to enable you to operate the recorder in both the record and the playback mode. Also, you will be given information which will enable you to clean and make minor repairs to the tape recorder.

Operating Controls

Within the Navy, a number of makes and models of tape recorders are used. Although the aim of this discussion is to present tape recorders in general, one specific model will be used to illustrate the controls and operation of all tape recorders. Figure 7-19 illustrates the controls on a typical tape recorder. The controls on this model will differ only slightly from controls of other models of audio recorders.

TONE CONTROL/ON-OFF SWITCH.— Locate the tone control/on-off switch in figure 7-19. Rotating the tone control a few degrees clockwise turns the recorder on. This applies power to the amplifier and the tape transport motor. Turning this control adjusts the relative strength of bass, middle, and treble frequencies of program material. In the midrange or BALANCED TONE position, the very high and very low tones are emphasized, and the degree of emphasis varies with the volume control setting.
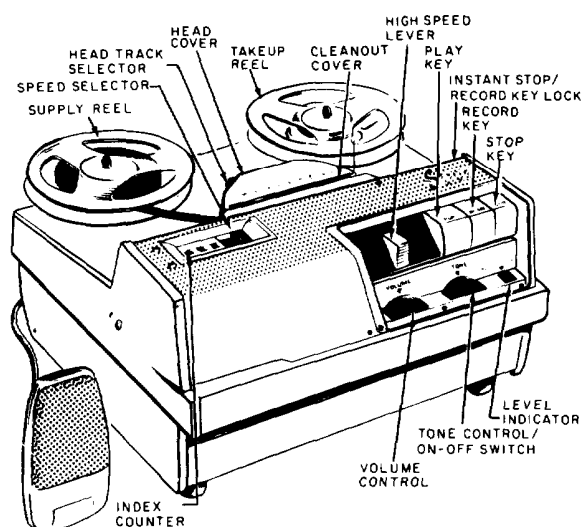
287.31(M1)
Figure 7-19.—Audio recorder.

This gives a response which follows closely the normal hearing pattern of the human ear. In the BASS position the highs are subdued and the lows are emphasized. In the TREBLE position the higher frequencies are emphasized. The HIGH-FI position produces a response suitable for use with auxiliary equipment. The tone control has no effect when a recording is being made.

When the tone control is turned to the OFF position, a tab on the knob trips the transport mechanism, returning it to the STOP position for storage.

VOLUME CONTROL.—This control regulates the volume during recording and playback. It is also effective in regulating the signal level applied to a separate sound or music system through the preamp output jack.

FUNCTION KEYS.—Figure 7-19 shows three keys located in the upper right-hand portion of the front control panel. These keys are identified as the STOP key, RECORD key, and PLAY key. Pressing the STOP key cancels either the PLAY key or the RECORD key, applies brakes to the spindles, and holds the tape

away from the head, and the function switch is put in STOP position.

CAUTION: The record lock lever (shown in figure 7-19 as the instant stop/record key lock) must be pulled forward before the RECORD key can be depressed. This releases the brakes, holds the tape against the head by pressure pads, and pushes the pressure roller against the capstan and advances the tape. The function switch is then turned to the RECORD position. Depressing the play key causes the same action as the record key except that the function switch moves into the PLAY position.

HIGH-SPEED LEVER.—Locate the high-speed lever in figure 7-19. You will find it to the left of the function keys. Moving the high-speed lever to the right causes the tape to advance at a much higher speed than during normal record or playback operation. When the lever is moved to the left, tape is rewound onto the supply reel. The high-speed lever can be moved when the recorder is in any function (PLAY, RECORD, or STOP) and the play or record key will be automatically released. When the lever is returned to neutral, the recorder is left in the STOP position.

INSTANT STOP AND RECORD LOCK LEVER.—This lock lever is a safety feature to prevent accidental erasure of prerecorded tapes. It must be pulled toward the front of the recorder and held there before the record key can be operated. It also serves as an instant stop lever when the tape is in motion during record or playback. When the instant stop lever is pulled toward the front of the recorder, the tape drive is disengaged and the tape stops instantly. The recorder returns to its previous operation when the lever is released.

RECORD-LEVEL INDICATOR.—During recording operations, the left or "Normal" half of the indicator flashes to indicate a correct volume level and the right or "Distorted" half flashes if the volume setting is too high. If the volume level is preset for recording before the record key is pressed, the tone control should be turned to TREBLE. However, after the record

key has been pressed, the tone control adjustment has no effect. When playing prerecorded tapes, ignore the flashing of this indicator.

SPEED SELECTOR.—The speed selector is mounted near the index counter at the left front of the instrument, and determines whether the tape travels at 7-1/2 or 3-3/4 inches per second (ips) (19 or 9.5 ems). The speed being used appears on the speed selector dial. The recorder does not need to be stopped in order to change speeds. Rapid forward winding can be accelerated by setting the speed selector to 7-1/2 ips (19 ems).

INDEX COUNTER.—The index counter can be set to zero by turning the knurled knob toward the rear of the recorder. If the counter is zeroed when recording or playback starts, tape selections can be indexed, thus providing quick and accurate replay or editing.

HEAD TRACK SELECTOR.—Figure 7-19 shows the location of a head track selector. This is peculiar to models with a quarter-track stereo head. The quarter-track stereo head on this model tape recorder may be used to make either 2- or 4-track monaural recordings. This instrument will play back 2- or 4-track monaural and 2-or 4-track stereo tapes. To function properly, however, the head pole pieces must contact the tape at the proper level. The head track selector moves the head to the correct position when properly set and when the proper side of the tape reel is up.

There is a rear panel which contains some important controls. These are shown in figure 7-20 which is a drawing of the rear panel controls.

RECORD MIKE/PUBLIC ADDRESS (PA)-MONITOR SWITCH.–When this slide switch is in the RECORD MIKE position, the speaker does not operate when either the record or stop key is depressed. This is also true of any speaker which may be connected to the speaker output jack at the time. When the switch is in PA-MONITOR position, the speaker is connected so that the recorder can be used as a PA system or so that program material can be monitored as it is being recorded. The switch has
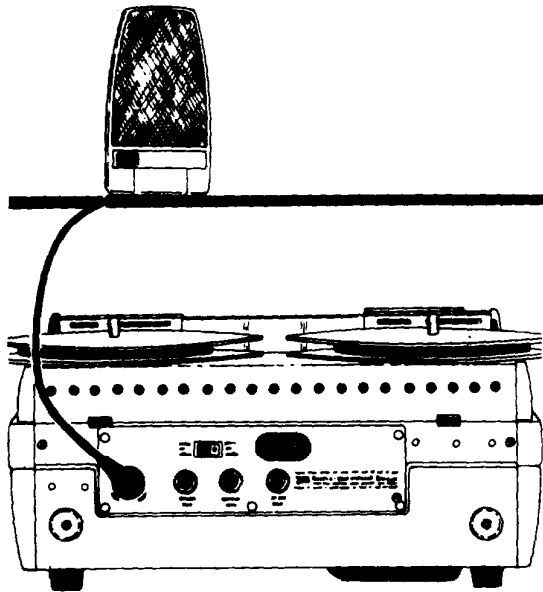
287.32(M1)

Figure 7-20.-Rear panel.

no effect when the recorder is in the PLAY mode.

INPUT JACK.—The input jack can be used to connect a microphone or radio/phono combination to the recorder. The proper input circuit is automatically selected by means of a different plug length for each application. A short (1-inch, 25-mm) plug is used with the microphone and a longer (1-3/16 inch, 30-mm) plug is used for the radio/phono connection.

EXTERNAL SPEAKER JACK.—An external speaker can be connected to the recorder by means of this jack, The nominal impedance of the speaker should be 8 ohms, but speakers of impedance ranging from 3.2 to 16 ohms may be used with only a slight loss of power. Accessories such as headphones may be used. The internal speaker of the recorder is automatically disconnected when a plug is inserted into the external speaker jack.

PREAMP OUTPUT JACK.—This jack is provided for direct connection to the playback

signal to an external audio system, bypassing the output stage of the tape recorder.

STEREO PREAMP JACK.—This jack is found only in models that play back prerecorded stereo tapes. The lower channel of a prerecorded stereo tape is fed out through the stereo preamp jack to an auxiliary amplifier and speaker system.

POWER CONNECTION.—The connection for the recorder power cord is located on the rear control panel. The recorder may be connected to a power source of 105- to 120-volts, 60-Hz, alternating current.

Recording

For clean, cool operation, place the recorder on a hard, smooth, sturdy surface when operating. Connect the tape recorder to the power source indicated on the back panel of the recorder by using the power cord provided. Make sure the high-speed lever is in the center of the neutral position, then turn the recorder on by turning the tone control a few degrees clockwise.

THREADING THE TAPE.—Press the stop key. Remember that this brakes the spindles and creates a condition to hold the tape away from the play-record head. Place the full reel of tape on the left spindle and the empty reel on the right. Thread the tape so that the glossy side is out and the dull, oxide-coated side faces in and is against the heads. To thread the machine, pull a length of tape off the supply reel and lower it into the threading slot. Attach the end of the tape to the empty takeup reel. Be sure that any adhesive tape is removed if you are threading a new tape. Otherwise, when rewinding the tape, the end may stick and cause tape breakage. When the tape is attached to the takeup reel, set the index counter to zero for reference.

RECORDING WITH A MICROPHONE.— To record from a microphone, make the recording hookup as illustrated in figure 7-20. You will notice that the microphone plug is inserted firmly into the input jack at the rear

7-39

of the recorder. Set the record MIKE/PA-MONITOR slide switch to RECORD MIKE. Select the desired tape speed, usually 7-1 /2 or 3-3/4 ips (19 or 9.5 ems), by means of the speed selector. If the recorder you are using is designed to use 4-track recordings on the tape, select the track on which you wish to record. This is done by setting the track selector to the proper track position.

If it is desired to set the recorder level before the tape is set in motion, turn the tone control to TREBLE and adjust the volume control until the "Normal" half of the indicator flashes and no flashing occurs at the "Distorted" half.

Pull forward the instant/stop record lock lever and press the record key. Release the instant stop lever, and recording will start. When the recording is finished, press the stop key.

The signal can be monitored during recording if the slide switch on the rear panel is set to PA-MONITOR. However, be careful to keep the microphone away from the speaker, or acoustic feedback may cause squealing. This feedback can be avoided if earphones are used instead of the speaker. Plug the earphones into the external speaker socket. When the recording is completed, rewind the tape by moving the high-speed lever to the left. Before rewinding the tape, you may record additional material by turning over the full takeup reel and placing it on the supply spindle.

RECORDING FROM AN EXTERNAL AMPLIFIER.—Recording can be made from external sources such as phonographs, radios, television sets, AM-FM Tuners, or other tape recorders. The outputs from these sources are commonly marked "Detector," "Tape," "Recorder Input," or "Preamp Output," and can be connected directly to the microphone-phonoradio input of the recorder. These external sources are connected to the input jack with a long (1-3/16 inch, 30-mm) plug. After the connection, the procedure is the same as when you record with a microphone. If the external amplifier has a level control for the output jack being used, it should be set so that the recorder volume will be somewhat near its midrange for proper operation of the level indicator. Tone controls and loudness controls on the external amplifier should be set as nearly as possible to feed a flat (or high-fidelity) output signal to the recorder.

ERASING THE TAPE.—When a monaural recording is made, any previously recorded material on the tape is automatically erased before the new material is recorded. Erasing is done only when the recorder is in the RECORD function. A half-track head (in all models that use half-track heads) erases only that half of the tape that is being used; a quarter-track head (characteristic of many models with 4-track recording capability) erases only one-fourth of the tape when a recording is being made. To erase a track without recording new sound, turn the volume control down before pressing the record key.

In all models designed to use 4-track tapes, the tape should be erased before recording if the tape will be played on a recorder which has a half-track head. This is necessary because during a recording such a model simultaneously erases and records only one-fourth the width of the tape (figure 7-21C); so there will be both old and new recordings on half of the tape the second recorder would play. Erasing can be done by running the tape through the recorder four times or by the use of a bulk tape eraser. The purpose of the erase head is to remove any previously recorded signal before the tape reaches the record head. The erase head acts as an electromagnet, with a field powerful enough to destroy whatever magnetic patterns happen to exist on the tape. As a given point on the tape recedes from the erase head, the powerful field in effect diminishes, gradually bringing that point on the tape to a demagnetized condition.

A tape consists of a coating of iron oxide on a base of mylar plastic. The iron oxide is easily magnetized and demagnetized. When the oxide is subjected to the magnetic field of the record head, the result is to create a series of bar magnets of varying lengths and depths on the tape. Long magnets correspond to low notes; short ones to high notes. Deep magnets correspond to strong recorded signals; shallow ones to weak signals. Each bar magnet has a south seeking pole and a north seeking pole, with an external magnetic field between the two poles. In playback the fields of the bar magnets excite the playback head.

The prevalent distinction among types of tape is in terms of thickness which determines the amount of tape that can be wound on a
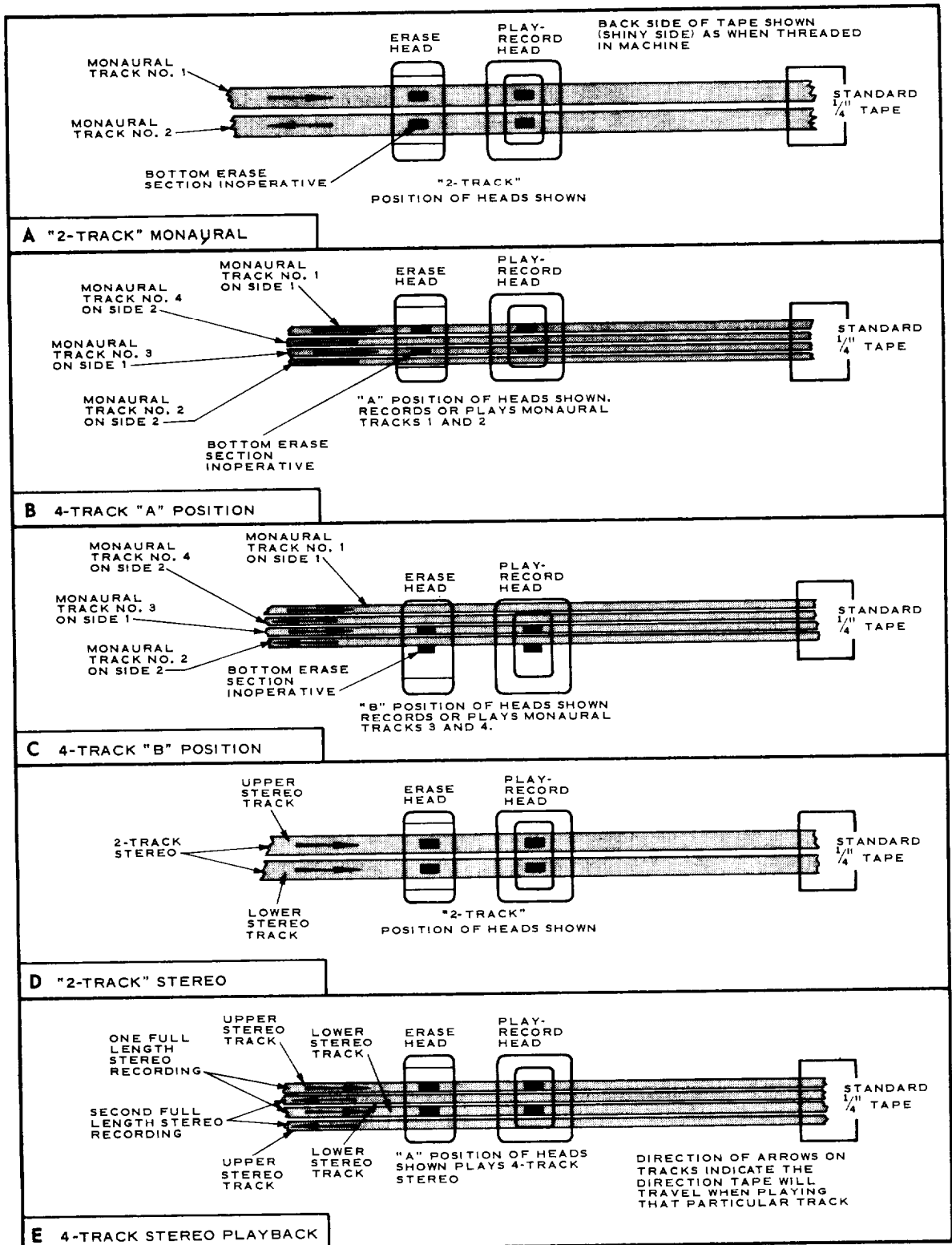
Figure 7-21.—Position of heads.

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7-41

7-inch (18-cm) reel and, consequently, the resultant playing time.

Playback

To playback a recording, thread the tape and locate the desired starting point by using the high-speed lever. Set speed selector for the speed at which the tape was recorded. Push down the play key; then adjust volume and tone controls to suit.

NOTE: While modern recorders are almost foolproof, many a good recording has been destroyed by accidently playing it on the RECORD position. Always use the correct control.

MONAURAL.—If the tape is a dual-track recording, turn over the takeup reel at the end of the first track and put it on the supply spindle. Rethread the tape and play it in the opposite direction.

When you are playing back a recording, you must be familiar with the recorder that you are using. Follow the instructions published in the operation manual for the specific recorder. Some recorders are capable of playing back 4-track recordings. The model shown is such a recorder. When playing a 2-track monaural recording on this specific model, set the head track selector on 2-TRACK. This positions the heads as shown in figure 7-21. When playing back 4-track monaural recordings, set the head track selector on "A" or "B" and run the tape in that direction which gives the desired track to be played. Figure 7-21 illustrates the "A" position of the heads. You will notice that in the "A" position, you can play back monaural tracks 1 or 2. Figure 7-21 also illustrates the "B" position of the heads. Notice that the "B" position permits you to play back monaural tracks 3 or 4, depending on tape direction.

STEREO.—When you play music before or during a presentation, you may want to play stereo recordings. To play a stereo recording, connect the stereo preamp jack to an external amplifier and speaker system, placing the speaker at least 7 feet (2.3 m) to the right of the tape recorder. If you use a stereo amplifier, connect the regular preamp output jack to the left channel input and the stereo preamp jack to the right channel input. In this arrangement the output stage and the speaker of the tape recorder are not used.

Thread the tape and locate the desired starting point. Remember that moving the high-speed lever to the right causes the tape to advance at a much higher speed than normal. Set the speed selector at the speed for which the tape was recorded. If you are playing back a 2-track stereo tape, set the head track selector on 2-track. Figure 7-21D illustrates the 2-TRACK position of heads for stereo 2-track playback. If you are playing back a 4-track stereo tape, set the selector on "A," Figure 7-21 E illustrates the "A" position of heads for stereo 4-track playback. After positioning the selector, push down the PLAY key and then adjust the volume and tone controls for proper balance.

When playing 2-track stereo tapes, you will have to rewind the tape at the end of the reel to prepare for the next playing. Figure 7-21D shows that the signals are put on the 2 tracks in the same direction. The 4-track stereo tapes contain additional program material; therefore, you may turn the full takeup reel over at the end of the first side and place it on the supply spindle. Figure 7-21 E illustrates that the program material is put on tracks 1 and 3 in opposite directions from tracks 2 and 4. After turning the reel, leave the head track selector knob set on "A" (figure 7-21 E). At the end of the second side this tape will be ready for the next playing without rewinding.

PLAYBACK THROUGH EXTENSION SPEAKERS.—Figure 7-22 illustrates connections to be made to play back through extension speakers. Plug the attachment cord phone plug firmly into the extension speaker output jack. This automatically silences the recorder's built-in speaker. Attach the alligator clips to the terminals of the extension speaker. It was pointed out previously that preferably the speaker should be of 8-ohm impedance, however, speakers of impedances ranging from 3.2 to 16 ohms may be used. Use the recorder volume and tone controls to control the extension speaker.
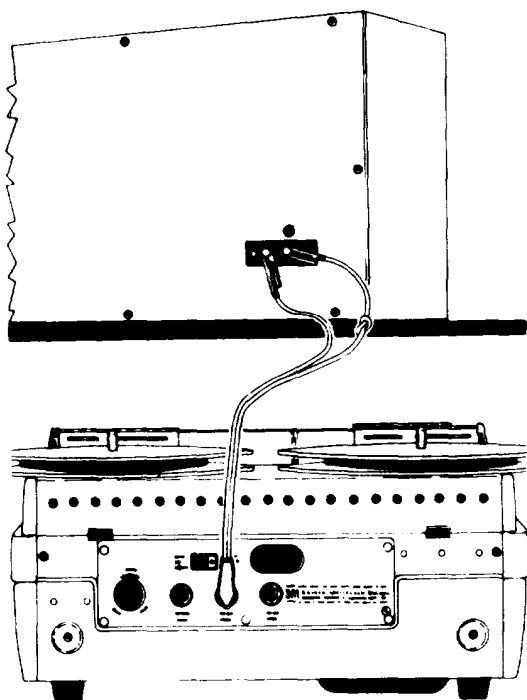
Figure 7-22.—Playback through extension speaker.

Minor Maintenance

You can expect to do very little maintenance on tape recorders. Occasional] y, you may have to clean surfaces or change pressure pads but, as a rule, if more complicated maintenance is required, you should return the recorder to your maintenance department.

PRESSURE PADS.—If the pressure pads do not hold the tape firmly against the heads, poor sound will result. With the machine on and in the PLAY position, check to see if the two felt pads are worn or are not pressing the tape squarely against the head pole faces. When necessary, the felt pressure pads furnished for replacement may be cemented in place with household cement. The pads should cover the shiny pole faces of the heads, and the side of each pad touching the head must be free of cement.

LUBRICATION.—Generally, all moving parts of a tape recorder are permanently lubricated, and with normal use no further lubrication should be necessary.

Cleaning

The majority of defects, other than wear or breakage, can be traced to dirty surfaces. The play-record and erase heads, capstan, and pressure roller are subject to an accumulation of tape coating residue, which is rubbed off the tape as it passes these parts. This accumulation will cause faint recording and poor playback and will impair the ability to erase. Therefore, the accumulation must be removed periodically. Remove the accumulation by wiping off the record and erase heads, capstan, and pressure roller with a clean cloth. If dirt is caked or hard and will not come off with a dry cloth, dampen the cloth slightly with alcohol.

CHAPTER 8

THE SHIPBOARD LIBRARY

One of the main purposes of the Command Religious Program is to maintain the morale of command personnel. Shipboard libraries, which are maintained by RPs, are a very important factor in this effort, Shipboard libraries may range in size from a small paperback book collection aboard a minesweeper to a 10,000 volume library collection aboard a giant nuclear powered aircraft carrier.

The Navy's General Library Program, under the control of the Chief of Naval Education and Training (CNET), provides approximately 650 afloat and ashore libraries with an inventory of more than 2-1 /2 million books. The first ship's library was placed aboard the warship USS *Franklin* in 1821. This venture was initiated by Mr. William Wood, a New York philanthropist. Just before the *Franklin,* under the command of Commodore Charles Stewart, sailed for a 3-year cruise of the Pacific, Mr. Wood, with the permission of the Commodore, addressed the crew on the subject of a "Seaman's Library." Mr. Wood's remarks were enthusiastically received by the crew and the officers and crew immediately subscribed approximately $800. With this money, 1,500 books were selected and procured by Mr. Wood who later performed a similar service for the *United States* and the *Erie.* The Commodore promptly set aside a compartment aboard the *Franklin* as a library and appointed a librarian. Upon the return of the ship, the books that remained from the *Franklin's* collection became the nucleus of the Seaman's Library at the Brooklyn Navy Yard.

The shipboard libraries of that era were among the first projects sponsored by Navy chaplains to improve the social and moral condition 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 (only) poorly or not at all," Concerning this situation, the same chaplain wrote: "To remedy in some degree this gross neglect, several of us obtained such books as we were able to get, and, at Gibraltar, we purchased for the crew, at their request and at their own expense, schoolbooks, such as geographies, grammars, arithmetics, etc., to the value of $100. Thus, were many of them furnished with the means of improving their minds; and, so important is the influence of books in making seamen peaceful, contented, and happy, that it would be a good policy on the part of our government to furnish every ship of war with a well-selected and appropriate library for the use of the crew. Some of our larger ships have had libraries of several hundred volumes purchased by the men on board, and great good has resulted from them; but, from having no system on the subject, the books have been disposed of at auction, or by lot, at the end of a cruise, or left to mold and waste away at some naval depot, instead of being carefully preserved and transferred to some other ship, where they might be useful."

Since 1828, when the Navy assumed official responsibility for the provision of shipboard libraries from appropriated funds, the Navy's General Library Program has been an essential element in meeting the educational, information, communication, professional, and recreational needs of commands and of individual personnel.

Figure 8-1 shows education and training around 1898. Note the distinctive garb worn by a
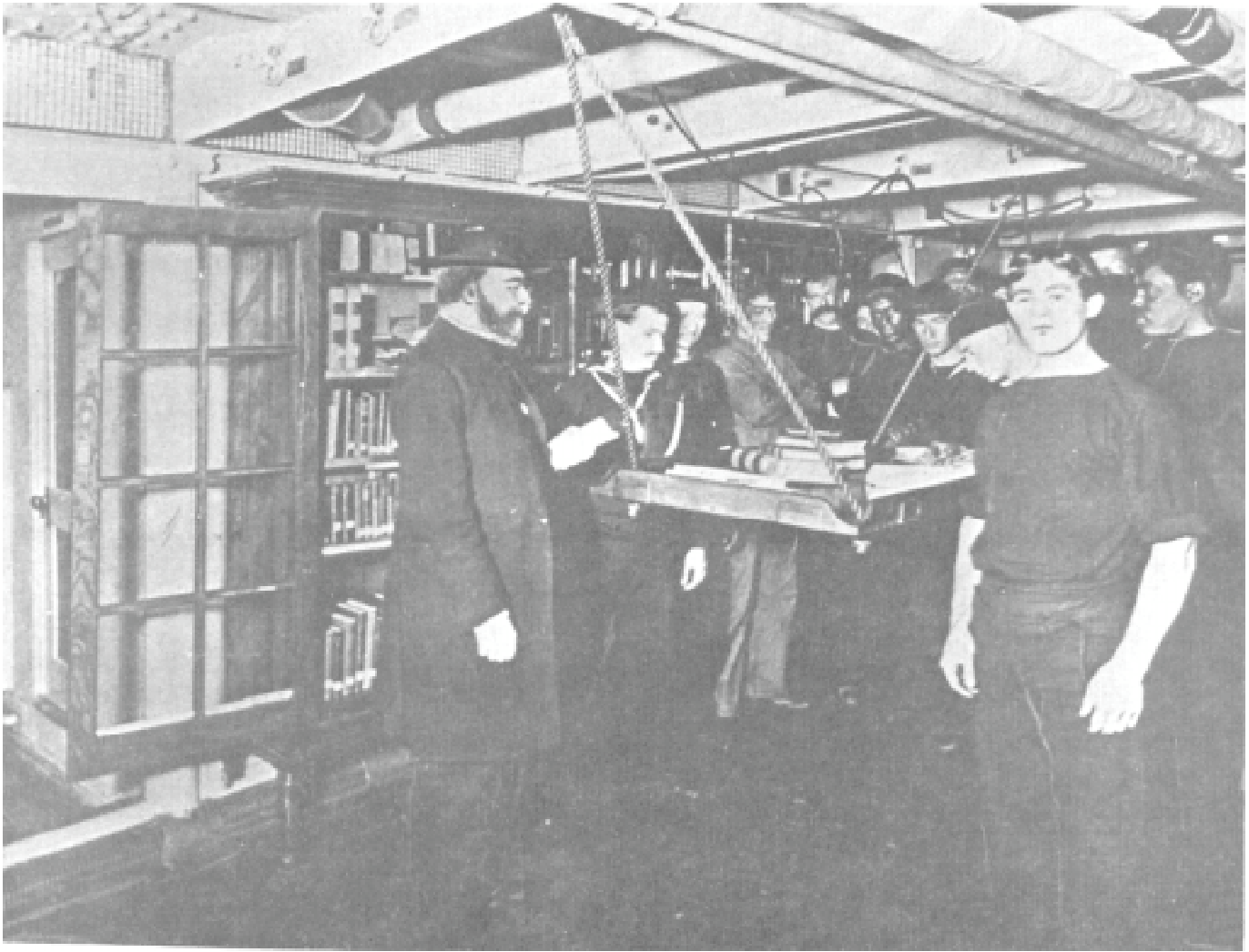
Figure 8-1.— Shipboard library on USS MASSACHUSETTS in 1898.

chaplain of that era. Chaplains were instrumental in the establishment of the Navy's first shipboard libraries. Contrast the view of the shipboard general library found on USS *Massachusetts* in 1898 with that found on board a modern warship of today's Navy (see figure 8-2). Despite their differences, the purpose of the shipboard library of yesteryear and today remain very much the same.

Shore libraries were added as wooden ships gave way to steel ships which required an extensive shore establishment. During and since World War I, the General Library Program has been professionally directed. Naval regional librarians are stationed at major fleet activities to assist in the development and maintenance of ship and shore libraries.

The primary mission of naval general libraries afloat is to assemble, organize, preserve, and make easily available to all naval personnel afloat balanced, unbiased, and uncensored collections of library materials, print and nonprint, and accompanying library services specifically adapted to the interests and requirements of naval personnel and to the missions and tasks of commands so that naval personnel may:

- Educate themselves continuously

Figure 8-2.— A modem shipboard library of today.

- 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 capacities

- Appreciate and enjoy works of art and literature

- Make use of leisure time in ways that will promote personal and social well-being

- Develop an esprit de corps in the naval service

To achieve these ends, a central staff office is maintained for the Navy's General Library Program to guide and support naval general libraries afloat. Other satellite offices are staffed by naval regional librarians.

ORGANIZATION AND RESPONSI-
BILITIES WITHIN THE NAVY'S
GENERAL LIBRARY PROGRAM

Religious Program Specialists (RPs) nor-mally provide library service on board aircraft

carriers and other deep draft vessels to which they are assigned. Religious Program Specialists who are assigned to ship squadrons may also be called upon to provide advice and assistance to the library officers of ships in their squadron. In order to provide library services afloat, it is necessary for the Religious Program Specialist to acquire a basic understanding of overall library support responsibilities of the Chief of Naval Education and Training (CNET), of the library support functions of the Naval Education and Training Program Development Center (NETPDC), and of the technical guidance and assistance functions of naval regional librarians who are on the staffs of the Naval Education and Training Support Centers, Atlantic and Pacific. Additionally, the RP must understand the responsibilities of the commanding officer for general libraries afloat. Each of these areas is discussed in the following paragraphs.

CHIEF OF NAVAL EDUCATION AND TRAINING

The Chief of Naval Operations (OP-01) serves as Navy resource sponsor' for the Navy's General Library Program. Under the Chief of Naval Operations, the Chief of Naval Education and Training (CNET) has overall operational responsibility for the General Library Program. CNET establishes and promulgates policies and requires reports which are needed for the successful management of the library program and its resources.

