

# **Chaplains Handbook**

**Guidelines for Ministry & Worship for Chaplains Endorsed by  
the Bishop for the Armed Forces and Federal Ministries**

**The Episcopal Church Office of Armed Forces and Federal Ministries**

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# INTRODUCTION

## Acknowledgements and History

In 1993, the Rev. David J. Bena, Ch, Col. USAF (Ret.), former Executive Assistant to the Bishop of the Armed Forces, produced the original Chaplaincy Guidelines. A “Liturgical Customary” was composed and added to the Guidelines by the Rev. William C. Noble, CH (LTC) USA (Ret.), who succeeded the Rev. Mr. Bena. In 2003, CAPT George M. Clifford III, CHC, USN, revised and augmented the Chaplaincy Guidelines. In 2014-16, under the guidance of the Rev. Dr. Wally Jensen, CAPT, CHC, USN (Ret.), Canon to the Bishop of the Armed Forces, Chaplaincy Guidelines were significantly revised and rewritten.

## Web Site

The web site for the Armed Forces and Federal Ministries, <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>, contains current information on the ministries of this episcopacy, e-mail addresses and biographies for the Bishop for the Armed Forces and Federal Ministries, and staff, links to related organizations and programs, and much more. Chaplains and others interested in the work of this episcopacy are encouraged to become frequent visitors to our web site.

## The Episcopal Church

The Episcopal Church functions in three organizational spheres: international, diocesan and local. It is a constituent member of the worldwide Anglican Communion. The dioceses are grouped into nine domestic and international provinces. Although each level has certain independent internal and jurisdictional functions, all three levels are legally, morally and spiritually interrelated.

### Historical Perspective

From the earliest days of Colonial America, the Anglican Church existed as a mission of the Church of England. Until a decade after the American Revolution there was no Anglican bishop in America.

Numerous requests for a resident bishop went unheeded by the Church of England, which meant that no local confirmations or ordinations were possible. The absence of a bishop, and consequently fewer priests, caused greater lay initiative and responsibility in the American Church than in its English counterpart. When the American Revolution separated Anglican congregations from the mother church, they responded by forming a church independent of the Church of England. This became a model for the formation of other autonomous Anglican bodies, which together now form the worldwide Anglican Communion.

A primary obstacle to this goal was the English requirement that a bishop take an oath of allegiance to the supremacy of the British throne. Churches in the state of Connecticut finally sent the Rev. Samuel Seabury to Scotland, where a small but independent Episcopal Church existed complete with bishops, priests and congregations of people. Consequently, the Rev. Mr. Seabury was ordained and consecrated bishop in 1784. Three years later, after English law had been changed to allow such consecrations by the Church of England, the Rev. William White of Pennsylvania and the Rev. Samuel Provost of New York also were ordained and consecrated as American bishops.

Church conventions in 1785 and 1786 laid the groundwork for an inaugural General Convention in 1789 at which the Book of Common Prayer and the Constitution were adopted, establishing the

doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.

## **Organization**

The Presiding Bishop is the leader of The Episcopal Church's 2 million members in 16 countries and 110 dioceses, ecumenical officer, and primate, joining leaders of the other 40 Anglican provinces in consultation for global good and reconciliation. The Episcopal Church's Canons designate the Presiding Bishop as Chief Pastor and Primate (Canon I, Title 2.4[a]). The Constitution, adopted originally in 1789, and the Canons set forth the authority and jurisdiction of bishops, establish requirements for the acceptance and ordination of clergy, provide for General Convention and the admission of dioceses and their basic structure, define parish structural requirements and the responsibilities of priests, and set standards for the worship. The Book of Common Prayer, adopted in 1789, and revised most recently in 1979, sets forth the doctrine of The Episcopal Church and the forms of worship required of member congregations.

The General Convention is a bi-cameral entity that meets every three years and consists of the House of Bishops and House of Deputies. The House of Bishops, as its name suggests, is comprised of the bishops of the church. It is this house's responsibility to elect the Presiding Bishop of the church, subject to confirmation by the House of Deputies. The House of Deputies consists of clerical and lay representatives chosen by each diocese. Executive Council has administrative responsibility for the program of General Convention between its triennial sessions.

General Convention is also responsible for the program of the church and its domestic and foreign mission. Ministry to personnel in the armed forces, Veterans Administration, and federal prisons is thus the responsibility of General Convention rather than individual dioceses. General Convention has vested that responsibility in the Presiding Bishop's Bishop for the Armed Forces and Federal Ministries (hereafter called "the Bishop").

## **Constitution and Canons**

The Constitution and Canons of The Episcopal Church, accessible at <https://generalconvention.org/constitution-and-canons/>, together with the Rubrics in the Book of Common Prayer, are the written "law" of The Episcopal Church.

## **Anglican Communion Relations**

There are over 85 million members of the Anglican household of 38 self-governing churches in 165 countries. After the Roman Catholic Church and the Eastern Orthodox Churches, the Anglican Communion is arguably the third most widespread group of Christians. The Anglican Communion has created a number of entities and institutions that have advanced international cohesion and communication. Together these entities are called Instruments of Unity/Instruments of Communion. The oldest and most important of these is the Archbishop of Canterbury himself. The next, in chronological order, is the Lambeth Conference of Bishops (1867). After the Lambeth Conference came the Anglican Consultative Council (ACC). The most recent instrument is the annual Primates' meeting. The churches of the Anglican Communion are linked to each other by affection and common loyalty and are in full communion with the See of Canterbury, and thus the Archbishop of Canterbury is a unique focus of Anglican unity. Normally the Archbishop of Canterbury calls the once-a-decade Lambeth Conference, is chair of meetings of the heads of the self-governing churches, and is President of the Anglican Consultative Council.

## Declaration of The Episcopal Church's Understanding of Ministry to the Armed Forces

*In January 2001, the Bishop and twelve serving chaplains, representing all branches of the U.S. military, met in Washington, DC to compose the following statement of understanding of Episcopal Church ministry within the military context. The purpose of the statement is to clarify the parameters of the role of Episcopal Church chaplains. Chaplains are urged to utilize the five-paragraph "Declaration" when interpreting to new commanders and / or supervisory chaplains their role as priests serving in the uniformed service.*

Clergy of The Episcopal Church are ordained to fill the roles of pastor, teacher and priest. The Episcopal Church expects its chaplains to fulfill those roles in as broad and inclusive a manner as possible while remaining faithful to the church's historical, theological and liturgical roots in both Roman Catholicism and the English Reformation.

As pastors, Episcopal military chaplains love and serve all of the people among whom we work. We preach and teach the faith of the church in Protestant and other services as opportunity permits, remaining flexible in form yet consistent in upholding the traditions of The Episcopal Church. Caring for all and committed to the free exercise of religion by all we cooperate with chaplains of all faith groups to ensure access for the free exercise of religion and religious accommodation within the constraints of military service. In this way, we try to feed those of God's people whose spirituality, theology or liturgical practice diverges from ours.

For Episcopalians, the Eucharist is the central act of worship. All baptized persons are welcome to join us in this sacred mystery. We gather in community to be nourished in Word and Sacrament. The Bible, reason, and tradition inform and shape the Eucharist through which we have communion with our Lord and by which we are invigorated for mission.

Present divisions in the body of Christ cause us much pain. We look for the day when all are one in Christ. Until then, we live with those divisions and the unavoidable, resulting constraints. Sacramentally, Episcopal chaplains can only function in accordance with the Book of Common Prayer, the Canons of The Episcopal Church and the guidance of the Episcopal Bishop. Only clergy from churches in communion with the Church of England can conduct Episcopal services.

We, the undersigned Priests and Bishop of The Episcopal Church who minister to the Armed Forces, are thankful for the ministry entrusted to us and ever mindful of our need for God's grace and mercy for ourselves and with those to whom we minister in this challenging, pluralistic environment.

*Washington National Cathedral  
Feast of the Confession of St. Peter the Apostle  
In the Year of Our Lord 2001*

*Composed and signed by:*

Bishop George E. Packard, Chaplains Carl M. Andrews, Gerald J. Blackburn, Dedre Ann Bell, S. Michael Bell, George M. Clifford III, Robert W. Eldridge, Reese M. Hutcheson, Roger D. Kappel, James B. Magness, Richard D. Oberheide, Gary L. Parker, and Malcolm Roberts III



## Chronology of Bishops of this Episcopacy

In accordance with of the Constitution of The Episcopal Church, “It shall be lawful for the House of Bishops to elect a Bishop who, under the direction of the Presiding Bishop, shall oversee the work of those chaplains in the Armed Forces of the United States, Veterans' Administration Medical Centers, and Federal Correctional Institutions who are ordained Ministers of this Church (Article 2, Section 7).” Herein follows a listing of the Bishops for the Armed Forces and Federal Ministries:

<i>Arnold M. Lewis</i>	<i>1965 - 1970</i>
<i>Clarence E. Hobgood</i>	<i>1971 - 1978</i>
<i>Charles L. Burgreen</i>	<i>1978 - 1989</i>
<i>Charles L. Keyser</i>	<i>1990 - 1999</i>
<i>George E. Packard</i>	<i>2000 - 2010</i>
<i>James B. Magness</i>	<i>2010 - 2017</i>
<i>Carl W. Wright</i>	<i>2017 - 2021</i>
<i>Ann M. Ritonia</i>	<i>2023 -</i>

# MINISTRY GUIDELINES

## General Expectations of Chaplains

### Clergy Will Remain in Good Standing

**Vocation and canonical residence.** Clergy in this episcopacy remain canonically resident in their home diocese while serving as chaplains and are encouraged to maintain good relations with that bishop and diocese. The context for a chaplain's ministry may be the armed forces, Veterans Administration, or federal prison, but chaplains are first and foremost members of a clericus and therefore members of their diocese.

However, for endorsed chaplains in this episcopacy, the Bishop is responsible for the professional supervision of ministry. One's vocation and not the context for living out that vocation must define the chaplain's identity. Chaplains who place their role as a military officer, federal employee, etc., above their identity as a priest or deacon compromise their vocation and their faithfulness to Christ.

**Submission of Required Reports.** Semi-annual reports must be submitted to the Bishop by 30 April (for the period 1 October- 31 March) and 31 October (for the period 1 April-30 September). The forms are sent to the chaplains electronically at the end of each reporting period. The chaplain shall send copies of the report to (1) the bishop of the diocese in which the chaplain is canonically resident and to (2) the bishop in whose diocese the chaplain is currently serving. Chaplains are expected to keep the Bishop apprised of changes in status, address, rank and assignment.

**Attendance at Required Training Symposiums.** The Bishop conducts a training symposium each year.

All chaplains who have an ecclesiastical endorsement from the Bishop are expected to attend one of these training symposiums each year. If chaplains are unable to obtain official travel funding, financial assistance to cover travel costs and associated fees may be available from the Bishop.

Except when prohibited for operational reasons attendance is a requirement for continued ecclesiastical endorsement. In such situations, the chaplain should send a written request to the Bishop to petition for an excused absence.

### Faithfulness to Episcopal Identity and Ordination

Episcopal chaplains are expected to remain faithful to their Episcopal identity and ordination while embracing the broader opportunities for ministry of chaplaincy. In other words, chaplains are expected to deliver quality ministry with the traditional Anglican emphases on sacramental, liturgical and pastoral ministry. The Chaplaincy Service of the British Royal Navy aptly describes the chaplain's role as "friend and advisor to all." The distinctive Anglican heritage fits well with the demands of chaplaincy for a pluralistic ministry that embodies genuine cooperation without compromise.

## Clergy Wellness

Clergy serving as chaplains are strongly encouraged to make their spiritual and physical health, and that of their families, a priority. The priority of wellness for chaplains should embrace at a minimum the practice of the following disciplines:

- A spiritual rule of life that, at a minimum includes praying the daily office, annual retreats, and, when possible, engagement with a spiritual director;
- Physical health through a good diet, proper healthcare, and regular exercise;
- Relational health through fidelity or celibacy; adequate time for self, spouse, children, friends, etc.

## Open and Honest Communication between the Bishop, Staff and Endorsees

The Bishop, as chief pastor and teacher, is the unifying and living symbol who incarnates the harmony between the chaplains, Christ and The Episcopal Church. Open and honest communication with the Bishop and members of the bishop's staff are both encouraged and expected.