The Chief of Naval Education and Training provides technical direction of the General Library Program and develops and establishes standards, criteria, and procedures required for general library facilities, collections, operations, and services. CNET also provides administrative and technical guidance to ashore and afloat commands maintaining general libraries. CNET also provides administrative and technical guidance to commands having responsibilities related to the general funding, equipping, or staffing of general library facilities. These libraries may be operated as in-house or as contract activities.

Professional library services provided by CNET include:

● Management studies to plan, evaluate, and develop the General Library Program.

● Liaison with services, commands, departments, and offices in and out of the Navy, DOD, and Federal Government on library matters.

● Advice and counsel on general library administrative and management elements such as budgets, staffing, facilities, collection development, public relations, and public services.

● Arranging and participating in workshops, conferences, seminars, and other training programs for library personnel.

● Collecting and evaluating data on general libraries and applying results in planning, budgeting, policy formulation, and in developing standards and criteria.

NAVAL EDUCATION AND TRAINING PROGRAM DEVELOPMENT CENTER

The Commanding Officer, Naval Education and Training Program Development Center (NETPDC), centrally budgets for and supports Navy general libraries through the selection, procurement, and regular distribution of newly published books and other materials, print and nonprint, normal to general library collections and services. NETPDC serves as inventory manager for library materials in the Navy's General Library Program, and directs and coordinates within the naval service the redistribution of collections, furnishings, and equipment of libraries being consolidated or closed. Library personnel, facilities, equipment, furnishings, supplies, bindings, and library materials not available from NETPDC are provided by activity commanders. Facility needs of general libraries must be accommodated in military construction and ship construction planning and budgeting and in habitability improvement plans. Commissioning libraries for new and converted ships are provided by NETPDC. Their

costs are met from funds budgeted for the outfitting of ships.

Professional library services provided by NETPDC include:

● Review, selection, and procurement of new books to be distributed to general libraries.

● Development and justification of requests for funds to centrally support Navy general libraries.

● Preparation and distribution of professional information such as newsletters, bibliographies, and publicity items.

● Directing the distribution and redistribution of library materials and equipment within the general library system.

● Designing and assuring the availability in stock of forms and publications useful in library operations.

NAVAL REGIONAL LIBRARIANS

Regional guidance and coordination of the Navy's General Library Program is provided by the staffs of the naval regional librarians. The naval regional librarians are field library representatives and liaison agents on library matters for CNET. Naval regional librarians are assigned to the staffs of Naval Education and Training Support Centers and have library responsibility for service to geographical areas as follows:

● Naval Regional Librarian, Groton, CT:

Maine, New Hampshire, Connecticut, Rhode Island, Illinois, Pennsylvania, New Jersey, Indiana, Delaware, Newfoundland, Iceland, Bermuda, Azores, United Kingdom, all Europe, Crete, and Middle East.

● Naval Regional Librarian, Norfolk, VA:

Virginia, West Virginia, Maryland, North Carolina, Naval District, Washington, DC, Cuba.

● Naval Regional Librarian, Charleston, SC:

Georgia, South Carolina, Florida, Mississippi, Louisiana, Texas, Tennessee, Puerto Rico, Bahamas, West Indies, Virgin and other Caribbean Islands, Panama.

● Naval Regional Librarian, San Diego, CA:

California South of Big Sur, Arizona.

● Naval Regional Librarian, San Francisco, CA:

California, Big Sur and Lemoore North, and Oregon, Washington, Nevada, Alaska.

● Naval Regional Librarian, Pearl Harbor, HI:

Hawaii, Midway, Marianas, Philippines, Japan, Okinawa, Taiwan, Korea, Australia, New Zealand, and all other Pacific, Indian Ocean, and Asian locations.

Services Provided

Naval regional librarians plan and implement programs to organize, maintain, evaluate, and improve general library services and resources for all fleet and shore-based activities within the assigned region. They provide advice and professional assistance to type commanders, commanding officers and their staffs, afloat and ashore, on library materials, personnel, facilities and space utilization, equipment, budgets, public relations, readers' and reference services, and programs.

Naval regional librarians furnish professional leadership and library coordination on a regional basis through consultation, correspondence, and interpretation of library guidelines, They also conduct technical support visits to all shipboard libraries, Visits are usually conducted prior to deployment or at least once a year. They also conduct frequent training sessions for shipboard library personnel and interpret for commanding officers and commanders of staffs the general policies and

procedures pertaining to shipboard library operations.

COMMAND RESPONSIBILITY AFLOAT

Library staffing, facilities, equipment, furniture, binding, materials, supplies, library materials not available from CNET, and administrative support, including library staff travel and training, are provided by commanding officers of afloat activities. Higher echelons of command have the same responsibilities for the proper administration of naval general libraries afloat as they have for all elements of their commands.

Facilities

Facility needs of general libraries afloat must be met in ship construction (SCN) planning and budgeting, and habitability improvement plans for personnel support facilities. Commanding officers of Navy afloat activities, in coordination with CNET, are responsible for expanding shipboard general library collections and facilities as required to support the Navy Campus (NC). (See OPNAVINST 1500,45 A.)

Delegation of Responsibility for Shipboard Libraries

Commanding officers may delegate staff responsibilities for the General Library Program as a collateral duty. This library officer duty may be assigned to either a Religious Program Specialist, a chaplain, or another qualified person.

Regulatory Instructions for Shipboard Libraries

Commanding officers issue local library directives and require reports of library activities which are deemed appropriate to ensure the best use of library facilities, materials, and services, The following points should be covered in all library directives:

● The location of the library, the days and hours of operation, and telephone numbers.

● Personnel authorized to use the library and requirements for establishing borrower identification.

● Rules for the loan of library materials, including the length of the loan periods, number of books loaned to individuals at one time, etc. Rules for interlibrary loan service, if provided,

● Overdue notice procedures and action to be taken to ensure the return of library materials within the time period specified.

● Policy on reimbursement procedures for library materials lost, damaged, or destroyed.

● Policy on use of music rooms, audiovisual materials and equipment in a shipboard library compartment, where applicable.

● Other matters such as appropriate dress, behavior, etc., may be included.

Assistance and Guidance Visits

In addition to regularly scheduled professional assistance visits, from the naval regional librarians, commanding officers may request interim visits when needs arise. Afloat commands should request visits approximately 120 days prior to extended deployments.

SHIPBOARD GENERAL LIBRARY ORGANIZATION AND. RESPONSIBILITIES

The Religious Program Specialist must understand how the general library afloat is organized, staffed, operated, and maintained in order to provide quality library service afloat. The provision of quality library service will do much to enhance and maintain the morale of personnel afloat. Providing this type of library service will require that the RP have a fundamental understanding of each of the following areas:

● Staffing the shipboard library

● Training of shipboard library personnel

- Commissioning shipboard library collections

- Acquiring additional shipboard library material

- Controlling shipboard library material

- Simplified processing procedures for shipboard library material

- Simplified circulation procedures for shipboard library material

- Interlibrary loan policies

- Resource management for shipboard libraries

- Shipboard library facilities

- Shipboard library supplies and equipment

- Funding for shipboard libraries

- Technical support visits

- Predeployment scheduling

Each of these areas is discussed in the following paragraphs.

THE SHIPBOARD LIBRARY OFFICER

Aboard ship, the commanding officer is responsible for the maintenance and operation of the command's General Library Program. In most instances, the commanding officer will delegate the functions of library officer to a qualified person within the command as a collateral duty. These functions include organizing, planning, and administering the shipboard library. The duty of shipboard library officer can be performed by warrant, commissioned warrant, chief petty officer (CPO), or in some instances, by highly motivated and qualified petty officer (PO) personnel. Aboard deep-draft vessels, Religious Program Specialist (RP) personnel maintain the shipboard library and senior RP personnel may be assigned the duty of shipboard library officer by virtue of their library experience and the library training which they have received. The basic functions, duties, responsibilities, authority, and organizational relationships of the library officer are specified in OPNAVINST 3120.32, Article 305.9, *Standard Organization and Regulations of the*

U.S. Navy. These duties require the library officer to:

- Assure training of and assign library tasks to enlisted personnel who have been assigned to the unit's library by the administrative assistant. Where assigned, Religious Program Specialists (RPs) normally maintain shipboard general libraries.

- Receive monthly shipments of books from the Naval Education and Training Program Development Center (NAVEDTRAPRO-DEVCEN) via the Naval Supply Center, Norfolk (NSC Norva). Note any discrepancies and take necessary actions to resolve them,

- Supervise the processing, cataloging, and circulating of all library books and material in accordance with recommended procedures. Maintain inventory records of additions to and withdrawals from library collections.

- Review the content of the library's collections of materials (books, magazines, sound recordings, etc.) and take action to dispose of unneeded or damaged materials and to acquire additional materials. See to the provision of necessary supplies, equipment, and furnishings and to their installation, upkeep, and repair.

- Recommend library rules and procedures regarding the hours of service, lending of books, and so forth to encourage greater use of the library. Assure that the Command's library directive (5070 series) is current and comprehensive.

- Supervise the overall library operation, assume accountability for all library materials and furnishings, and carry out general library policies and procedures established for library operations and maintenance. Submit recommended changes in policy through channels for approval.

- Ensure that the library facility/space is well-lighted, 'quiet, attractive, clean, and comfortable with. adequate provision for shelving, library use and reading, catalogs of materials, and staff work.

- Publicize library services and collections and otherwise work to increase library use. Maintain liaison with other offices and programs such as education, drug and alcohol

abuse, overseas diplomacy, et. al., to coordinate library collection development and services.

● Maintain substantive contact with the Naval Regional Librarian for the unit and arrange for periodic visits by the Naval Regional Librarian to the unit's library particularly on return to home port following extended deployment.

The library officer reports to the executive officer regarding matters pertaining to the administration of the library and the crew's reception room. Personnel assigned to the library and crew's reception room report to the library officer. The size of the general library staff is determined by the population served. Guidelines are given in the staffing tables for shipboard libraries in the OPNAVINST 5310.6 series.

Shipboard Library Attendants

Ship libraries are staffed in a variety of ways, such as assigned duty station, assigned watches, paid library attendants (when the appropriate fleet commander in chief has granted a waiver to the ship), and volunteers. Junior RPs and library attendants perform library duties and carry out library procedures under the supervision of the library officer who provides, or arranges with a regional librarian, for the necessary indoctrination and training. The library duties of junior RPs and library attendants include:

● Keeping the library and its collection physically clean and neat.

● Checking books, periodicals, and other materials in and out of the library and maintaining the necessary files and statistical records.

● Preparing overdue notices and following up on missing books.

● Processing books received, maintaining the shelf-list and card catalog, and conducting inventories as required.

● Securing the library space after operating hours, taking necessary precautions to protect the library against fire, water, and damage in heavy weather.

● Advising readers as to the use of the card catalog and other files and facilities.

● Recording and informing the library officer in regard to requests made for particular books and periodicals which are not available in the collection, and of shortages and needs for library supplies and equipment.

● Maintaining order in the library and reporting unacceptable conduct to the library officer.

● Seeing to the maintenance of equipment and training operators to use them.

Training

CNET assists in the training of library officers and attendants through workshops conducted by naval regional librarians, through publications, through onboard visits and consultations, and through the provision of training aids. Use of CNET services and training materials is a vital facet of library officer and attendant training. Considerable personal effort will still be required, however, to reach and maintain a satisfactory level of competence in library science. These efforts might include visits to Navy and other general libraries ashore to observe facilities and operations; visits to other ship libraries; enrollment in courses in library science, particularly courses in library reference book selections and technical processes; and self-study through such means as reading and attendance at library meetings.

General Library Program training films are provided for orientation and training. The following General Library Program training films are available for loan from: regional librarians at Groton, Charleston, Pearl Harbor, and San Francisco; Training Aids Film Library, Yokosuka; Fleet Aviation Specialized Operational Training Group, Atlantic Det., Roosevelt Roads; Training Aids Library, Guam; and Training Aids Film Library, Subic Bay.

"The Library Assistant" (MN-10922A)— is useful for training library assistants in shipboard and small libraries ashore in the technical processes of general libraries and to brief commands on functions of general libraries.

Format: 16mm sound-color
Running time: 19 minutes

"The Naval General Library Program—Organization and Operation" (MN-10922B)—informs library officers and library personnel about the organization, operation, and support of the General Library Program and gives an overview of the program for commanders and staff at all levels.

Format: 16mm sound-color
Running time: 25 minutes

Library Attendant's Training Package (NAVEDTRA 7000)—is an inservice training program adapted for self-study. It is designed to assist in training library aides and library attendants in correctional centers and facilities but it is useful in training those responsible for shipboard libraries. The package includes sound cassettes, color slides and holders, printed materials, a sound/slide projector, and earphones. The training package is available for loan from naval regional librarians.

COMMISSIONING SHIPBOARD LIBRARY COLLECTIONS

Religious Program Specialists must understand how shipboard library collections are established. General libraries afloat are permanent facilities established at the time of commissioning. The optimum number of general libraries and collections required to satisfy the library needs of naval personnel is maintained. The establishment or disestablishment of library collections unrelated to official changes in the Naval Establishment must be approved by CNET prior to implementation.

Ships

General libraries are located and maintained aboard each ship in commission, aboard reserve force ships electing to maintain a library, and aboard military sealift command ships for use of assigned naval contingents. Commissioning library collections of newly constructed and converted/modernized ships are provided as a scheduled part of outfit supply. The key elements in the procedure for commissioning library collections are approximately as follows:

Prior to the commissioning date—9 months—NETPDC requests that the outfit supply activity for the ship set aside funds for the library and issue a work request to NETPDC in that amount.

Prior to the commissioning date—6 months—NETPDC selects the books for the collection and authorizes the Naval Supply Center, Norfolk, to issue the collection from the library book stocks.

Prior to the commissioning date—2 to 4 months—Naval Supply Center, Norfolk issues the collection selected. When possible, a regional librarian working with ship's personnel will supervise the processing of the collection—cataloging, classification, and physical preparations. At each critical point, the prospective commanding officer is advised of the action being initiated. Participation with the general library staff at NETPDC in the selection of the collection is encouraged as is early planning for command support of the ship's library,

The Basic Shipboard Collection

The basic collection of books provided is generally based on 1.5 clothbound books per authorized billet. Nonfiction books make up approximately 65% of the total. The type of ship, probable home port, and like factors influence the selection process. The clothbound collection is supplemented by an initial bulk shipment of paperbound books equal to approximately one book per authorized billet with adjustments for smaller ships. Small ships, without an RP in ship's company, generally receive a substantial paperback collection augmented by a selection of standard general and naval science reference books.

If equipment for listening is to be available in the library, sound recording tapes may be ordered as a part of the commissioning library. Ships' personnel select the recordings desired. The nearest naval regional librarian will assist with order procedures. The request is forwarded via official letter to NETPDC.

Commissioning library collections are not issued in whole or in part to precommissioning crews or details.

In the case of reactivated ships, the same procedures apply, except that NETPDC bears the cost of the library.

Acquiring Additional Materials

After commissioning, ship libraries receive materials from various sources using the means which are appropriate to the occasion and requirements.

BOOK DISTRIBUTION.—Distributions of books which are provided by NETPDC are the primary supplement to the ship's library collection. Each month a shipment of paperback books alone, or of clothbound and paperback books, is mailed to each ship in commission from the Naval Supply Center, Norfolk. Distributions of clothbound books include fiction, nonfiction, and reference books. The Naval General Library News Memorandum provides information as to books ordered for future distributions and books actually distributed. Library officers should establish a schedule of anticipated receipts so that necessary followup actions can be taken if book shipments are not received within a reasonable time after the expected date of receipt.

LIBRARY MATERIAL STOCKS.—Any ship's general library collection can and may be augmented from the library material stocks maintained by NETPDC at the Naval Supply Center, Norfolk. Naval regional librarians have copies of the latest fiction and nonfiction stock lists and assist in evaluating present collections and in selecting books to be requested from stock. However, the library officer or the RP is responsible for the preparation of the actual letter request for submission to NETPDC. The timing of stock requests is critical. A minimum of 6 weeks from time of receipt of the request to shipment from the Naval Supply Center, Norfolk is normally required.

When stock lists are not available, stock requests need only identify categories of books needed (mathematics, language, American history, detective stories, paperback books, etc.). General Library Services staff will then select the appropriate books from stocks on hand or select and procure books for delivery direct to the ship.

SPECIAL PURCHASE REQUESTS.— Books needed in ship libraries which are not available from stock may be requested from NETPDC. If funds are available, and ships' libraries have the highest priority, NETPDC will order the books. Copies of the order with a letter of instruction will be sent to the ship by NETPDC. The books will usually be delivered directly to the ship using a fast pay procedure which eliminates the handling of invoices and other such documents by the RP. It is essential that the RP note all discrepancies between what was ordered, what was received, and what the supplier said was shipped and report them promptly to the supplier, via letter, with a copy to NETPDC.

SOUND RECORDINGS.—Ships having listening equipment in their shipboard libraries may request NETPDC to provide sound recordings in disk, cassette, or cartridge, but not open reel, formats. The selection of recordings and the preparation of requests to NETPDC are carried out by ship personnel. Naval regional librarians have available the latest editions of record catalogs needed for the selection and details regarding order preparation. If funds are available, NETPDC will order the recordings desired using the fast pay procedure previously noted above.

MAGAZINES AND NEWSPAPERS.— Subscriptions require the use of ship's funds. Naval regional librarians can help in selecting magazines and advise as to the best way for the ship to buy subscriptions. The use of multiyear, usually 3-year, subscriptions is recommended.

FILMS.—At most home ports, shore activity general libraries have collections of super 8mm films and shipboard usable projectors. Films and projectors may be borrowed by library officers for use in ship libraries while ships are in port. Ships' personnel should be encouraged to use films in the shore library. This provides a larger selection of films, requires less time and recordkeeping for the RP and other ship library personnel, and allows use of inport periods

to catch up on library work prior to deployments.

CONTROL OF SHIPBOARD LIBRARY MATERIALS

Religious Program Specialists must be aware of procedures used to control shipboard library materials. The control of library materials can be divided into three distinct phases: addition to the inventory, circulation, and removal from the inventory.

Addition to the Inventory

All materials in naval general library collections are property of the U.S. Government, regardless of their source or value. They will be processed into library inventory in accordance with procedures given in Chapter 9 of the *General Library Manual.* Mass market paperbound books are not normally processed into cataloged inventory. However, such books and other materials of the sort remain Federal property and should be stamped with the library property stamp. Paperbound books received as part of monthly clothbound distributions, special distributions, or through special request orders must be fully processed into inventory.

Library books are not plant account property nor are they entered on lists of minor property in use. Inventory records are internal to the library. Each naval general library must maintain a separate General Library Inventory Record (NAVEDTRA 5070/4) sheet for each type of material held and must enter in the record the quantities of materials on hand, added, and dropped from holdings with such notes as may be required for clarity. (See Appendix Ca of the *General Library Manual.)* Shelf lists of various categories of materials must be maintained and must serve as the complete official, detailed inventory record of the current holdings of libraries.

Loss Rates

Library materials are a significant cost item. Losses to shipboard library collections must be held to a minimum. While circumstances must be taken into consideration, excessive losses to inventory in general libraries afloat should be investigated. Physical inventories of library collections must be taken by the RP at least once every 3 years or when assuming responsibility for a shipboard library.

Circulation

Circulation as a procedure includes all operations, records, and rules for the loan and return of library materials, whether circulated only within the library or outside the library.

Library patron files, or borrower files are maintained by the RP as approved files under the Privacy Act. Information in the files must be used strictly in accordance with the provisions of the Privacy Act. SECNAVINST 5211.5 identifies as approved systems of library patron records Navy system N00028. Persons registering as library users must be advised by the RP of their rights under the Privacy Act.

Overdue Materials

Library directives establish the basic command policy in respect to return of materials under which the library operates. In general,

● First overdue notices should be sent 3 to 5 days after the date materials were due.

● Second notices should be sent 3 to 5 days after the first notice.

● Third notices should be sent 3 to 5 days after the second notice and normally are directed to division officers for action.

Personnel clearing an activity should also clear through the shipboard library.

Fees and Fines

Fees may not be charged for use of naval general libraries. However, fees may be collected for coin-operated copying machines and costs associated with some aspects and varieties of interlibrary loan, particularly requests for photocopies.

Monetary fines or penalties must not be imposed or collected for overdue materials. Disciplinary procedures relating to overdue materials must be those imposed for other

misuse or misappropriation of Government property.

When materials in circulation are lost, damaged, or destroyed by means other than natural disasters and like incidents, persons responsible must replace the lost materials or reimburse the Government for the value of the materials. Payment may be made by check, money order, or through a withhold-from-pay procedure at the option of the individual. Regardless of the method of payment, the money becomes that of the Department of the Treasury, and is not immediately available to replace the materials lost. Money collected by the RP should be turned over promptly to the local disbursing officer for deposit, and should be recorded on a DD Form 1131, "Cash Collection Voucher." Checks should be made payable to the activity to which the library is attached.

Disposition

The RP may withdraw library materials from the active collections of shipboard general libraries for any of several reasons. However, materials withdrawn from shipboard collections remain Government property and must not be disposed of except by means that are officially prescribed. Specifically such materials may not be sold, donated to, nor placed on permanent loan in non-Federal agencies, schools, or institutions, by libraries or their commands, and may not be given to any persons whether military or nonmilitary. The following is a summary of appropriate procedures to be taken by the RP:

EXCESS MATERIALS.—Current materials in sound, clean physical condition may be transferred to other naval service or military libraries at the direction of the naval regional librarian. Regional librarians and NETPDC should be advised when materials of significant value, either intrinsic or extrinsic, are to be disposed of and they will assist in locating libraries having a requirement for the materials, Prior to being declared Navy excess, books and other printed materials may be sent by appropriate means to the Library of Congress, Exchange and Gift Division, James Madison Memorial Bldg., Room LM-B03, Washington, DC 20540 in accordance with Federal Property

Management Regulations 101-46.301 and 10146.405, or passed to the nearest Defense Disposal Office for official action after being determined excess to the naval general library system by NETPDC. These should be forwarded with a turn-in document (DD 1348-1) in accordance with *Defense Disposal Manual* (DOD 4160.21 M).

WORN, SOILED, AND OBSOLETE MATERIALS.—Worn or soiled materials not fit for reissue and obsolete materials must be surveyed by the RP and physically disposed of locally in accordance with current disposal regulations. Physical destruction is preferred. These materials must not be allowed to accumulate in libraries or elsewhere.

RECORDS OF DISPOSAL.—Records of disposal need state only the number of items given or received, the activity(ies) involved, and the date and method of disposal. See *NAVSUPPSYSCOM Manual* 25818.4b.

SHIP LIBRARIES.—Excess materials which are not sent to or exchanged with Fleet Exchange Collections must be disposed of by the RP in accordance with the information provided above, with sound, clean books normally being sent to the Library of Congress. When ships appear on the deactivation list, NETPDC, by letter, advises commands of the procedures to be followed.

FILMS.—Super 8mm films and projectors provided by NETPDC must be sent to the appropriate naval regional librarian for transfer. The need will normally not arise except through ships being decommissioned.

Decommissionings and Deactivations

Commanding officers of ships being decommissioned or deactivated will be instructed in advance by NETPDC to send general library collections and card catalogs to another activity within the general system or to the nearest exchange collection.

Prior to deactivation, an onboard visit by the naval regional librarian should be scheduled to review the library collections before shipment is made.

Where large collections are being dispersed, the naval regional librarian will identify high value or high demand items (current encyclopedias, reference materials, art books, microfilm files, indexes, naval and military history, local history files, etc.) that should be retained within the Navy. Naval regional librarians may arrange with naval service activities within the assigned geographical area to select books from such collections for their general libraries. The receiving activity is responsible for transportation arrangements.

Materials which cannot be utilized by naval libraries within the geographical region should be reported to NETPDC for instructions as to their disposition.

SIMPLIFIED PROCESSING PROCEDURES

All materials (books, magazines, tapes, etc.) procured for the shipboard general library from whatever source, must be processed—that is prepared for library use. Processing begins with the receipt of material and is complete when the material is shelved for use by patrons. Each RP working in the shipboard library needs to perform the basic processing steps described in this section to assure the proper control and use of library materials and to maintain uniformity within the General Library Program.

Processing Supplies

Some processing supplies (book card, book-card pocket, catalog cards) are centrally furnished with the books in the monthly cloth-bound distributions. Library materials received from other sources (library book stock, special requests, local procurement, gifts, etc.) do not generally include processing supplies. Each command, therefore, needs to furnish the library with a supply of the basic processing materials. Stock numbers are given for supplies available through Cog ØI inventory and General Services Administration (GSA) stock. Many of the GSA items are carried in local SERVMARTS. Consult the GSA Stock Catalogs for additional items. The RP should consult the naval regional librarian for assistance in determining quantities of supplies needed and for information on procuring materials available from library supply

houses. Materials required by the RP for processing shipboard library materials include:

- Book Cards—(NAVEDTRA 5070-1) Cog 01 Stock Number 0115-LF550-7010

- Book-Card Pockets—(NAVEDTRA 5070/2) Cog 01 Stock Number 0115-LF-050-7022

- Catalog Cards (white, unlined 3 x 5" with hole punched in bottom) GSA NSN-7530-00-491-2270

- Filing Cabinets (for card catalog and shelf-list files)

  Drawer unit GSA NSN-7110-00-273-8770
  Drawer unit GSA NSN-7110-00-273-8774

- Filing Guide Cards. Alphabetical A-Z (for card catalog and shelf-list files)– GSA NSN-7530-00-249-5969

- File Guide Cards, Dewey Decimal Classification series (for shelf-list file)-procure from library supply house

- File Guide Cards, Calendar, daily 1-31 (for circulation file)—GSA NSN-7530-00-861-1275

- File Guide Cards, Calendar, monthly (for circulation file)—GSA NSN-7530-00-574-7172

- Rubber Stamp, Day, Month, Year (for circulating materials)—GSA NSN-7520-00-286-5791

- Rubber Stamps: Procure locally

  PROPERTY OF U.S. NAVY
  NAME OF SHIP
  COURTESY OF YOUR SHIP'S LIBRARY, SHARE WITH A SHIPMATE
  (for use with paperbacks)

- Inking Pad for Rubber Stamps:

  GSA NSN-7510-00-526-1748 black inked
  GSA NSN-7510-00-526-1745 red inked

- Periodical Check-in Cards— procure from library supply house

- Plastic Book Covers—Federal Supply Schedule Group 75, Part II, Section A

- Book Spine Labels, Pressure Sensitive—procure from library supply house

- Lettering Pen and Ink (for marking book spines)—procure from library supply house

- Audiovisual Labels, Pressure Sensitive (for marking tapes, etc,)—procure from library supply house

- Library Paste or Adhesive—procure locally or from library supply house

- Magazine Binders—Federal Supply Schedule Group 75, Part I, Section A

- Continuation Sheet (Standard Form 36) GSA NSN-7540-00-634-3994

- Miscellaneous: Bookends, paste brushes, book repair materials, etc.—GSA or library supply house

NOTE: Plastic book covers and magazine binders which are easily flammable or produce thick, toxic smoke should be avoided.

Processing Mass Market Paperback

Mass market paperbacks are furnished monthly by NETPDC to ships to supplement the clothbound library collection. In library terms, these materials have a relatively short life span and are not intended as permanent material for the collection; therefore, no processing by the RP is required. In order to publicize the General Library Program, however, it is recommended that the first or last page of the paperbacks be stamped with an identification as, "COURTESY OF YOUR SHIP'S LIBRARY, SHARE WITH A SHIPMATE. " Mass market paperbacks are usually shelved by the RP in random order apart from the classified cloth collection.

Processing Clothbound and Quality Paperbacks

Information needed by the RP to process books for circulation is provided by NETPDC for books (cloth and quality paperbacks) in the monthly book distribution and for books requested from the Library Book Stock. Books received from other sources should be processed by the RP with the assistance of the naval regional librarian. When such assistance is not available, the library officer can determine the author, title, and category (fiction or nonfiction) of a book and consult Appendices Cb and Cc, "Dewey Decimal Classification," and "Subject Heading Index" of the *General Library Manual* to assign class numbers for nonfiction books.

The 10 major Dewey decimal subject classes with an explanation of the type of material each includes are:

000 GENERAL WORKS: comprehensive materials giving an overview of knowledge and materials which are 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 and his experiences.

200 RELIGION: beliefs, attitudes, practices of individuals and groups concerning 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; behavioral sciences.

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, etc.) and works about literature.

900 GENERAL GEOGRAPHY AND HISTORY: narrative and analysis of events of the distant or immediate past in the life of mankind; history and description of countries of the world; the life stories of noted people.

The following processing steps should be taken before any clothbound or quality paperback book is loaned to any crew member:

(1) Each book received should be checked against those marked on the packing list (see figure 8-3), as being shipped to the library. Discrepancies should be reported immediately as per instruction on the packing list. When unpacking the books, later processing will be easier if the books are separated into fiction and nonfiction. Refer to the packing list to determine a book's category. Nonfiction books are listed on the list by Dewey decimal class number,

(2) Each book should be accompanied by a book card, book-card pocket, and a set of catalog cards, and should be stamped along the top edge of the book—PROPERTY OF THE

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	

287.48(M1)

Figure 8-3.—Sample clothbound book distribution packing slip.

U.S. NAVY. Any books received unstamped are to be stamped immediately.

(3) Prepare a book card by typing the author's last name and book title on the designated lines of the book card. This information is readily available from the packing slip, the catalog cards, and the book, (See figure 8-4.)

(4) Affix the book-card pocket to the page facing the back cover of the book. Pockets which are not pressure sensitive should be glued or pasted. They should not be taped or stapled to the page. Place the book card in the pocket. Stamp the pocket with the ship's property stamp. (See figure 8-5.)

(5) Prepare a spine label for each book. Labels for fiction books should include the letter "F" and the first three letters of the author's last name. As desired, "SF" may be used to designate science fiction books, " W" for westerns, and "M" for mysteries to assist patrons in identifying these types of books. Nonfiction book labels should include the Dewey decimal class number as given on the packing slip or catalog cards and the first three letters of the author's last name, The finished label should be affixed (at a uniform height) to the lower portion of the book's spine or the
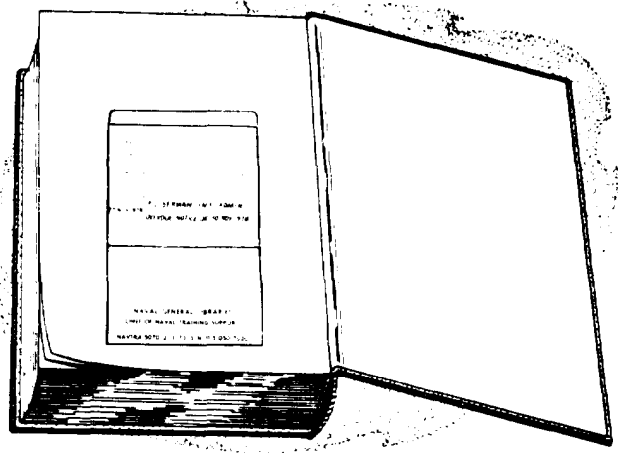
Figure 8-5.—Position of book-card pocket in book.

FOR SHELVES WITH LIP   FOR SHELVES WITHOUT LIP
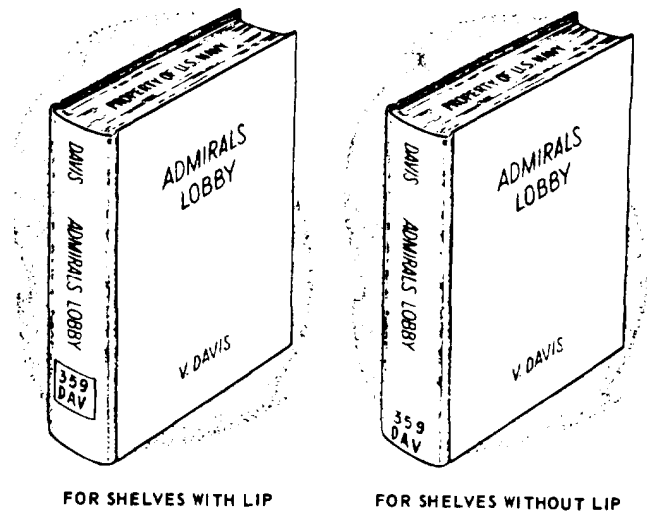
Figure 8-6.-Position of class number on spine of book.

book's paper cover. Labels for books which are housed on a shelf with lips should be placed approximately 2" 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 to the spine. In such cases, the spine identification should be printed directly on the book's spine with a library marking pen designed for this job. (See figure 8-6.)

(6) Books should be protected by encasing them in plastic book jackets. The book's paper cover in the plastic jacket adds colorful eye

Figure 8-4.-Book card.

appeal to the library and preserves vital cover illustrative and printed information to assist the library user in selecting books. When plastic jackets are not used, the information printed on the back and inside flaps of the paper cover should be pasted inside the front cover of the book. Instructions for applying plastic jackets are provided by the suppliers.

(7) Prepare catalog and shelf-list cards for each book. Each fiction book is accompanied by three catalog cards-two author cards (author is printed on the top line) and a title card (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. Verify that the information on the catalog cards-author

and title—matches that on the book. Temporarily set aside any book and cards which do not match. For fiction books, no additional card preparation is needed except separation of the cards for filing. Place one author card aside for the shelf-list file. Place the other author card and the title card aside for the card catalog file. For nonfiction books it is necessary to add the subject heading(s) information for the subject card(s). Subject headings are listed at the bottom of the author card by Arabic number. Each heading listed should be typed in CAPITAL LETTERS at the top of one author card. When this is completed, separate the cards for filing: one author card for the shelf-list file; one author card, the title card, and the subject card(s) for the card catalog file. See figure 8-7 for a sample
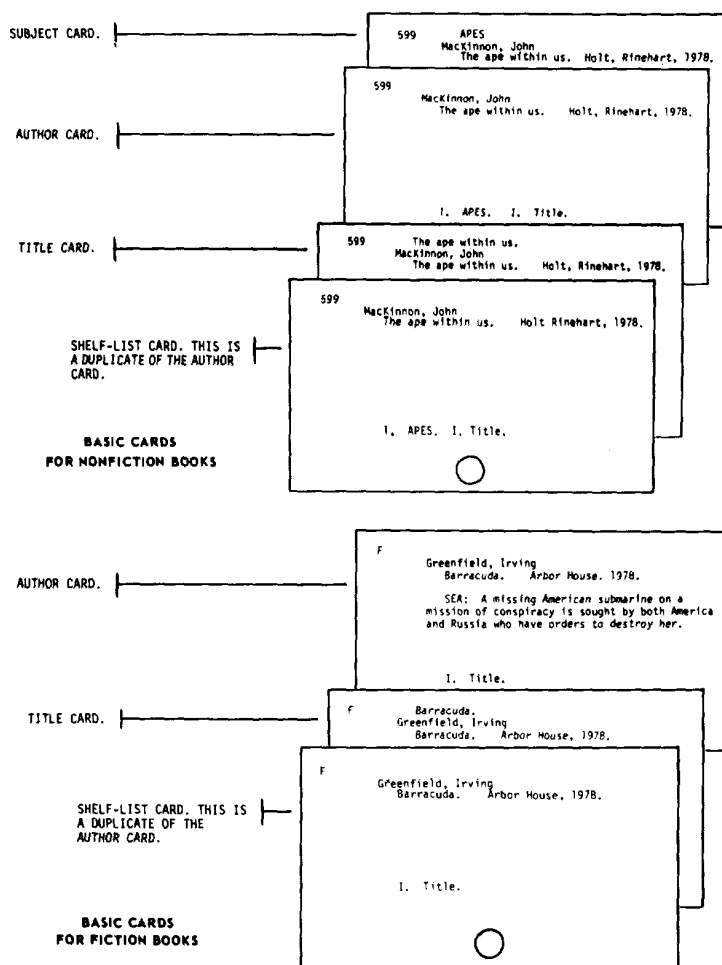
Figure 8-7.-Catalog cards.   287.98(M1)

8-17

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.

658.3

Kanter, Rosabeth Moss
    Life in organizations.   Basic Books, 1978.

1. PERSONNEL MANAGEMENT.   I.   Title.

Figure 8-8.-Spacing used in preparing catalog cards.

NONFICTION

FICTION
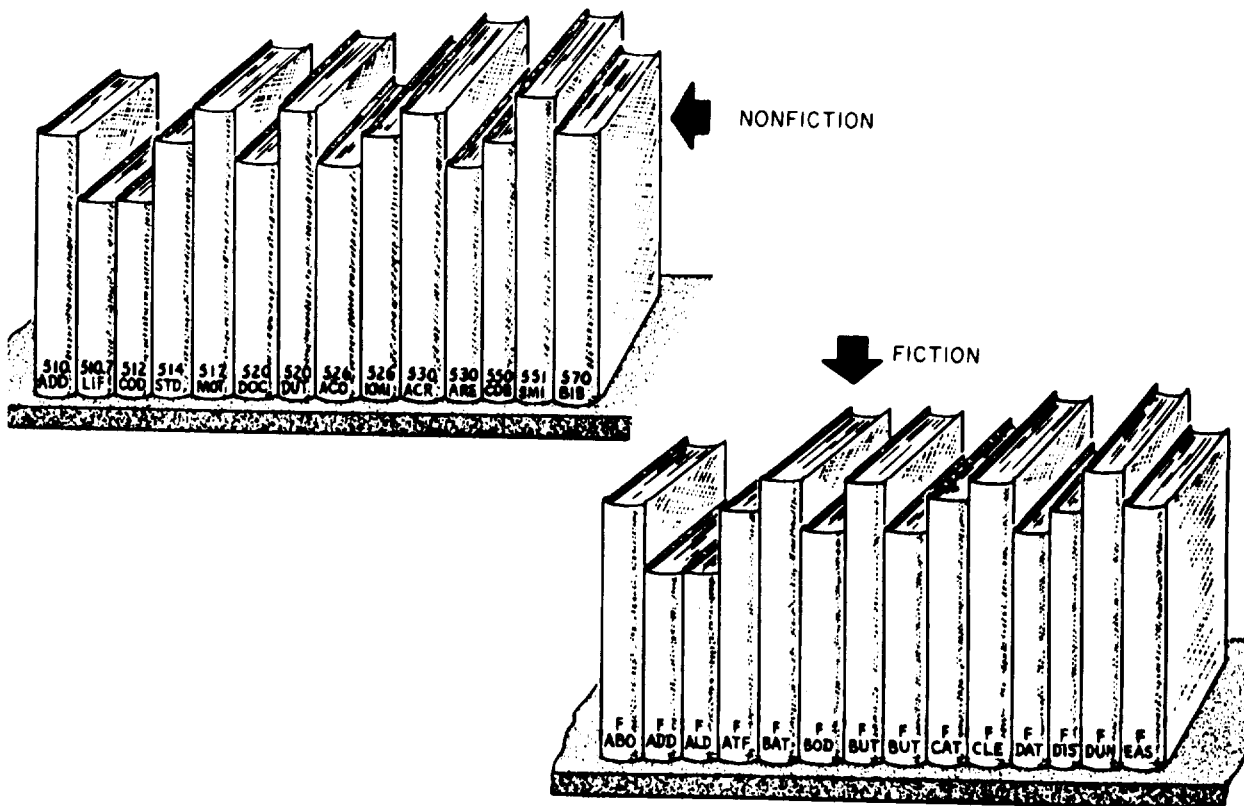
Figure 8-9.—Shelf arrangement of books.

set of catalog cards. Catalog cards should be typed for any books received without cards or with incorrect cards. Figure 8-8 shows the spacing and information to be included on these locally typed cards.

(8) The 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.

(a) Shelving. Fiction books are shelved alphabetically by the author's last name; nonfiction books are filed in numerical order by the Dewey decimal class number. (See figure 8-9.) Shelving is facilitated by referring to the book's spine label. Whenever possible one shelf in the library should be set aside to display the new books received and processed each month. Additionally posting a copy of the packing slip in the library and/or publishing a list of processed books in the POD will keep the crew informed about new library books.

(b) Filing catalog cards. The card catalog (see figure 8-10) is the patrons' index to the library collection. It lists each book in the library by author, title, and also by subject for nonfiction books and gives the shelf location for each book in the upper left-hand corner of the card. The card catalog should be located so that it is readily available to library users. All catalog cards—author, title, and subject—are interfiled alphabetically as shown in figure 8-11. Catalog cards are to be filed when the processed book is put on the shelf. In no case should the cards be allowed to accumulate for filing since they are of no use to patrons until they are filed.

Figure 8-11.—Alphabetical arrangement of card catalog files.

Figure 8-10.—Sample card catalog file,

(c) Filing shelf-list cards. The shelf list (see figure 8-12) is the official record of the library's holdings. It contains one author card for each book in the collection. The shelf list is not for patron use and should be kept in a secure place. Shelf-list cards for fiction books are filed
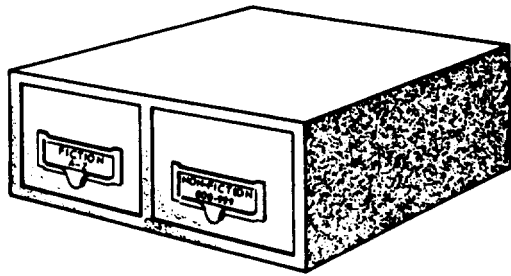
Figure 8-12.—Sample shelf-list file.

alphabetically by author (see figure 8-13), and nonfiction books are filed numerically by class number (see figure 8-14), in the order in which the books are shelved; therefore, it is called "shelf list." Shelf-list cards are to be filed when the processed books are shelved and are not to accumulate for later filing.

(d) Magazines and newspapers, Magazines and newspapers should be logged in to ensure that all issues are received. Materials should be stamped with the ship's property stamp. Binders can be procured to protect magazines
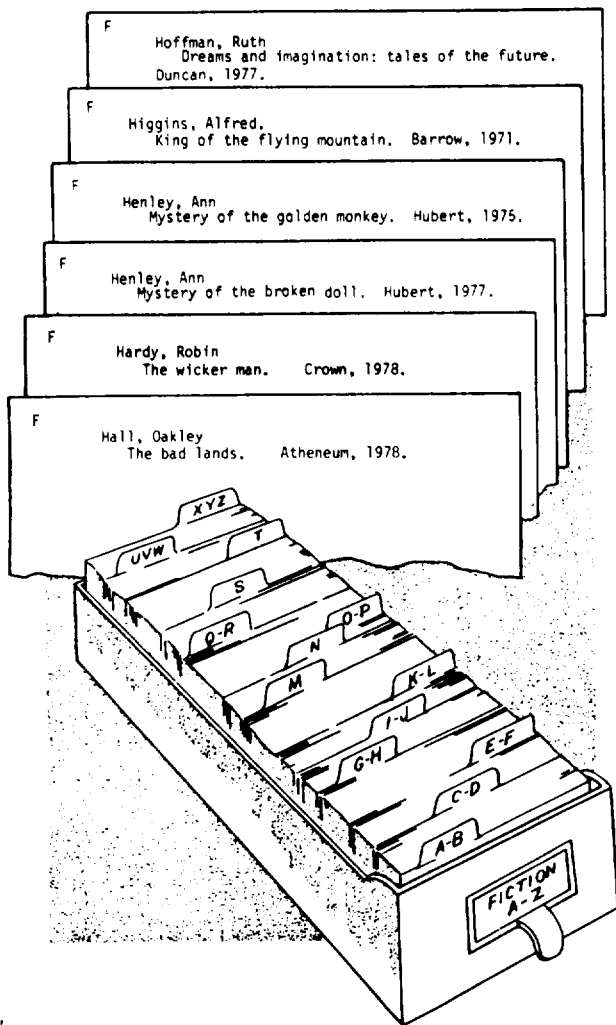
Figure 8-13.-Alphabetical arrangement for fiction shelf-list cards.
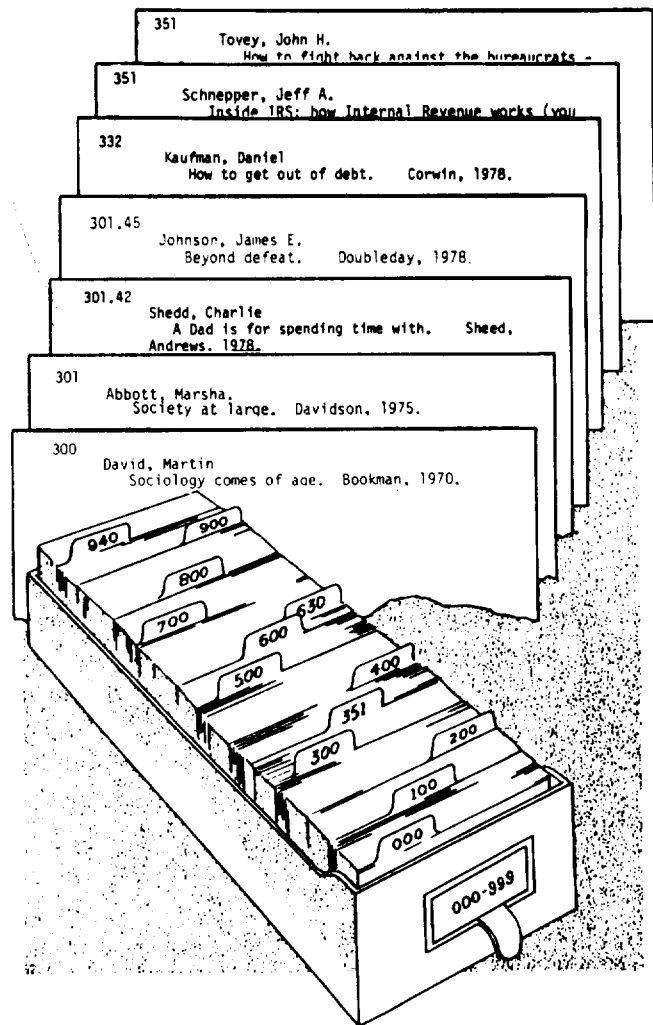
Figure 8-14. -Numerical arrangement for nonfiction shelf-list cards.

during their display and use. Special magazine and newspaper racks are recommended for displaying these materials.

(e) Tapes. Tapes requested from NET-PDC are shipped with an itemized packing list. Receipt and verification of tapes must be carried out in accordance with the NETPDC Letter of Instruction which is 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, etc.) and inventoried in the log by number with performer, title, and date of receipt information. (See figure 8-15.) Property marking of tapes is difficult due to their form. Audiovisual labels are available from library supply houses. Some cassettes can also be marked with library lettering pens or electrical styluses. No additional processing is needed for tapes to be used solely in the library. Libraries which 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. (See figure

Figure 8-16.—Card for tape checkout.

8-16.) Tapes are stored by log number in secured cabinets. The library should post a list of tapes available. The list may be a copy of the log record.

SIMPLIFIED CIRCULATION PROCEDURES

Library materials are placed in the ship's library to be used. Circulation procedures and policies are established to govern the use of materials by personnel. Their function is to assure equal access to and fairness in the use of all materials.

Loaning Materials

A controlled "take one, leave one" system of circulation for mass market paperbacks is recommended. Worn and obsolete mass market paperbacks should be physically disposed of

NUMBER	PERFORMER - TITLE	DATE RECEIVED	DATE SURVEYED
1	CHICAGO - CHICAGO X	3-1-77	
2	MANGIONE - ALIVE	3-1-77	
3	MOZART - SYMPHONY #24	3-1-77	
4	MONTOVANI - AMERICAN ENCORES	3-1-77	
5	COSBY - FAT ALBERT	4-20-77	
6	MORRICONE - EXORIST II; HERETIC	4-20-77	7-4-78
7	POE - FALL OF THE HOUSE OF USHER	4-20-77	
8	PARTON - DOLLY	6-3-77	
9	CHER - GREATEST HITS	6-3-77	
10	SMITH - GOLDEN GUITAR	7-10-77	
11	ANITA KERR SINGERS - HOLIDAY	7-10-77	
12	ROLLING STONES - BLACK & BLUE	7-10-77	
13	TWITTY - COUNTRY	1-3-78	

Figure 8-15.—Tape inventory log.

locally by the RP. Normal restocking of mass market paperbacks occurs through the monthly distribution. Prior to extended deployment, a ship can request a special issue of paperbacks from NETPDC to ensure stocking of the paperback exchange collection during the deployment.

Loaning Clothbound Books

The usual loan period for books in the general library collection is 2 weeks with an option for renewal. Reference books are for use solely in the library and, therefore, do not circulate.

CHECKOUT PROCEDURE.—The borrower removes the book card from the book and prints name, rank, and division on the card. The date due (day, month, year) is stamped on the book card and book pocket. The book card is filed alphabetically by the author's last name behind the due date in the circulation file. (See figure 8-17.) Reference books are to be used only in the library. Frequently, to control the use of expensive and highly popular reference books, such as car manuals, they are shelved at the library attendant's desk and are signed out for use in the library. In such cases, the book card is not stamped with date due and filed in the circulation file. Instead the current date and
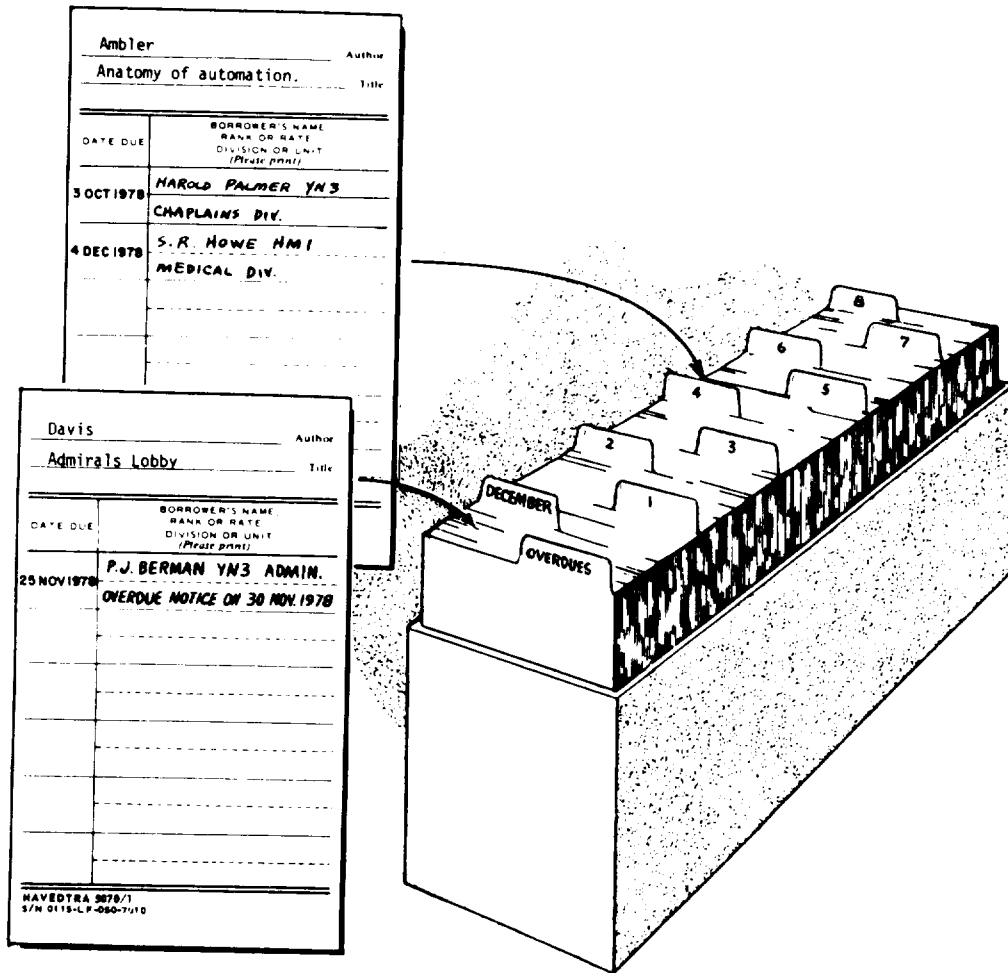
Figure 8-17.-Checkout *records.*

time is entered on the book card along with the borrower's name, rank, and division. The library attendant keeps the card and assures that the book is returned to him before the user leaves the library.

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 the book card is clipped, the assistant notifies the individual waiting for the book that it is 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 by the RP with relative ease. On a 3 by 5 card, note the author and title of the book, the requestor's name, rank, division, and the date of the request. Locate the book card for the reserved book in the circulation file and attach the 3 by 5 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 requestor that the book is now available.

RENEWAL.—If a borrower wishes to extend the loan period for a book, the library assistant will first make sure that no one has reserved the book in question. Books on reserve will not be renewed. If no reserve is on file, the book card is filled in again by the borrower— name, rank, division—and a new due date is stamped on the card and the book pocket. The book card is filed under the new due date. A book should not be renewed verbally; books must be brought to the library for renewal.

Magazines and Newspapers

Magazines and newspapers generally are not checked out, but are for use in the library. If, however, suitable arrangements can be made, back issues of magazines maybe loaned. A card to identify the magazine (see figure 8-18) is prepared. The borrower should print name, rank, and division on the card, the card and front cover of the magazine are stamped with

the due date, and the book card filed behind the date due in the circulation file. Loan periods for magazines should not exceed 1 week.

Tapes

Tapes borrowed solely for use in the library may simply be logged in and out by the RP. The tape log should list tape number, name, rank, and division of borrower; and date and time borrowed. When the tape is returned, the time is logged in by the RP and the tape is refiled in the cabinet according to its number.

Tapes borrowed for use in other spaces aboard ship are checked out as a book. The borrower should print name, rank, and division on the tape card. The date due (day, month, year) is stamped on the card which is then filed in the circulation file alphabetically by performer behind the date due. Loan period for tapes should not exceed 3 days, Check-in for tapes is handled the same as for a book except that the card is replaced in the card file in the tape cabinet.

TIME MAGAZINE. 10 December 1977

4 JAN 1978   JOHN ASHLEY, YN 3 ADMIN.
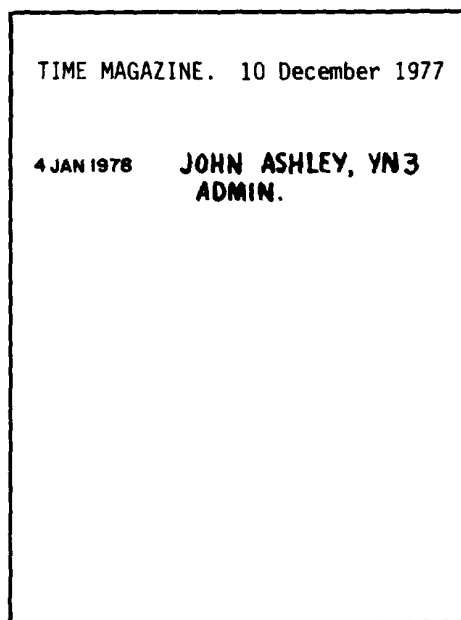
Figure 8-18.—Checkout card for magazines and other non-book materials.

INTERLIBRARY LOAN POLICIES

The Religious Program Specialist should understand interlibrary loan policies and procedures. Interlibrary loan and borrowing is a procedure for meeting needs of library patrons arising from serious research and study which cannot be met from the library's collection or via the acquisition procedures of a library. The procedures are for the exchange of materials between libraries. The borrowing library is completely responsible for the prompt, safe return of materials to the loaning library. The loaning library sets the conditions of the loan in terms of length, place of use such as "in library only," means of providing the material whether in the original or by a copy, means of mailing or shipping including requirements for registration, certification, or insurance, and means or procedures of reimbursement for costs incurred. Naval general library policies and procedures generally follow the Interlibrary Loan Codes of the American Library Association and of the Federal Library Committee.

Interlibrary Loan and Photocopy Request forms (SF 162) must be used in interlibrary transactions. Forms are available in GSA stock or may be purchased from commercial library supply sources.

Copyright provisions relating to requesting and providing photocopies of copyright materials must be adhered to and appropriate records of requests for and receipts of photocopies must be maintained. Action to acquire materials in steady demand must be taken as need is indicated by records of photocopy requests and receipts.

Restitution must be made by the individual borrower via the borrowing library as dictated by the lending library for lost, damaged, or destroyed materials and, when other arrangements are not possible, for the costs of photocopies, shipping, mailing, etc. Failure of individuals to meet their obligations does not relieve the borrowing library of its responsibility to the lending library.

NAVY AUXILIARY LIBRARY SERVICE COLLECTIONS (ALSCs)

Unlike interlibrary loans, the ALSCs provide materials directly to members of the naval service on personal letter request. The materials in ALSCs are primarily books which are of timely significance to naval service personnel for their intellectual and professional growth and development. Usually the 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 INSTITUTE. Many books in ALSCs are also available in larger activity libraries. However should a book not be available locally, it may be borrowed from an ALSC.

To borrow a book (or books) individuals should write a personal letter to the appropriate ALSC. ALSCs are located in the following locations and provide mail borrowing service to the geographical areas stated:

AREA OF SERVICE

East and Gulf Coast Caribbean and South Atlantic, Middle West, North Atlantic, Europe, Mediterranean, and Middle East	Commanding Officer Naval Station (FOR STATION LIBRARY, BLDG. C-9) Norfolk, VA 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, CA 92136 (FOR: AUXILIARY LIBRARY SERVICE COLLECTION)
Hawaii, Western Pacific, and all other Asian and Indian Ocean locations	Commanding Officer Naval Station (FOR STATION LIBRARY) 1514 Makalapa Drive Honolulu, HI 96818 (FOR: AUXILIARY LIBRARY SERVICE COLLECTION)

Loan periods are normally 30 days from the date of receipt of books by borrowers. Renewals may be requested and will be granted if other requests for the books are not on file. Requests for renewal should reach the ALSC prior to the expiration of the loan period. Borrowers are responsible for the care of materials, for their safe return, and for the reimbursement of the Government for lost, damaged, or destroyed materials.

SHIPBOARD LIBRARY RESOURCE MANAGEMENT

Religious Program Specialists must be able to manage shipboard library resources effectively. Effective library resource management can achieve maximum utilization 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 objectives, budget cycles, changes in activity mission and logistic support responsibilities, departmental-wide programs, and advances in professional library technology, materials, and services.

Management Records

To ensure the effective use of library staff, to assist in establishing library program priorities, and in developing library collections and services, reliable data are required for the analysis and evaluation of library functions and internal controls. Such data should be current and available for required management reports.

SHIPBOARD LIBRARY RECORDS.– Commands afloat are encouraged to require regular management reports on operations and use of ship general libraries. Regional librarians assist in establishing necessary reports, records, and files, Basic simplified records and files for library operations and for managing library resources include:

● Catalogs and inventory lists of library materials in the collection (see Chapter 9 of the *General Library Manual).*

● Card shelf list of library materials (hardbound books, audiovisual materials) constituting the official inventory record of a library collection.

● Circulation records for library materials.

● Records of magazines and newspapers ordered and received.

● Copies of *Naval General Library Manual* (NAVEDTRA 38021), and a file of the Naval General Library Services News Memorandum.

● Files of technical guidance visit reports and other correspondence from the naval regional librarian, CNET, and NETPDC.

● Copies of stock and special order requests for library materials.

● Local ship's library directive.

SHIP LIBRARY FACILITIES

The library officer and the RP have a major role in the development of attractive, functional library facilities. Assistance in this area may be provided by naval regional librarians.

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.

Shipboard Libraries

The importance of libraries aboard ships has been officially recognized since the early 1800s. Today, the Department of the Navy through habitability baseline criteria for all new ship designs and for major ship conversions and through habitability improvement programs to upgrade library facilities on existing ships is establishing guides for the physical layout and equipping of shipboard libraries. The intent is to encourage better use of available space and to promote the library as a multimedia learning center.

Requirements for shipboard libraries for new ships are included in NAVSHIPS 0902-001-5000, General Specifications for Ships of the U.S. Navy. Details on plans for libraries of newly constructed/converted ships are given in OPNAVINST 9330.5 series, Environmental Control Standards "Habitability y Baseline Design Criteria."

Hab Hints (NAVSHIP Pub 0900-007-8010) and Navy Shipboard Furniture Catalog (NAVSEA 0933-LP-005-5050) include details for library planning, ship's library layout, and library furnishings. Sketches and suggested arrangements for ships' libraries of various sizes are included in Appendix Db of the *General Library Manual.*

Ship's Library Size

Afloat library space will vary with a ship's type, class, and hull layout. The following table should be used as a guide to minimum standards for a ship's library area, seating, and shelving.

Ship's Library Minimum Criteria
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
1,001 - 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 flag staff, air squadrons, embarked personnel, etc.

**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.

Ship's Library Location

Where options are available, the following requirements should be met:

(1) Locate the library as far as possible from areas having high noise levels, such as machinery spaces, galleys, directly under flight decks, etc.

(2) Ship's library should not be adjacent to heat-producing spaces such as uptakes and firerooms.

(3) The library should be located for convenient access by all the crew, preferably near ship's store and other personal services areas.

(4) Library locations not too far forward or aft amidship are preferred to minimize the effects of ship motion.

Internal Arrangement of the Library

The following factors should be considered in planning the library layout:

SEAT ORIENTATION.—For small, unstabilized ships having pronounced rolling tendencies, seats should be oriented so that personnel face forward or aft. On large ships; i.e., tenders, aircraft carriers, seat orientation is optional.