## Polity & Policy

The Constitution of this church (Article II, Section 7) and its Canons (Title III, Canon 9. Sec 3 (d) 1-3), provide the Constitutional and Canonical basis for this ministry. While the policies and procedures presented herein are intended to assist Civil Air Patrol chaplains, Veterans Affairs (VA) chaplains, and Federal Bureau of Prisons (FBP) chaplains, much of the information will be particularly appropriate to those Episcopal clergy serving in military chaplaincies.

### Polity

**Bishop to Presiding Bishop.** Under the provisions of Article II, Section 7 of the Constitution, the House of Bishops may elect a Bishop for the Armed Forces and Federal Ministries as a Bishop to the Presiding Bishop. The Bishop for the Armed Forces and Federal Ministries serves on the personal staff of the Presiding Bishop.

**Duties of the Bishop for the Armed Forces and Federal Ministries.** As chief pastor and overseer, the Bishop provides Episcopal leadership, pastoral support, and supervision to Episcopal chaplains and laity of the armed services of the United States (active, reserve, National Guard and Civil Air Patrol), the Veterans Affairs, the Federal Bureau of Prisons, and all other assigned chaplaincies. For some chaplains ministering in non-military hospitals and prisons, these episcopal functions are performed in conjunction with the diocesan bishop in whose jurisdiction the institution in which ministry actually occurs is geographically located.

**Canonical Residence of Clergy.** Clergy of this Church serving within the episcopacy of the Bishop shall retain canonical residence in a diocese of this Church in accordance with Canon III, 9.3(d). However, as stated in this section, all ecclesiastical supervision is the responsibility of the Bishop.

### Policy

Chaplains who minister within the episcopacy of the Bishop shall execute the ministries of their office in accordance with the Constitution and Canons as adopted by the most recent General Convention and the Book of Common Prayer.

**Register of official acts.** Each member of the clergy in charge of a worshipping community is required by Canon III.14.3 to maintain a register of official acts for the recording of all baptisms, confirmations (or canonical equivalents), marriages and burials. All chaplains endorsed by the Bishop are usually in charge of some form of a worshipping community within the context of their assigned ministry. The Bishop maintains the official register for all official acts performed by endorsees as part of the ministry for which endorsed. In accordance with the canons, all such official acts shall be reported to the Bishop in a timely fashion utilizing the appropriate report forms on the web site.

**Relationship of Chaplains to Local Diocese.** As soon as possible after arriving for duty, military and federal chaplains will establish contact with the bishop diocesan whose diocese is adjacent or closest to the location of their federal establishment. Military and federal chaplains may not function in a priestly capacity within a local diocese unless they are canonically resident in that diocese or are licensed to do so by the bishop diocesan of that diocese. If so licensed, military and federal chaplains will coordinate with local parish clergy when exercising ministry outside the federal establishment.

**Establishment of Parishes Prohibited.** Nothing in these guidelines shall be interpreted to suggest that chaplains and the worshipping communities that they serve have the authority to establish a parish of this church on a military installation or other governmental facility. Separate Episcopal worshipping communities within the episcopacy of the Bishop will not select wardens nor establish vestries. Chaplains are expected to conduct public worship which largely will consist of the liturgical forms prescribed for use by this church, to include the various expressions of the Daily Offices and Holy Eucharist. When these services will be conducted for members of this church it will be expected that appropriate lay leaders will be identified so as to enhance a full spiritual life for all persons who regularly gather as a worshipping community. More information about lay ministry is provided in Section 5 of this manual.

## **Ecclesiastical Endorsement**

The ministry of chaplaincy to members of the Armed Forces of the United States (active, reserve, National Guard, Civil Air Patrol), to Veterans Affairs Medical Centers and the Federal Bureau of Prisons is supported by endorsed clergy and authorized representatives from the broad range of religious beliefs within the population of the United States. Each chaplain is endorsed for one of those specific ministries by a recognized religious body. The Bishop is recognized by the Armed Forces Chaplains Board of the Office of the Secretary of Defense as the Ecclesiastical Endorser for The Episcopal Church, and authorized by the Church to fulfill that responsibility. The policies and procedures delineated below are consistent with the provisions of Title III, Canon 9, Sec. 3 (d) (1), of The Episcopal Church.

### **Procedures for Ecclesiastical Endorsement as a Chaplain**

The process leading to endorsement for service in any of the chaplaincies within the episcopacy of the Bishop consists of three sequential phases: action by a diocese; ecclesiastical endorsement; and employment by a military service or federal agency.

**Diocesan Action.** Any ordained minister of this church who feels called to the chaplaincy, or who wishes information regarding this ministry, should first discuss this vocation with their bishop diocesan to receive the bishop diocesan's encouragement to seek ecclesiastical endorsement.

**Ecclesiastical Endorsement Process.** Application for Ecclesiastical Endorsement. Upon receiving encouragement from the bishop diocesan, applicants may submit a completed Application for Ecclesiastical Endorsement (<https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>), to the Office of the Bishop. Prior consultation with the Office of the Bishop is strongly encouraged. The Office of the Bishop offers information and assistance both with discerning vocation and the application process.

**Recommendation from Bishop Diocesan.** As part of the application process, applicants must submit a letter from the bishop diocesan that gives the bishop's formal approval and concurrence to have the applicant represent the church in this ministry.

**Decision on Ecclesiastical Endorsement.** Decisions on ecclesiastical endorsement by The Episcopal Church are vested solely in the Bishop. The decision-making process will involve the submission of a prescribed package of documentation and application, and one or more interviews between the applicant and the Chaplain Selection Committee. Requests for additional information or consultations may be also initiated. All proceedings are confidential and handled as expeditiously as possible.

**Military Service or Federal Agency Employment.** The detailed requirements and procedures for making application for the chaplaincy vary among the armed services and other agencies. In all cases, however, the military service or federal agency will consider only applicants who have received ecclesiastical endorsement from a recognized ecclesiastical endorser. Information concerning the various chaplaincy programs may be obtained directly from the military service, federal agency, or from Office of the Bishop and staff. Granting of ecclesiastical endorsement by the Bishop authorizes one of the military services or other federal agencies to accept an application from an Episcopal clergy person. Ecclesiastical endorsement does not guarantee acceptance of the person for employment by the armed service or another federal agency.

### **Certification for Contract and Local Hire Chaplains**

From time to time, requests are received for civilian and/or retired military clergy to serve Episcopalians on military bases, in federal correctional institutions, in Veterans Affairs medical centers, etc. The Bishop represents The Episcopal Church when such a request is made and approves certification of the member of the clergy.

**Requirements.** Clergy must be in good standing with the diocese in which they are canonically resident, successfully pass a background check with respect to sexual misconduct, confirm a willingness to serve in this capacity, and be endorsed by the Bishop before beginning their ministry.

### **Process**

- *Request.* The initial request for assistance in serving Episcopalians at the facility shall originate with the Installation Staff Chaplain/Command Chaplain/Post Chaplain/Chaplain in Charge. This request shall be directed to the Office of the Bishop and shall include the name of the

individual, address, diocese of canonical residence, and a brief explanation of any existing Episcopal Church related program and plans for utilizing the contract/local hire chaplain.

- *Coordination with Local Diocese.* The Bishop will consult with the local bishop diocesan to establish the canonical standing and status of the person requested. If no specific individual is requested, the Bishop may consult with the local bishop diocesan to identify potential candidates for the position, forwarding names to the senior chaplain at the institution or installation desiring to contract with, or hire, someone to minister to Episcopalians.
- *Authorization.* Upon approval of the local bishop diocesan, the Bishop may authorize this person to minister to Episcopalians under the supervision of the requesting chaplain for a period not to exceed one year; approval of which shall expire one year from the date of issue. The Bishop's approval of requests for renewal, when granted, will commence on All Saints Day. Authorization to minister to Episcopalians at federal installations within the purview of this episcopacy is at the sole discretion of the Bishop and may be withdrawn by the Bishop at any time.
- *Reports and Records.* Semi-annual reports shall be submitted two times each year to the Office of the Bishop using the prescribed form distributed by the office. All records of sacramental acts and other canonically required records shall be recorded with the Office of the Bishop using the forms on the web site: <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>
- *Remuneration.* Remuneration will be as authorized by the military branch of service, VA Medical Center, Federal Prison, etc. Contributions to a priest's discretionary fund that are in any way linked to a priest's ministry under the authority of the Bishop are prohibited without the specific permission of the Bishop.
- *Offerings.* Offerings taken during worship shall be in accordance with the directives of military service, federal agency, or institution in which the service is held.
- *Access to facility.* Access to the institution will be in accordance with the institution's security policies.

### **Seminarian Candidates for Military Chaplaincy**

All three branches of the Armed Services have established a Chaplain Candidate Program (CCP) designed to offer seminary students an opportunity to explore, without obligation, chaplain ministry in the military. The Bishop is authorized by the Department of Defense to endorse candidates for this program after receiving concurrence from the bishop of the seminarian's diocese in which the person is domiciled.

Seminarians are encouraged to apply for CCP during his/her first year of seminary. Additionally, it is preferred for the endorsed Chaplain Candidate to attend chaplaincy entry-level training during the summer following the Middler year.

### **Qualifications and requirements**

- Be a postulant or candidate for holy orders
- Be accepted by or enrolled in an accredited seminary
- Desire to explore a call to military chaplaincy
- Have the letter of recommendation from the bishop of the seminarian's diocese (the Bishop obtains this directly from the diocesan bishop)
- Receive and maintain the Bishop's endorsement for service in the CCP

**Military Appointment and Service.** The military branch commissions the candidate as an Ensign (USNR) or Second Lieutenant (USAR or USAFR). No guarantee of subsequent commissioning as a chaplain or success in the chaplaincy is implied when a person is commissioned as a Chaplain Candidate Officer. In all cases the candidate's seminary studies should take precedence over the CCP. CCP officers may drill with a reserve unit and attend other chaplain training. Drill participation normally is not remunerated. However, military pay may be available for attendance at the military service's Chaplain School or through on-the-job training. Many seminaries offer field education credit for CCP participation.

**Relationship with the Bishop.** Persons interested in this program should contact the Office of the Bishop and their preferred branch of military service for additional information. Semiannual reports, using forms obtainable from the Office of the Bishop for Armed Forces and Federal Ministries, are required. Attendance at one of the Bishop's annual training symposiums for chaplains is strongly recommended. Excused absences can be granted only by the Bishop. After ordination to the priesthood, candidates may apply to the Bishop for a superseding endorsement as a military chaplain following the guidelines outlined at: <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>.

### **On the Reception Clergy from other Churches.**

From time to time active duty military chaplains, and full-time VA and BoP chaplains who belong to other Christian faith traditions will express their interest in becoming Episcopal clergy and continuing to serve in their resident institutions. The process for the reception of these clergy is very adequately described in Title III, Canon 10 of the Constitution and Canons of The Episcopal Church (2015). In all cases the Bishop will endeavor to follow the provisions of this canon.

An arrangement through a Memorandum of Agreement (MOA) between the Bishop and the bishop diocesan of the Diocese of the Rio Grande (DRG) has been established to process all such applications from active duty military and full time VA and BoP chaplains. Briefly, the process is designed to take approximately 18 months to complete. The components of the process are: interview and application to the Bishop, contact with DRG representatives, determination which section of Canon 10 applies for reception of the chaplain into TEC.

## **Work of the Bishop**

### **Pastoral Support**

As outlined in the Canons of The Episcopal Church (Title III, Canon 9. Sec 3 (d) 1-3), the Bishop is responsible for the pastoral care and ecclesiastical supervision of the chaplains and people who are members of this episcopacy. Much of the pastoral care and ecclesiastical supervision is accomplished by the Bishop through episcopal visitations. Although the Bishop would like to visit each chaplain every year, the vast geographical separations make this impossible. Visitations are scheduled, however, to provide the widest possible coverage. The Bishop does expect to visit every chaplain at least once during each of the chaplain's assignments, or once every three years in longer assignments. The Bishop does expect to visit every chaplain in at least once during each of the chaplain's assignments, or once every three years in longer assignments.

### **Visitation**

**Scheduling.** Visitations by the Bishop should be scheduled at a time convenient and appropriate for the Bishop, the local command or institution, and the chaplain.