BOOKSHELF ORIENTATION.—Shelves should face forward or aft to lessen the tendency for books to be ejected by roll.

CIRCULATION DESK.—The library attendant's desk should be placed at the library's entrance and should allow a view of as much of the library as feasible.

WORK AREA.—A closed-off area with small worktable, supply cabinet, etc., should be provided for the book processing, etc.

Technical Requirements

Library air-conditioning, ventilation, humidity, the lighting system, and noise and vibration levels must conform to standards specified in OPNAVINST 9330,5 series, Environmental Control Standards; NAVSEA Pub

0964-000-2000, Lighting on Naval Ships; and NAVSHIPS 0902-001-5000, General Specifications for Ships of the U.S. Navy.

Furnishings and materials used in outfitting ships' libraries must conform to military standards approved for the safety of combustible habitability materials. See the list of acceptable materials for habitability improvements, Appendix 1 to NAVSHIPS Pub 0900-007-8010, "Hab Hints"; NAVSEA 0929-002-7010, Shipboard Color Coordination Guidance Manual; and NAVSEA 0933-LP-005-5050, Shipboard Furniture Catalog.

Suspended ceilings should be provided in the library and bulkhead sheathing in areas not covered by bookshelves. Sheathing and ceiling must conform to NAVSHIPS 0902-001-5000, General Specifications for Ships of the U.S. Navy.

Considerations of color dynamics and color coordination should be met as indicated in OPNAVINST 9330.5 series. Color schemes should be selected from NAVSHIPS Pub 0978-000-1000, NAVSHIPS Pub 0933-008-0010 (for submarines), and NAVSEA 0929-002-7010, U.S. Navy Shipboard Color Coordination Guidance Manual. Also adequate security for library collections and equipment should be provided.

Ships' Library Equipment and Furnishings

Carpeting of acceptable safety material (MILSTANDARD 1623) should be installed in the library. Curtains and draperies of acceptable safety material are decorative, dampen noise, and should be selected as part of the color dynamics scheme of the library. Library shelving, adjustable vertically, should be 8" to 10" deep, with some 12" shelves for oversized books. No unsupported span of shelves should be over 3 feet long. A list of equipment useful in ships' libraries is given in Appendix Dg of the *General Library Manual.*

Library Planning Assistance

Design offices at most naval shipyards and regional offices are available for consultation.

Naval regional librarians, located at Groton, Norfolk, Charleston, San Francisco, San Diego, and Pearl Harbor, have catalogs of standard library equipment and furnishings and will assist with library layout and planning.

LIBRARY SUPPLIES AND EQUIPMENT

Supplies and equipment for general libraries are procured from local funds available to the command.

Library Equipment

A basic equipment allowance list for general library operation is given in Appendix Dc of the *General Library Manual.* To assure a functional and efficient library, nonstandard library equipment must be avoided, particularly for shelving, card catalog cases, and circulation desks.

An annual library buyer's guide published each year in the LIBRARY JOURNAL includes a Product Directory and a Suppliers Directory. This guide should be consulted for current commercial library sources of library supplies and equipment. Catalogs from commercial library supply houses should be used to establish specifications and descriptions for required items.

The Federal Supply Schedule Group 71, Part XIII, Sections A and B, a mandatory multiple award schedule, covers many items of library furniture and shelving, both wood and metal. Consult the contractors' catalogs and price lists for details on costs, delivery terms, warranties, etc.

Other Federal Supply Schedules covering items pertinent to library operation are listed in Appendix De of the *General Library Manual*

Library Supplies

Many general office supplies are available through the Navy and Marine Corps supply systems and through General Services Administration stores stock. For information on GSA stores stock and a list of general Government supplies useful for libraries, see Appendix Df of the *General Library Manual.*

Library forms (i.e., library book cards and book pockets, etc.) DOD, and standard forms useful in libraries in the Navy publications and forms system (Cog 01) or in the GSA stock system are also listed in Appendix Dg of the *General Library Manual.* These forms are procured in accordance with NAVSUP Pub 2002 series for Navy libraries.

Special library supplies and forms not in general use (e.g., labels, book repair materials) are procured from commercial library supply sources.

Hours of Library Operation

Library operating schedules must include adequate evening and weekend hours to assure military personnel access to library collections and services. However, ships' library operating schedules will vary. Daily, regularly scheduled, and posted hours are recommended.

Criteria for Library Service

All aspects of library service are designed to facilitate the use of resources, to remove barriers, to invite use, and to guide reading and education toward the goals of the individual. The normal services of the library include the following:

● Well-organized collections of materials, classified, cataloged, and arranged for convenient use.

● Loan of materials and interlibrary loan arrangements as required.

● Information services designed to locate facts as needed,

● Guidance to individuals in the use of reference, professional, educational, and recreational material.

● Assistance to the command and to military community organizations in locating and using materials for professional development, program planning, and other organizational needs and projects.

● Stimulation of use and interpretation of materials through publicity; display; reading lists; book talks; book, music, and film discussions; etc., either in the library or at meetings of shipboard organizations.

● Provision of bibliographic information on books and other materials.

FUNDING FOR SHIPBOARD LIBRARIES

Religious Program Specialists must be aware of how shipboard library operations are funded. The Navy's General Library Program is supported by NETPDC with centrally managed appropriated funds, and with local appropriated funds provided by naval activities. Navy shore activities may not use nonappropriated funds for any general library purpose, but afloat commands may request waivers from Commanders in Chief, Atlantic or Pacific Fleets as appropriate, to pay off-duty library attendants with nonappropriated funds.

Naval general libraries are identified as a special expenditure item in the command budget: cost account code 9964 (see *NAV-COMPT Manual* 024640). Librarians and library officers coordinate with fund managers in preparing local library budget estimates and justification to be submitted as part of the normal budgetary requests.

An outline of funding responsibilities for shipboard libraries is provided in figure 8-19.

Responsibilities of Commanding Officers for the Procurement of Books and Other Library Materials

Local funds are needed in some areas of library collection development. Commanding officers provide ship general library collections and facilities as needed to assure sound programs of off-duty education. The general library's function is to provide for reference needs and for the depth and scope in collections needed to enrich and extend the learning experience.

BOOKS.—Commanding officers are responsible for the development and expansion of initial shipboard collections. Commanding officers are supported by NETPDC in this area. Procurement of books required to provide a well-rounded general library program which are not available from NETPDC will be funded locally.

OTHER LIBRARY MATERIALS.—Magazine and newspaper subscriptions, professional journals, loose maps, sheet music, art prints, catalogs, pamphlets, etc., to meet local requirements are procured with local funds.

TECHNICAL SUPPORT VISITS

Religious Program Specialists must understand how and why technical support visits for shipboard libraries are made. SECNAVINSTS 5070.3 and 5400.14 establish the basic relationship between CNET and commanding officers of ships where general libraries are located. Specifically, in the area of material support and professional guidance, CNET is responsible for the technical support which is provided directly to activities, keeping the chain of command informed as appropriate.

Technical support visits are normally made by naval regional librarians acting as field agents of CNET. Technical support visits assist commands in areas of library administration and management, training and use of personnel, collection development, improvement of services and programs, and similar related purposes.

Technical support visits do not normally result in written reports. Oral reports and discussions with activity personnel of visit findings may be followed by memoranda for the record if there are areas of agreement or concern to be implemented or resolved. Written reports and memoranda will normally be submitted only to the visited command and not to commands at higher echelons, nor to other technical offices, bureaus, etc., unless very serious problems are found to exist.

Predeployment Schedule

120 days before deployment:

Schedule an onboard assistance visit from the naval regional librarian to review the library

Expenditures for	Funding Responsibilities	
	Centrally Managed Funds	Local Funds CO/Afloat
Commissioning Library collections, ashore and afloat (initial issue furnished at no charge to receiving activity)	CNET References: SECNAVINST 5070.3 series Naval General Library Manual 38021 NAVSUP Pub 485 Par. 3435 NAVSUPPSYSCOM Manual Par. 25818	Not applicable. Supplied as part of total ship construction and outfitting budget
Library Materials (automatic and periodic distributions of newly published materials, special requests, etc., furnished at no charge to the receiving activity)	CNET References: SECNAVINST 5070.3 Naval General Library Manual 38021 NAVSUPSYSCOM Manual 22460, 25818 NAVSUP Pub 485 Par. 3022 NAVCOMPT 022082	Not applicable
Library Materials—Local procurement (provision of library materials not supplied by CNET)	Not applicable	References: NAVSUP Pub 485 Par. 3438
OTHER LIBRARY SUPPORT (1) Library Personnel Salaries (2) Supplies, Services, and Equipment (3) Furniture (4) Publications and Forms (Cog 0I stock) (5) Facilities (6) Personnel training, educational and developmental workshops, courses, etc.	References applying to:	References applying to: (1) (2) (3) Naval General Library Manual, NAVEDTRA 38021 NAVSEA 0933-LP-005-5050 NAVSHIPS Pub 0900-007-8010 References applying to: (1) CHNAVPERS Message 21646Z Sept 76 References applying to: (4) NAVSUP Pub 2002 series References applying to: (5) OPNAVINST 9330.5 series NAVSHIPS Pub 0902-001-5000

Figure 8-19.—Library funding responsibilities.

materials collections and library operating procedures, (Naval regional librarians are stationed at Groton, Norfolk, Charleston (also serves Mayport), San Diego, San Francisco (also serves Seattle-Bremerton), and Pearl Harbor.)

Call in all overdue library materials and arrange books on shelves in accordance with *Naval General Library Manual* (NAVEDTRA 38021).

Assist the naval regional librarian in examining library collections and determining library needs.

Locally dispose of worn, soiled, obsolete library materials unfit for reissue.

90-60 days before deployment:

Review magazine collections to ensure that all subscriptions are being received and checked in. Report nonreceipt.

Prepare and forward to the Commanding Officer, Naval Education and Program Development Center, (Code AG), Pensacola, FL 32509 via official letter, requests for hardbound fiction and nonfiction books. The regional librarian can assist.

Submit official letter request to the Commanding Officer, NAVEDTRAPRODEVCEN, for paperbound collection replenishment.

Submit requests for audio library materials to NETPDC.

If supplies are low, requisition the following library forms from the nearest Cognizance 01 stocking point in accordance with NAVSUP Pub 2002 series. Report to NETPDC any problems in securing library forms.

(1) Book Card (NAVEDTRA 5070/1), Stock No. 0115-LF4I50-7010.
(2) Book-Card Pocket (NAVEDTRA 5070/2), Stock No. 0115-LF-050-7022.

Check and requisition needed library office supply items from GSA supply system. (See Appendix Df of the *Genera! Library Manual.)*

To improve the appearance of the library collection obtain:

(1) Plastic book jackets–see Federal Supply Schedule, Group 75, Part I, 10-1/2" x 13-1/2" magazine size—NSN-7510-00-202-9340.

30 days before deployment:

Process and prepare for circulation, library materials forwarded from the appropriate Naval Supply Center.

APPENDICES

Refer to Appendix A for procedures regarding the establishment of the religious music library.

Refer to Appendix B for a simplified outline of basic library procedures. This appendix outlines

- Charging books

- Receiving books

- Shelving and filing

- Locating books

- Processing new materials

- Reserving books

- Interlibrary loans

APPENDIX A

RELIGIOUS MUSIC LIBRARY

Establishment and maintenance of the religious music library is an important management function of the Religious Program Specialist. In addition to assuring ready access to organ and choral music, (see figure A-l), a properly maintained religious music library system protects against loss of costly materials or reduplication of purchases in the frequent change of volunteer or paid music staffs who support the chapel music program.

Materials Required:

Standard 3 x 5" card file with ample supply of 3x5" cards

Standard four- or five-drawer file cabinet (additional file cabinets may be added as required)

Ample supply of large unfranked envelopes

Procedures:

A. Card File. The card file will be divided into three sections to allow for a cross-reference system:

1. An alphabetical card listing will contain the title and a series of numbers which 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. (Example: 1.2.—38 indicates that the music listed is located in file cabinet number one, drawer two, 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 total number of copies.

—Cost by unit (each) and total cost.

—For choral music, indicate intended usage by a combination of capital letters such as SATB (Soprano, Alto, Tenor, Bass) or other appropriate letters SA, ST, TB, etc. This cues the choir director and maximizes the usefulness of the card index.

—Type the words "date used" so that the music staff can maintain a record of utilization of the music.

2. An alphabetical listing by composer. The numbering system described above should also be used.

3. An alphabetical index by occasion; e.g., Advent, Easter, Epiphany, Holy Week, Lent, etc., which should employ the numbering system indicated above.

B. File Cabinets. When more than one file cabinet is used, cabinets should be identified by Roman numerals I, II, III, IV, etc. Drawers should be numbered using Arabic numerals 1, 2, 3, 4, etc. This is to assure ready identification when the cross-reference index system is used.

C. Unfranked Envelopes. Large unfranked envelopes should clearly identify the contents by listing 'the title in the upper left-hand corner, composer underneath the title, and any appropriate notation regarding the use of the music for special seasons or the religious calendar underneath the composer. The numbering system described above should be placed in large print on the upper right-hand corner of the envelope.
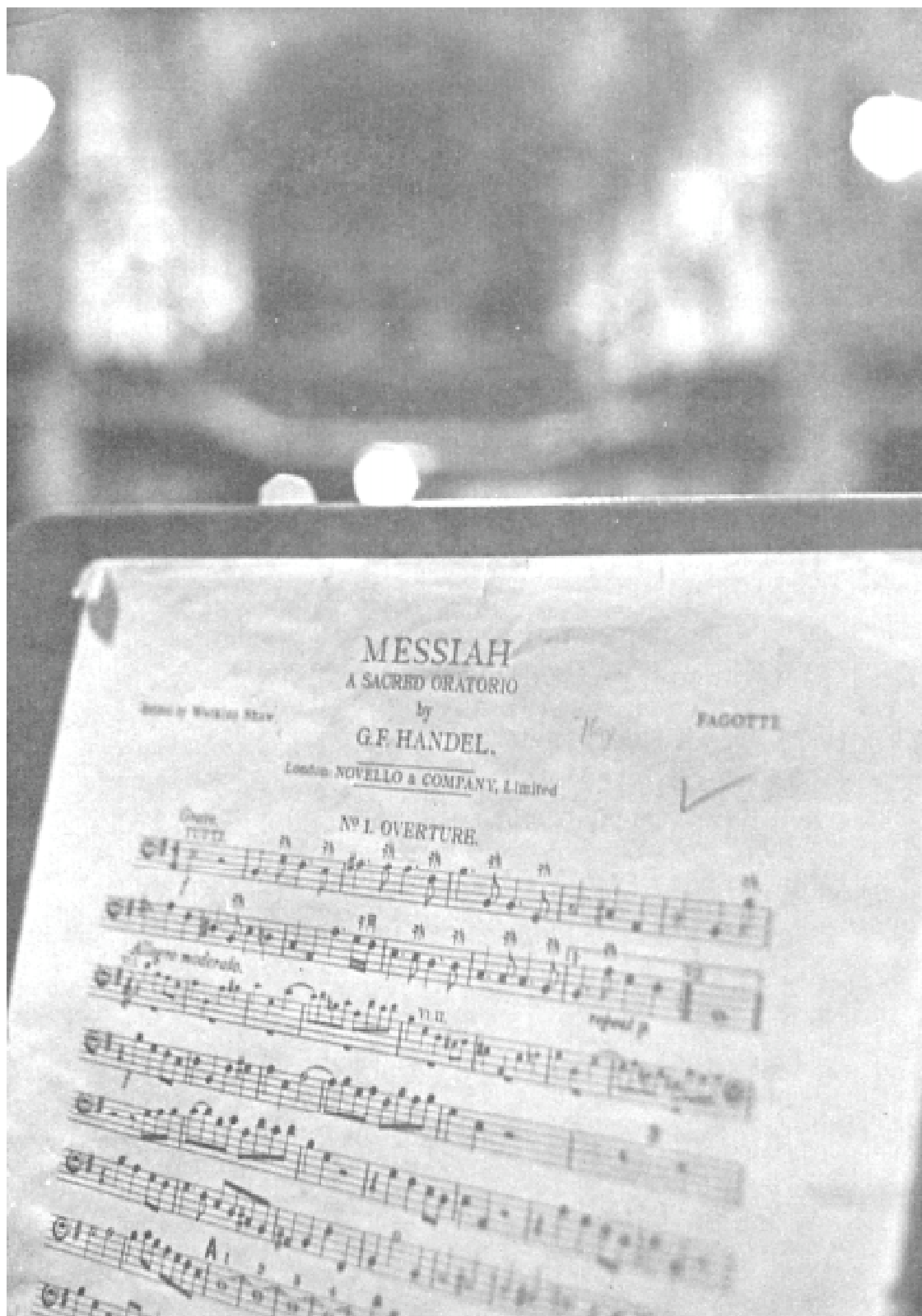
Figure A-1.-A Sacred Oratorio.

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APPENDIX B

OUTLINE OF BASIC LIBRARY PROCEDURES

Basic library procedures are presented in this appendix under the general headings of "Charging Books," "Receiving Books," "Shelving and Filing," "Locating Books," "Processing New Materials," "Reserving Books, " and "Interlibrary Loans." From time to time, you may want to refer to this outline. In fact, you may find this list of basic steps handy during the entire time that you serve in the library.

CHARGING BOOKS

1. Make sure the book to be charged out is a circulating book. All books in the fiction, nonfiction, and paperback sections may be circulated. Those in the reference section may not.

2. Compare the author, title, and copy number on the book card and the book-card pocket to be sure the right card is in the pocket.

3. Have the borrower fill out the book card, if he has not already done so.

4. Be sure that the book card entries are complete and readable, and include the borrower's name, social security number, and address.

5. Stamp the due date in the space to the left of the borrower's name on the book card and in the first empty space on the book-card pocket.

6. File the book card in alphabetical order, according to the author's last name, in back of the proper due-date tab in the circulation file.

RECEIVING BOOKS

1. Check the due date and author's name on the book-card pocket.

2. Look for the matching book card in the circulation file behind the tab with the same due date.

3. Stamp the return date in the space with the borrower's name on the book card.

4. Return the book card to the book-card pocket.

5. If there was a paper clip on the book card in the circulation file (to indicate a book reservation):

 (a) remove the reserve card from the "Reserve" section of the circulation file;

 (b) notify the requester that he may now pick up the book;

 (c) enter the notification date on the reserve card;

 (d) insert the reserve card in the book; and

 (e) set the book aside on the reserve shelf.

6. Check the book for wear or damage. Repair minor damage, or set the book aside for the librarian's attention if damage is major.

7. If the book is in good condition, shelve it.

SHELVING AND FILING

Fiction

1. Shelve fiction books in the appropriate subsection of the fiction section according to the letters on the top line of their call numbers. Shelve books with an "M" in the mystery subsection, those with " W" in the western subsection, those with "SF" in the science fiction subsection, and those with an "F" in the general fiction subsection.

2. Shelve books in each fiction subsection alphabetically from left to right by the three letters on the bottom of their call numbers, which are the first three letters of the authors' last names.

3. If two or more books in the same fiction subsection have the same letters in the bottom line of their call numbers, shelve them according to the rest of the letters of the authors' names, starting with the letters of the last names, then the first names, and finally the middle names or initials.

4. If two or more books in the same fiction subsection are written by the same author, shelve them alphabetically by title. Ignore the words "a," "an," and "the" at the beginning of titles.

Nonfiction

1. Shelve books in the nonfiction section from left to right in numerical order by the Dewey decimal classification number in the top line of their call numbers.

2. If two or more books have the same Dewey decimal classification, shelve them alphabetically by the three letters in the bottom line of their call numbers, which are the first three letters of the authors' last names.

3. If two or more books have the same Dewey decimal classification number and the same three letters on the bottom line of their call numbers, shelve them according to the rest of the letters of the authors' names, starting with the letters of the last names, then the first names, and final] y the middle names or initials.

4. If two or more books with the same call number are written by the same author, shelve them alphabetically by title. Ignore the words "a" " "an," and "the" at the beginning of titles.

References and Desk References

1. Shelve books marked "R" or "REF" in the reference section, according to their call numbers.

2. Shelve books marked "DESK REF" or "DESK REFERENCE" in the area set aside for them, according to their call numbers.

Paperback Books

1. Quality paperback books with call numbers which were received with the monthly clothbound distribution should be shelved in the same way that hardback books are shelved, according to their call numbers in the fiction, nonfiction, or reference section as the case may be.

2. Shelve mass market paperbacks without call numbers in the paperback section. (In most libraries, they need not be shelved in any particular order.)

Filing Material in the Pamphlet File

1. File pamphlets alphabetically by title in pamphlet file folders, unless a subject has been written on the cover. In the latter case, file the pamphlet alphabetically according to the subject indicated.

2. File folders with photographs, clippings, and the like alphabetically according to the subject on the file folder.

Periodicals

Arrange periodicals neatly so that their titles can be seen without the need to shuffle them about.

Audiovisual Materials

Follow your local library procedures for arranging and storing audiovisual material. Since such collections vary from one library to another, methods also vary.

LOCATING BOOKS

1. To locate a book in the library's permanent collection, look up its call number in the card catalog file. All of the catalog cards in this file give the call numbers of the books they represent.

2. Each catalog card is filed alphabetically in the card catalog according to the information given on the top line of the card. Cards with the book's title on the topmost line are called "title cards"; cards with the author's name on the topmost line are called "author cards"; and cards with the book's subject on the topmost line are called "subject cards."

3, For every book—fiction or nonfiction—the card catalog contains one author card and one title card. Author cards are filed last name first, followed by the first name and middle initial. When title cards are filed, the words "a," "an," and "the" are ignored if they are the first word of the title.

4. For most nonfiction books, the card catalog also contains at least one subject card.

5. If there is no card in the card catalog for a book that is wanted, the book is not in the library's permanent collection. In this case, the librarian may be able to obtain the book from another library through an interlibrary loan.

6. When seeking information about' books not in the library's collection, consult reference indexes such as the "Fiction Catalog," the "Public Library Catalog," or "Books in Print ." These indexes and others list most books alphabetically by author, title, and subject.

PROCESSING NEW MATERIALS

New Books

1. When new books for the library's permanent collection arrive, each one is checked against the packing slip. Preprinted cards that are received with books supplied through the Navy distribution system are checked to be certain the right cards have been sent.

2. A shelf-list card, an author card, and a title card are prepared in accordance with the librarian's instructions for each fiction and nonfiction book that is to be cataloged. In addition, one or more subject cards are prepared for each nonfiction book.

3. A book card, book-card pocket, and spine label are then prepared for each book.

4. The book-card pocket is pasted on the back of the last page, and the book card is inserted in it.

5. The spine label (bearing the book's call number) is affixed to the spine of the book, and a plastic protective cover is put on the book.

6. "Property of the U.S. Navy" is stamped on the top and front edges of the book pages and inside the front and back covers. The name and address of the library are stamped on the book-card pocket and the title page.

7. The shelf-list file cards are filed in the shelf-list file by call number in the same order as the books appear on the shelf.

8. The catalog cards are filed in the card catalog alphabetically according to the information on the topmost line of each card.

9. The book is then shelved according to its call number.

10. Paperback books that are not going to be a part of the library's permanent collection are simply stamped with "Courtesy of your ship's library, share with a shipmate" and "Property of U.S. Navy" with the name and address of the library on the inside of the front and back covers. They are then shelved in the paperback section.

Other New Materials

1. All other new materials (magazines, newsapaers, audiovisual materials, etc.) have to be checked against the shipping list when they arrive.

2. Various inventorying and cataloging methods are used—card files, ledgers, etc.—to keep a record of all new items received.

3. Each item is identified with a property stamp or an accounting label.

4. All materials are arranged systematically in the appropriate section of the library according to the library's policy.

RESERVING BOOKS

1. When a reader wants a book that is already on loan to someone else, find the book card in the circulation file and put a paper clip on the top to indicate that the book has been reserved.

2. On a book reserve card, enter the author, title, and call number of the book; the name, address, and phone number of the requester; and the date. Also, enter the date by which the reader needs the book, if applicable.

3. Place the reserve card in the reserve file at the front of the circulation file.

4. When the book is returned and properly checked in, notify the requester that he may now have the book, write the date of notification on the card, insert the reserve card in the book, and put the book on the reserve shelf,

INTERLIBRARY LOANS

1. To borrow a book from another library, on an interlibrary loan, prepare an interlibrary loan request form.

2. On the request form, enter the author and title of the book; the name, address, and telephone number of the requester; and the date. Enter also the date by which the reader needs the book, if applicable.

3. Follow instructions on the forms. Send an interlibrary loan request to a Navy library which is likely to hold the book that is needed.

4. File copies of the interlibrary loan request in a separate file.

5. When the book is received from the loaning library, note any restrictions, charges, etc., placed by the loaning library.

6. Notify the requester that the book is available. Inform requester as to any restrictions, costs, and date due.

7. Place a book card with the author, the title of the book, and information as to its source and borrower in the appropriate "date due" section of the circulating file.

8. When the book is returned by the borrower, clear the circulation file and the interlibrary loan request file, Check the book for damage. Return the book to the loaning library with the appropriate copy of the interlibrary loan request.

9. If books are not received after receipt of notice that the loaning library has sent them, take necessary followup informative action.

10. If books are received, but then lost or damaged aboard ship, take action to collect funds and to reimburse the loaning library.

INDEX

Y

Assignment Questions

Information: The text pages that you are to study are
provided at the beginning of the assignment questions.

Assignment 1

In this course you will demonstrate that learning has taken place by correctly answering training items. The mere physical act of indicating a choice on an answer sheet is not in itself important; it is the <u>mental</u> achievement, in whatever form it may take, prior to the physical act that is important and toward which correspondence course <u>learning</u> <u>objectives</u> are directed. The selection of the correct choice for a correspondence course training item indicates that you have fulfilled, at least in part, the stated objective(s).

The accomplishment of certain objectives, for example, a <u>physical</u> act such as drafting a memo, cannot readily be determined by means of objective-type correspondence course items; however, you can demonstrate by means of answers to training items that you have acquired the requisite knowledge to perform the physical act. The accomplishment of certain other learning objectives, for example, the <u>mental</u> acts of comparing, recognizing, evaluating, choosing, selecting, etc., may be readily demonstrated in a correspondence course by indicating the correct answers to training items.

The <u>comprehensive</u> objective for this course has already been given. It states the purpose of the course in terms of what you will be able to do as you complete the course.

The <u>detailed</u> objectives in each assignment state what you should accomplish as you progress through the course. They may appear singly or in clusters of closely related objectives, as appropriate; they are followed by items which will enable you to indicate your accomplishment.

All objectives in this course are <u>learning</u> objectives and items are <u>teaching</u> items. They point out important things, they assist in learing, and they should enable you to do a better job for the Navy.

This self-study course is only one part of the total Navy training program; by Its very nature it can take you only part of the way to a training goal. Practical experience, schools, selected reading, and the desire to accomplish are also necessary to round out a fully meaningful training program.

Learning Objective: Acknowledge the establishment of the Religious Program Specialist (RP) rating: formulate the role of the RP; determine the standards and publications provided RPs to guide and assist them in their occupational advancement.

1-1. The RP rating was established on what date?
1.   1 October 1978
2. 15 October 1978
3.   1 January 1979
4. 15 January 1979

1-2. Approximately two-thirds of the tasks RPs are trained to perform are of a clerical nature.
1. True
2. False

1-3. RP personnel are combatants and are responsible for the chaplain's safety when assigned to units engaged in combat.
1. True
2. False

1-4. Which of the following duties would NOT be performed by the RP?
1. Instructing volunteer personnel in use of religious educational material
2. Conducting worship services on an emergency basis
3. Maintaining shipboard libraries
4. Maintaining records for nonappropriated chapel funds

1-5. RPs can NOT ministerial chaplain.
1. True
2. False

1-6. Occupational standards are the max-imum standards for a specific paygrade; they represent the highest level of skill that all personnel must possess in order to function at a given rate.
1. True
2. False

1-7. What is the primary purpose of rate training manuals?
1. To provide an outline of duties for naval personnel in their occupational areas
2. To provide applicants for advancement with a list of references
3. To provide applicants guidance and help in preparing for advancement to the next highest paygrade
4. To provide naval personnel with a history of their rating and an overall view of their duties

1-8. NAVEDTRA 10052 is revised and issued (a) how often, and (b) by what official?
1. (a) Quarterly; (b) Chief of Naval Operations
2. (a) Annually; (b) Chief of Naval Operations
3. (a) Annually; (b) Chief of Naval Education and Training
4. (a) Quarterly; (b) Chief of Naval Education and Training

Learning Objective: Delineate the milestones in the history of the Chaplain Corps; determine the mission of the Chaplain Corps; formulate the duties of the Chief of Chaplains and Navy chaplains.

1-9. In what year was the title "Chief of Chaplains" officially established?
1. 1944
2. 1943
3. 1942
4. 1941

1-10. Which of the following active duty Chaplain Corps officers could normally be appointed Chief of Chaplains without having to be promoted to the next higher grade?
1. A captain
2. A commodore admiral
3. A rear admiral
4. A vice admiral

1-11. The mission of the Chief of Chaplains encompasses which of the following duties?
1. Directing; administering, and managing the Navy Chaplain Corps
2. Implementing religious minis-tries to meet the needs of naval personnel and their dependents
3. Assisting naval personnel in their pursuit of the free exercise of religion
4. All of the above

1-12. In order to be commissioned as a Navy chaplain, a member of the clergy must receive an ecclesias-tical endorsement.
1. True
2. False

1-13. A candidate for commissioning in the Chaplain Corps must have completed at least how many years of undergraduate study at an accredited university?
1. 1 year
2. 2 years
3. 3 years
4. 4 years

1-14. Because of the impracticality of providing clergy of every faith or denomination at every ship and station, a pattern of cooperative ministry has been evolved jointly between the Navy and what person/group(s)?
1. The Chief of Chaplains
2. The Churches of America
3. The Chaplain's Resource Board
4. The Armed Forces Chaplain's Board

1-15. The principle of cooperative ministry places on every chaplain the obligation to provide which of the following ministries?
1. Make provisions for meeting the religious needs of those in the command who are adherents of other churches and faith groups
2. Cooperate with other clergy and commands in meeting the religious needs of members of the chaplain's own faith group
3. Both 1 and 2 above
4. Provide religious ministries solely to the particular faith group to which the chaplain belongs

1-16. As pastoral representatives of their churches, Navy chaplains wish to communicate which of the following information to people within their commands?
1. Their churches' doctrines and practices
2. Their churches' attitudes toward social and moral issues
3. The right of naval personnel and their dependents to freedom of religious expression
4. All of the above

1-17. The ultimate responsibility for the substantive nature of the ministry of Navy chaplains, as professional representatives of American Church bodies, rests with which of the following activities/bodies?
1. The Navy Department only
2. The chaplain's church only
3. Both the Navy Department and the chaplain's church
4. The individual chaplain

1-18. The conditions under which the Navy chaplain's ministry is rendered is determined by the
1. naval service
2. chaplain's church
3. Military Ordinariate
4. Military Vicar

1-19. The collateral duties of chaplains may include duties related to which of the following areas?
1. Religious interests only
2. Religious and humanitarian interests only
3. Humanitarian and welfare interests only
4. Religious, humanitarian, and welfare interests

1-20. Navy chaplains assist their commands in communicating and clarifying command policies, regulations, and directives to their personnel as well as communicating a command's administrative and operational limitations commitments, and problems.
1. True
2. False

1-21. As a pastoral representative and naval officer, the chaplain's ministry within a Command Religious Program (CRP) may include ministering to which of the following personnel?
1. Members of non-United States defense establishments who are on official duty with U.S. military personnel or subject to U.S. military jurisdiction by reason of orders, place of duty, or residence (i.e., a Turkish naval officer who is a Muslim)
2. The native population overseas with whom U.S. military personnel interact for any reason (i.e., Roman Catholic Okinawans who do not have a priest assigned locally)
3. The U.S. citizen population at home or overseas, usually residing in the vicinity of military bases, ships, or organizations (i.e., U.S. citizen who is Jewish and lives in Yokuska, Japan)
4. All of the above

1-22. The secular support which can be provided to a command-sponsored religious program by Religious Program Specialists within the Department of the Navy is specified in which of the following publications/instructions?
1. Navy Regulations only
2. SECNAVINST 1730.5 only
3. Navy Regulations and SECNAVINST 1730.5
4. OPNAVINST 1730.55

Learning Objective: Specify the important historical dates associated with the Religious Program Specialist (RP) rating; identify some of the first chaplain's assistants in the Navy, Marine Corps, and Coast Guard; describe the duties of a Specialist (W) and a YN-2525; determine the selection criteria for personnel requesting lateral conversion from another rate to the RP rating.

1-23. The concept of a chaplain's assistant actually dates back to what year?
1. 1842
2. 1878
3. 1879
4. 1942

In answering questions 1-24 through 1-27, select the chaplain's assistant in column B who is characterized in column A.

A. Statements	B. Chaplain's Assistants
1-24. First member of the Coast Guard to become a Specialist (W)	1. W. Everett Hendricks
1-25. First Chief Specialist (W) in the U.S. Navy	2. Alfred R. Markin
1-26. First Specialist (W) in the U.S. Navy	3. Emil Zemanuel
1-27. First marine to - be designated a chaplain's assistant (SSN534)	4. Gilbert Dean Arnold

1-28. The "W" in the Specialist "W" title referred to welfare.
1. True
2. False

1-29. What Specialist (W) is given credit for much of the success of the Great Lakes' Bluejacket choir?
1. W. Everett Hendricks
2. Alfred R. Markin
3. Virginia T. Moore
4. Emil Zemanuel

1-30. Which of the following statements is/are TRUE concerning the qualifications of Specialists (W)?
1. Specialists (W) were required to have a college education
2. Specialists (W) had to be able to play the piano and organ
3. Specialists (W) were expected to be competent choir directors
4. Both 2 and 3 above

In answering questions 1-31 through 1-34, select the rate in column B that would be assigned to each applicant for Specialist (W) in column A.

A. Applicants	B. Rates
1-31. A 32-year-old college graduate	1. Specialist (W) third class
1-32. A 24-year-old college graduate	2. Specialist (W) second class
1-33. A 27-year-old graduate of a leading school of music	3. Specialist (W) first class
1-34. A 29-year-old high school graduate	

1-35. Which of the following subjects were taught for Specialists (W) at the indoctrination course at the Chaplain's School?
1. Naval etiquette and choir organization only
2. Choir organization and clerical procedures only
3. Clerical procedures and naval etiquette
4. Naval etiquette, choir organization, and clerical procedures

1-36. Virginia T. Moore was the first woman (WAVE) to be appointed as a Specialist (W).
1. True
2. False

1-37. The Coast Guard did NOT assign Specialists (W) to ships.
1. True
2. False

4

1-38. Which of the following services retained the chaplain's assistant rating after the war?
1. Navy
2. Coast Guard
3. Marine Corps
4. All of the above

1-39. Until 1979, personnel from which of the following Navy ratings had members designated as chaplaln's professional assistants?
1. Navy counselor
2. personnelman
3. Yeoman
4. Each of the above

1-40. Applicants requesting lateral conversion to the RP rating must be recommended by both a Navy chaplain and their commanding Officer.
1. True
2. False

In answering questions 1-41 through 1-43, select the element of the RP rating insignia in column B that is described in column A.

A. Concepts | B. Elements

1. compass

1-41. Symbolizes that religious ministries are available through-out the world

2. Globe

3. Anchor

1-42. Indicates that religious support is provided continually for personnel of the naval services

1-43. Suggests the direction which religion gives to life

Learning Objective: Formulate the career pattern for RPs; identify the occupational standards for RP3 through RPCM; define jargon and explain under what circumstances chaplains and RPs may use jargon.

1-44. RP personnel who meet certain requirements may apply for a commission in what limited duty officer designation(s)?
1. 841X
2. 741X only
3. 641X only
4. Both 741x and 641X

1-45. The RP can obtain skills and knowledge necessary to advance in their rate by which of the following means?
1. By completing RP "A" school
2. By completing RP "C" school
3. Through supervised on-the-lob training
4. Each of the above

1-46. An RP1 must be able to meet the occupational standard requirements of what rate(s) in order to perform at a satisfactory first class level?
1. RP1 only
2. RP3 and RP2 only
3. RP2 and RP1 only
4. RP3, RP2, and RP1

1-47. According to the occupational standards, what rate is responsible for determining mobilization requirements?
1. RP1
2. RPC
3. RPCS
4. RPCM

1-48. According to the occupational standards, what rate is responsible for coordinating the public worship and religious education materials program?
1. RP1
2. RPC
3. RPCS
4. RPCM

In answering questions 1-49 through 1-55, select the rate in column B under which the occupational standard in column A is listed as a minimum requirement.

A. Occupational standards | B. Rates

1-49. Maintain a reports control system

1. RP3

2. RP2

1-50. Audit chapel funds

3. RP1

1-51. Design and lay out publicity material

4. RPC

1-52. prepare visual presentations

1-53. Type at 30 words per minute

1-54. Serve as sacristan

1-55. Instruct layleaders and lay Eucharistic ministers

In answering questions 1-56 through 1-62, select the rate in column B under which the occupational standard in column A is listed as a minimum requirement.

A. Occupational Standards	B. Rates

1-56. Rehearse personnel for liturgical and ceremonial acts

1-57. Instruct personnel in basic customs and traditions of major religions

1-58. Initiate job orders and work requests

1-59. Prepare worship bulletins

1-60. Prepare documents for-procurement and reimbursement of auxiliary and contract chaplains

1-61. Requisition supplies and equipment

1-62. Maintain operating target records and departmental budget records

1. RP3
2. RP2
3. RP1
4. RPC

1-63. According to the occupational standards, what rate is responsible for reviewing plans for religious facilities construction?
1. RP1
2. RPC
3. RPCS
4. RPCM

1-64. RPs may be assigned duties aboard what type(s) of naval vessels?
1. Aircraft carriers only
2. Supply ships only
3. Supply ships and aircraft carriers only
4. Aircraft carriers, submarine tenders, and supply ships

1-65. Language that is peculiar to a particular trade or profession is generally referred to as
1. dialect
2. gibberish
3. jargon
4. slang

6

Assignment 2

Religious Requirements and Practices

Textbook Assignment: Chapter 2, pages 2-1 through 2-96

Learning Objective: Establish the role of the chaplain in ministering to the needs of military personnel; recognize the development of religious freedom in the United States.

2-1.   Most religions are organized systems of beliefs based on traditions and codes of conduct.
1. True
2. False

2-2.   Religions are influenced by the cultures in which they develop but the cultures are not influenced by the religions that develop within them.
1. True
2. False

2-3.   Chaplains were first assigned to duty aboard American ships during what period?
1. Revolutionary War
2. World War II
3. World War I
4. Continental Navy era

2-4.   The Navy endeavors to provide religious ministries to meet the needs of its members through the use of which of the following clergy?
1. Navy chaplains only
2. Navy auxiliary chaplains only
3. Navy and contract Chaplains only
4. Navy, auxiliary, and contract chaplains

2-5.   Religious freedom to all citizens of the United States is guaranteed by the 1st and 19th amendments.
1. True
2. False

Learning Objective: Review the history of Christianity and its development in the United States; delineate the religious requirements and practices of Christian faith groups.

2-6.   It is important for RPs to have a basic knowledge of the religious requirements and practices of various faith groups in order to provide which of the following services?
1. Be able to instruct various religious groups
2. Provide secular support to chaplains in their ministries
3. Counsel members of any faith group
4. Each of the above

2-7.   Generally speaking, Christianity includes all people who believe in Christ as the Son of God and try to follow His example.
1. True
2. False

2-8.   Of all the people on earth, what percent of them are identified with Christianity?
1. One of every ten
2. One of every two
3. One of every three
4. One of every hundred

2-9.   The rising of Jesus from the dead is known as the
1. Crucifixion
2. Resurrection
3. Reformation
4. Communion

2-10.   The first followers of Christ were known as
1. Syrians
2. Remans
3. Jews
4. Palestinians

2-11. Christianity became the official religion of the Roman Empire during the reign of what emperor?
1. Constantine I
2. Diocletian
3. Constantine II
4. Theodasis I

2-12. The Protestant Reformation was initiated by which of the following people?
1. Thomas Aquinas
2. Martin Luther only
3. John Calvin only
4. Martin Luther and John Calvin

2-13. The Counter Revolution was launched by the Roman Catholic Church in response to the Protestant Reformation.
1. True
2. False

2-14. Of the thirteen American Colonies, how many, if any, had a state church?
1. Five
2. Nine
3. Thirteen
4. None

2-15. Who was one of the earliest leaders in the movement for the separation of church and state, or religious freedom?
1. Martin Luther
2. Thomas Jefferson
3. George Washington
4. John Calvin

2-16. What part of the Federal Constitution gave legal status to the separation of church and state?
1. The first amendment
2. The preamble
3. The fifth amendment
4. The Virginia Statute Religious Liberty

2-17. The first division of Christianity in the church at Rome resulted in the separation between Roman Catholics and Greek Catholics.
1. True
2. False

2-18. In A.D. 1054, two distinct Christian groups were formed and came to be known as
1. Eastern Orthodox and Western Orthodox
2. Eastern Orthodox and Roman Catholics
3. Greek Catholics and Eastern Orthodox
4. Greek Catholics and Roman Orthodox

2-19. After the Reformation, many groups who held beliefs which were different from the Orthodox Catholic beliefs broke away and formed groups that were called "Protestant."
1. True
2. False

2-20. In 1977, there were only 500 distinct faith groups in America identified with Christianity.
1. True
2. False

In answering questions 2-21 through 2-23, select the organizational structure from column B that each religious body in column A employs.

A. Religious Bodies	B. Structures
2-21. United Methodist	1. Episcopal
2-22. Baptist	2. Presbyterian
2-23. Roman Catholic	3. Congregational

In answering questions 2-24 through 2-27, select from column B the definition for the term in column A.

A. Terms	B. Definitions
2-24. Liturgy	1. Religious rites originated by Christ
2-25. Sacramental	
2-26. Mass	2. A rite or series of rites prescribed for public worship in a Christian church
2-27. Sacraments	
	3. Religious objects, such as holy water, which have been blessed by a Roman Catholic priest
	4. The central worship service for the Roman Catholic faith

2-28. A movable feast is one whose date of celebration is determined by the solar calendar.
1. True
2. False

8

2-29. All Christian faith groups observe the Sabbath on Sunday.
1. True
2. False

In answering questions 2-30 through 2-33, select the definition from column B for the day/period listed in column A.

A. Days/ Periods   B. Definitions

2-30. Christmas

2-31. Easter

2-32. Advent

2-33. Lent

1. 40-day period of fasting in preparation for Easter

2. Day celebrating the birth of Christ

3. Day celebrating the death, resurrection, and ascension of Christ

4. A season of preparation for Christmas

Learning Objective: Review the history of Judaism and its development in the United States; delineate the religious requirements and practices of Judaism.

2-34. At different periods in the development of Judaism, adherents of this faith were identified by what name(s)?
1. Hebrews only
2. Israelites and Hebrews only
3. Judeans and Hebrews only
4. Hebrews, Israelites, and Judeans

2-35. The earliest Jewish settlers came to America in what year?
1. 1650
2. 1654
3. 1730
4. 1801

In answering questions 2-36 through 2-38, select the description in column B that applies to the branch of Judaism listed in column A.

A. Branches   B. Descriptions

2-36. Conservative

2-37. Reform

2-38. Orthodox

1. Opposes extreme change in traditional practices but permits certain modifications

2. Originated in Germany. Members attempted to meet demands of modern life by introducing modifications to traditional rituals and practices

3. Adheres rigidly to traditional rituals and practices

4. Movement was inspired by the writings of Mordecai Kaplan in the climate of naturalism

2-39. All EXCEPT which of the following books are used in Jewish religious worship?
1. Torah
2. Talmud
3. New Testament
4. Siddur

2-40. The Jewish calendar is based upon the solar cycle and corresponds to the Gregorian calendar.
1. True
2. False

2-41. The Jewish Sabbath begins on Friday evening and ends on Saturday evening.
1. True
2. False

2-42. Which of the following holy days is/are considered to be of greatest significance to Jewish people?
1. Rosh Hashanah only
2. Yom Kippur and Hanukkah
3. Rosh Hashanah and Yom Kippur
4. Hanukkah only

2-43. Which of the following Jewish holy days/festivals would the RP most likely be called upon to help plan and prepare for?
1. Passover
2. Rosh Hashanah
3. Sabbath
4. Yom Kippur

In answering questions 2-43 through 2-45, select the definitions in column B for the terms listed in column A.

A. Terms   B. Definitions

2-44. Mohel   1. Period of mourn-
                      ing for the dead
2-45. Bar Mitzvah
                   2. Jewish specialist
2-46. Shiva   who circumcises
                      Jewish male babies

                   3. Ceremony for
                      Jewish boy when
                      he becomes "a
                      man" at age 13

                   4. A memorial
                      prayer for the
                      dead

Learning Objective: Review the history of Islam and its development in the United States; delineate the religious requirements and practices of Islam.

2-47. The term "Islam" is coined from the Arabic word "aslama" and means to surrender.
1. True
2. False

2-48. The Islam religion developed under the teachings and leadership of
1. a caliph
2. a Moslem
3. Mohammed
4. Abraham

2-49. What was felt to be the most significant result of the battle at Tours in A.D. 32 in Southern France?
1. It established Islam in Europe
2. A Moslem empire was created
3. It caused the first division of Islam
4. It determined that Christianity would dominate Europe rather than Islam

2-50. The largest immigration of Moslems to America occurred around what time?
1. 1400s
2. 1800s
3. After World War I
4. After World War II

2-51. Mohammed is considered to have what relationship and significance to the Moslems?
1. A savior
2. A prophet
3. A messiah
4. God

2-52. At least once in the lifetime of each Moslem, a pilgrimage to Mecca should be made. This pilgrimage is known as the
1. Hajj
2. Siyam
3. Jihad
4. Salat

2-53. What religious book is considered to be the most sacred to adherents of Islam?
1. The Torah
2. The Bible
3. The Hadith
4. The Koran

In answering questions 2-54 through 2-56, select the definition from column B for the term in column A.

A. Terms   B. Definitions

2-54. Imam   1. The place of worship
                   for Moslems
2-55. Mosque
                2. An Islamic religious
2-56. Ramadan   book

                3. The Moslem religious
                   leader or chief
                   officer in the place
                   of worship

                4. The holy month of
                   fasting and stock-
                   taking for Moslems

Learning Objective: Review the history of Buddhism and its development in the United States; delineate the religious requirements and practices of Buddhism.

2-57. Buddha is a Sanskrit word meaning "to become enlightened."
1. True
2. False

2-58. The majority of the people living in which of the following countries are identified with Buddhism?
1. Sri Lanka
2. Japan
3. Burma
4. Each of the above

2-59. The first Buddhist church was established in America (a) in what year, and (b) in what state?
1. (a) 1898; (b) Virginia
2. (a) 1905; (b) California
3. (a) 1942; (b) Arizona
4. (a) 1945; (b) Utah

2-60. Worship services in the Buddhist churches must be conducted by a Bhikku.
1. True
2. False

In answering questions 2-61 through 2-64, select the explanation from column B for the term in column A.

A. Terms | B. Explanations

2-61. Nirvana
2-62. Pagoda
2-63. Chu Van
2-64. Triptika

1. A Buddhist religious symbol

2. The sacred book of Buddhism

3. The place of worship for Buddhists

4. The ideal state of a person - passionless peace which Buddhists strive to attain

Learning Objective: Review the history of Hinduism and its development in the United States; delineate the religious requirements and practices of Hinduism.

2-65. The term "Hindu" is used to refer only to members of the Hindu faith religion.
1. True
2. False

2-66. The majority of the world's Hindus live in what country?
1. China
2. Japan
3. India
4. Pakistan

2-67. Who was the most widely recognized follower of Jainism--a branch of Hinduism which believed in nonviolence?
1. Ramakrishna
2. Guru Nanak
3. Swami Yoganda
4. Mahatma Gandhi

In answering questions 2-68 through 2-71, select from column B the definition of the term in column A.

A. Terms | B. Definitions

2-68. Telak
2-69. Reincarnation
2-70. Caste
2-71. Ahimsa

1. Belief that the soul does not die, but passes from body to body

2. Belief in non-violence or reverence for all living things

3. Hereditary social order

4. Caste marking worn by Hindus on their foreheads

In answering questions 2-72 through 2-75, select from column B the definition of the term in column A.

A. Terms | B. Definitions

2-72. Mahatmas
2-73. Brahma
2-74. Yoga
2-75. The Four Vedas

1. Discipline of the mind and body in order to become one with Brahma

2. Hindu scriptures or religious writings

3. Hindu religious leaders or ministers

4. The supreme Hindu world-soul or spirit

Assignment 3

Worship Support Functions

Textbook Assignment: Chapter 3, pages 3-1 through 3-81

Learning Objective: Delineate the policies and procedures relating to the use of Command Religious Program facilities and equipment.

3-1. Which of the following clergy members may conduct services for the command in the military chapel?
   1. Military chaplains only
   2. Auxiliary and military chaplains only
   3. Military chaplains and civilian clergy only
   4. Military, auxiliary chaplains, and civilian clergy

3-2. If clergy of a particular faith group are unavailable, a layleader for that faith group may conduct services in the CRP facilities.
   1. True
   2. False

3-3. The responsibility for implementing Navy policy regulating the use of the command rests with which of the following persons?
   1. Command chaplain
   2. Religious Program Specialist
   3. Activity commander
   4. Each of the above

3-4. The schedule for the use of the chapel should be formulated by which of the following people?
   1. Activity commander
   2. RP only
   3. Command chaplain only
   4. Command chaplain and RP

3-5. All EXCEPT which of the following information should be entered on both the CRP facilities worksheet and the master schedule?
   1. A description of the function
   2. The name and telephone number of the requester
   3. The number of people expected to attend
   4. The exact location of the function

3-6. The requests for use of the Command Religious Program (CRP) facilities must be approved by which of the following people?
   1. Command chaplain only
   2. Command chaplain and the CO only
   3. Command chaplain and the RP only
   4. Command chaplain, CO, and the RP

3-7. The Religious Program Specialist's responsibility in regard to scheduling CRP activities includes which of the following actions?
   1. Gathering pertinent information
   2. Briefing the requester
   3. Ensuring that facilities are ready for use
   4. Each of the above

3-8. Which of the following information need NOT be included in the handout or brochure prepared for people who request the use of CRP facilities?
   1. Safety measures
   2. Policies and procedures
   3. Security measures
   4. List of scheduled events

In answering questions 9 through 12. select the definition from column B for the term in column A.

A. Terms

3-9. Nave

3-10. Chancel

3-11. Narthex

3-12. Lectern

B. Definitions

1. Area occupied by the chaplain as he conducts services

2. Reading desk from which scriptures are read

3. Entryway to the chapel

4. Area in the chapel where worshipers are seated

In answering questions 13 through 16, select the definition from column B for the term in column A.

A. Terms

3-13. Sacristy

3-14. Ark

3-15. Baptistry

3-16. Altar

B. Definitions

1. Area set aside for conducting baptism

2. Cabinet in which the Jewish Torah is kept

3. Area in which ecclesiastical appointments are stored

4. The focal point for worship ritual

Learning Objective: Determine the requirements that must be met in order to provide adequate facilities for religious services aboard ship and in the field.

3-17. The location selected for religious services aboard ship may vary due to which of the following circumstances?
1. The weather
   The noise
3. The tactical situation
4. Each of the above

3-18. On an aircraft carrier, the RP may need assistance in preparing the shipboard space for services. This help should be supplied by which of the following personnel?
1. The senior petty officer of the ship
2. Petty officer in charge of the working party
3. Supply officer
4. Other RPs

3-19. In a combat situation, what should be the primary concern in selecting a location for a field altar for religious services?
1. Physical safety of the chaplain
2. Availability of seating capacity
3. The ground cover
4. The distance from supplies

3-20. Certain ecclesiastical equipment has been designed specifically for use in the field or afloat.
1. True
2. False
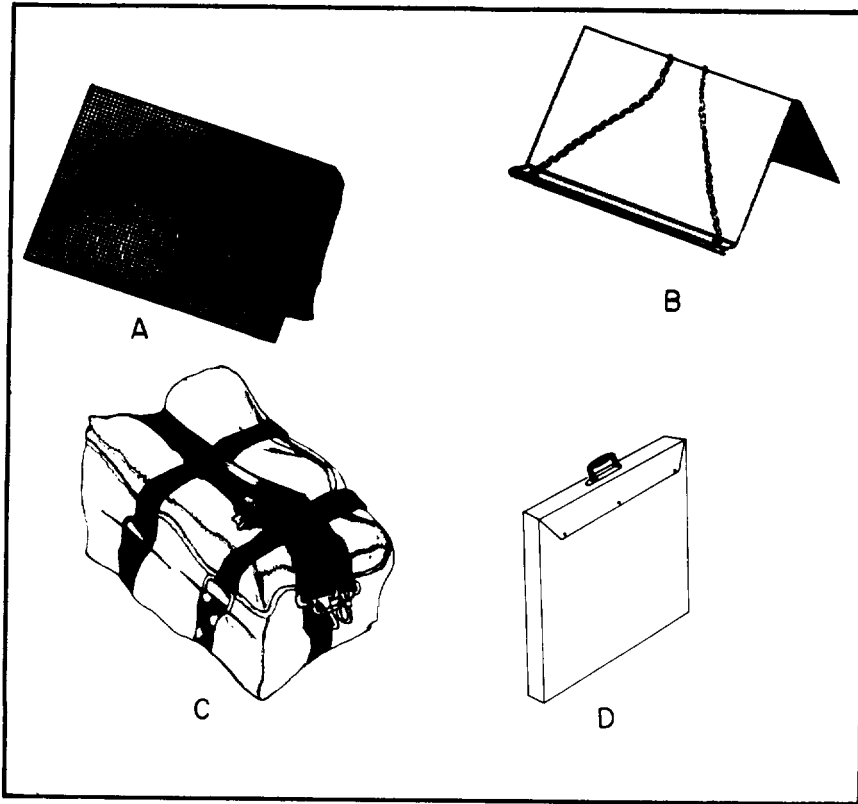
Figure 3A

● In answering questions 3-21 through 3-24, refer to figure 3A. Identify the object listed in the question.

3-21. Portable altar.
1. A
2. B
3. C
4. D

3-22. Missal/Bible stand.
1. A
2. B
3. C
4. D

3-23. Combat kit.
1. A
2. B
3. C
4. D

3-24. Plastic liner package.
1. A
2. B
3. C
4. D

Learning Objective: Identify the religious appointments that normally are used in Roman Catholic Mass.
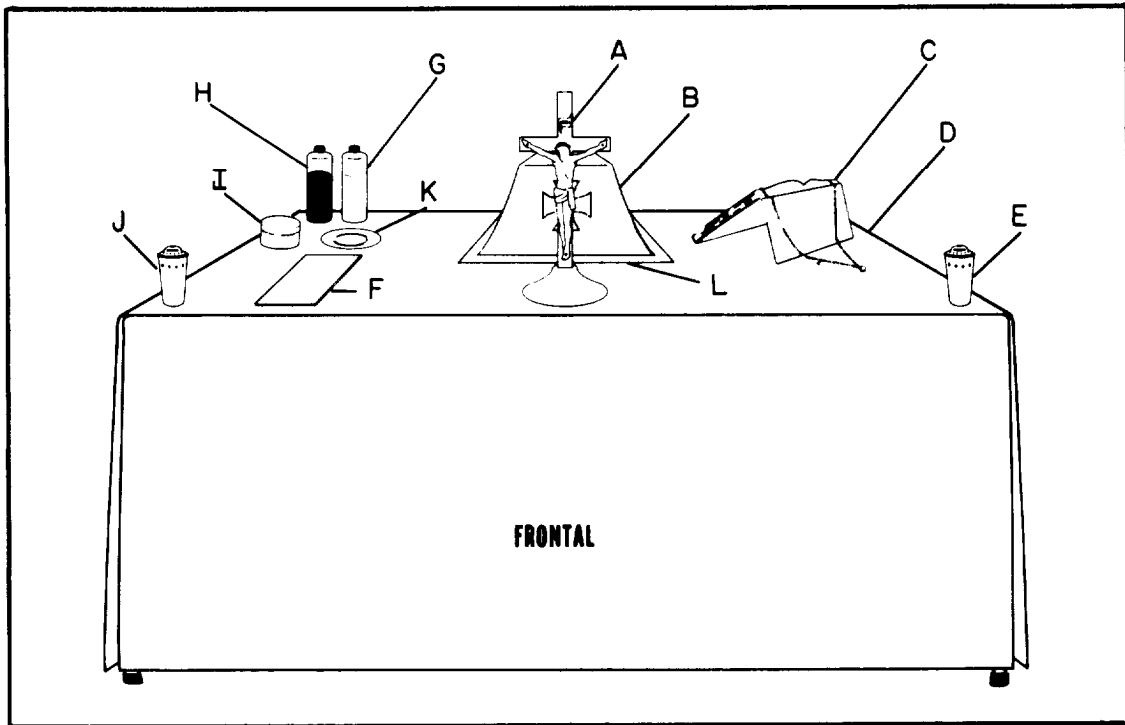
Figure 3B

In answering questions 3-25 through 3-28, refer to figure 3B which shows the altar assembly normally used for Roman Catholic field service (Mass). Identify the appointments listed in the questions.

3-25. Paten.
1. A
2. B
3. I
4. K

3-26. Candleholder(s).
1. B
2. I
3. H and G
4. E and J

3-27. Chalice assembly.
1. B
2. C
3. E
4. I

3-28. Ciborium.
1. A
2. C
3. F
4. I

Learning Objective: Identify the various Roman Catholic vestments worn by the clergy.
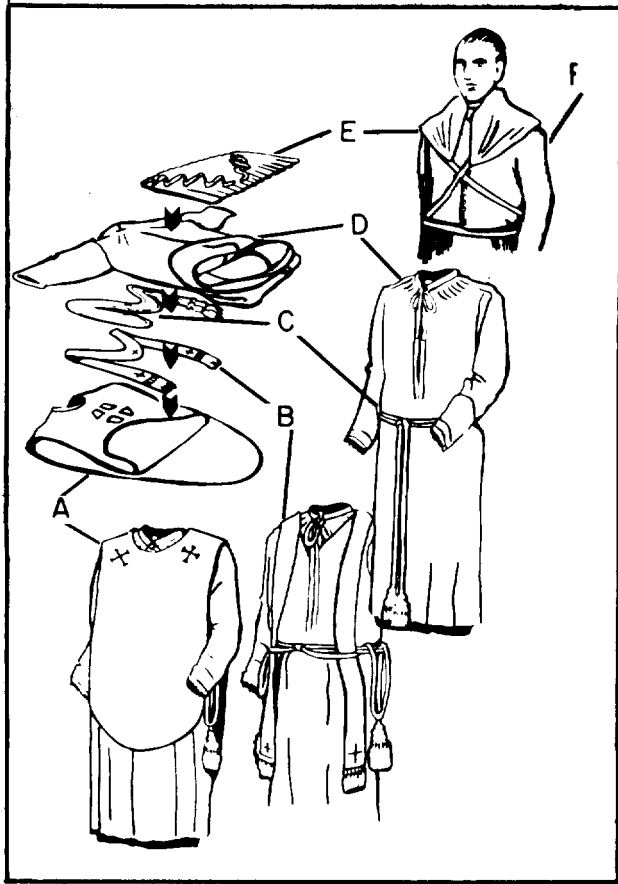
Figure 3C

● In answering questions 3-29 through 3-32, refer to figure 3C, which shows Roman Catholic Eucharistic vestments. Identify the vestments listed in the questions.

3-29. Stole.
       1. F
       2. D
       3. C
       4. B

3-30. Cassock.
       1. F
       2. E
       3. D
       4. C

3-31. Alb.
       1. A
       2. C
       3. D
       4. E

3-32. Amice.
       1. A
       2. B
       3. E
       4. F

Learning Objective: Identify the various Protestant vestments normally worn by the clergy.
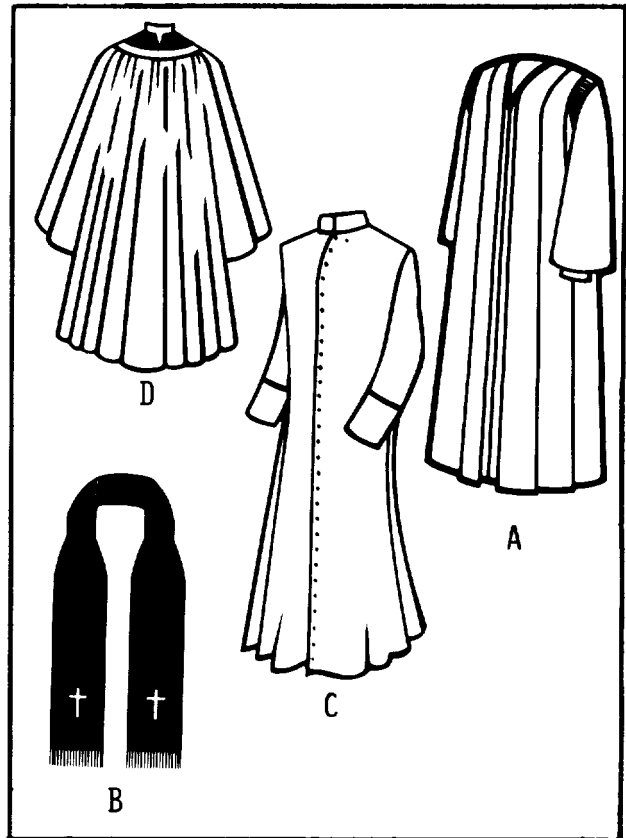
Figure 3D

● In answering questions 3-33 through 3-36, refer to figure 3D, which shows some of the Protestant vestments commonly used. Identify the vestment listed in each question.