**Purpose.** The Bishop needs an understanding of the unique circumstances of each chaplain's ministry. Similarly, it is important to worship with each chaplain and to meet personnel in the chaplain's supervisory chain of command; especially commanders, commanding officers, and chaplain supervisors. The visitation is an opportunity to celebrate the Eucharist, baptize, and present persons for confirmation, reception or reaffirmation. The visitations also provide a critical opportunity for the chaplain and his/her family to receive first-hand pastoral care and assistance from the Bishop.

**Nature of a Visit.** *Visitations are not inspections.* Visitations may be formal or informal, depending upon the preference of the chaplain and the host agency or command.

**International Visits.** International visits are official occasions whereupon the Bishop or where appropriate the cognizant staff officer within the Bishop's office) receives Department of Defense (DOD) Invitational Travel Orders to visit a command and travels as the equivalent of a DV-5/O-8. These visits will be accomplished in accordance with a predetermined itinerary that is jointly approved by the Bishop and the host command or institution.

**U.S. Visits.** Visits within the United States, though not requiring DOD Invitational Travel Orders, may also have a formal itinerary. Although the Bishop may not be traveling on DOD invitational travel orders, the Bishop still travels as the equivalent of a DV-5/O-8. These visits afford the same opportunity as an international visitation to engage and spend time with chaplains, their people, their co-workers and peers, and visits/calls on commanders, wardens and directors.

**Protocol.** The Bishop serves as primary staff member to the Presiding Bishop of The Episcopal Church. To facilitate and to ensure normal protocol as described in the various protocol manuals, the host chaplain should notify local commands and agencies of this status. Senior command chaplains or agency supervisors should be made aware of visitation plans. Opportunities for the Bishop to visit agency/command leaders are always appropriate.

**Coordination and Scheduling.** Each Episcopal visitation should be arranged using the form provided in from the Office of the Bishop for Armed Forces and Federal Ministries and should be submitted in a timely manner to enable optimal coordination by all concerned. Direct and close communication between the host Episcopal chaplain, the Bishop, and members of the Bishop's staff are essential to maximize the value of the visit to all concerned. Visits should include appropriate worship services, time with the chaplain and family, visits to Episcopalians in the military/agency, and calls on agency heads, commanders, commanding officers, etc.

## Procedures

The following procedures are appropriate for all visits.

- **Itinerary.** Frequently Bishop visits to specific agencies or commands are part of more extensive visits to larger geographical regions. Protocol Officers in combination with the Bishop's office will publish an overall itinerary in coordination with local Episcopal chaplains to establish times and dates for individual visits. Host chaplains will review the proposed itinerary with the command to ensure that the visit is coordinated with local operational schedules. This process should be completed as expeditiously as possible.



- **Invitational Travel Orders.** When applicable, upon completion of the itinerary, the Bishop’s office will initiate the request to the Director of the Armed Forces Chaplains Board for DOD Invitational Travel Orders.
- **Local Media Coverage.** The host chaplain will coordinate local media coverage and will inform the Bishop or senior staff of potential issues or lines of questioning that might be expected. Prior to the bishop’s arrival, the host chaplain is encouraged to utilize the photo and biographical sketch of the Bishop located on the web site. Advance-planning and maximizing local media coverage will often magnify a visit’s impact and enhance the outreach of The Episcopal Church to the host chaplain’s community.
- **Discretionary Fund.** When the Bishop presides at a worship service during a visitation, it is normal for the offerings collected to be donated to “The Domestic and Foreign Missionary Society (DFMS)” and designated for the Bishop’s Discretionary Fund. For more information on this topic, contact the Office of the Bishop for Armed Forces and Federal Ministries.
- **Visitation Checklists.** Contact the Canon to the Bishop for Armed Forces and Federal Ministries for guidelines.

### Communication with the Bishop

Direct communication with the Bishop by all endorsed chaplains and chaplain candidates is welcomed and encouraged. The Bishop is chief pastor for all endorsed chaplains and takes that role extremely seriously. Despite a busy schedule, the Bishop considers one-on-one contact with chaplains to be a primary mission. Prayer, pastoral support, and assistance are among the main functions of the Bishop and staff.

## Ministry of the Laity

In the past four decades, the liturgical renewal of The Episcopal Church, as reflected in the 1979 Book of Common Prayer, has created a renewed appreciation for the valuable contributions of committed laity to the worship and ministries of this church. Worship is the work of all of God's people, not the task of clergy with lay spectators. The 1988 and 1991 General Conventions set forth clearly the different liturgical and ministerial functions for which laity of this church may be licensed.

### Policy

Normally the Episcopal program on military installations, ships, and federal facilities will under the supervision of an Episcopal chaplain. Where there is no Episcopal chaplain, where a significant number of members of The Episcopal Church have expressed a desire to gather for Episcopal worship and other religious activities, and where these individuals do not have ready access to a civilian Episcopal congregation, the installation/ship/federal facility senior chaplain is urged to secure the services of an Episcopal contract priest or licensed lay minister to conduct the Episcopal program. In accordance with Title III, Canon 4, Sec. 1(b) all such persons must be certified by either the Presiding Bishop or the Bishop.

### General Qualifications.

In accordance with Title III, Canon 4, Sec. 1(b) the Presiding Bishop or the Bishop may license a confirmed adult communicant of The Episcopal Church in good standing (Title I, Canon 17.3) as a Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Catechist or Evangelist. A license shall be given only at the request, of, and upon the recommendation by the Episcopal Chaplain (or, if there is not Episcopal chaplain, the senior chaplain) of the installation/ship/federal facility/other agency in which the licensed person will serve. An Episcopal

Chaplain, licensed worship leader, or pastoral leader may appoint qualified persons to serve as lectors without a license from the Bishop for the Armed Forces.

- **Pastoral Leader.** A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop. (III, 4, Sec. 3)
- **Worship Leader.** A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Title III, 4, Sec. 4)
- **Preacher.** A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Title III, 4, Sec. 5)
- **Eucharistic Minister.** A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Title III, 4, Sec. 6)
- **Eucharistic Visitor.** A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Title III, 4, Sec. 7)
- **Catechist.** A Catechist is a lay person authorized to prepare persons for baptism, confirmation, reception, and the reaffirmation of baptismal vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Title III, 4, Sec. 8)
- **Evangelist.** An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church. An Evangelist assists with the community's ministry of evangelism in partnership with the Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop. (Title III, 4, Sec. 9)

### Special Circumstances

In situations of need, the Presiding Bishop or the Bishop may license an Episcopal Eucharistic Visitor to take consecrated Sacrament while on deployment when it is certain that several Episcopalians or like-minded persons for whom the Eucharist is central to their spirituality will deploy together, that they will be deployed for a substantial period of time, and that they will otherwise be unable to receive the Sacrament. Licensure for this action shall be for only a single deployment. Individuals shall apply for licensure through an Episcopal priest of this episcopacy or, in the absence of an Episcopal chaplain directly to the Office of the Bishop, using the application form located at <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>.

### Importance of Lay Ministry

The need for liturgical and ministerial engagement by all baptized persons is recognized and affirmed. Though chaplains are encouraged to exercise good judgment in requesting licensing of laypersons, the missional ministry of all Christians should be emphasized and supported.

## Licensing and Supervision

- **Authority.** Upon the recommendation of the supervising chaplain, persons may be licensed for service. No lay person may exercise the ministries outlined in Title III, Canon 4 (except for lectors) on federal installations without being duly licensed by the Bishop.
- **Issuing of Licenses.** Upon approval of application for licensing of qualified lay persons the Bishop will issue and forward to the supervising chaplain the appropriate license indicating the specific ministry for which the person is licensed and the term of the license. This license should be presented, if possible and appropriate, using one of the liturgical forms in the Book of Occasional Services.
- **Supervision.** All ministries of lay persons licensed and serving under designated guidelines will be performed under the supervision of the chaplain in charge. The supervising chaplain shall be responsible for ensuring that all licensed lay persons have been adequately trained, examined, and found competent in the execution of their ministry as required under Title III, Canon 4.
- **Validity and Term of Licenses.** Licensing of lay persons for ministry within The Episcopal Church by the Bishop is valid only on or in the government installation, ship or unit to which the person is assigned. All licenses shall expire one year from the date of issue and are subject to renewal. Additionally, all licenses shall terminate upon the transfer of the person licensed or the supervising chaplain.
- **Education and training.** A lay person shall be expected to undergo a course of study with the chaplain who monitors their ministry. It is expected that each licensed lay person shall have demonstrated competency in the specific subjects that relate to the ministry for the person is licensed.

### Reports

- **Monthly.** Licensed lay persons shall report to their supervisory chaplain monthly, formally or informally as mutually agreed.
- **Annual.** Licensed lay persons shall submit an annual report on All Saints Day (1 November) to the Bishop.

## Financial Matters

### Bishop for the Armed Forces and Federal Ministries Discretionary Fund

The Bishop's Discretionary Fund is established to support ministry and meet needs of the people within this episcopacy that cannot be met through normal funding channels. Oversight and operations of the Bishop's Discretionary Fund shall be in accordance with the policies established by the Domestic and Foreign Missionary Society in accordance with the Constitution and Canons of The Episcopal Church.

Donations to the Bishop's Discretionary Fund are encouraged. When the Bishop presides at a worship service during a visitation, any offering received is donated to the Bishop's Discretionary Fund. Donations should be sent to the Bishop for the Armed Forces and Federal Ministries, 3101 Wisconsin Avenue NW, Washington, DC 20016. Make checks payable to the Domestic and Foreign Missionary Society (DFMS), annotating them for the "Bishop for the Armed Forces and Federal Ministries' Discretionary Fund."

## Chaplain discretionary funds

Clergy endorsed by the Bishop and who serve in a full time Federal chaplaincy are prohibited from having a discretionary fund as part of their endorsed ministry. Under no circumstances shall military chaplains on active duty maintain a discretionary fund.

## Dual compensation

Clergy endorsed by Bishop are prohibited from receiving fees or other compensation for any ministry performed as part of their endorsed chaplain ministry. Federal law prohibits federal employees from receiving additional compensation for work performed for the federal government.

## Church Pension Fund

Pension provisions:

- Reserve and National Guard chaplains can participate in the Clergy Pension Plan while they are on deployment. Church Pension Fund and the Office of the Bishop both make contributions to the plan.
- When an endorsed chaplain is receiving a full-time salary qualifying him/her for a government pension at the completion of federal service, no payments to The Episcopal Church Pension Fund (CPF) will be made by this episcopacy.
- If a chaplain leaves full time service after the three years, the Office of the Bishop pays the pension assessment for those first three years.
- If the chaplain continues beyond three years but is released for reasons beyond his/her control, the Office of the Bishop covers pension payments for the entire period of service. the chaplain leaves voluntarily after three years the Office of the Bishop is not obligated to make any payments.
- Church Pension Fund CPF computes the payments at a basic pay-formula rate. Specific questions should be addressed to the Bishop or staff.

**More information.** For more information on their programs, financial planning and other resources, contact the Church Pension Fund ([www.cpg.org](http://www.cpg.org) or 800-223-6602)

## Continuing Education

Although the conditions of full-time federal service make formal continuing education requirements challenging, all chaplains serving in this episcopacy are expected to pursue appropriate continuing education opportunities. While some of these opportunities may be available through the federal or other agency the chaplain serves, other opportunities are available within The Episcopal Church and larger Christian community. Chaplains whose endorsement or employment is contingent upon membership in a professional body are, at a minimum, expected to comply with the continuing education requirements of that body. Some limited assistance for defraying continuing education costs may, in certain circumstances, be available from the Bishop's Discretionary Fund.

## Retired Chaplains

Retired chaplains are valued members of the community formed by members of this episcopacy. They bring wisdom and experience to the continuing challenges of the chaplaincy. They may also face unique challenges during their transition as they re-integrate into the Church at large and establish new roles for themselves. The Bishop will provide support and assistance when requested.

## Ecumenism

### The Episcopal Church and Ecumenism

The Episcopal Church has a long history of commitment to ecumenical and inter-faith engagement. The environment in which Episcopalian chaplains minister within the military services, VA Medical Centers, and Federal Prisons is one of pluralism. Ministry within those environments requires a clear and concise understanding of the Church's ecumenical commitments, policies, and programs. Inquiries regarding specific ecumenical and inter-faith questions should be forwarded to the Bishop for guidance and clarification.