3-33. Surplice.
       1. A
       2. B
       3. C
       4. D

3-34. Cleric's robe.
       1. A
       2. B
       3. C
       4. D

16

3-35. Cassock.
1. D
2. C
3. B
4. A

3-36. Stole.
1. D
2. C
3. B
4. A

Learning Objective: Identify Jewish appointments and vestments used in religious services.
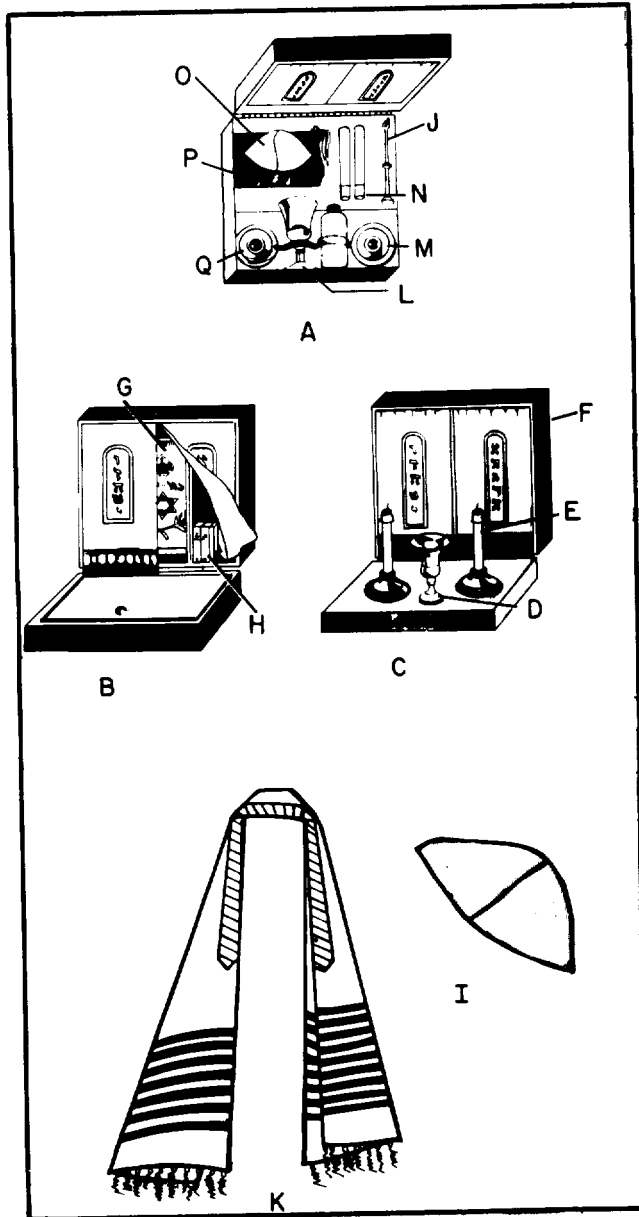
Figure 3E

In answering questions 3-37 through 3-45, refer to figure 3E. Identify the vestment or appointment in each question that would be used in a Jewish service.

3-37. Jewish field kit(s).
1. A only
2: B only
3. C only
4. A, B, and C

3-38. Ark.
1. D
2. F
3. G
4. H

3-39. Torah.
1. F
2. G
3. J
4. K

3-40. Tallit.
1. D
2. H
3. I
4. K

3-41. Yarmulkah.
1. I only
2. 0 only
3. I and O
4. K

3-42. Kiddush cup.
1. D only
2. L only
3. D and L
4. M

3-43. Yad.
1. F
2. H
3. J
4. N

3-44. Prayer books.
1. G
2. H
3. N
4. P

3-45. Candles.
1. J
2. L
3. M and Q
4. E and N

3-46. When the chapel is not in use or being
prepared for a service, how should it
be arranged?
1. Orthodox arrangement
2. Protestant arrangement
3. Roman Catholic arrangement
4. Nonsectarian arrangement

3-47. If the chancel area of the chapel is on
a raised platform or higher than the
congregation, where should (a) the
American flag, and (b) the church flag
be displayed?
1. (a) On chaplain's right; (b) below
the American flag
2. (a) On chaplain's left; (b) below
the American flag
3. (a) On chaplain's right; (b) on
chaplain's left
4. (a) On chaplain's left; (b) on
chaplain's right

3-48. If the chancel area is on the same level
as the congregation, where should
(a) the American flag and (b) the church
flag be displayed?
1. (a) On chaplain's left; (b) on
chaplain's right
2. (a) On chaplain's right; on
chaplain's left
3. (a) On chaplain's left; below
the American flag
4. (a) On chaplain's right; below
the American flag

3-49. When the chapel is not in use, which flag,
if any, should be displayed in the chapel?
1. American flag only
2. Church flag only
3. American and church flag
4. Neither flag

3-50. The Torah is a handwritten Hebrew scroll
which contains all the books of the Old
Testament.
1. True
2. False

3-51. The eternal light (NEW TAMID) should be
kept burning continuously if possible,
1. True
2. False

In answering questions 3-52 through 3-55, select
from column B the definition or description of
the Eastern Orthodox article or vestment listed
in column A.

A. Articles/ Vestments	B. Descriptions/ Definitions
3-52. The Antimension	1. A small altar table containing holy vessels and communion ware
3-53. The Artophorion	
3-54. The Prothesis	2. The communion bread
3-55. The Prosphora	
	3. A miniature church or cathedral used for the reserved sacrament
	4. A piece of material bearing a representation of the figure of Christ laid out for burial

3-56. Which of the following statements is
NOT true in regard to "Icons"?
1. Icons are religious paintings of
the various biblical prophets
2. Icons are used in Orthodox worship
services
3. Icons are venerated by people as they
enter the chapel
4. When Orthodox members kiss the Icon,
they feel they are kissing the
person depicted by the Icon

Figure 3F

19

3-57. Zone.
1. A
2. B
3. C
4. D

3-58. Sticharion.
1. A
2. B
3. C
4. D

3-59. Phelonion.
1. A
2. B
3. C
4. D

3-60. Epitrachelion.
1. A
2. B
3. C
4. D

Learning Objective: Recognize the proper methods and procedures that should be utilized in caring for the vestments of the clergy, the religious appointments, and the religious facilities.

In answering questions 3-61 through 3-63, select from column B the method that should be used to clean the kind of baptismal fonts listed in column A.

A. Fonts	B. Methods
3-61. Marble	1. Rub with nonabrasive polish
3-62. Mets 1	
3-63. Wood	2. Clean with mild ammonia and water solution and soft cloth
	3. Wipe with cloth dampened with furniture polish

3-64. It is the responsibility of the RP to check the chaplain's vestments after each use for all EXCEPT which of the following?
1. Wrinkles only
2. Stains only
3. Wrinkles and stains only
4. Tears, stains, and wrinkles

3-65. All chaplains' vestments are made of the same material and should be drycleaned.
1. True
2. False

In answering questions 3-66 through 3-68, select from column B the method of cleaning that should be used to remove wax from the objects listed in column A.

A. Objects	B. Methods
3-66. Washable cloth items	1. Rub gently with plastic scratch pad
3-67. Warm candlesticks	2. Remove with tissue paper or soft paper
3-68. Altar railing	3. Run hot water over area covered with wax

3-69. The communion elements require very special handling and storage.
1. True
2. False

3-70. The individual cups used in communion ware may be made of which of the following materials?
1. Glass
2. Plastic
3. Paper
4. Each of the above

In answering questions 3-71 through 3-74, select the proper polishing or cleaning procedure from column B for the chapel equipment listed in column A.

A. Equipment	B. Procedures
3-71. Wooden pulpit and pews	1. Rub with soft dry cloth
3-72. Stained glass windows	2. Wash with warm soapy water, then polish with nonabrasive polish
3-73. Lacquered brass appointments	3. Wash with ammonia and water solution
3-74. Chrome, chrome-plated	4. Use furniture polish and clean cloth

3-75. Gold, silver, and silver-plated chapel appointments should be cleaned only with a soft cloth and warm soapy water.
1. True
2. False

Assignment 4

Textbook Assignment: Chapter 4, Pages 4-1 through 4-36

Learning Objective: Recognize the guidelines for the proper display of the national ensign in the chapel and at military funerals.

4-1. The first official recognition of the colors of the American Republic was given by France (a) in what year, (b) in what place, and (c) to what naval command?
1. (a) 1778; (b) Quiberon Bay; (c) the Ranger commanded by John Paul Jones
2. (a) 1778; (b) Quiberon Bay; (c) the Bon Homme Richard commnanded by John Paul Jones
3. (a) 1776; (b) Quebec Bay; (c) the Serapis commanded by John Paul Jones
4. (a) 1776; (b) Bay of Biscay; (c) the Providence commanded by John Paul Jones

4-2. John Paul Jones is thought to have been the first military commander to fly the American flag.
1. True
2. False

4-3. The union (stars) of the flag is considered to be its point of honor.
1. True
2. False

4-4. A religious flag or pennant may be flown above the ensign of the United States when services are conducted (a) by whom, and (b) in what location?
1. (a) Chaplains; (b) on board ship
2. (a) Chaplains; (b) in the chapel
3. (a) Layleaders; (b) on board ship
4. (a) Layleaders; (b) in the chapel

4-5. When the ensign of the United States is to cover the casket of a member of the naval service, its "union" should be placed at the head of the casket over the area of the deceased member's right shoulder.
1. True
2. False

4-6. When the ensign of the United States is placed over the casket of a deceased member of the naval service, what does this signify?
1. The member served the nation and its naval service
2. The service of the deceased member has ended and the time for rest has began
3. The member had been wounded in action
4. The member had served in active duty

4-7. Nothing should ever be placed atop a casket which is covered with the ensign of the United States.
1. True
2. False

4-8. At a naval funeral, a deceased officer's sword may be placed in what position?
1. On top of the casket during the service
2. Leaning against the casket during the service
3. In the casket at burial
4. Both 2 and 3 above

4-9. The reversal of rank at a naval funeral is an acknowledgement that at death all persons are equal. This form of "the last shall be first, and the first shall be last" is also evidenced by what other aspects of the funeral?
1. The placement of the honorary pallbearers in the recessional only
2. The placement of the honorary pallbearers in the processional only
3. The placement of the honorary pallbearers in both the processional and the recessional
4. The placement of the active pallbearers

4-10. The salute is the first part of the movement of uncovering which signified that officers were to take off their hats when receiving orders.
1. True
2. False

4-11. The duties of the chaplain, in regard to
naval funerals, chapel weddings, and other
rites, ceremonies, and special duties are
specifically outlined in what reference?
1. OPNAVINST 1710.7, Social Usage and
Protocol Handbook
2. U.S. Navy Regulations, Chapter 10,
Honors and Ceremonies
3. OPNAVINST 1730.1, Chaplain's Manual
4. OPNAVINST 3120.32, Standard Organiza-
tion and Regulations of the United
States Navy, Article 303.2, Basic
Functions, Duties, Responsibilities,
and Authority of the Chaplain

4-12. State, official, and special military
funerals are conducted in accordance with
regulations outlined in which of the
following references?
1. OPNAVINST 5360.1 series
2. OPNAVINST 1730.1 series
3. NAVPERS 15555 series
4. Each of the above

4-13. Religious services which may be conducted
as part of the military funeral ceremony
are classified into which, if any, of the
following categories?
1. With or without chapel services
2. With chapel service or with graveside
services
3. With chapel, without chapel,
or with graveside services
4. They are not classified

4-14. The American flag draped over the casket
and the honors rendered at the grave while
three volleys are fired and taps are
sounded are basic elements of what type(s)
of military funerals?
1. Dependent funeral
2. Full honor funeral only
3. Simple honor funeral only
4. Both full and simple honor funerals

4-15. A full honor funeral and a simple honor
funeral differ primarily in which, if any,
of the following respects?
1. Color detail is provided for full
honor funeral only
2. A caisson is utilized for a simple
honor funeral only
3. A smaller band is provided for a
simple honor funeral
4. There is no difference

4-16. Which of the following customs is normally
observed when Roman Catholic naval
funerals are being conducted?
1. Members of the immediate family are
seated before the casket is processed
2. Members of the immediate family and
close relatives of the deceased are
seated before the casket is processed
3. The casket is processed before the
mourners enter the chapel
4. The family follows the casket into
the chapel

4-17. Normally, members of a Protestant family,
relatives, and friends of the deceased
are seated in the chapel before the
casket is brought in.
1. True
2. False

4-18. When a military funeral is to be con-
ducted, which pews within a Navy chapel
should normally be reserved by the RP for
the (a) honorary pallbearers, and (b) for
the immediate family of the deceased?
1. (a) The two rear pews on the left;
(b) seats on the right of the
altar
2. (a) The two front pews on the right;
(b) front seats on the left
facing the altar
3. (a) The two front pews on the left;
(b) front seats on the right of
the chapel facing the altar
4. (a) The two rear pews on the right;
(b) the two front pews on the
left facing the altar

4-19. A chapel service may be used for which of
the following types of naval funerals?
1. Full honor only
2. Full honor and simple honor only
3. Dependent funerals
4. Full honor, simple honor, and depen-
dent funerals

4-20. The duties of the RP in regard to naval
funerals will vary according to which of
the following circumstances?
1. The type of funeral which is to be
conducted
2. The type of religious service which
is to be conducted
3. The desires of the command chaplain
and the type of command to which the
RP is attached
4. Each of the above

4-21. Which of the following duties would NOT be performed by the RP in support of naval funerals?
1. Ensure the cleanliness and good order of the chapel and its associated items prior to and following the funeral
2. Coordinate the schedule of the chaplain who is conducting the funeral service
3. Lay out and restow the chaplain's vestments
4. Conduct the funeral service in the absence of the chaplain

4-22. Which of the following duties is NOT generally performed by the RP at naval funerals?
1. Reserving pews for the immediate family and official participants for the funeral service in the chapel
2. Positioning the funeral bier during the ceremony as requested by the chaplain
3. Opening the casket for viewing by the immediate family
4. Ensuring the correct altar setting and the proper placement of the bier for receipt of the casket

4-23. Which of the following items of information should be obtained by the RP for the chaplain from the funeral director prior to a naval funeral?
1. Name, address, and telephone number of the officer in charge of the funeral detail
2. Name and exact location of the cemetery and gravesite
3. Time and date of interment services
4. Both 2 and 3 above

4-24. In order to schedule and coordinate the chapel facilities and the staff used to support the religious and military aspects of a naval funeral, the RP should obtain which of the following items of information?
1. Name, grade, social security number, and religious preference, if any, of the deceased member
2. Name, address, and telephone number of the chaplain who will conduct the religious portion of the funeral service
3. Name, address, and telephone number of the funeral director as well as the name and exact location of the cemetery and gravesite and the time and date of interment services
4. All of the above

4-25. The burial at sea ceremony is composed of which of the following elements?
1. Religious rites only
2. Military honors only
3. Religious rites and military honors
4. Fraternal rites and veteran's ceremonies

4-26. Religious rites for burial at sea ceremonies consist of all EXCEPT which of the following elements?
1. The draping of the flag over the casket
2. The committal
3. The benediction
4. The scriptures

4-27. Military honors for burial at sea ceremonies consist of all EXCEPT which of the following elements?
1. The draping of the American flag over the casket
2. The committal
3. The firing of three volleys after the benediction
4. Taps

4-28. Burials at sea are ordinarily arranged in response to specific requests. If the ship designated for the burial does not have a chaplain assigned, a chaplain may be detailed to the ship in order to conduct the religious portion of the burial at sea ceremony by which of the following officials?
1. The military vicar
2. The fleet commanders
3. The Chief of Chaplains
4. Each of the above

4-29. If burial at sea is authorized for a deceased member of the naval service, either active duty or retired, the date of the burial will be determined by
1. the availability of the naval vessel concerned
2. whether the remains are cremated or casketed
3. the wishes of the next of kin (NOK)
4. the chaplain

4-30. Ensuring that casketed remains are properly consigned to naval ships for burial at sea is the responsibility of what person?
1. The officer of the deck (OOD) of the ship conducting the burial at sea ceremony
2. The cognizant naval activity or funeral director
3. The commanding officer of the ship conducting the burial at sea ceremony
4. The senior RP assigned to the cognizant fleet chaplain's office

4-31. Ensuring that casketed remains are properly prepared for burial in a metal casket is the responsibility of what person?
1. The junior RP assigned to the naval vessel conducting the burial at sea ceremony
2. The junior HM assigned to the naval vessel conducting the burial at sea ceremony
3. The CO of the ship
4. The cognizant Naval Regional Medical Center (NRMC)

4-32. To ensure the rapid entry of sea water into the casket following the burial at sea ceremony, which of the following actions should be taken prior to the acceptance of the remains aboard ship?
1. A minimum of six 2-inch holes should be drilled into the base and lid of the casket
2. In the event the remains are encased in an innerseal casket, the inner plate of the casket should be removed or sufficiently loosened to permit rapid flooding
3. Additional weight should be placed within the casket to offset the casket's natural buoyancy to permit it to flood
4. Each of the above

4-33. If, at the time of the burial at sea service, the casketed remains do not submerge upon impact with the water, the commanding officer of the vessel should take which of the following actions?
1. Instruct one member of the burial at sea firing party to hole the lid and base of the casket with small caliber small arms fire until the casket submerges
2. Have the casket retrieved and take proper steps to ensure that it will submerge; then return the casket to the sea
3. Have nondestructive 1/2-pound concussion charges placed no closer than 5 meters on either side of the casket and detonate at 2-minute intervals until such time as the casket submerges
4. Conclude the burial at sea ceremony by giving the order to close up colors and to resume course and speed and leave the casket to sink

4-34. Which of the following documents should be presented to the officer of the deck of the vessel before the remains of the deceased are taken into the OOD's custody?
1. The death certificate and the bill of lading
2. The signed request and authorization from the person authorized to direct disposition of the remains
3. A transit or burial permit issued by responsible civil authorities at the place of death, whether or not the remains are cremated
4. Both 2 and 3 above

4-35. Who takes custody of the remains of naval personnel when they are delivered to a ship in port for burial at sea?
1. The ship's inport officer of the deck (OOD)
2. The ship's master-at-arms
3. Any member of the crew delegated as the commanding officer's representative
4. Each of the above

4-36. Which of the following statements is NOT true in regard to the receipt of remains shipboard?
1. Eight body bearers should be mustered and formed according to height on each side of the casket
2, The remains should be carried aboard ship and placed in temporary quarters until the burial at sea ceremony commences
3. The body bearers should be dressed in uniform
4. The body bearers should be covered at all times

4-37. The casket should be carried aboard ship
(a) by whom, and (b) in what manner?
1. (a) Body bearers; (b) feet first
2. (a) Body bearers; (b head first
3. (a) Honor guards; (b) feet first
4. (a) Honor guards; (b) headfirst

4-38. While in the shipboard compartment, which
of the following items should be displayed
with the encased remains?
1. The casket should be draped with the
national ensign
2. The cap of the deceased should be
displayed on the casket
3. The sword of the deceased should be
displayed on the casket
4. Each of the above

4-39. The honors that should be rendered during
the burial at sea ceremony are outlined in
which of the following references?
1. U.S. Navy Regulations, 1973
2. Standard Organization and Regulations
of the U.S. Navy, OPNAVINST 3120.32
3. Chaplain's Manual, OPNAVINST 1730.1
4. Each of the above

4-40. As the casket/remains are carried on deck
for the committal, all crew members in the
area follow the command of "attention,"
stand at attention, and execute a hand
salute as the cortege passes on its way
to the place selected for the committal.
1. True
2. False

4-41. After departing from port and just prior
to the ship's arrival at the area of
committal, the body should be brought on
deck and placed in what position?
1. Securely on a stand with feet inboard,
at right angles to and extending over
the side of the ship
2. Securely on a stand with feet out-
board, at right angles to and
extending over the side of the ship
3. Securely on a stand with feet
inboard, at right angles to but not
extending over the side of the ship
4. Securely on a stand with feet out-
board, at right angles to but not
extending over the side of the ship

4-42. When the casket/remains have been placed
on deck at the site selected for the
committal, what action, if any, should be
taken?
1. An honor guard should be posted
beside the casket/remains until
the burial service begins
2. A sentry should be posted beside the
casket/remains until the burial
service begins
3. The OOD should be posted beside the
casket/remains until the burial
service begins
4. The casket/remains may be left
unattended until the burial
service begins

4-43. Except under unusual circumstances, the
burial service should be conducted
between what hours?
1. Sunrise and sunset
2. Sunset and sunrise
3 0800 to 1600 only
4. 0700 to 1700 only

4-44. The ensign should be displayed at half-
mast from the time the remains are placed
on deck until the completion of the
ceremony.
1. True
2. False

4-45. Who is normally designated to take charge
of the eight riflemen who fire the
volleys during the burial at sea service?
1. A commissioned officer
2. A commissioned warrant officer
3. A warrant officer
4. A chief petty officer

4-46. How many riflemen are normally utilized
to fire volleys at the burial at sea
ceremony?
1. Five
2. Six
3. Seven
4. Eight

4-47. When the ship is stopped and colors are
displayed at half-mast, what order is
normally given to assemble the ship's
company for the burial at sea ceremony?
1. "All hands bury the dead"
2. "All hands not actually on watch,
assemble to bury the ship's dead"
3. "Close up colors"
4. "Attention"

4-48. Following the committal of the casket/ remains to the sea, the following actions are taken: (a) the flag is incased and retreat is held; (b) three volleys are fired; (c) the benediction is read; (d) taps are sounded and the order to close up colors and to resume course and speed is given. What is the proper order in which these actions should be given?
1. c, b, a, d
2. b, c, a, d
3. c, b, d, a
4. b, c, d, a

4-49. What items should be forwarded by the ship's executive officer to the casualty assistance calls officer (CACO) with an appropriate cover letter?
1. The flag used during the burial at sea ceremony
2. Photographs of the burial at sea ceremony
3. A description of the burial at sea service with the location of the at-sea service indicated by latitude and longitude
4. All of the above

Learning Objective: Distinguish a military wedding ceremony from other types of wedding ceremonies; recognize the military features and civil and religious features in a military wedding ceremony.

4-50. As defined within OPNAVINST 1730.1, Chaplain's Manual, a military wedding is one in which a marriage service is conducted for
1. a bride and groom, at least one of whom is in the uniform of the Armed Forces
2. a bride and groom, at least one of whom is in the uniform of the Armed Forces and whose ushers are also in uniform
3. a bride and groom, both of whom are in the uniform of the Armed Forces
4. a bride and groom, both of whom are in the uniform of the Armed Forces and whose ushers are also in uniform

4-51. Which of the following distinctive military features would NOT normally be found in a "military" wedding ceremony conducted in a Navy chapel?
1. The "arch of swords" or "arch of rifles" ceremony which takes place on the chapel steps after the wedding ceremony
2. The wearing of the uniform by a member of the wedding party
3. The wearing of the uniform by the ushers
4. Volleys in conjunction with the "Arch of Rifles" ceremony

4-52. There is no single "correct" procedure which must be used in regard to a military wedding ceremony conducted in a Navy chapel.
1. True
2. False

4-53. A military wedding ceremony a Navy chapel is conducted with which of the following factors?
1. Good social custom andm etiquette
2. The wishes of the couple and chaplain
3. The regulations of the appropriate faith group
4. All of the above

Learning Objective: Determine the correct procedures for planning weddings which are to be held in the naval chapel.

4-54. What is normally considered to be the first official step in planning a wedding which is to be held in a naval chapel?
1. The wedding rehearsal
2. Premarital counseling
3. Announcement of marriage vows
4. Submission of an application for use of the naval chapel

4-55. All EXCEPT which of the following items should be addressed in the CRP brochure which is given to prospective couples?
1. A statement of policy by the commanding officer regarding the use of the chapel and application procedures
2. Who can be married in a naval chapel
3. Premarital counseling policy
4. Who is to attend the wedding

4-56. Use of Navy chapel facilities for wedding ceremonies by military and sea service personnel is considered to be a/an
1. privilege
2. requirement
3. entitlement
4. basic right

4-57. The original and copies of the application for use of the chapel for a wedding ceremony should be distributed/filed in which of the following ways?
1. The officiating chaplain should retain all copies
2. The original should be retained on file in the chapel and the applicant should be given a copy
3. The command chaplain should retain all copies
4. The command chaplain should retain the original and the officiating chaplain should have a copy

4-58. The order in which applications for use of the chapel for wedding ceremonies are normally processed is dictated by the
1. grade or rank of the bride and/or groom
2. time in service of the bride and/or groom
3. recommendation and requirements of the command chaplain
4. policy of first come, first served

Learning Objective: Delineate guidelines for prospective couples concerning their entitlements to the chapel, to the services of the chaplain, and to other support personnel working within the Command Religious Program (CRP).

4-59. The question of whether or not a particular chaplain can officiate at a wedding ceremony is one that the chaplain alone can answer, based on ecclesiastical regulations and the chaplain's personal conscience.
1. True
2. False

4-60. Premarital counseling with the prospective couple prior to the performance of the wedding ceremony is required by all chaplains.
1. True
2. False

4-61. The amount of fees or donations, if any, that may be received in connection with a military chaplain conducting a wedding ceremony for military personnel or their dependents in a naval chapel is determined in what manner?
1. Chaplain's fees are determined by the chaplain's denominational affiliation and ecclesiastical regulations
2. The chaplain's fee or donation is left to the discretion of the couple being married
3. A donation to the chapel fund can be accepted
4. Chaplains are prohibited by law from charging fees or receiving gratuities

4-62. All EXCEPT which of the following statements are true in regard to the payment for services rendered by organists at weddings conducted in naval chapels?
1. Both civilian and military organists may be paid a fee
2. Civilian organists are normally paid for their services at the wedding ceremony
3. Organists who are members of the Armed Forces on active duty receive no fee for their services
4. Civilian organists are normally paid a fee for their services at a wedding rehearsal

4-63. If flowers or decorations are to be provided by the couple for the wedding service, the RP should obtain all EXCEPT which of the following information?
1. Whether the flowers are to be removed after the wedding service
2. What color flowers are to be used
3. The time and date of delivery of the flowers
4. The manner in which the flowers are to be delivered and arranged in the chapel

Learning Objective: Delineate the procedures that should be followed by ushers and members of the wedding party in the observance of the "Arch of Swords/Arch of Rifles" ceremony.

4-64. Who normally leads the sword or rifle bearers outdoors immediately following the wedding ceremony for the "Arch of Swords/Arch of Rifles" ceremony?
1. The chaplain conducting the wedding
2. The head usher
3. The duty RP
4. The Junior member of the wedding party

4-65. Normally, members of the bridal party stand along the chapel steps, or sidewalk beside the chapel's outer door during the "Arch of Swords/Arch of Rifles" ceremony.
1. True
2. False

4-66. Which of the following statements is NOT true concerning the conduct of the "Arch of Swords" ceremony?
1. The action of drawing swords is carried out in one continuous motion, tips of swords touching
2. The newly married couple, led by the chaplain, pass beneath the arch
3. Following the command "Officers, RETURN SWORDS," swords are brought to the position of present arms and then returned to their scabbards for all but 3 or 4 inches of their length
4. The final inches of travel are completed in unison with the swords returning home with a single resounding click

4-67. The swords should be unsheathed only in which of the following areas?
1. The nave
2. The sanctuary
3. At the altar
4. Outside the chapel

Learning Objective: Recognize the religious customs that are normally associated with marriage ceremonies conducted by various religious faith groups.

4-68. Which of the following items are often utilized in conjunction with a Roman Catholic wedding?
1. A "prie dieu" or "double kneeler"
2. A sprinkler for Holy Water
3. Items commonly used for nuptial mass
4. Each of the above

4-69. Wreaths of flowers or more ornate silver and gold crowns are commonly associated with which of the following faith traditions in connection with their wedding ritual?
1. Roman Catholic tradition
2. Eastern Orthodox tradition
3. Protestant tradition
4. Jewish faith tradition

4-70. Which of the following Jewish groups would normally use a "chupah" wedding canopy) for their wedding ceremony?
1. Reform
2. Conservative only
3. Orthodox only
4. Orthodox and Conservative

4-71. The term "Protestant" is used to denote a member of the Roman Catholic or Eastern Orthodox church.
1. True
2. False

4-72. Jewish weddings are customarily held at which of the following times?
1. Between sundown Friday and sundown Saturday
2. On Jewish holy days
3. Between Passover and Shavut
4. After sundown Saturday or on Sunday

Assignment 5

Information and Referral Assistance

Textbook Assignment: Chapter 5, pages 5-1 through 5-39

Learning Objective: Recognize the
duties of the Religious Program
Specialist in compiling and main-
taining a CRP Information and
Referral Directory; determine the
meaning and importance of
privileged communication.

5-1.   Which of the following is NOT one of the
       duties which should be performed by the
       Religious Program Specialist?
       1.   Maintaining confidentiality of
            "privileged communication" and
            personal records
       2.   Initiating referrals for naval
            personnel and their dependents
       3.   Assisting in referrals for naval
            personnel and their dependents
       4.   Providing followup information to
            the chaplain, when directed, to
            determine whether the referral
            provided the individual achieved
            the desired goal

5-2.   Persons who are seeking pastoral counsel-
       ing should be asked to provide the RP all
       EXCEPT which of the following information?
       1.   Full name
       2.   Rank and rate
       3.   Brief resume of purpose of the
            counseling
       4.   Work address and telephone number

5-3.   Compiling and maintaining a CRP Information
       and Referral (I&R) Directory is the duty
       of which of the following persons?
       1.   The Religious Program Specialist (RP)
       2.   The command chaplain
       3.   The Information and Referral
            specialists assigned to the command
            Family Services Center
       4.   The command career counselor

5-4.   The RP would be expected to perform all
       EXCEPT which of the following duties in
       support of the Information and Referral
       Assistance Program?
       1.   Receive visitors and telephone calls
            and schedule appointments
       2.   Screen enlisted service records and
            maintain an ecclesiastical reference
            library
       3.   Advise members of policies and
            procedures regarding humanitarian
            reassignment or discharge
       4.   Counsel visitors

5-5.   If a visitor to the office of the chaplain
       is seeking general information, the RP
       should refer him to the chaplain.
       1. True
       2. False

5-6.   "Privileged communication" is information
       which results from which of the following
       relationships?
       1.   A special relationship between
            individuals and chaplains
       2.   A penitent and confessor relationship
       3.   Pastoral counselor and counselee
            relationship
       4.   Each of the above

5-7.   All EXCEPT which of the following state-
       ments are TRUE concerning "privileged
       communication"?
       1.   "Privileged communication" is
            exempted by law from mandatory
       2.   "Privileged communication" is
            especially important to chaplains
       3.   "Privileged communication" also applies
            to Religious Program Specialist
            personnel under certain circumstances
       4.   "Privileged communication" applies
            only to information of a religious
            nature

5-8. Which of the following naval publications provide(s) detailed information concerning confidentiality and privileged information?
1. MILPERSMAN Article 6210110
2. The Privacy Act of 1974, SECNAVINST 5211.5B
3. Manual for Courts-Martial
4. Both 2 and 3 above

5-9. In accordance with SECNAVINST 5570.2 series, all personal records and information fall within what security classification(s)?
1. "For Official Use Only" inforMation
2. "Restricted" information
3. "Secret" information
4. Each of the above, depending upon the nature of the information

5-10. When you are dealing with personal background information in the office of the chaplain, all EXCEPT which of the following precautions should be taken?
1. All information must be stored in locked filing cabinets
2. Procedures for disclosing information to third parties must be approved by the command chaplain
3. Procedures for the disposal of personal information records must be obtained from the command chaplain
4. All information should be checked in and out by the command chaplain

Learning Objective: Identify different parts of the enlisted service record; recognize the importance and proper use of the enlisted service record.

5-11. The enlisted service record is the property of the
1. individual
2. Navy
3. Department of the Navy Archives Branch
4. Veterans' Administration (VA) Archives (Code 04)

5-12. The Enlisted Service Record, NAVPERS 1070/600, consists of what type of folder and arrangement of pages?
1. A bulk-type folder with pages 1 to 14 filed on the left-hand side in alphabetical sequence
2. A bulk-type folder with pages 1 to 15 filed on the left-hand side in numerical sequence
3. A flat-type folder with pages 1 to 14 filed on the right-hand side in alphabetical sequence
4. A flat-type folder with pages 1 to 15 filed on the right-hand side in numerical sequence

5-13. Service record entries are made only by those persons authorized to do so by the
1. ship's clerk
2. administrative officer
3. commanding officer
4. executive officer

5-14. Official and unofficial papers filed above the enlisted service record separator (Career Performance Data, NAVPERS 1070/617) are filed in what manner?
1. In chronological order, latest date on top
2. By standard subject identifier codes (SSICs)
3. In chronological order, earliest date on top
4. By a modified standard subject identifier code (SSIC)

5-15. Which of the following items should be filed underneath the Career Performance Data (NAVPERS 1070/617) separator?
1. NAVPERS 1070/605, History of Assignments, Page 5
2. NAVPERS 1070/604, Navy Occupation, Training and Awards History, Page 4
3. A reproduced and certified copy of the NAVPERS 1070/617, Enlisted Performance Record, Page 9, from the prior enlistment
4. All of the above

Learning Objective: Identify procedures necessary to the development and maintenance of a CRP Information and Referral Assistance Program.

5-16. Resource or reference materials addressing which of the following areas should be kept in the ecclesiastical reference library?
1. Services for children, families, and single persons
2. Separation and deployment
3. Retirement and aging
4. All of the above

5-17. After the chaplain has selected the best resource agency or agencies for the person, the RP can free the chaplain to assist other persons who may still be waiting by performing which of the following duties?
1. Counseling the person
2. Providing the counselee with information specified by the chaplain
3. Initiating the referral
4. Each of the above

5-18. After counseling a member, the chaplain may decide that a referral is required. In assisting the chaplain, the RP must ensure that personnel who are being referred to another source of assistance are provided with all EXCEPT which of the following information?
1. The date and time of the appointment with the referral agency
2. Name of the contact person
3. What *services* or assistance they are likely to receive
4. The name and telephone number of the chaplain making the referral

5-19. Which of the following criteria would NOT normally be used to determine the eligibility of a Navy or Marine Corps member for a humanitarian reassignment?
1. The member has a hardship which is not normally encountered by other members of the naval service
2. The hardship exists within the member's immediate family and the member's presence is required to alleviate the hardship
3. The member has at least 5 years' Navy service
4. There are no other family members capable of rendering the assistance required

5-20. Procedures for documenting a request for humanitarian reassignment by naval members may be found in which of the following publications?
1. The Enlisted Transfer Manual
2. The MILPERSMAN
3. The Assignment, Classification, and Travel System (ACTS) Manual
4. Each of the above

5-21. The purpose of the CRP Information and Referral (I&R) Directory is accurately described in which of the following statements?
1. Links people in need to the resources that can provide therewith the assistance or services required
2. Enables chaplains to assist Navy and Marine Corps personnel and their families in meeting and overcoming problems they encounter during periods of stress
3. Both 1 and 2 above
4. Enables Religious Program Specialists to initiate referrals efficiently and effectively

5-22. In order to identify the human services programs, organizations, and agencies which can best meet the needs of Navy and Marine Corps personnel and their families, the RP should conduct a needs assessment under the guidance of the command chaplain.
1. True
2. False

5-23. The file of resources which make up the CRP Information and Referral (I&R) Directory should include all EXCEPT which of the following information?
1. A list of resources and agencies broken down geographically
2. A file which categorizes problems or services and is cross-referenced to resources by problem or service type
3. Alphabetical lists of all public, private, and voluntary agencies that provide important services
4. Alphabetical list of all military members in the area

5-24. Each listing of a resource agency should contain all EXCEPT which of the following categories of information?
1. Military or civilian benefit programs accepted by the agency
2. Eligibility requirements and application procedures
3. Quality judgments concerning the agencies' ability to provide necessary services based upon previous referrals by the chaplain
4. Length of the various agencies' waiting lists, if any

5-25. Information concerning which of the following should NOT be listed within the CRP Information and Referral Directory?
1. Separation, deployment, retirement, and aging
2. Services for single members, families, and children
3. Resource management services
4. Recommendations for future actions or programs

Learning Objective: Identify the resources and agencies which address the problems associated with separation and deployment.

5-26. Which of the following duties would be the responsibility of the Deployed Unit Contract Officer?
1. Promulgate information concerning the scheduled return of deployed units at regular intervals to designated family Ombudsmen
2. Promulgate information concerning the accomplishments of deployed units to family Ombudsman
3. Both 1 and 2 above
4. Send familygrams regarding the length of deployment to the spouses or parents of deployed naval members

5-27. Which of the following functions should NOT be performed by the Command Family Ombudsman?
1. Serve as a liaison with officials of the Navy for the families of Navy personnel who are deployed
2. Provide assistance to Navy families in obtaining help through available avenues of assistance
3. Provide list of sources of assistance for Navy families
4. Originate familygrams to the spouse or parents of deployed service members

5-28. Which of the following directives provides detailed information concerning the family Ombudsman program?
1. OPNAVINST 1730.1 series
2. OPNAVINST 1750.1 series
3. SECNAVINST 5760,14 series
4. BUMEDINST 6320.57 series

5-29. Which of the following duties would NOT be the responsibility of the Navy Family Support Program Branch (OP-152)?
1. To improve the Navy's awareness of, and access to, reliable information, resources, and services that support and enrich the lives of Navy families and Navy single service members
2. To heighten awareness of the importance of the family to the mission of the Navy
3. To direct the administration and operation for Navy-sponsored child care centers
4. To increase the coordination and utilization of Navy and civilian family support resources and services

5-30. Which of the following statements is NOT true concerning Navy Family Service Centers (FSCs)?
1. They are local, one-stop centers where naval members and their families can obtain reliable information and assistance in areas of importance to them
2. They provide significant support to unit commanders by assisting them with deployment preparations
3. They function in much the same manner as a Marine Corps Family Service Center
4. They assist veterans, their dependents, and survivors in preparing and developing applications for Government benefits

5-31. All EXCEPT which of the following services can be provided by the American Red Cross to members of the Armed Forces and their families?
1. Giving financial assistance for long-term loans, such as financing the purchase of a house or car
2. Providing financial assistance to meet emergency needs and assisting service members and their commands in decisions regarding leave, reassignment, and discharge by providing reports about family emergencies
3. Providing notices of birth, death, serious illness, and critical family problems through Red Cross channels of communication
4. Assisting patients in military hospitals

5-32. The American Red Cross provides a channel of communication and service between the Navy Relief society (NRS) and Navy and Marine Corps families who do not live near an NRS auxiliary or branch.
1. True
2. False

5-33. Which of the following statements is NOT correct in regard to the American Red Cross (ARC) and its functions?
1. The services of the ARC are available to dependents of military personnel
2. The ARC is funded by congressional appropriations
3. The work of the ARC is carried out primarily by volunteers
4. The primary purpose of the ARC is to provide assistance to military members and their families in emergencies

5-34. In which of the following instances should the Navy and Marine Corps detail a Casualty Assistance Calls Officer (CACO) to personally notify the next of kin in regard to the status or condition of the service member?
1. A member suffers an injury requiring hospitalization in a combat zone
2. A Navy or a Marine Corps member is killed, injured, or captured in the line of duty
3. A member is declared missing in action (MIA)
4. Each of the above

5-35. Emergency communications intended for a deployed Navy or Marine Corps member should be channeled through the nearest chapter of the ARC to ensure expeditious handling and receipt.
1. True
2. False

Learning Objective: Identify the services available to single military members, their families, and children.

5-36. Which of the following services, addressing the needs of military members and their families, would NOT be provided?
1. Bail bondsmen
2. Personal, marital, and family counseling services
3. Services for exceptional children (handicapped and gifted)
4. Personal enrichment programs

5-37. Responsibility for the overall policy and guidance of Navy child care centers rest with the
1. Office of the Chief of Chaplains (OP-096)
2. Human Resource Management Center, Norfolk, VA
3. Recreation Services Division, Naval Military Personnel Command (N-65)
4. Navy Family Support Program Branch (OP-152)

5-38. The transition of students from DOD schools overseas to stateside schools is made much easier by the DOD schools use of which of the following educational procedures?
1. A standard curriculum plan
2. NCA accreditation of schools
3. Both 1 and 2 above
4. Use of dormitory counselors

5-39. The Dependent Scholarship Program scholarships to dependents are usually awarded on the basis of which of the following criteria?
1. Scholastic achievement only
2. Character and scholastic achievement only
3. Financial need and character only
4. Scholastic achievement, character, and financial need

5-40. Of the estimated 3 million babies born in the United States each year, approximately how many are born with a birth defect serious enough to require special attention?
1. One out of every ten
2. One out of every one hundred
3. One out of every five hundred
4. One out of every thousand

5-41. What Navy resource agency/office normally serves as the link between military resources and community resources which provide support to handicapped children?
1. Community Affairs Officer
2. The office of the chaplain
3. Navy Family Service Centers (FSCs)
4. Human Resources Management Detachments (HRMDs)

5-42. Which of the following military resources is/are normally available to military parents of exceptional children to help them determine the resources and services that are available to them?
1. Family Service Centers
2. CHAMPUS Program for the Handicapped
3. Military physicians
4. Each of the above

5-43. The "candlelighters" is a support group for parents of terminally ill children.
1. True
2. False

5-44. A child of a deceased active duty member may qualify for financial assistance from the CHAMPUS Program for the Handicapped providing which of the following conditions is/are met?
1. The child has not reached his or her 21st birthday
2. The child was receiving assistance under the Program for the Handicapped at the time of the member's death
3. The member died after January 1, 1967, while eligible for hostile fire pay or from a disease or illness incurred while the member was-eligible for such pay
4. All of the above

5-45. Gifted children have special needs as well as handicapped children. In order to receive information concerning programs for the gifted child, the staff of Family Service Centers maintains contact with local colleges and schools in order to obtain information on the education of the gifted child.
1. True
2. False

5-46. Under which of the following circumstances would the child of a military member be eligible for CHAMPUS assistance?
1. A 20-year-old child who is unable to engage in gainful pursuits because of a handicap
2. A handicap that is expected to result in death and the child requires assistance in carrying out daily living routine
3. A 10-year-old child is unable to attend the public school system because of severe deafness
4. Each of the above

5-47. The role of the Family Advocacy Program (FAP) is to promulgate procedures for identifying, treating, and preventing all EXCEPT which of the following incidents?
1. Child and spouse abuse
2. Parental neglect
3. Financial difficulties
4. Sexual assault or rape of Navy spouses and children

5-48. The Family Advocacy Program (FAP) was developed in 1979 under the auspices of the
1. Office of the Chief of Chaplains
2. Bureau of Medicine and Surgery (BUMED)
3. Office of the Chief of Naval Operations (CNO)
4. Naval Personnel Research and Development Center

5-49. The chief aim of the Chaplains Religious Enrichment Development Operation (CREDO) is to help people understand themselves better, develop new perspectives about their relationships with friends, shipmates, the Navy, and the broader world in which they live.
1. True
2. False

5-50. Parent Effectiveness Training (PET) is designed to achieve which of the following goals?
1. Mutual respect between parents and their children
2. Provide guidance in family planning
3. Provide help for single parents
4. Encourage strict parental guidance

5-51. Which of the following military facilities may NOT be used to obtain counseling services for military members and their dependents?
1. Family Service Centers
2. Navy Relief Society
3. Counseling and Assistance Centers
4. Naval Regional Medical Centers

5-52. Dances, sightseeing tours, pool tournaments, reading and game rooms, free movies, and television viewing are the types of activities which are normally sponsored by which of the following organizations?
1. The Command Religious Program (CRP)
2. The United Service Organization (USO)
3. Red Cross activities
4. The United Way Organization

Learning Objective: Identify resources concerning personal and family management which are available within the CRP Information and Referral (I&R) Directory.

5-53. Which of the following allotment codes indicates payments to dependents?
1. Allotment code "C"
2. Allotment code "S"
3. Allotment code "D"
4. Allotment code "U"

5-54. Which of the following statements concerning the Navy Relief Society is CORRECT?
1. The Navy Relief Society is a private organization dedicated to providing financial assistance to members of the naval service and their dependents
2. The Navy Relief Society is funded primarily by contributions made during an annual fund drive among Navy and Marine Corps personnel
3. There are Navy Relief Society (NRS) auxiliaries, branches, and offices located at major Navy and Marine Corps installations and ships throughout the world
4. Each of the above

5-55. The Navy Relief Society (NRS) would NOT normally provide assistance for which of the following expenses of Navy members and their dependents?
1. Basic living expenses
2. Medical care (patient's share of CHAMPUS)
3. Bad check coverage, bail provision, and payment of fines
4. Dental care (corrective and emergency)

5-56. The Navy Relief Society (NRS) normally provides assistance to service members and their dependents in all EXCEPT which of the following areas?
1. Assistance to members in a disciplinary status as a result of court-martial
2. Operation of children's waiting rooms at hospitals
3. Visiting nurse assistance
4. Layettes for infants in families where the service member is E-4 and below

5-57. Religious Program Specialists may serve as Navy Relief Society interviewers aboard ship if they are in what paygrade?
1. E-4 and above
2. E-5 and above
3. E-6 and above
4. E-7 and above

5-58. Procedures for advancing financial assistance for emergency transportation from Welfare and Recreation Funds are set forth in which of the following directives?
1. SECNAVINST 5760.14 series
2. OPNAVINST 1730.1
3. The Navy MILPERSMAN and the Marine Corps Manual for Legal Administration
4. SECNAVINST 7220.38 series

5-59. Information concerning the Navy's Legal Assistance Program may be found in which of the following publications?
1. U.S. Navy Regulations
2. Manual of the Judge Advocate General
3. Standard Organization and Regulations Of the us. Navy (OPNAVINST 3120.32)
4. Fundamentals of Navy Relief Assistance

5-60, Which of the following persons would be eligible for assistance under the Expanded Legal Assistance Program?
1. Retired Navy personnel and their dependents
2. Retired Marine Corps personnel and their dependents
3. Military personnel In paygrades E-4 and below who have a source of substantial income independent of their military pay
4, Military personnel in paygrades E-3 and below

5-61. The Expanded Legal Assistance Program provides legal assistance to eligible clients in which of the following types of cases?
1. Nonsupport and uniform reciprocal enforcement of support act cases
2. Criminal defense in traffic and minor misdemeanor cases
3. Defense of disputed indebtedness
4. Each of the above

5-62. Information concerning local rental rates and average monthly utility fees (phone, fuel, and electricity) to help a family estimate total costs should be requested from which of the following agencies?
1. The Household Goods Shipping Office
2. The Housing Referral Office
3. Consumer Credit Counselors
4. Command Career Counselor

5-63. When the services listed in the (CRP) Information and Referral (I&R) Directory are inadequate, the RP should contact which of the following people to determine if additional resources are available?
1. The staff chaplain of the nearest Family Service Center (FSC)
2. The Information and Referral (I&R) specialist of the nearest Family Service Center (FSC)
3. Both 1 and 2 above
4. Office of the Chief of Chaplains (OP-09G)

Learning Objective: Identify resources in the CRP (I&R) Directory which will assist chaplains in addressing the needs of retired and elderly military personnel and their spouses.

5-64. Many retirees and members of their immediate family routinely confront problems in which of the following areas?
1. Alcoholism and divorce
2. Diminishing health and fixed incomes
3. Requirement for personal and house-hold assistance
4. Each of the above

5-65. Which of the following offices was established by the Chief of Naval Operations to serve as a local liaison between the retired member and the various agencies which can provide retirees with needed services?
1. Retired Affairs Offices (RAOS)
2. Retired Personnel Support Section (NMPC-641E)
3. Retired Activities Section, Headquarters U.S. Marine Corps
4. Retirement and Fleet Reserve Division (NMPC-23)

5-66. Which of the following statements is NOT true in regard to the United States Naval Home, Gulfport, MS?
1. The Naval Home is maintained to provide a home for eligible officers and enlisted personnel of the Navy and Marine Corps
2. The Naval Home is available to all Coast Guard officers and enlisted personnel
3. The Naval Home is under the management of the Naval Military Personnel Command
4. The Naval Home is directed administratively by a line officer known as the Governor

5-67. Which of the following benefits may NOT be provided by the Social Security Administration?
1. Retirement
2. Survivor
3. Housing
4. Disability

5-68. The Medicare Program which is administered by the Health Care Financing Administration provides health care to which of the following people?
1. Persons 65 and over
2. Persons over 60 who have been entitled to disability checks for at least 2 years
3. Persons 55 and over who need a kidney transplant
4. Each of the above

5-69. Which of the following medical benefits is/are available to military veterans through the Veterans' Administration?
1. Hospital care
2. Outpatient medical care
3. Outpatient dental care
4. All of the above

5-70. The Federal Government has an agency which concentrates on the problems of the elderly. The agency is a part of the U.S. Department of Social Services.
1. True
2. False

Learning Objective: Identify the resources available to military members and their families in the areas of alcohol and drug rehabilitation services.

5-71. The Navy maintains that alcohol and drug dependency are problems over which the Navy has no control.
1. True
2. False

5-72. Which of the following statements is NOT true in regard to Alcohol Rehabilitation Services (ARSs)?
1. Alcoholism Rehabilitation Services (ARSs) are the largest treatment facilities in the Navy's alcoholism treatment and rehabilitation program
2. ARSs offer outpatient services to persons less seriously affected by alcoholism or alcohol abuse
3. Medical officers, some of whom are themselves recovering alcoholics, head the ARS staffs
4. ARSs are a smaller version of Alcohol Rehabilitation Centers

5-73. Which of the following officials is authorized to make a diagnosis of alcoholism or drug addiction?
1. The Drug and Alcohol Program Advisor (DAPA)
2. The Employee Assistance Program (EAP) Administrator
3. The medical officer
4. The Counseling and Assistance Center (CAAC) Counselor

5-74. Which of the following services may be obtained by eligible veterans through Veterans' Administration (VA) Alcohol Dependence Treatment Programs (ADTPs) and Drug Dependence Treatment Programs (DDTPs)?
1. Crisis intervention support activities
2. Emergency medical services
3. Consultative, liaison, and after-care services
4. Each of the above

5-75. Which of the following programs can help to offset some of the costs for Navy and Marine Corps members and their families for alcoholism and drug rehabilitation?
1. The Uniformed Services Health Benefits Program (USHBP) only
2. The Civilian Health and Medical Program of the Uniformed Services (CHAMPUS) only
3. Both USHBP and CHAMPUS
4. The Navy Alcohol Safety Action Program (NASAP)

Assignment 6

Command Religious Program Publicity, Materials, and Facilities Support

Textbook Assignment: Chapter 6, pages 6-1 through 6-34

Learning Objective: Recognize the role the Religious Program Specialist plays in effectively publicizing religious program activities.

6-1. Religious Program Specialists should perform which of the following functions to assist Navy chaplains in the areas of Command Religious Program (CRP) publicity, materials, and facilities?
1. Publicize religious program activities and prepare audiovisual (AV) displays for the CRP
2. Prepare and distribute worship bulletins and other devotional and religious education (RE) materials
3. Coordinate the maintenance of chapels and other CRP facilities and submit job orders and work requests for printing, AV materials, and other related services
4. Each of the above

6-2. Planning and programing Command Religious Program support requirements for publicity, materials, and facilities should begin with which of the following actions?
1. The identification of specific needs for religious ministry by the command chaplain
2. The development of a publicity program, materials program, and facilities program which will best meet the needs identified by the command chaplain
3. Both 1 and 2 above
4. The prioritizing of specific needs for religious needs by the command comptroller

6-3. In order to disseminate religious program information of local interest and realize the publicity goals of the Command Religious Program (CRP), religious program personnel should work closely with the local Navy and Marine Corps Public Affairs Office.
1. True
2. False

6-4. Which of the following types of Command Religious Program (CRP) activities would require publicity?
1. Religious activities only
2. Command activities and religious activities only
3. Family and religious activities only
4. Religious, community, and family activities

6-5. After all the information concerning each CRP activity has been collected, it should be recorded in the future file of the CRP to serve what purpose(s)?
1. For immediate release directly to the media (external)
2. For release to the Public Affairs Office (PAO)
3. For reference purposes by the RP
4. Both 2 and 3 above

6-6. The future file is used for all EXCEPT which of the following purposes?
1. To release religious program publicity information to the Public Affairs Office (PAO) in a timely fashion
2. To release religious program publicity information to internal media in a timely fashion
3. To serve as a planning tool
4. To release religious program publicity information directly to external media in a timely fashion

6-7. Information pertaining to which of the following areas would NOT be particularly desired by the Navy Department news releases to American churches and religious bodies?
1. Areas of Navy chaplains' ministries relating to missions and community service
2. Navy chaplains' contact with civilians churches and religious bodies, both at home and in overseas areas
3. Navy chaplains'activities associated with charitable or service activities such as Navy Handclasp
4. Areas of Navy chaplains' ministries relating to counseling

6-8. What office is directly responsible for Navy Department liaison with American churches and faith groups?
1. Office of the Chief of Naval Operations
2. Office of the Chief of Information
3. Office of the Chief of Chaplains
4. Office of Legislative Affairs

6-9. What person within a command is authorized to release official religious program information for public (outside the command) dissemination?
1. The command chaplain
2. The senior Religious Program Specialist
3. Both 1 and 2 above
4. The Command Public Affairs Officer (PAO)

6-10. Which of the following considerations must be taken into account when you are selecting a medium for CRP publicity?
1. The medium that will be most effective in getting the message across to the target audience
2. Cost and availability of the medium
3. Time factors and authorization required for use at bona fide CRP activities and events
4. All of the above

6-11. Certain publicity media may only be available for use at "official" events.
1. True
2. False

6-12. Which of the following publications would provide information pertaining to the purpose of CRP publicity and proper use of the various media?
1. Chaplain's Manual, OPNAVINST 1730.1
2. Department of the Navy Public Affairs Regulations, SECNAVINST 5720.44
3. The Marine Corps Public Affairs Manual, MCO P5720.60
4. Each of the above

6-13. Which of the following items of information need NOT be included in the heading of a news release in the event a printed form is not utilized?
1. Name, address, ZIP Code, and telephone number of the originating command
2. Release date (when the material may be used by the media)
3. A release number
4. Name of person who wrote the release

6-14. Most Navy stories are distributed on a
1. "HOLD FOR RELEASE" basis
2. "FOR IMMEDIATE RELEASE" basis
3. "WITHHOLD FROM RELEASE" basis
4. "FOR ROUTINE RELEASE" basis

6-15. What is the most important consideration in determining the success of the CRP's publicity?
1. The amount of news that was released
2. How much of the publicity was actually received and acted upon by command personnel and the chapel commununity
3. The selection of the most appropriate medium for the publicity
4. How well the command chaplain's publicity goals have been met

Learning Objective: Recognize the medium(s) that would be the most effective in disseminating CRP information to target. audiences.

A. Incoming personnel
B. Active duty military members
C. Spouses/dependents/families
D. Active duty military members and their families
E. Line managers
F. Passersby and general Navy population
G. Selected audiences
H. Deployed units
I. Civil service personnel
J. Retired military personnel
K. General population

Figure 6A

● In answering questions 6-16 through 6-32, refer to figure 6A. Select the target audience whose requirements for CRP information would be best met through the use of the media listed in each question.

6-16. Welcome Aboard packets.
1. A only
2. H only
3. J only
4. A, H, and J

6-17. Plan of the Day/Week (POD-POW).
1. A
2. B
3. J
4. K

6-18. Indoctrination programs.
1. H
2. C
3. B
4. A

6-19. ombudsmen and Wives Club newsletters.
1. B
2. C
3. D
4. H

6-20. Familygrams.
1. A
2. B
3. C
4. D

6-21. Predeployment briefings.
1. A
2. D
3. E
4. H

6-22. Announcements at quarters.
1. A
2. B
3. G
4. J

6-23. Command/unit staff meetings.
1. B
2. E
3. G
4. K

6-24. Gate signs.
1. B
2. C
3. F
4. I

6-25. Bulletin boards.
1. A
2. B
3, E
4. F

6-26. Magazines.
1. G
2. E
3. C
4. B

6-27. Ship videotapes.
1. A
2. E
3. G
4. H

6-28. Base newspapers,
1. B only
2. C only
3. I only
4. B, C, and I

6-29. Civilian newspapers.
1. K
2. J
3. I
4. D

6-30. TV and radio.
1. D
2. I
3. J
4. K

6-31. Open house and exhibits.
1. K
2. J
3. I
4. D

6-32. Fliers distributed at the Navy exchange or commissary.
1. B only
2. C only
3. J only
4. B, C, and J

Learning Objective: Prepare and distribute devotional, religious, and publicity materials.