### Ecumenism in this Episcopacy

Chaplains in this episcopacy have three distinct ministries that may overlap:

- Caring for all of God's people, especially as a missionary bringing love and good news to all who are spiritually seeking;
- Facilitating, without seeking to convert, the faith journey of those who are active participants in a faith group other than The Episcopal Church;
- Ministering to Episcopalians in particular and Christians in general.

This latter ministry shall be performed in an inclusive a manner that is consistent with the teachings and practices of The Episcopal Church. The opportunity to minister to Christians who are not part of the Anglican Communion is a privilege, especially when their own clergy are not present. This ministry must be performed with sensitivity, genuine concern, and respect for the integrity and validity of all branches of Christianity.

### Full Communion Relationships

The definition of Full Communion articulated by the Bonn Agreement of 1931 is:

- Each Communion recognizes the catholicity and independence of the other and maintains its own.
- Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
- Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other but implies that each believes the other to hold all the essentials of the Christian faith.

In accordance with Title I, Canon 20 of the Constitution and Canons of The Episcopal Church (2015), full communion relationships exist between The Episcopal Church and all the churches of the Anglican Communion, the Old Catholic Churches in the Union of Utrecht, la Iglesia Philippine Independiente (the Philippine Independent Church, the Mar Thoma Syria Church of Malabar), The Evangelical Lutheran Church in America, and the Northern and Southern Provinces of the Moravian Church in America.

## Marriage Guidelines

The “Celebration and Blessing of a Marriage” should be looked upon as a pastoral and missional opportunity. These engagements can provide the chaplain with an opportunity to introduce people to the beauty and power of Anglican liturgy. Viewed from the perspective of the call to mission in the church, such occasions may also introduce others to the richness and relevance of the Christian faith, and build

bridges for continuing relationships with the chaplain, The Episcopal Church, and the Christian community.

### **Canonical Requirements**

All canonical requirements must be met before any chaplain may officiate at a wedding (Title 1, Canon 18 & 19).

**Understanding of Marriage.** Both parties must understand that Holy Matrimony is a physical and spiritual union of two individuals, entered into within the community of faith, by mutual consent of heart, mind, will, and with the intent of making a lifelong commitment.

**Baptism Requirement.** A Christian wedding requires that at least one party has received the sacrament of Christian Baptism. In the case of a Christian marrying a non-Christian, pre-marital counseling should identify any potential problems, respect the faith of each party, and bear witness to the Christian faith in an invitational rather than proselytizing manner.

**Pre-marital Counseling.** Preparation should be sufficiently flexible to focus on a couple's specific needs. Use of group programs, lay and clerical colleagues, and individual sessions are all valuable resources for pre-marital preparation.

**Chaplain's Right to Refuse to Officiate.** All clergy of this Church have the option to decline to officiate at a wedding. However, chaplains who do not desire to officiate at the wedding of a couple should have the moral courage and integrity to discuss that directly with the couple. In appropriate circumstances, a referral to another religious ministry provider should be considered.

**Signing the Consents / Declaration of Intention.** Geographic separations may dictate innovative approaches to this requirement, e.g., each party signing at a different time and in a different place.

*Chaplains are reminded that the Declaration of Intention (see below) should be signed 30 days prior to the marriage except for good pastoral cause.*

**Canonical Registration of the Marriage.** The marriage must be registered in a proper Church register, i.e., the Armed Services Register in the Office of the Bishop using the form located at <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>.

### **Civil Requirements**

Military, Bureau of Prisons, and VA chaplains shall conform to the laws of the state or country in which the federal facility to which they are attached is located. If required, the chaplain shall be licensed by civilian authorities before performing a marriage in that civil jurisdiction. Please note that the blessing of a marriage on a federal reservation or installation does not relieve a chaplain of the need to function in accordance with the laws of the civil jurisdiction that issues the marriage license.

### **Mixed Denomination Marriages**

Honoring the faith of both parties, when possible, is important. To the extent permitted by conscience and canons, services involving clergy from both partners' faiths are encouraged. For example, when officiating at a mixed marriage involving a Roman Catholic who intends to continue

practicing the Roman Catholic faith, the Roman Catholic should request dispensations to marry a non-Roman Catholic and to have a non-Roman Catholic officiate at the wedding.

## Remarriage of Previous Divorced

**Canonical Requirements.** Chaplains of this episcopacy when performing marriage ceremonies on federal property in which one or both parties have a former spouse still living, shall comply with the requirements of Title I, Canon 19 – “Of Regulations Respecting Holy Matrimony: Concerning Preservation of Marriage, Dissolution of Marriage and Remarriage.” This canon forbids a member of the clergy of this church to solemnize the marriage of any person who has been the husband or wife of any other person then living, except as herein provided:

- Appropriate evidence has been presented to ensure that that the previous marriage has been annulled or dissolved by a final decree.
- Instruction has been given on responsibility to the former spouse(s) and child/children, if any.

**Consent.** Consent of the Bishop shall be obtained prior to the marriage and the marriage, when solemnized, shall be reported to the Bishop.

**Purpose.** The Church’s overarching concerns with the remarriage of a previously married person are pastoral: has proper provision been made for the previous spouse and any children? Is the previously married person ready, spiritually and emotionally, to enter into a new marriage? *In all cases, the chaplain shall see a copy of all divorce or annulment decrees prior to agreeing to officiate.*

**Jurisdiction.** Both because of the mobility of active duty chaplains who are rarely assigned within the diocese of their canonical residence and of the mobility of those whom active duty chaplains serve, the Bishop will render judgment for petitions submitted by chaplains on behalf of all military personnel. If a civilian priest is to officiate at a remarriage of a divorced person within the jurisdiction (episcopacy) of the Bishop, the Bishop will make the judgment in consultation with the diocesan bishop.

## Policies

*Understanding of Marriage.* The policies of the Bishop for solemnization of marriage after divorce are consistent with the Canons of The Episcopal Church and based on two Christian truths: that marriage is a lifelong, sacramental union of two people, instituted of God, signifying the union between Christ and His Church; and that God, in God's infinite mercy and redeeming love, creates new life in death, gives hope where there is despair, and forgives sins. The church maintains its belief in the will of God for lifelong marriages as signs of God's steadfast love and yet, with no dilution of that belief, the Church may bless the unions of those whose prior marriages have died, and who, in faith, while accepting the consequences of their prior commitments, covenant with one another to make a mature Christian marriage.

*Time between Marriages.* These guidelines seek to assist persons in building strong marriages. The church’s experience has taught that time is necessary for healing, for learning, and for forgiveness. Except in unusual circumstances, at least one year shall

have passed between the final civil decree of divorce and the date of the petition to the Bishop for permission to be married again. These guidelines seek to assist persons in resolving issues left over from a prior marriage and in accepting responsibility for commitments that might continue from the previous marriage. These guidelines deliberately discourage marriages that are formed in reaction to the stresses of a prior marriage or its dissolution.

*Professional Consultation.* When a person approaches the church seeking to marry for the third or more time, additional professional consultation is required to assist the chaplain and the Bishop in the exercise of their pastoral ministry.

*Minimum Standard.* These guidelines provide a minimum standard that places substantial responsibility for judgment on the chaplain. They assume that the chaplain is in the best position to make a recommendation to the Bishop regarding the proposed marriage. The guidelines seek to provide a coherent framework for that judgment as well as a consistent set of standards for the Bishop for the Armed Forces and Federal Ministries. The process requires the conscientious attention of the chaplain. The guidelines are meant to support the chaplain's ministry, to simplify procedures where appropriate, and to maintain a standard that is pastorally sensitive and theologically sound. Early conversation with the Bishop is encouraged when a chaplain believes that a set of circumstances calls for an exception to these guidelines. These are guidelines, not rigid rules. For example, a substantial period of separation prior to the divorce (e.g., eighteen months or longer) may allow for healing. These guidelines are in addition to the rubrics of the Book of Common Prayer and the provisions of Title I, Canons 18 and 19. A chaplain may maintain additional standards consistent with these guidelines and the Canons, e.g., the chaplain may require counseling, or the submission of personal statements reflecting on the former marriages.

*Consent Process.* The chaplain seeking the Bishop's consent to solemnize the marriage of a previously married individual must petition the Bishop using the form located at <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>. Remarriage Petition Form, in sufficient time to ensure that a judgment can be rendered by the Bishop at least thirty days before the marriage is to be solemnized. No date for the marriage should be set or announced before the consent has been received. If a question in the petition is answered negatively, a statement thoroughly explaining the circumstances from the chaplain submitting the petition must accompany the petition.

In all cases, a brief statement or letter should accompany the petition summarizing the circumstances and why the chaplain believes it appropriate to officiate at the proposed wedding. Holy Matrimony is entered into within the community of faith and the liturgy for the Celebration and Blessing of a Marriage emphasizes the worshipping community's responsibility to uphold the couple in their marriage. It is a reasonable expectation, therefore, that the couple, or at least one party with the support of the other, intends to live out their marriage in a community of faith. The Bishop will act promptly on petitions.



*Required Documentation.* Submit to the Bishop, with the petition, a copy of the couple's Declaration of Intention. After the wedding, send the Office of the Bishop a copy of the marriage license along with an attached copy of the Letter of Authorization to Officiate that has been previously received from the Bishop.

## Wedding Ceremony

The Celebration and Blessing of a Marriage is first and foremost a worship service. The rites of The Episcopal Church as found in the Book of Common Prayer shall be used for any wedding at which a chaplain in this episcopacy officiates. The officiant shall vest appropriately and have final say with regards to attire of the wedding party, music, and all other aspects of the service. Except with the express consent of the Bishop, the Celebration and Blessing of a Marriage shall normally be conducted in a church or chapel.

## Resources on Positions of The Episcopal Church on Public Policy and Social Issues

There are two resources for the most recent information regarding positions of The Episcopal Church on public policy and social issues.

### Office of Government Relations

The Office of Government Relations (OGR) of The Episcopal Church is located at 110 Maryland Avenue NE, Suite 309, Washington, DC 20002, Tel. 202-547-7300. Members of the OGR staff maintain an ongoing and updated listing of the public policy and social issues in which they are engaged on behalf of the members of TEC. That daily updated information is found at <https://www.episcopalchurch.org/ministries/office-government-relations/>.

### Most Recent Positions of TEC

The General Convention Office (GCO) of TEC is located at The Episcopal Church Center, 815 Second Avenue, New York, NY 10017, Tel. 800-334-7626. Members of the GCO staff maintain a compendium of both the resolutions of the most recent General Convention and the current Constitution and Canons of TEC. That information is found at <http://www.generalconvention.org>.

## Sexual Misconduct

The character and conduct of clergy and laity ministering in this episcopacy must be above reproach. Sexual misconduct occurs whenever one person violates his or her position by using or manipulating another for his or her own sexual gratification. Sexual misconduct is inconsistent with Christianity and will not be tolerated.

### Sexual Misconduct Policy

**Background.** The church has always recognized that those who are set apart for ordained ministry bear a responsibility to pattern their lives per Jesus' example. Not only are bishops, priests and deacons regarded by the faithful and the world as examples of what Christian lives should be, but any moral offense by clerics is especially hurtful because it betrays the trust committed to them by the church to nurture and care for every member. Cranmer's words, in the 1551 Book of Common Prayer, are a forceful reminder of how serious this responsibility is:

*Have always therefore printed in your remembrance, how great a treasure is committed to your charge; for they are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and Congregations whom you must serve, is his Spouse, and his body. And, if it shall happen, the same church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment that will ensue.*

When church workers act inappropriately, they damage the church as an institution, give rise to scandal, and even alienate others from God. For reasons of both professional ethics and Christian theology, sexual misconduct by members of the clergy is especially problematic. Our profession involves teaching the Word of God and helping others to enter a right relationship with God. Clergy take a vow at ordination to pattern their lives after the teachings of Christ so that they may be a wholesome example to the people of God. Clergy who abuse the powers and authority of their office by becoming sexually involved with vulnerable people betray their vows and their calling, as well as those whom they abuse. It is crucially important to recognize that the Church condemns all sexual misconduct and has clear rules that define how it will be punished.

**Impact of Misconduct.** Sexual misconduct on the part of a chaplain is especially harmful. Ordination sets clergy apart to teach and to proclaim the message of the Gospel, to administer the sacraments, and to care for the people of God. Great authority, and therefore great responsibility, is conferred upon clergy. Those who are entrusted with power in the lives of the faithful, and who bear a deep trust relationship to them, must frequently put the welfare of those they serve before their own. Abusing this power and violating this trust by sexual misconduct destroys the spiritual integrity of the ordained and cannot be tolerated.

**Prohibition of Misconduct.** The Bishop strictly prohibits sexual misconduct of any type by any endorsed class of layperson within this episcopacy. Sexual abuse, exploitation, and harassment are clear violations of the promise in the Baptismal Covenant to respect the dignity of every human being. It is our responsibility always to create a safe environment for those whom we serve.

## Definitions

**Sexual Harassment** includes, but is not limited to, sexually oriented humor or language, questions or comments about sexual behavior, unwelcome or undesired physical contact, repeated requests for social engagements, or inappropriate comments about physical appearance or clothing. Sexual harassment may occur in a situation where there is a collegial, mentor or supervisory relationship.

**Sexual Abuse** includes, but is not limited to, sexual involvement or contact by a chaplain with a person who is a minor or who is legally incompetent. Allegations of sexual abuse shall be reported immediately to the cognizant local and/or military authorities. The Bishop will cooperate as fully with official investigations of those allegations as canonical responsibilities permit.

**Sexual Exploitation** includes, but is not limited to the development of, or the attempt to, develop a sexual relationship between a cleric, subordinate, volunteer or person with whom the cleric has a pastoral relationship. A pastoral relationship is a relationship between a cleric and another person to whom the cleric provides counseling, pastoral care, spiritual direction, or spiritual guidance or from whom the cleric has received a confession or other privileged communication.

## **Investigation and Resolution**

The Bishop shall follow the procedures outlined for the staff of the Presiding Bishop in investigating and resolving allegations of sexual abuse, misconduct, and exploitation to the extent possible. A copy of these policies is available, upon request, from the Office of the Bishop. Exceptions to policy may be dictated by geography, the exigencies of military service, or other factors. In all cases where exceptions are made, the Bishop shall consult with the appropriate personnel on the Presiding Bishop's staff to ensure that the legitimate concerns of the complainant and accused receive due and prompt attention. If the Bishop deems it best because of geography or other factors, responsibility for investigation and resolution of the allegation(s) may be passed on to the diocese in which the accused is canonically resident or in which the event happened, on the condition that the diocesan bishop whose responsibility the matter will become concurs.

## **Unsubstantiated Complaints.**

In the case of an unsubstantiated complaint, the Bishop shall notify all concerned parties and shall then initiate all appropriate steps towards healing broken relationships, injured parties, and disrupted ministries.

## **Substantiated Complaints**

Substantiated complaints are sufficient cause for withdrawal of endorsement. If endorsement is withdrawn, all documentation shall be forwarded to the bishop in whose diocese the chaplain is canonically resident for whatever further action that bishop may wish to initiate. The Bishop for the Armed Forces and Federal Ministries may include a recommendation for further disciplinary action along with the documentation.

## **Background Check**

Applicants for ecclesiastical endorsement by Bishop require a background check, which includes sexual misconduct. Exceptions to this policy, at the discretion of Bishop, may include those who have had a recent background check for sexual misconduct as part of service in their diocese of canonical residence or other employment. However, any background check that is older than 18 months is out of date. In such cases a new background check will be initiated.

# WORSHIP GUIDELINES

## Overview

In worship, we offer to Almighty God what is due, we proclaim the Holy Word, and with celebration of the Holy Eucharist, we sustain and nurture the Christian community. Beginning with Eucharistic worship at God's altar, our ministry extends into the world to love and serve the Lord.

For the highly mobile people of our Armed Forces and their families, and those sequestered to a healthcare or prison environment, the continuity of the Eucharist can provide stability and reassurance of God's continuing presence and care. The Sabbath worship conducted by our chaplains is often the only opportunity for people of our tradition to share in the worship of our church. Thus, for God and for God's people, our worship must be intentional and well done.

These worship guidelines are meant to assist Episcopal chaplains and their congregations, in collaboration with their bishop, to engage in public worship "decently and in order." The ideas in this handbook come from a variety of sources and are intended to educate as well to achieve appropriate grounding in worship within this episcopacy. This customary is intended to be a useful, working document. Use it, and feel free to submit your ideas for the next edition.

## Pluralistic Ministry

These guidelines are not intended to promote exclusivity or to suggest that there is only one "right" way to conduct public worship or the rites of the church. The primary consideration in all cases should be faithful worship, planned and carried out as appropriate to the context, worship space and conditions. With care for good order and discipline, chaplains are expected to be sensitive to the diverse backgrounds and religious sensibilities of worshippers while maintaining the chaplain's distinctive Episcopalian identity.

## Conflicts

The Bishop is ready to assist in resolving conflicts regarding polity. At the same time, chaplains must attempt to provide ministerial services and worship responsive to all persons under their care regardless of differing religious backgrounds or traditions.

## Holy Eucharist

The Book of Common Prayer (p. 13) declares the Holy Eucharist to be the principal act of worship on the Lord's Day and other major feasts for all Episcopalians. All Episcopal chaplains are expected to celebrate the Eucharist on the Lord's Day and other major feast days when feasible and therefore must be provided an opportunity to do so. In an operational environment, the Eucharist should be celebrated when most service members may attend.

## Language of the Rites

Holy baptism, confirmation, ordination, and the liturgies for Ash Wednesday and Holy Week are cast in contemporary language. For these services a Eucharistic prayer in contemporary language should be used. A seasonal usage may be appropriate for the use of Rites I and II, e.g., Rite I during Advent and Lent and Rite II during Christmas and Easter.

## Scripture Translations for Public Worship

In public worship chaplains in this episcopacy shall use only translations of the Holy Scriptures authorized in Title II, Canon 2.

## Music Used in Worship

In general, worship and music should be done in such a manner that it is consistent with Title II, Canons 1-6 of the Constitution and Canons of The Episcopal Church (2015).

## The Ministry of Worship Leaders

Those who are chosen to lead public worship have a sacred responsibility. This is equally true for lay and for ordained persons. Worship leaders should be mindful of two things. The first is that they are called to be facilitators of the relationship between God and God's people. Second, as the worship leader leads, the leader should also be worshipping God. To fulfill these two expectations will greatly enhance the ministry of those who lead worship.

### Lay Persons

Baptized persons are called to various ministries within Christ's church. One of the ministries to which they are called is leadership of public worship. Title III, Canon 4 of The Constitution and Canons of The Episcopal Church (2015) describes the "Licensed Ministries" which may be performed by qualified and trained lay persons. Though that Canon has been discussed elsewhere in this handbook, lay persons, who desire to lead worship, are strongly encouraged to become familiar with it.

**Training.** Chaplains should take the initiative to instruct those under their direction (lectors, acolytes, licensed laity, choristers, etc.) in the leading worship. Significant topics include:

- Use of the voice
- Posture (A person seated and vested in the sanctuary who crosses his or her legs appears awkward and undignified. Feet should be together and hands should be folded in the lap.)
- Spiritual focus
- Theology
- Skills required

**Planning.** Details of services should be worked out carefully ahead of time so that articles needed are available and participants know what to do. For complex liturgical services, a rehearsal and master of ceremonies are recommended. Last minute rushing about should be avoided. If possible, silence should be kept in the sacristy and in the chapel before services.

**Licensing.** Licensing of Lay Preachers, Lay Readers and Lay Eucharistic Ministers is discussed in the "Ministry of the Laity" section of the Ministry Guidelines (pp. 18-19).

### Clergy Vestments

Consistent with the practices of this church, chaplains and other clergy officiating in this episcopacy normally wear clerical vestments for public worship. Under special circumstances (e.g., a military unit memorial service) a uniform may be more appropriate than vestments. Similarly, clerical attire

rather than vestments may be appropriate for a non-Episcopalian contemporary service in which all the participants and leaders are casually attired.

- Vestments should be clean and fit properly.
- Do not smoke, drink or eat when vested for worship.
- A cassock or alb is appropriately worn on Sundays and other principal feast days when the chaplain is functioning as a priest or deacon.

## Rubrics

Chaplains will be familiar with the rubrics and guided by them. With the many variations permitted by the Book of Common Prayer, a careful selection must be made, particularly about items appropriate to seasonal use and variation.

## Bishop

**Participation.** If a bishop is in the congregation, you may ask the bishop to give the absolution or a blessing. When the bishop is present as the officiant or celebrant, the bishop does all the blessings, including incense, etc.

**Bishop's Chaplain.** A bishop may need an attendant (in liturgical guides known as the bishop's chaplain) to assist with books, miter, oil and crozier. For the bishop's chaplain to be helpful, he or she must stand or be seated next to the bishop. A small table, adjacent to the bishop's chaplain is a convenient repository for liturgical items when not in use. The bishop's chaplain may be clerical or lay.

**Bishop's Chair.** The "Bishop's Chair" is a feature in many churches but seldom found in military or other institutional chapels. If there is no such chair, the bishop will sit in the celebrant's usual place. For confirmation, place a portable chair of appropriate dignity at the entrance of the choir or sanctuary from which the bishop presides (a folding chair is inappropriate). Positioning the chair before the liturgy begins and allowing the bishop to officiate at the liturgy of the word from there may be less awkward than moving the chair into position immediately prior to the act of confirmation.

## Worship in the Field and at Sea

Simplicity is a necessary virtue when leading worship in the field and aboard ship at sea.

### Field Chaplain Kits

**Christian Chaplains Kit.** This is a fully appropriate kit for use in a field/at-sea environment. The kit may be modified to contain additional items such as prayer books, Bible, oil stocks (for chrismation at Baptism and for healing), stole, etc.

**Maintaining the Kit.** Keeping the kit clean with a mild soap and soft cloth extends the kit's useful lifespan. Particularly good care should be taken of the paten and chalice that are included in the kit. Quite often these items have anodized surfaces that are easily scratched. Regardless of the worship setting, the vessels used to celebrate the Holy Eucharist should be as aesthetically and liturgically appropriate as possible.

**Host and Wine.** Carry an adequate supply. Re-supply may be difficult to obtain. Procure host and wine that befit the dignity of the sacrament.

## **Vestments and Linens**

The military Chaplains Kit contains only a utility stole and does not contain any vestments. You must supply these for field/at-sea worship services in an operational environment. At the Eucharist, at a minimum, priests shall vest with a stole. The use of other vestments, as appropriate, is encouraged.

## **Location**

Safety and security are of paramount importance, especially in a combat environment. Other considerations may include the absence of auditory and visual distractions, good acoustics and aesthetics, and the potential for creating a feeling of sacred space conducive to worship and the creation of community.

## **Style**

Field/at-sea services provide for the opportunity to create worship that is intimate and informal yet that embodies the dignity and reverence integral to the Anglican tradition of sacramental worship. Of necessity, these services are typically pluralistic rather than narrowly Episcopal and to the extent possible should be welcoming to persons of other Christian traditions. Eucharist in this expedient setting may be especially important when personnel face the possibility of combat or other dangers.

## **Worship in a Chapel**

### **Design and Arrangement**

Few chaplains have the privilege and responsibility for the design and construction of a new chapel or church building. However, each Episcopal chaplain is responsible for the arrangement of the chapel furnishings for Episcopal worship when that chaplain is the officiant.

Institutional chapels are appropriately designed to serve a variety of religious traditions and furnished from designs that often lack imagination and at times are non-ecclesiastical. Because these chapels are used by a wide variety of communities, and in the case of military chapels, typically rendered faith “neutral” between usages, the basic forms and furniture become more important. We should remind ourselves: the chapel is a holy place, a place where God meets people and they meet God.

### **Simplicity and Cleanliness**

In this context, there are two basic principles that must be kept: simplicity and cleanliness. Neither the chapel nor the sacristy should be cluttered. Because there is often limited space in the chapel and sacristy, they should frequently be “cleaned out” and kept scrupulously clean. The meaning of the word sacristy, a place for holy preparation, needs to be taken seriously. The sacristy is particularly important before worship when the sanctuary party (priests and servers), must find it a quiet place for prayer and preparation.

### **Baptismal Font**

With the emphasis on Christian initiation and the Paschal mystery in the Book of Common Prayer (1979), The Episcopal Church is rediscovering the centrality of Baptism to the Christian faith and life. Our life as a Christian begins in Holy Baptism.

- Ideally the baptismal font, with the paschal candle, should be near the main entrance of the chapel so that people make an association of entrance and beginnings with each baptismal celebration, and recall their own baptism when they enter the holy space for worship.