6-33. Who normally specifies and approves the sources from which "religious tracts" for the Command Religious Program should be obtained?
1. The Chief of Chaplains
2. Chaplains Resource Board
3. The command chaplain
4. Senior Religious Program Specialist

6-34. Worship bulletins may be used for which of the following purposes?
1. To provide the congregation with an "order to worship"
2. To provide schedules and announcements of devotional and religious services
3. To provide the order of worship for funerals and memorial services
4. Each of the above

6-35. Worship bulletins in which outlines for religious services may be printed may be obtained by which of the following methods?
1. Open purchase only
2. Ordered on MILSTRIP Requisition (DD 1348) only
3. Both by open purchase and MILSTRIP requisition
4. Worship bulletins may be obtained only through approved denominationally owned religious goods outlets

6-36. Which of the following rules should be applied when you are preparing a chapel newsletter?
1. Do not try to say too much in the space allotted
2. Use illustrations or graphic art when feasible
3. Comply with the instructions and regulations addressing the use of the "Postage and Fees Paid" indicia on the newsletter
4. Each of the above

6-37. Which of the following items of Command Religious Program information would NOT normally be incorporated into a command's Welcome-Aboard packets?
1. The location of the chapel and chaplain's office; the schedule and location of divine services listed by faith group; and the location of the command's religious education (RE) programs
2. A chapel directory listing the office telephone numbers where religious program information may be obtained
3. Local activities of a political or secular nature
4. Activities of chapel organizations, outreach programs', spiritual retreats, and devotional activities

6-38. All EXCEPT which of the following statements are TRUE in regard to chapel information kits?
1. They generally contain the same information that is included in religious program inserts for the command's Welcome Aboard packets
2. They are normally used only for ashore CRPs
3. They may be prepared for newly reporting personnel, command visitors, and news media representatives
4. They may, in some cases, be used in lieu of the CRP inserts placed in command Welcome Aboard packets

6-39. In addition to the information normally enclosed in command Welcome Aboard packets, CRP information kits may contain which of the following information?
1. Chaplain biographies and photographs
2. Historical and relevant facts about the chapel, its construction, and the population which it serves
3. Information which supports the purpose for which the kit is being prepared
4. Each of the above

6-40. You are preparing to type the "Worship Bulletin." How many blank spaces should be left (a) at the outer left and right margins; and (b) to the left and right of the center of the bulletin?
1. (a) four spaces; (b) four spaces
2. (a) four spaces; (b) eight spaces
3. (a) eight spaces; (b) eight spaces
4. (a) eight spaces; (b) four spaces

6-41. The first line of each paragraph in the "Worship Bulletin" should be indented five spaces.
1. True
2. False

6-42. The RP would NOT normally be required to prepare a chapel brochure to outline the procedures for
1. a chapel wedding
2. a military funeral
3. administration of sacraments and/or ordinances
4. the christening portion of a ship's commissioning ceremony

6-43. The content of a chapel brochure should be determined by what Person?
1. The executive officer
2. The administrative officer
3. The command chaplain
4. The senior RP on board

6-44. Most "Welcome Aboard" brochures will consist of how many pages?
1. Four to six pages
2. Six to seven pages
3. Eight to twelve pages
4. Sixteen to twenty pages

6-45. Which of the following types of covers can be used to prepare CRP brochures?
1. Self-cover only
2. Separate cover only
3. Self- and separate cover
4. Multiple cover (jacket)

6-46. The printing process that should be used for a particular brochure should be determined by the
1. printer
2. Religious Program Specialist only
3. command chaplain only
4. comnand chaplain and the RP

6-47. Requests for printing may be submitted on which of the following forms?
1. DD Form 844
2. DD Form 282
3. A memorandum form
4. Each of the above

6-48. In order to avoid the cost of blank pages as well as the expense of assembling and binding loose pages, it is a good practice to plan a CRP brochure so that it contains pages in multiples of what number?
1. 5
2. 2
3. 3
4. 4

6-49. A small brochure which fits comfortably in a handbag or pocket and is easy to carry is preferable to larger-sized brochures.
1. True
2. False

6-50. Which of the following statements concerning chapel brochures is NOT correct?
1. Brochures should be written in an informal manner
2. Illustrations should be avoided as they make reproduction more difficult
3. It is advisable to inject a bit of humor in the brochure
4. Brochures vary greatly in size and format

6-51. Which of the following items should be included in the Plan of the Day or Plan of the Week?
1. "Thought of the Day"
2. Scheduled time of divine services
3. Scheduled location of divine services
4. Each of the above

6-52. Which of the following types of comunications would NOT normally be used by family Ombudsmen to communicate to dependents of command personnel?
1. Newsletters
2. Familygrams
3. Telegrams
4. Printed material

6-53. The Stars and Stripes is published specifically for which of the following people?
1. Military members overseas only
2. Military members and their dependents overseas only
3. DOD civilian employees only
4. Military members, their dependents, and DOD civilian employees overseas

6-54. Special noteworthy religious program activities or events which occur on board a ship or station should be released to local newspapers through the PAO by use of a standard Navy news release.
1. True
2. False

6-55. As information media for chaplains, magazines have all EXCEPT which of the following advantages?
1. They may be retained and reread
2. They have a longer life
3. They reach a larger audience
4. They present only the bare facts

6-56. Directories and guides containing a list of the installation's religious programs are most often used in locations which contain a large concentration of military complexes.
1. True
2. False

6-57. Information fliers publicizing religious program activities should be placed in which, if any, of the following areas?
1. Commissary only
2. Exchange only
3. Personnel support areas, exchange, and commissary
4. None of the above

6-58. Which of the following statements is NOT true in regard to familygrams?
1. A familygram is a formal letter from the chaplain of assigned personnel
2. Familygrams are published by ships, squadrons, and advanced bases when Navy members are separated from their families for long periods of time
3. Familygrams can be published monthly, at set intervals during deployment, or as circumstances dictate
4. A familygram is an informal letter from the CO of assigned personnel

6-59. Which of the following broadcast media should be used to disseminate CRP devotional and religious information to a command?
1. Shipboard information, training and entertainment, closed circuit television (SITE-CCTV) system
2. Armed Forces Radio and Television Service (AFRTS) outlets overseas
3. Both 1 and 2 above
4. Local commercial radio and television stations

6-60. Work requests for graphic or line art to be used in devotional, religious, or publicity materials for the Command Religious Program should be submitted on what form?
1. Printing Request Form, DD 844
2. Audiovisual Activity Job Order, OPNAV 3160/16
3. DOD Printing Requisition/Order Form, DD 282
4. Customer Request, NAVFAC 9-11014/TF-1

6-61. The most basic form of photojournalism consists of the
1. picture-text, combination-type picture story
2. single picture-type picture story
3. picture story within the text-type picture story
4. illustrated text-type picture story

6-62. Glossy publicity pictures are normally printed on paper of what size(s)?
1. 10 x 12 inches
2. 8 x 10 inches
3. 5 x 7 inches
4. Both 2 and 3 above

6-63. A photograph caption should be written or typed directly on the back of the picture.
1. True
2. False

6-64. Which of the following audiovisual media can NOT be repaired (spliced) without losing a portion of its information?
1. Photographs
2. Slides
3. Filmstrips
4. Transparencies

6-65. What is the standard size for a transparency?
1. 5 x 7 inches
2. 7-1/2 x 9 inches
3. 8 x 10 inches
4. 10 x 12 inches

6-66. Chaplains may be asked to provide short inspirational messages for a local AFRTS outlet to be used at a station's scheduled sign-on and sign-off time.
1. True
2. False

6-67. Questions concerning religious programs and programing should be sent to what office/person?
1. To the Navy Broadcasting Service for coordination with the Armed Forces Chaplains Board
2. To the Navy Broadcasting Service for coordination with the Navy Chief of Chaplains
3. Directly to the Armed Forces Chaplains Board
4. To the cognizant denominational representative which produces the religious program or programing in question

6-68. The SITE-CCTV system, cable TV, can provide shipboard programming by use of which of the following media?
1. 16mm film and 35mn slides
2. 1-inch videotape
3. Live camera
4. Each of the above

6-69. The command chapel alone is considered to be the physical center of the CRP.
1. True
2. False

6-70. How often should a copy of the chapel fund statement of operations and net worth be posted on the CRP bulletin board?
1. Monthly
2. Annually
3. Semiannually
4. Each fiscal quarter

6-71. Ensuring that CRP literature racks and displays are properly organized and maintained is the responsibility of which of the following persons?
1. The chaplain only
2. The RP only
3. The chaplain and the RP
4. A member of the chapel community

6-72. Which of the following colors is/are recommended by the publication Color for Naval Facilities, NAVFAC P-309, for the main area of the chapel?
1. Haze gray only
2. Snow white only
3. Gull gray only
4. Snow white and gull gray

6-73. Natural wood or stained wood pews are preferable to pews which are painted as they require less maintenance and are more practical. If pews are painted, however, which color is recommended?
1. Snow white
2. Gull gray
3. Sand beige
4. Pale green

6-74. For which of the following reasons may emergency service be requested?
1. To prevent loss or damage to Government property
2. To restore essential services
3. To eliminate hazards to personnel or prevent damage to equipment
4. Each of the above

6-75. Except in emergencies, use of the Customer Request, NAVFAC P-11014/TF-1 is the officially recognized method of obtaining Navy Public Works Center (NPWC) services.
1. True
2. False

Assignment 7

Learning Objective: Determine the role that teaching plays in the Command Religious Program activities.

7-1. Presentations are tools used in the Command Religious Program (CRP) for which of the following purposes?
1. To instruct only
2. To inform only
3. To entertain only
4. To instruct, inform, and entertain

7-2. It is generally accepted that learning is the "acquisition of knowledge or skill."
1. True
2. False

7-3. What is the first step in the learning process?
1. Planning what is to be taught
2. Determining the method of teaching to be used
3. Stimulating the trainee's senses
4. The trainee's reaction to the stimulation

7-4. Research and experimentation in the area of learning indicate that what percent of a person's knowledge is acquired (a) through the sense of sight, and (b) through the sense of hearing?

1. (a) 25%; (b) 50%
2. (a) 50%; (b) 25%
3. (a) 75%; (b) 13%
4. (a) 95%; (b) 5%

7-5. Which of the following methods of teaching is NOT normally employed by CRP religious education (RE) instructors?
1. Lecture
2. Discussion
3. On-the-job
4. Demonstration

Learning Objective: Delineate the various steps in an effective teaching procedure.

In answering questions 7-6 through 7-9, select from column B the step in which the action described in column A should take place.

A. Actions	B. Steps in Teaching
7-6. Evaluation of instruction	1. Application
	2. Testing
7-7. Arousing the student's interest	3. Presentation
	4. Warmup
7-8. Introducing the new material to the students	
7-9. Students practicing what they have learned	

In answering questions 7-10 through 7-13, select from column B the part of the lesson plan that would cover the action identified in column A.

A. Actions	B. Parts of Lesson Plan
7-10. Instructor goes over important ideas or steps presented	1. Learning objectives
	2. Application
7-11. The students demonstrate their ability to perform	3. Teaching method
	4. Summarization
7-12. A demonstration is used by the teacher	
7-13. The skills to be acquired are outlined by the teacher	

7-14. In which of the following steps in the teaching process should the instructor spend the most time and effort in correcting students' errors?
1. Warmup
2. Presentation
3. Application
4. Testing

Learning Objective: Identify the various types of audiovisual (AV) aids normally used in the CRP activities; determine the value and uses of AV materials.

7-15. Aids that are used by instructors to help communicate their ideas to their students would be identified as what type(s) of aids?
1. Teaching
2. Instructional
3. Audiovisual
4. Each of the above

In answering questions 7-16 through 7-18, select from column B the type of nonprojected aid that would be the most appropriate for the purpose or use given in column A.

A. Purposes/Uses	B. Type of Aids
7-16. Used to show the organization of a firm	1. Graphs
	2. Illustrations
7-17. Used to show increases and decreases over time	3. Brochures
	4. Charts
7-18. Used for review purposes	

Learning Objective: Recognize the various types of projected aids used by CRP personnel and determine the proper use of each type.

7-19. Which of the following AV tools would NOT be classified as projected aids?
1. Overhead transparencies
2. Filmstrips
3. Slides
4. Graphs

7-20. What is the main disadvantage to the use of filmstrips in CRP teaching and presentations?
1. They cannot be repaired without losing some of the information
2. They are too expensive
3. They are too difficult to operate and maintain
4. They cannot be easily repaired

7-21. 16mm motion pictures are not widely used in CRP presentations because of which of the following characteristics?
1. They are-too expensive
2. They are too general in the nature of films
3. The material may become obsolete due to policy changes
4. Each of the above

7-22. ALL EXCEPT which of the following properties of 8mm films make it advantageous to use that type of film?
1. They are less expensive to produce
2. The equipment is less expensive
3. The equipment is easier to operate
4. It is easier to present a single concept with them

7-23. One of the advantages to video cassettes is that they can be erased and reused after the material has served its purpose, making them less expensive than other types.
1. True
2. False

Learning Objective: Determine the importance of audiovisual aids in training and presentations; determine the correct procedures for the care and maintenance of AV materials.

7-24. One of the major advantages to the use of audiovisual aids in CRP training is that practically all of the training can be accomplished by the audiovisual aids themselves making it possible to use fewer instructors.
1. True
2. False

7-25. If an audiovisual (AV) presentation is being prepared for distinguished people, at least how many dry runs should be made before the actual presentation?
1. One
2. Two
3. Three
4. Four

7-26. In preparing for an AV Presentation. which of the following actions would be the responsibility of the RP?
1. Setting up the AV equipment
2. Adjusting the AV equipment
3. Getting the room in order
4. All of the above

7-27. Fingerprints and smudges should be removed from AV film bindings by which of the following procedures?
1. Rubbing with a soft cloth
2. Rubbing with an art-gum eraser
3. Rubbing with a soft brush
4. Each of the above may be used

7-28. What agent should be used to clean the film of slides and transparencies?
1. Dry, soft lint-free cloth
2. Cloth moistened with lens cleaner
3. Cloth moistened with film-cleaning fluid
4. Cloth moistened with alcohol

Learning Objective: Delineate the preparations that should be made to prepare the facilities and AV equipment for presentations and training sessions.

7-29. Which of the following arrangements of furniture is recommended for a presentation for just a few high-ranking individuals?
1. Tables only
2. Tables and chairs
3. Theater style
4. Chairs only

7-30. When nonprojected AV aids are to be used in a presentation, what type of room lighting should be used?
1. The lights should be very dim
2. The lights should be on only in the back of the room
3. The room should be dark
4. Normal room lighting should be used

7-31. Which of the following statements is NOT true in regard to the various types of projection screens?
1. The surface of all projection screens reflects the light
2. Lenticular screens work well in rooms that cannot be darkened
3. Matte screens work well in small rooms
4. Image brightness is greater on matte screens than on lenticular screens

7-32. At what distance from the screen should the (a) first row of seats, and (b) the last row of seats be located to provide the most effective viewing?
1. (a) The width of the screen; (b) 6 X the width of the screen
2. (a) 2 X the width of the screen; (b) 6 X the width of the screen
3. (a) 3 X the width of the screen; (b) 8 X the width of the screen
4. (a) 4 X the width of the screen; (b) 8 X the width of the screen

7-33. What is the basic difference, if any, between the overhead projector and the opaque projector?
1. Light is reflected by the images on the opaque projector and goes through the images on the overhead projector
2. The overhead projector is more versatile than the opaque projector
3. The opaque projector is a self-contained portable unit; the overhead projector is not
4. They are basically the same

7-34. A page from a book, a photograph, or a coin are objects that cannot be projected on still projectors.
1. True
2. False

7-35. All EXCEPT which of the following projectors are still picture projectors?
1. Opaque projector
2. 8mm projector
3. Lantern - slide projector
4. Carousel projector

Learning Objective: Identify the types of motion picture projectors most commonly used in the CRP activities; determine the proper procedures for the operation, care, and maintenance of this equipment.

7-36. The film most widely produced and used by the Navy is the 8mm film.
1. True
2. False

7-37. When you are setting up motion picture projectors, you should leave a loop both above and below the film gate, The reason for the upper loop is to permit the free movement of the film.
1. True
2. False

7-38. When rewinding the film on a motion picture projector, the lamp should be turned off for what reason(s)?
1. To save electricity
2. To allow the lamp to cool off before the motor and the fan stop
3. So as not to blind the audience by the light from the lamp
4. Both 2 and 3 above

7-39. In a projector equipped to project both silent and sound films, the speed of the film is regulated by a selector switch. The projection rate is how many frames per second for (a) sound film, and (b) silent film?
1. (a) 12; (b) 18
2. (a) 16; (b) 24
3. (a) 18; (b) 16 or 24
4. (a) 24; (b) 16 or 18

In answering questions 7-40 through 7-43, select the adverse reaction from column B that would result from the condition of the projector described in column A.

A. Conditions of Projector	B. Adverse Reactions
7-40. Caked emulsion or burrs	1. Excessive film slap
7-41. Dirty gate	2. Film scratches
7-42. Dirty sound drums	3. Loop loss
7-43. Burrs on film guides or pressure plates	4. Jammed film

In answering questions 7-44 through 7-47, select the cleaning agent from column B that should be used to clean the moving picture projector parts listed in column A.

A. Parts to be Cleaned	B. Cleaning Agents
7-44. To clean rollers or guides	1. soft, damp, lint-free cloth
7-45. To clean exposed surfaces of the lens	2. Pipe cleaners dampened with acetone
7-46. To clean aperture	3. A toothpick
7-47. To remove emulsion from film path	4. Lens tissue

7-48. The Religious Program Specialist is responsible for what type of maintenance of audiovisual equipment used in the CRP activities?
1. Only simple routine maintenance on equipment
2. Only setting up, operating, and storing the equipment
3. Only maintenance of still picture projectors
4. All of the maintenance on equipment

Learning Objective: Identify the various components of audio systems, their significance, and their functions.

7-49. The basic components of an audio system are the microphone and the loudspeaker.
1. True
2. False

7-50. What is the function of the microphone In the audio system?
1. To increase the fidelity of the sound
2. To change mechanical energy into electrical energy
3. To increase the sensitivity of the sound
4. Each of the above

7-51. Which of the following types of microphones is/are currently used in CRP activities?
1. Carousel only
2. Carousel and crystal
3. Dynamic only
4. Crystal and dynamic only

7-52. All EXCEPT which of the following rules should be applied when you are using microphones to record or to amplify the voices In a presentation or meeting?
1. They should not be placed next to reflecting surfaces
2. If more than one microphone Is used they should be placed about 15 feet apart
3. Only one microphone should be used to reproduce the sound if possible
4. Omnidirectional microphones should be used for discussion groups

7-53. In the audio system, the function of the loudspeaker is to convert the electrical energy into sound.
1. True
2. False

47

7-54. Which of the following rules should NOT be applied when you are positioning loudspeakers in a room?
  1. When a motion picture projector is used, the loudspeaker should be placed near the screen
  2. The loudspeakers should not face each other
  3. The loudspeakers should face the microphone
  4. The loudspeakers should be placed directly in front of the audience

Learning Objective: Identify the various components of a tape recorder; recognize the function of the tape recorder; delineate the proper procedures for the use and main- tenance of the tape recorder.

7-55. When you are positioning a tape recorder to record a presentation, the recorder should be placed on a hard, smooth surface.
  1. True
  2. False

7-56. When you are recording on a tape recorder through a microphone, squealing would result if the microphone is positioned too far away from the tape recording speaker.
  1. True
  2. False

On a tape recorder, sound is produced by magnetizing the coating of iron oxide on the tape. Bar magnets of varying length and depth are created. In answering questions 7-57 through 7-60, select from column B the types of sounds that would be produced by the type of bar magnets listed in column A.

A. Magnets	B. Sounds
7-57. Long bar magnets	1. High notes
7-58. Short bar magnets	2. Strong signals
7-59. Deep magnets	3. Low notes
7-60. Shallow magnets	4. Weak signals

7-61. With normal use and care, tape recorders require very little maintenance.
  1. True
  2. False

7-62. Under normal operating procedures, tape recorders should be lubricated how often, if at all?
  1. Once a month
  2. Once every 6 months
  3. After each use
  4. Normally, no lubrication is necessary

7-63. Faint recordings and poor playback of tapes may be caused by which of the following adverse conditions of the tape recorder?
  1. Dirty capstan
  2. Dirty pressure roller
  3. Dirty erase heads
  4. Each of the above

Assignment 8

Learning Objective: Review the history of the development of the shipboard library.

8-1. The Command Religious Program and the shipboard library are very important factors in the effort to maintain the morale of command personnel.
1. True
2. False

8-2. The first shipboard library to be placed aboard a USS warship was placed on board (a) what ship, (b) in what year?
1. (a) USS Constitution; (b) 1800
2. (a) USS Franklin; (b) 1821
3. (a) USS Constellation; (b) 1828
4. (a) USS Franklin; (b) 1898

8-3. Shipboard libraries were among the first projects sponsored by Navy chaplains to improve the social and moral welfare of naval personnel.
1. True
2. False

8-4. The Navy assumed official responsibility for the provision of shipboard libraries from appropriated funds in what year?
1. 1776
2. 1812
3. 1828
4. 1860

Learning Objective: Identify the goals of the shipboard library; determine where the responsibility for the operation of Navy libraries lies.

8-5. Naval general libraries afloat serve to assemble and make easily available to shipboard naval personnel collections of library materials and accompanying library services so that naval personnel may meet all EXCEPT which of the following goals?
1. Continue to educate themselves
2. Discharge political and social obligations
3. Develop an esprit de corps in the naval service
4. Prepare for advancement in rate

8-6. What official serves as the Navy resource sponsor for the Navy's General Library Program?
1. The Chief of Naval Operations (OP-01)
2. The Navy Chief of Chaplains
3. The Chief of Naval Education and Training
4. The Commanding Officer, Naval Education and Training Program Development Center (NETPDC)

8-7. What official has the responsibility for providing technical direction to the General Library Program?
1. The Chief of Naval Operations
2. The Navy Chief of Chaplains
3. The Chief of Naval Education and Training
4. Commanding Officer, Naval Education and Training program Development Center

8-8. Religious Program Specialists are trained to provide library services afloat. If assigned to a squadron staff, RPs may be required to provide advice and assistance to shipboard library officers in their squadron when requested.
1. True
2. False

8-9. What official is responsible for budget-
ing for, selecting, procuring, and
distributing newly published books to
Navy general libraries?
1. The Chief of Naval Operations (OP-01)
2. The Navy Chief of Chaplains
3. The Chief of Naval Education and
Training
4. Commanding Officer, Naval Education
and Training Program Development
Center

8-10. Programs to organize, maintain, evaluate,
and improve general library services and
resources for all fleet and shore-based
activities within an assigned area are
planned and implemented by the
1. Chief of Naval Education and Training
2. Naval Education and Training Program
Development Center
3. Navy regional librarians
4. Navy Chief of Chaplains

8-11. Commanding officers may delegate staff
responsibilities for the General Library
Program to which of the following persons?
1. A Religious Program Specialist only
2. A chaplain only
3. A qualified person only
4. RP, chaplain, or a qualified person

8-12. Afloat commands should request assistance
and guidance visits from the naval
regional librarian at least how many days
prior to an extended deployment?
1. 90
2. 120
3. 30
4. 60

8-13. Which of the following library duties
should NOT be performed by junior RPs
and library attendants?
1. Keeping the library and its collection
physically clean and neat
2. Seeing to the maintenance of equip-
ment and training operators to use
them
3. Processing books received, maintaining
the shelf-list and card catalog, and
conducting inventories as required
4. Staffing the shipboard library

8-14. Library officers and attendants are
normally trained in which of the follow-
ing manners?
1. Workshops conducted by naval regional
librarians
2. Onboard visits and consultations with
naval regional librarians
3. Training aids provided by CNET
4. Each of the above

Learning Objective: Determine
how library collections are
established.

8-15. The basic collection of clothbound books
provided to shipboard libraries is based
upon how many books per authorized
billet?
1. One
2. One and a half
3. Two
4. Two and a half

8-16. Nonfiction books normally make up
approximately what percentage of the
total shipboard collection?
1. 75%
2. 65%
3. 55%
4. 45%

8-17. Precommissioning crews are issued the
same library collections as commissioning
ship libraries.
1. True
2. False

8-18. A physical inventory of a library
collection should be conducted at least
how often?
1. Annually
2. Once every 3 years
3. When assuming responsibility for a
shipboard library
4. Either 2 or 3 above, whichever is
applicable

8-19. The control of shipboard library
materials is divided into what distinct
phases?
1. Commissioning and decommissioning
only
2. Addition to the inventory and
removal from the inventory only
3. Commissioning, circulation, and
decommissioning
4. Addition to the inventory,
circulation, and removal from
the inventory

Learning Objective: Delineate
the procedures that should be
followed to process, control,
and maintain Navy library
materials.

8-20. Information in library patron or borrower files must be used in accordance with the provisions contained in the
1. NAVEDTRA 5070/4
2. SECNAVINST 5211.5
3. General Library Manual
4. NAVEDTRA 7000

8-21. Persons registering as library users must be advised by the RP of their rights under the Privacy Act.
1. True
2. False

8-22. Which of the following rules does NOT conform to the policy established for the return of overdue materials?
1. First overdue notices should be sent 3 to 5 days after the date materials were due
2. Second notices should be sent 3 to 5 days after the first notice
3. Third notices should be sent 3 to 5 days after the second notice and normally are directed to division officers for action
4. Fourth and final notices should be sent 3 to 5 days after the third notice and normally are directed to the executive officer for action

8-23. Library materials are occasionally lost, damaged, or destroyed as the result of carelessness or neglect of the borrower. In such cases, the borrower should take which, if any, of the following actions?
1. Replace the lost material
2. Reimburse the Government for the value of the material
3. Either 1 or 2 above, at the discretion of the borrower
4. No action is necessary on the part of the borrower

8-24. Worn or soiled library materials should be treated in what manner?
1. Given to any personnel who are interested in keeping them
2. Mailed to the Library of Congress, Washington, DC
3. Physically disposed of in accordance with current regulations
4. Mailed to nearest Defense Disposal Office

8-25. All EXCEPT which of the following materials should be procured by the RP to process shipboard library materials?
1. File guide cards
2. Book cards
3. Plastic book covers
4. Rubber stamps

8-26. Prior to deactivation of a ship, the commanding officer should schedule a visit by a representative of the Defense Disposal Office to review the library materials and collection.
1. True
2. False

Learning Objective: Determine the correct procedures for processing books for the Navy libraries.

Questions 8-27 through 8-36 pertain to the major Dewey decimal subject classification. Choose the type of material that would be identified by the subject class listed in the question.

8-27. Subject class 000.
1. General Geography and history
2. General works
3. Religion
4. Social Sciences

8-28. Subject class 100.
1. General works
2. Philosophy and related fields
3. Geography and History
4. Religion

8-29. Subject class 200.
1. Social Sciences
2. Religions
3. Philosophy
4. General Sciences

8-30. Subject class 300.
1. Religions
2. Languages
3. Pure Sciences
4. Social Sciences

8-31. Subject class 400.
1. Social Sciences
2. Languages
3. Pure Sciences
4. Applied Sciences

8-32. Subject class 500.
1. Pure Sciences
2. Applied Sciences
3. The Arts
4. Literature

8-33. Subject class 600.
1. Pure Sciences
2. Social Sciences
3. Applied Sciences
4. Literature

8-34. Subject class 700.
1. Literature
2. Social Sciences
3. Applied Sciences
4. The Arts

8-35. Subject class 800.
1. The Arts
2. Philosophy and related fields
3. Literature
4. General Geography and History

8-36. Subject class 900.
1. The Arts
2. Literature
3. General works
4. General Geography and History

8-37. Which of the following steps in processing new books received for the library is NOT a valid procedure?
1. The books should be separated into fiction and nonfiction
2. A book card should be prepared by typing the name of the book and the author's name on the appropriate lines
3. The book-card packet should be taped or stapled to the page facing the back cover of the book
4. Each book should be stamped along the top edge of the book "PROPERTY OF THE U.S. NAVY"

8-38. Which of the following statements is NOT true in regard to the card catalog?
1. The card catalog is the patron's index to the library collection
2. The card catalog lists each book in the library by author, title, and by subject
3. The card catalog gives the shelf location for each book in the upper left-hand corner of each card kept in the card catalog
4. All catalog cards, whether listed by author, title, or subject, are filed together

8-39. For each book, fiction and nonfiction, processed for the library, at least what number of catalog and shelf-list cards should be prepared?
1. Two for fiction, three for nonfiction
2. Two for fiction, two for nonfiction
3. Three for fiction, two for nonfiction
4. Three for fiction, three or more for nonfiction

8-40. Catalog cards should be filed at what stage of the book processing procedure?
1. When the processed book is put on the shelf
2. Periodically, when a reasonable number of cards has accumulated
3. When the copy of the packing slip has been checked
4. As the library attendant has time

In answering questions 8-41 through 8-44, select from column 8 the library materials that should be processed in the manner described in column A.

A. Descriptions   B. Library Materials

8-41. Each one should be assigned a number   1. Magazines only

2. Newspapers only

8-42. Special racks should be used to display them   3. Magazines and newspapers

8-43. Binders should be used to protect them   4. Tapes

8-44. A list of available copies should be posted in the library

Learning Objective: Delineate the rules and regulations that should be followed in circulating the materials in Navy libraries.

8-45. Which of the following statements best expresses the purpose of shipboard library circulation procedures and policies?
1. To assure equal access to and fairness in the use of all shipboard library materials
2. To ensure the safety and security of shipboard library materials
3. To restrict and control the access of shipboard library materials to authorized patrons
4. To ensure the accountability of shipboard library materials at all times

8-46. What is the normal length of time for which library books are loaned?
1. 1 week
2. 2 weeks
3. 6 days
4. 10 days

In answering questions 8-47 through 8-50, select from column A the library checkout procedure that would apply to the library materials listed in column B.

A. Checkout Procedures	B. Library Materials

8-47. Old issues of these may be checked out of the library

8-48. Current ones are not usually checked out of the library

8-49. These items may not be renewed

8-50. These items are not checked out, they are used only in the library

1. Reference books

2. Fiction and nonfiction books

3. Reserved books

4. Magazines and newspapers

8-51. Interlibrary Loan and Photocopy Request (SF 162) forms must be used in inter-library transactions. From what source(s) are these forms normally available?
1. SERVMART
2. GSA
3. Commercial Library Supply Sources
4. Both 2 and 3 above

8-52. In regard to interlibrary loans, which library or activity normally sets the conditions of the loan in terms of length of loan, place of use, and other related policies?
1. The borrowing library
2. The loaning library
3. The American Library Association
4. The Federal Library Committee

8-53. The loan period for books which have been borrowed from the Navy Auxiliary Library Service Collections (ALSCs) Is normally what length of time?
1. 15 days
2. 60 days
3. 30 days
4. 45 days

Learning Objective: Determine the physical aspects that must be taken Into account when setting up a shipboard library.

8-54. What amount of linear feet of vertically adjustable shelving would be required to accommodate a ship's complement of 150 persons or less?
1. 50 to 60 linear feet
2. 60 to 80 linear feet
3. 80 to 110 linear feet
4. 115 to 225 linear feet

8-55. Which of the following guidelines for locating the library aboard ship is NOT a valid rule?
1. The library should be located as far as possible from areas having high noise levels
2. The library should be located as far forward on the ship as possible
3. The library should be located near other personal service areas
4. The library should not be located adjacent to heat-producing spaces

8-56. All library shelving which can be adjusted vertically should be 10 inches deep.
1. True
2. False

8-57. Unsupported library shelves should not be over 5 feet long.
1. True
2. False

Learning Objective: Determine how equipment and furnishings should be obtained for Navy libraries.

8-58. The basic relationship between CNET and commanding officers of ships maintaining general libraries is delineated In which of the following references?
1. OPNAVINST 1730.1
2. SECNAVINST 5070.3
3. NAVCOMPT Manual 024640
4. NAVSUP Pub 2002

8-59. Which of the following library materials should be procured with local funds?
1. Professional journals
2. Newspapers
3. Art prints
4. All of the above

8-60. Professional guidance and technical support is provided to Navy libraries by the
1. Office of the Chief of Naval Operations (OP-01)
2. Office of the Chief of Chaplains (OP-09G)
3. Chief of Naval Education and Training (CNET)
4. Naval Education and Training Program Development Center (NETPDC)

8-61. For a ship which is to be deployed, a request for audio library materials should be submitted at what point in time?
1. No earlier than 30 days prior to deployment
2. Between 30 and 60 days prior to deployment
3. Between 60 and 90 days prior to deployment
4. Between 90 and 120 days prior to deployment

8-62. Any problems which occur in securing necessary library forms should be reported to which, if any, of the following activities?
1. Chief of Naval Education and Training (CNET)
2. Naval Education and Training Support Center (NETSC)
3. Naval Education and Training Program Development Center NETPDC)
4. No reporting requirement exists

8-63. Naval regional librarians are stationed at which of the following locations?
1. Groton, Norfolk, Charleston, San Diego, San Francisco, and Pearl Harbor
2. New London, Norfolk, Charleston, Mayport, San Francisco, and Pearl Harbor
3. Groton, Norfolk, Mayport, San Francisco, San Diego, and Pearl Harbor
4. New London, Norfolk, Charleston, Mayport, Pensacola, and Honolulu

Learning Objective: Determine the requirements for the establishment and maintenance of a religious music library.

8-64. Which of the following materials would NOT normally be required to establish a religious music library?
1. A standard 3x5 card file with an ample supply of 3x5 cards
2. Plastic covers for sheet music
3. A supply of large unfranked envelopes
4. A standard four- or five-drawer file cabinet

8-65. The card file for the religious music library should contain which of the following types of listings?
1. Alphabetical listing by title only
2. Alphabetical listing by title and composer only
3. Alphabetical listing by occasion and title only
4. Alphabetical listing by title, by composer, and by occasion

8-66. Where should identifying information be placed on the envelopes containing sheets of religious music?
1. Upper right-hand corner
2. Lower left-hand corner
3. Upper left-hand corner
4. Lower right-hand corner

8-67. When more than one file cabinet is used for the religious music library, how should (a) the cabinets and (b) the drawers be identified?
1. (a) Alphabetically; (b) Roman numerals
2. (a) Roman numerals; (b) Arabic numerals
3. (a) Arabic numerals; (b) Roman numerals
4. (a) Alphabetically; (b) Arabic numerals

8-68. When books are being returned by a patron, a paper clip on the book card in the circulation file should alert you to what fact?
1. The book is overdue
2. The book has been placed on reserve
3. The book has been loaned to the ship by another library
4. The book is to be deleted from the library collection

Learning Objective: Identify important basic library procedures that should be followed in processing books in the Navy library.

8-69. The book card for a book which is being taken out of the library should contain which of the following information?
1. Borrower's name and date due only
2. Borrower's name and social security number only
3. Borroer's name and address only
4. Borrower's name, address, social security number, and date due

8-70. If two or more fiction books are written by the same author, they should be shelved alphabetically by title, ignoring the words "a, an, and the," at the beginning of the titles.
1. True
2. False

8-71. Quality paperback books should be shelved in the manner as clothbound books.
1. True
2. False

8-72. If two or more nonfiction books have the same Dewey decimal classification number, they should be shelved alphabetically by title, ignoring the words "a, an, the" at the beginning of the titles.
1. True
2. False