However, the building's architecture or fixed appointments may dictate an alternative arrangement.

- In more and more places it is becoming the custom to leave the font open and filled with clean water. Persons may then bless themselves with this water upon entering the chapel to remind them of their baptism. Chaplains in an institutional setting must recognize the pluralistic nature of general Protestant congregations and endeavor to educate non-Episcopalians about the reason and basis for this placement and practice.
- If a portable font is brought to the front of the chapel for baptisms, it should be of some size and dignity. In a formal chapel setting a stainless steel bowl brought from the kitchen is not an acceptable font.
- Baptisms are wet. A significant amount of water should be available to pour on the candidate. Though infrequently observed or practical, immersion remains the preferred method for baptism. The sacristan (altar guild member or chaplain assistant) can provide white towels for drying the candidate after baptism.
- The custom of clothing the baptismal candidate in a white robe after baptism is ancient and good. The "white robe" should be a substantial garment, not a bib. The custom of giving a "Baptismal Candle" to the family to be lit on the anniversary of the baptism is also a good one. The candle should be large and beautiful; one the family will wish to keep. The sponsors may wish to purchase the candle as a gift for the family.

### **Lectern and Pulpit**

Proclaim the word from one place. From this place, the Bible is read, the Gospel may be proclaimed (unless there is a Gospel procession), and the sermon is preached. In small, cramped chapels, with both lectern and pulpit, eliminating either the lectern or the pulpit enhances appearance, symbolism, and space for worship. Fixed interior design or the aesthetics of larger spaces may dictate retaining and using both a pulpit and lectern.

- All the readings should be done from a book that expresses through its appearance the dignity and importance of its role in Christian worship and in the life of the Christian community. Although the translations of Holy Scripture authorized for use in public worship are available in paperback editions, they are generally inappropriate for public worship. A handsomely bound volume of the Gospels, the lectionary or the Bible can be kept on the pulpit-lectern for this purpose.
- If the readings are included in the bulletin or inserts, the translation of the Bible in the printed text should match the one read aloud. Try to avoid proclaiming or reading the Gospel aloud from an insert.
- Gospel processions emphasize that the Gospel is intended to be accessible to all and that the Word of God is incarnate in our midst. The Gospel procession may include a crucifer, torchbearers, book bearer, and thurifer.

### **The Altar**

The altar is at the center of Christian worship. In most chapels, it is the focus of the liturgical space. Everything possible should be done to emphasize its dignity. Unnecessary articles should be removed from the area immediately around the altar known as the sanctuary.

- Few things add dignity, warmth, and color to the chapel so much as good altar frontals. Whether the frontal should be Jacobean, full or a super depends largely on the aesthetics of



the space. Preferably in the chapel there will be frontals in each seasonal color, or at least a festival and ordinary one.

- Cover the altar with a clean, white cloth. This fair linen should be the same width as the altar and reach at least halfway to the floor on both ends. There are several books available on the work and service of the altar guilds that provide practical information on the cleaning of linens.
- Today, most chapels have freestanding altars. However, if the altar is against the wall and cannot be moved, a table set before the people for the regular celebration of the Holy Eucharist may be used. Freestanding altars and tables are the norm for Episcopal worship in this episcopacy.
- The only items that should be placed on the altar are the candles and other items that are integral to the Eucharistic meal. The altar book may rest directly on the altar or be elevated slightly with a missal stand, small cushion or pillow.
- Place the candlesticks on the altar approximately the width of the base of the candlestick from the end. Set closer to the edge, the candlesticks appear to be in danger of falling off, and, much closer to the center, cramped.
- The two altar candles, sometimes incorrectly called “Eucharistic Candles,” are lit for all services. A massive standing candelabra can overshadow and dominate the altar and generally should not be used.
- Keep the chalice and paten on a nearby credence table, with purificator, pall (optional), and corporal, until the preparation of the altar for the offering. The server gives the chalice and paten to the priest or deacon at the offertory. Burses and veils may be used by those who appreciate them.
- If more than one chalice will be used, keep the additional chalice(s) on the credence table during the consecration. Consecrate wine in only one chalice. If additional wine is required, consecrate the wine in a ewer and pour the consecrated wine into the additional chalice(s) during the fraction anthem.

### Reserved Sacrament

- The consecrated bread and wine may be reserved for the care of the sick or, in very special circumstances, for the communion of those unable to attend the community’s regular Eucharistic celebration.
- With the Bishop’s approval, additional sacrament may be reserved in one or both kinds in a secure, reverent location in a tabernacle or ambry.
- The reserved sacrament is not intended to supplement the Holy Eucharist if an insufficient supply has been consecrated. Should additional bread or wine be required, consult the guidelines in the Book of Common Prayer (p. 408).
- Place a candle or light, which is properly white, near the place of reservation. The candle or light should be lit when the sacrament is reserved.

### Processional

- The processional cross or crucifix with torches lead processions within the liturgical space and outside the building. They lead the entrance procession of choir and ministers into the liturgical space at the beginning of worship and lead the procession from the liturgical space at the end of worship. They may also be used at the Gospel and Offertory.
- One cross or crucifix for leading the procession is sufficient.

- The crucifer should carry the cross naturally (not, e.g., with palms facing front and elbows sticking out to the sides).
- Stow the processional cross and torches in the chapel or sacristy in an inconspicuous place.

## Banners and Flags

- Banners are of ancient origin. They can add color and interest to the liturgical space but must be artistically designed and well made. A good banner is expensive if purchased, but well worth the cost. Alternatively, a competent person given a good design and the right materials with which to work can make an excellent banner locally. As a rule, processional banners should be used only occasionally and not become permanent to the liturgy or worship space.
- Flags carried by acolytes in a procession can be cumbersome. Moreover, this practice is a recent introduction to the liturgy. Flags are better displayed by hanging them in the nave from evenly spaced staffs that project from the wall between window openings.

## Flowers

- The ancient custom of decorating worship space with flowers is intended to thank God for the goodness and beauty of creation. Flowers remind us of our Christian responsibility to care for the earth. Also, several important events of our faith occurred in gardens, e.g., the creation and temptation of Adam and Eve in Eden, Jesus' temptation in Gethsemane, and his resurrection in a garden where he was mistaken for the gardener.
- Homegrown flowers and wildflowers, whether fresh or dried, are an option to purchasing flowers from a florist. Additionally, the practice of carrying fresh altar flowers to the sick or shut-ins following community worship is a good custom.
- Potted plants are another viable alternative to fresh-cut flowers.
- Avoid plastic flowers. However, carefully designed and well-arranged silk or dried flowers are an economical and attractive alternative to fresh cut flowers. If silk or dried flowers are used, they should be cleaned and changed frequently.

## Liturgical colors

Most chapels use white, red, purple, and green in accordance with the Episcopal liturgical calendar. Other colors, such as Advent blue, Lenten white and Passiontide red, may be used.

- Blue, of a deep indigo hue, often known as royal blue, is increasingly used during Advent in Anglican and Lutheran churches.
- Originally white altar hangings and veils were used. The white cloth was unbleached linen. Several materials of similar color and texture are used today. Ornamentation, if any, is simple and executed in purple, deep red, black, or a combination of these colors.
- For Passiontide or Holy Week, red is commended. This deep red, often trimmed in black, should not be the fiery red used for feasts of the Holy Spirit.
- In medieval times, black was used for funerals. This usage generally gave way to purple, and in recent times, purple has yielded to white. Because the funeral is an Easter liturgy, Easter vestments and hangings are most appropriate. If possible, a special set of vestments with matching hangings and a pall should be provided for funerals. This set of vestments, most commonly white, may be ornamented with a purple orphrey for mourning. Caskets and urns should always be covered with a pall in accordance with the Book of Common Prayer. During a military funeral an American flag may be used instead of the ecclesiastical pall.

- In general, the liturgical color appropriate to the season of the church year or feast day should be used when a bishop is visiting.

## Ceremonial

The ceremonial actions of Episcopal worship are intended to be reverent and meaningful.

### Processions

Technically, a procession is a distinct, significant component of worship.

**Gospel Procession.** The gospel procession emphasizes the importance of Jesus for Christians and in its beauty emphasizes the good news of God's loving grace. The Gospel Book or Bible should be large and attractively bound, appropriate to the setting and centrality of the Gospel. The Gospel Book can be carried in the entrance procession and placed on the altar where it remains until the deacon or priest takes it before or among the people to be read. The Gospel may be read from various locations: within the sanctuary, the pulpit, the gate to the choir, or from the nave. Everyone should face in the direction of the one proclaiming the Gospel. The gospel procession will include the deacon or reading the Gospel and may include a crucifer, thurifer and/or torchbearers.

**Offertory and Offertory Procession.** The gathered community offers their lives to God in the symbols of bread, wine and money. When possible, the offering of money precedes the offering of bread and wine to emphasize God becoming incarnate in human offerings. In an operational environment or during services that are not strictly Episcopalian, pre-staging the bread and wine on the credence table may be preferable.

**Alms.** Alms are usually not collected in an operational environment. Simplicity in collecting alms is encouraged. For example, when an offering is to be collected, stage the alms basins or offering plates at the rear of the chapel prior to the service. To make a great ceremony of an acolyte(s) passing the plates to the ushers is meaningless. The alms are brought forward and offered at the altar. If there is room on the altar, leave the alms on the altar with the gifts of bread and wine until after the Eucharist is finished, a symbol of lives offered to God.

### Bread

The bread must be bread or communion wafers. When wafers are used, they should be presented unwrapped, in the estimated number required. Bread baked by a member of the congregation can enhance worship. Despite the symbolic value of the single loaf, home-baked loaf bread often crumbles, can be difficult to break into bite-sized pieces, and may make ablutions difficult. For this reason, pita bread, when available, may be the best choice. Consume or appropriately dispose of consecrated elements that are not distributed to the congregation or are not properly reserved.

### Wine

Alcoholic wine (non-alcoholic wine, but not grape juice, may only be used with express permission from the Bishop) should be presented in a flagon or cruet. A good red is preferable to white or rose.

Fortified wine lasts longer in an operational environment. At the offertory, add water to the wine.

Never add water or unconsecrated wine to the consecrated wine if it runs low. Instead, use the prayer on p. 408 of the Book of Common Prayer to consecrate additional wine (or bread) as needed.

## **Candles**

Normally, light the altar candles at least five minutes prior to the beginning of the worship service. Simplicity in lighting and extinguishing candles is encouraged. Word and sacrament, not ceremonial candle lighting, characterize the finest elements of the Episcopal tradition. Keep candlesticks polished and wax free. Candle “followers” (caps) can be useful in drafty areas but are not necessary.

## **Incense**

Since ancient Biblical times, incense has been used in Jewish and Christian worship to symbolize prayers wafting heavenward. Many of our congregations use incense for festival celebrations of the Eucharist. Sparing use of incense with appropriate instruction for the congregation may afford opportunity to introduce this practice outside of Episcopal worship. In general, the use of incense in an operational environment is discouraged.

## **Holy oils**

Consecrated oils for healing and chrismation are available from the Bishop. Each chaplain should maintain a supply and should ensure that they are safely and appropriately stored.

## **Congregation’s Posture**

During worship postures that are spiritually meaningful for the individual are encouraged. As a rule, the congregation should stand, kneel and sit in accordance with the rubrics of the Book of Common Prayer. However, in more and more Episcopal and Anglican congregations the limiting their posture to either standing or sitting, the former being done when praying or singing, and the latter when receiving instruction. Appropriate pauses afford people an opportunity to change posture. Those serving in the sanctuary are encouraged to stand to receive communion.

## **Peace**

The Peace is a greeting to convey the peace of Christ, whether kiss or handshake or embrace, which also suggests the warmth and friendship of the Christian community.

## **Silence**

Silence is an important element of worship, especially in times of crisis or extreme activity. The rubrics for the various offices and services in the Book of Common Prayer specify when silence is appropriate. In the field or at sea, if silence is not included at another point in the Eucharist, the few moments required for the priest to set the altar and to perform the ablutions provides important opportunities for silent meditation before and after Holy Communion.

# **Music**

## **Processional**

Music is often used in worship to accompany and to cover movement. Although the singing of a hymn marks the procession into and out of the chapel, there may be other ways of processing. For example, the singing of a hymn can begin after the sanctuary party is in place. Instrumental music may accompany the procession. During the season of Lent, all the ministers may simply walk in, by

the shortest route, taking their places quietly and informally. If the choir is seated in the rear of the chapel, it is distracting to have them process to the front then go back to their places or to reverse the process upon leaving.

### **Sung Liturgies**

Sung liturgy, when done well, taps a beautiful and powerful dimension of the Anglican worship tradition. However, sung liturgies are foreign to Protestant services and must be carefully introduced, if used at all. For Episcopal services, the chanting of at least several parts of the service (e.g., the Gloria, Kyrie, Trisagion, Sursum Corda, Preface, Sanctus, Memorial Acclamation and Fraction Anthem) is encouraged.

### **Hymns**

Choose hymns appropriate to the season and service. Avoid singing a hymn between the reading of the Gospel and the homily in Episcopal services.

### **Resources**

A variety of companies such as Church Publishing can provide you with a plentitude of liturgical resources. Use these resources for the benefit of the people you serve. For additional guidance regarding worship resources contact the Office of the Bishop for Armed Forces and Federal Ministries.

## **Daily Office**

### **Forms of Worship**

The forms of worship provided in the Book of Common Prayer and other authorized Episcopal liturgical resources offer rich opportunities for educating those from other traditions in our rich heritage and for shaping Protestant services. Leadership of such services appropriately involves clergy and laity.

### **Christian Worship Other Than Episcopal**

Chaplains ministering within this episcopacy are expected to find ways to cooperate and collaborate in ecumenical and interfaith worship services. This includes most of what the federal institutions served by this episcopacy term “Protestant Worship” or “General Christian Worship.” Such worship that does not include Holy Communion but do include at least scripture and prayer are acceptable forms for public worship comparable to the Daily Offices of Morning and Evening Prayer in the Book of Common Prayer. No chaplain shall decline to participate in such worship services without first consulting with the Bishop. Chaplains are also expected to participate in other than Anglican/Episcopal worship that includes Holy Communion when a chaplain from another Christian faith community, one with which we do not have an intercommunion agreement, is the officiant. However, the Episcopal Chaplain shall participate only in those parts of the service equivalent to the Liturgy of the Word or a Daily Office. Chaplains of this episcopacy are encouraged to offer Holy Communion, using authorized forms, as part of these other Christian worship services.

## Feasts and Holy Days

### Holy Days

In the institutional settings of this episcopacy, the practice of transferring certain movable holy days to a regularly scheduled mid-week Eucharist may be required. Episcopalians and other Christians have much to gain from a greater appreciation and knowledge of the saints and their lives.

### Holy Week and Easter

The worshipping communities of this episcopacy are encouraged to celebrate Holy Week in its fullness. Prayer Book rites and materials such as those found in the Book of Occasional Services appropriate for use this octave. The Great Vigil of Easter, including the Easter Eucharist, is to be strongly encouraged in every congregation. In working with Protestant congregations, the Great Vigil of Easter provides a positive alternative to traditional Protestant sunrise services as well as an opportunity to incorporate Holy Baptism into the Easter observances.

## Holy Baptism

Holy Baptism is full initiation into the Christian Church. Chaplains have the responsibility to baptize people from a wide variety of Christian backgrounds. In those situations where the baptismal candidate's background is not Anglican the chaplain shall emphasize the universal nature of baptism as a primary Christian sacrament. Holy Baptism is not an opportunity for chaplains to try to convert adherents of other Christian denominations to The Episcopal Church but rather an opportunity for Episcopal chaplains to minister to the broader Christian community.

### Prerequisites

The sacrament of Holy Baptism requires faith, either the faith of the one being baptized or of the parent(s), guardian(s), godparent(s) and the participating congregation. In the latter cases, the chaplain shall emphasize the responsibility of those who hold the faith to share that faith through word and deed with the one who receives the sacrament of Holy Baptism in the hope and prayer that the child will one day grow into the fullness of the faith. In any event, the following is required before baptism:

- For an infant: expressed desire of parent(s) or guardian(s)
- For a pre-adolescent child: his/her own expressed desire along with the expressed desire of parent(s) or guardian(s)
- For an adolescent young person or adult: his/her own expressed desire

### Preparation

Instruction in the Christian faith, meaning of the sacrament, responsibilities of parent(s) and godparent(s), and the form of Holy Baptism shall be provided as circumstances warrant and permit. When an infant or younger child is to be baptized, chaplains shall emphasize the church's expectation that the child be reared within a Christian community of faith. Chaplains shall pay attention to Title 1, Canon 17, which deals with church membership.

### Rebaptism

In accordance with the teachings and practice of The Episcopal Church, Christians only receive the sacrament of Holy Baptism once. Persons from other traditions may request that a chaplain baptize

them a second time. Unless a person in extremis makes the request, such a request provides an opportunity to teach the beliefs of The Episcopal Church and to offer confirmation, reception or reaffirmation. For the person in extremis, given the pluralistic settings of chaplaincy, pastoral sensitivity may take precedence over liturgical practice.

## **Ceremony**

Chaplains of this episcopacy shall normally use the forms specified in the Book of Common Prayer. However, chaplains of this episcopacy may be requested to perform baptisms under unusual circumstances, e.g., on the battlefield or in an intensive care unit. Chaplains shall exercise pastoral judgment in adapting liturgical forms and practices to those situations. In all cases, Holy Baptism shall be performed with water and the Trinitarian formula specified in the Book of Common Prayer. Baptism shall be by immersion or effusion. The “Full Communion” status we now enjoy with the Evangelical Lutheran Church in America allows Episcopal Church chaplains to utilize the Lutheran Book of Worship when providing baptism and other rites for Lutherans (and others upon request).

## **Days and Context for Baptisms**

Although the Book of Common Prayer (p. 312) identifies four specific Sundays as most appropriate for Holy Baptism, the exigencies of military life, hospital, and prison ministry frequently dictate administering the sacrament at other times. Private baptism is the exception and to be practiced only for sufficient pastoral cause. Including the sacrament of Holy Baptism in the context of a General Protestant/Christian liturgical setting affords the opportunity to share Episcopal practice and teachings with the broader Christian community. On these occasions, the use of a printed leaflet or insert with the Baptism liturgy will make the service more inviting and less intimidating to persons unfamiliar with the Book of Common Prayer.

## **Bishop’s Role in Baptism**

The Episcopal chaplain with pastoral responsibilities for the baptismal candidate will normally name and baptize. When present, the Bishop will offer the prayer for the sustaining gifts of the Holy Spirit and seal the newly baptized with chrism. Adults or young persons who can speak for themselves may choose to be confirmed by the Bishop. Although choosing confirmation is normal practice, the ecumenical context of the chaplain’s ministry dictates respecting the preference of those who choose otherwise.

## **Baptismal Candles**

A candle, lit from the Paschal candle, may be presented to a Godparent or sponsor of the newly baptized as a sign of the new life in Christ that the person has received in Holy Baptism. The candle should be appropriate to the occasion and suitable for lighting upon each anniversary of the individual’s baptism.

## **Certificates**

Certificates with the seal of the Bishop for the Armed Forces and Federal Ministries for presentation to those who have received the sacrament of Holy Baptism are available through the Office of the Bishop and should be presented on the occasion of Baptism.

## Registering Baptisms

Use the form located at <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/> to register baptisms with the Office of the Bishop as soon as practical.

## Holy Eucharist

The Book of Common Prayer (p. 13) identifies the Holy Eucharist as the principal act of worship on the Lord's Day and other major Feasts of the Church. When serving a worshipping community, and other times as practical, priests serving in this episcopacy are expected to celebrate the Eucharist as their principal act of worship on Sunday.

### Liturgy of the Word

For services that are not specifically Anglican/Episcopalian, the liturgy of the word may take any appropriate form that includes Holy Scripture and prayer. Chaplains in this episcopacy are reminded that the Book of Common Prayer allows one of the Daily Offices to be substituted for the Liturgy of the Word in both Rite 1 and Rite 2 of the Holy Eucharist.

**Responsorial Psalm.** Often the style of the psalm recitation is incorrectly carried over to the Eucharist from Morning or Evening Prayer. In the Eucharist, the psalm is a response to the preceding reading(s), sung or read in unison, seated, and without the Gloria Patria.

**Offertory.** Omitting the offertory may be appropriate in operational settings, Protestant services, and at other times. In that case, the bread and wine may be placed on the credence table prior to the service.

### Eucharistic Liturgy

**Great Thanksgivings.** Authorized great thanksgivings are those found in the Book of Common Prayer, the Lutheran Book of Worship, the alternative service in the back of the Armed Forces Hymnal, and in *Enriching Our Worship I and II*.

**Elements.** Only bread and wine shall be consecrated. Under unusual circumstances and with specific permission from the Bishop non-alcoholic wine may be used.

**Form.** As specified in the Book of Common Prayer, Holy Communion will be celebrated using a common chalice. Individuals may receive either by drinking from the chalice or by intinction. The fullness of Christ is received in both elements so some may elect to receive only the host or the wine.

**Who May Receive.** All Christians baptized with water in the Name of the Father, Son and Holy Spirit, regardless of age, are welcome to receive Holy Communion in this Church (Title I, Canon 17.7). Because our ministry commonly extends to people of other denominations, including a brief note in the service leaflet and/or verbal instructions from the celebrant at the beginning of the service regarding the mechanics of making Communion can be helpful.

### Administration of the Chalice

- *By Drinking.* This is the preferred option for receiving the wine. Wipe the chalice carefully after each communicant receives from it by mouth.



- *By Intinction.* Per the Book of Common Prayer (p. 407) the bishop is to specify the way intinction is to be allowed. Two forms are authorized: The person administering the chalice takes the host, intincts, and places it on the communicant's tongue; or, the communicant lightly touches the wafer to the wine of the chalice before swallowing the wafer.

**The Response.** Encourage the response of “Amen” to the words of administration. First Holy Communion. Some parents may desire that their child(ren) receive instruction in the meaning of Holy Communion and the proper way to receive the sacrament before allowing their child(ren) to receive the sacrament. As needed, chaplains shall prepare children to receive their first Holy Communion.

**Communing or Blessing Young Children.** The Book of Common Prayer (p. 298), states: “Holy Baptism is full initiation by water and the Holy Spirit into Christ’s Body the Church.” This, of course, means all baptized persons are welcome at the table of the Lord. In some parts of the Anglican Communion Confirmation is a prerequisite for admission to the Holy Communion because children must understand what they are doing. As full members of the church after baptism, baptized persons of any age are welcome to receive communion. Children should receive instruction, appropriate to their ages, regarding the receiving of Holy Communion. Parents should teach and model an attitude of reverence for their children. Parents should also see to it that their child demonstrates to the person administering the sacrament whether the child wishes to receive, i.e., by extending hands in the accustomed way to receive the bread. If the child does not wish to receive, the child’s arms should be crossed on the chest. Children at the altar rail who do not wish to receive the Sacrament (or whose parents do not desire that the child receives the Sacrament) may receive a blessing. The priest may sign a cross on the child’s forehead while continuing to say the words of administration but is better for the priest to give a blessing.

**Setting the Altar when the Bishop is the Celebrant.** A priest or deacon should prepare the elements at the offertory. The bishop as celebrant will say the offertory sentences. The bishop will then offer the alms and oblations and take the lavabo. Teach acolytes to open a folded lavabo towel before offering it to the celebrant.

**Concelebrating with the Bishop.** The bishop will celebrate and preach the principal Eucharist on the Sunday during a visitation (Book of Common Prayer, p. 322). The Bishop especially encourages chaplains to concelebrate on such occasions. Concelebrating emphasizes the Bishop’s role as chief pastor and symbol of unity as well as the chaplain as a fellow presbyter in colloquium with the Bishop. When concelebrating on such occasions and at other times, the chaplain is to stand with the celebrant at the altar and join the bishop in the blessing of the bread and wine, with right hand outstretched. The priest may choose to say the words of institution in a low voice with the bishop. Similarly, at the epiclesis the chaplain joins with the Bishop in the invocation of the Holy Spirit.

**Other Clergy Participating.** In general Protestant services, other Christian clergy may be invited to share in the distribution of the elements. *However, chaplains serving in this episcopacy shall not participate in Holy Communion unless they or a clergy person of a Church in communion with this Church is the celebrant.*

**Episcopal Lay Eucharistic Ministers.** Eucharistic Ministers (EMs) are authorized to meet liturgical needs, particularly to reduce the amount of time required to communicate many people.

An EM must be licensed by the Bishop before serving in that capacity at Episcopal services. When a member of the clergy is liturgically present that person shall assist with the distribution of communion before employing a EM. Church canons are clear regarding the licensing and function of the Eucharistic Minister (Title III, Canon 4.3.6).

**Non-Episcopal Chalice Bearers.** Priests serving in this episcopacy may find themselves celebrating Eucharist in non-Episcopal settings. On occasion, the priest may be the only Episcopalian present. Although the service is Anglican/Episcopal because an Episcopal priest officiates, rigid application of the canons might very well unintentionally and incorrectly signal that Episcopalians constitute a spiritual elite or have an arrogance about their faith or practice. Use of non-Episcopalians, who are baptized, devout Christians and who appreciate the Episcopal understanding of Holy Communion, to assist in administering the chalice is authorized. Priests shall utilize this permission with care and prudential judgment to meet the needs of the diverse population served by this episcopacy. Appropriate instruction shall precede a non-Episcopalian administering the chalice.

### **Reserved Sacrament and Ablutions**

As noted on page 33, under the “Worship in a Chapel” section of this Handbook, the sacrament may be reserved. If not, either the altar guild or the celebrant and those assisting in the distribution of the elements shall consume any consecrated elements remaining after the service is over.

Assisting clergy or an altar guild, if there is one, may do the ablutions following the service in the sacristy.

## **Pastoral Offices**

### **Confirmation, Reception and Reaffirmation**

In a bishop, by that office, resides the fullness of ministry, responsibility and authority Christ committed to his church. Since the bishop acts for the one, holy, catholic and apostolic church, it is proper that candidates presented for confirmation, reception and reaffirmation receive the Episcopal laying on of hands. If the Bishop is unable to schedule a timely visit for confirmation, then the Bishop (not the local chaplain) will seek the support of the local bishop diocesan in meeting this need.

**Prerequisites.** Only those persons who have been baptized with water in the name of the Father, the Son and the Holy Spirit may be presented for confirmation, reception and reaffirmation. The chaplain preparing the candidates(s) for the laying on of hands is responsible for ascertaining that each of them has been properly baptized and whether each is to be confirmed, received or reaffirmed. Preparation should ensure that each person clearly desires to live his/her Christian faith within the context of The Episcopal Church.

**Confirmation.** Persons who have been baptized in any Christian tradition using water in the name of the Father, Son, and Holy Spirit, but never confirmed, to include those confirmed in the Greek and other Eastern Orthodox Churches as infants, should be presented for confirmation.

Preparation and presentation for confirmation of individuals who have attained at least 16 or 17 years of age is normally preferred. However, when with good reason the Episcopal chaplain deems that an exception to this rule is to be made, the Bishop normally will accept the chaplain's recommendation.

**Reception.** Persons previously confirmed in the Roman Catholic, Church of Sweden, Old Catholic Church, and other bodies in communion with the Anglican Communion may be presented for reception.

**Reaffirmation.** Baptized persons who have been confirmed but who later desire for significant reasons to renew their commitment to God before a congregation shall be presented for reaffirmation. This can be a significant act for their spiritual journey, and though no confirmands might be presented to the Bishop, such personal affirmations are important.

### **Liturgy for Confirmation**

*Public Worship.* In general, the context for Confirmation is a regularly scheduled Sunday service. If other arrangements seem preferable, consult with the Bishop prior to scheduling Confirmation. At a minimum, the liturgy for Confirmation should be from the Book of Common Prayer. Holy Communion shall be included in the service with the Bishop as the celebrant. Use of a printed leaflet with the service is suggested when the context for Confirmation is other than an Episcopal service.

*The Presentation.* Unless circumstances dictate otherwise, the Bishop will ask candidates for confirmation to stand in place in the congregation to answer the questions of faith. After each candidate is questioned, the candidate will be seated and the Bishop will ask the whole congregation to stand prior to asking their willingness to support the candidates in their confirmed life with Christ. During the rehearsal for baptism/confirmation, include the actual exchange of questions and answers to be sure the candidates are well-acquainted with their responses and ready to speak clearly. The chaplain or the presenter is asked to know the names of the candidates and to say them clearly at the time of presentation. Provide the Bishop at a convenient time prior to the service a copy of the form located at <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/> listing those who will be confirmed or received during the service.

Those presented for confirmation, reception or reaffirmation should kneel before the bishop. Having the person kneel on a step or small stool makes standing following the laying on of hands easier. The Bishop will chrismate those who were not chrismated at baptism following the laying on of hands.

*Photographs.* Photographs are appropriate following baptism and confirmation. Photographs may be taken during liturgical celebrations only if done without flash and unobtrusively. If photos are to be taken after the celebration, make plans for this with the photographer and the participants so that all will be present and so that the photos may be taken expeditiously.

*Liturgical Colors.* On Sundays and Holy Days, use the liturgical color appropriate to the season or day. On other occasions, red is the liturgical color for Confirmation and white the liturgical color when both Holy Baptism and confirmation are celebrated.

Certificates. The chaplain should prepare certificates for the Bishop's signature for each person confirmed, received or reaffirmed.

*Reports.* Using the form in Appendix 4 or online, *Record of Confirmation*, register all confirmations, receptions and reaffirmations on federal property with the Office of the Bishop regardless of the bishop who officiates. In the case of persons belonging to this episcopacy presented for confirmation, reception or reaffirmation by a chaplain of this episcopacy at a service not held on federal property at which the Bishop does not officiate, the act should be registered with both the local diocese and the Office of the Bishop.

## Marriage

See the "Marriage Guidelines" in the Ministry Guidelines (first half of this handbook) for additional information.

### Canonical requirements

- The chaplain should be consulted at least 30 days before the chosen date when the wedding is to occur.
- The chaplain may refuse to solemnize any marriage.
- The church's marriage rite is for Christians. In accordance with Canon law, at least one party must be baptized. Preferably, at least one party should be able to show evidence of trying to live up to his or her baptismal vows.
- The canons require premarital counseling. To benefit the couple, this should be done as much before the wedding as is possible. Counseling may be arranged in the community where the couple resides, even if they wish to be married elsewhere. Group pre-marital counseling is encouraged.
- In the case of divorced persons, the chaplain should summarize the couple's counseling period in a brief letter to the Bishop. In it, two salient points should be addressed: 1) What steps have been taken for dependent children's needs and, 2) What lessons have been learned from the previous marriage.
- Chaplains in this episcopacy shall utilize the rites provided in the Book of Common Prayer (pp. 422ff). A valid wedding license, or evidence of a civil ceremony on the same day as the wedding, is required before a chaplain in this episcopacy may officiate at a wedding. The form for the blessing of a civil wedding shall be used in the case of couples who are already married.

**Declaration of Intention.** If possible, the Declaration of Intention should be signed at the first conference with the couple and the chaplain. If geography and other constraints make this difficult, different arrangements for the signing of the Declaration of Intention may be made.

**Arrangements.** All arrangements for the wedding, as they pertain to the liturgy, are under the direction of the chaplain and not a wedding consultant.

- Non-liturgical nuptial practices; e.g., a "unity candle," is not appropriate and therefore is strongly discouraged.
- Normally, weddings should take place in the chapel or church building. Other locations require authorization from the Bishop.

- A celebration of Holy Communion is recommended as a part of the marriage liturgy if the persons are both baptized.
- The season of Lent should be avoided for the celebration of Holy Matrimony. Holy Week is not an option.
- The use of the banns of marriage (verbal and printed) is recommended (Book of Common Prayer, p. 437) as a means of reinforcing the church's teaching about marriage. The inclusion of prayers for the couple in the intercession in the weeks preceding the wedding is appropriate.
- The clergy must approve the proposed decoration of the chapel. No changes should be made in the church furniture and appointments. Decorations for the wedding must be in keeping with installation policy and should not exceed what is customary at Christmas and Easter. White is the appropriate liturgical color for weddings.
- The chaplain shall approve all music used in the wedding. Music should be appropriate to Christian worship on a festive occasion. Congregational hymns are strongly recommended. Please see the Book of Common Prayer (p. 14). (Some suggested hymns for marriages are Hymnal 1982 Nos. 366, 376, 377, 390, 396, 410, 487 (solo), 518.)
- A well-ordered rehearsal for most weddings is helpful with the clergy or appropriately trained chaplain's assistant in charge. Clergy conducting the rehearsal may wish to wear cassock, begin with prayer, and make a brief statement about the purpose of the rehearsal, the solemnity of the occasion and the responsibility of the wedding party.
- The use of flash equipment by a photographer during the service is distracting and in poor taste. If a video camera operator or a photographer can function under the direction of the chaplain, quietly and without intruding on the service, permission may be given.
- Apparel of the wedding party is determined by the dignity and reverence customary in the house of God. Swords must be left in the narthex or on the last pew of the chapel. A sword or other sidearm shall not be carried during the wedding. An arch of swords, cutlasses or sabers following the wedding shall not be done within the Chapel, nor is part of the religious service, and is not the chaplain's responsibility.

### **Reconciliation of a Penitent.**

Reconciliation of a penitent offers succor, forgiveness, and healing and can be instrumental in spiritual growth and development. Not all within the Anglican tradition embrace this important aspect of our heritage. However, because priests in this episcopacy minister to many in life threatening situations, often as the only available priest of this, and many times of any, church, they are encouraged to offer the sacramental act of reconciliation as appropriate (seasonally, at regularly scheduled times, when pastoral judgment deems appropriate and especially during times of stress and danger, etc.). Confession may be heard at any time or place. If appropriate and circumstances permit, use one of the forms provided in the Book of Common Prayer or other worship resources approved by the Bishop for Armed Forces and Federal Ministries.

### **Healing Ministry**

The Book of Common Prayer provides for the anointing of the sick and the laying on of hands. This sacramental act is priestly and as such, holy oil can be blessed by the priest for this function. In the absence of a priest and in an emergency, a deacon may anoint or lay on hands following the

Prayer Book rite. The ministry of healing is, however, not limited to the clergy. Some lay persons have a special charism for this ministry. They are permitted to lay on hands employing any of the fine prayers available other than the sacramental rite from the Book of Common Prayer. The faithful may also wish to join the priest in the laying on of hands. The ministry of healing is a pastoral ministry in which The Episcopal Church rightly takes a leading part.

## Burial of the Dead

- Chaplains will give instruction to their congregations at a time when the crisis of death is not imminent (e.g., adult and inquirers' classes) on the meaning of death and the church's way dealing with death and burial.
- Chaplains should be notified at the time of extreme illness, so that a priest may be present to minister. Please note the ministrations appropriate near or at the time of death (Ministration to the sick, Ministration at the time of death – Book of Common Prayer, pp. 453-461 and 461-468).
- Families should be encouraged to call their chaplain immediately in the case of death. No funeral arrangements should be made without first consulting with the chaplain. Burial should be from a church or chapel. In the case of communicants, a Requiem Eucharist is appropriate and recommended.
- The casket, in accordance with the teachings and practice of The Episcopal Church, shall be closed throughout the burial office as well as while the body lies in state in the church.
- A funeral pall for deceased civilians (or a United States flag when desired for deceased servicemen and women) shall cover the casket.
- White, the resurrection color, is most appropriate for funerals.
- Music for a funeral is under the chaplain's direction. Hymns appropriate for Easter and All Saints' Day are recommended.
- The use of any other rites or ceremonies, either in the church, chapel or before the time of committal, is not allowed. Members of fraternal organizations may serve as honorary pallbearers and be seated as a group in the chapel. Fraternal organizations may also conduct ceremonies at the grave after the services of the church have been completed.
- Cremation is an acceptable practice in Christian burial. Options include a memorial service in lieu of a funeral or a funeral prior to the cremation with interment of ashes at a later date.
- The foregoing instructions and suggestions apply especially to the faithful departed who are communicants of The Episcopal Church. In other cases, where a chaplain officiates at the burial of the dead, discretion should be used in employing those parts of the Prayer Book liturgy suitable to the situation. A priest will officiate at the burial of anyone. It is one of the corporal acts of charity.
- None of the rubrics or foregoing suggestions precludes the use of the services of the church for non- Episcopalian or for those who have taken their own life.
- The death of a priest, deacon, or bishop is a death in the family. Those residing within a couple of hours of the site of the liturgical rites should make every effort to attend regardless of how well they may have known the deceased.