

**The Ordinariate of the Armed Forces and
Chaplaincy (O AFC)[®]
of the Charismatic Episcopal Church of North
America (CEC-NA)**



**IN THE INTERNATIONAL COMMUNION OF THE CHARISMATIC
EPISCOPAL CHURCH (ICCEC)**

Established November 4th, 1994

Thirty Years of Chaplaincy Ministry

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Overview

The Ordinariate of the Armed Forces and Chaplaincy (O AFC) is the central unifying endorsing agency for the CEC-NA. This document outlines the process and procedures for ecclesiastical endorsement for ministries in all six branches of the military and the VA / DOD civilian chaplaincy, specifically, pastoral counseling, and clinical education, by which the CEC-NA affirms and recognizes individuals who attain the necessary levels of theological and ministerial competence. It sets forth criteria for the extension of calls and appointments to ministries in chaplaincy, pastoral counseling, and clinical education, hereafter referred to as the Department of the Ordinariate of the Armed Forces and Chaplaincy (O AFC). Additionally, it presents guidelines for O AFC programs in affiliated or recognized social ministry organizations.

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Contents

Departments of the Military Ordinariate and Chaplaincy	1
Part 1 - Introduction to the ICCEC and CEC-NA	5
Our Vision	7
Our History	7
About the ICCEC	10
ICCEC Core Beliefs.....	11
Part 2	19
Our Chaplaincy Mission.....	21
Heraldry	22
What Makes the CEC-NA Chaplaincy Unique?	24
Why are Military Chaplains Necessary?	27
U.S. Army Chaplaincy	31
U.S. Navy Chaplaincy	37
U.S. Air Force Chaplaincy.....	43
CEC Parishes	49
Endorsement Process.....	50
Appendix A – Endorsement Process Overview	54
Appendix B – Recommendation.....	56
Appendix C – Code of Ethics.....	58
Appendix D - CEC-NA Ecclesiastical Endorsement Application	60
APPENDIX E - CEC-NA Chaplaincy Quarterly Report	70

Departments of the Military Ordinariate and Chaplaincy

A message from our Patriarch:



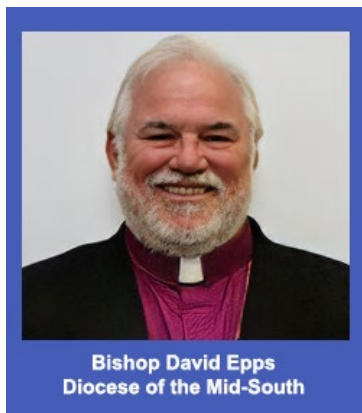
As the global Patriarch of the International Communion of the Charismatic Episcopal Church (ICCEC), it is my pleasure to welcome you to the website of the Charismatic Episcopal Church of North America (CEC-NA) Military Ordinariate of the United States. This is an initiative designed to share with you something of a unique specialized ministry of our beloved Communion.

The Ordinariate, is a department composed of all the Charismatic Episcopal Church (CEC) Chaplains serving in the United States Military, VA / DOD civilian chaplaincies and their families. The Department has one Appointed Bishop who oversees the OAFIC specialized chaplaincy ministries pastoral care of chaplains, recruiting, episcopal visits to military bases, civilian agencies, confirmations, retreats, administration of accessioning of priests and endorsements.

We support six branches of the military: Army, Navy, Air Force, Marines, Space Command, and Coast Guard. All our chaplains complete an Association of Theological Schools (ATS) training and are confirmed members of the local parish endorsed by the CEC-NA Chaplaincy Board to serve beyond the local parish as a specialized ministry to our military forces. The CEC-NA chaplaincy program and mission is to take the Gospel of the Lord Jesus Christ to every Soldier, Sailor, Marine, Airman, Space Force and Coast Guard personnel and CEC family.

CEC chaplains have been ministering for over thirty years and we will continue to provide ministry to the military in years to come. The Appointed Bishop/Military Associate Endorser for the Ordinariate is The Most Reverend William David Epps, also the Bishop of the Midsouth Department, Sharpsburg, GA. The Ordinariate has the requirement to also endorse chaplains serving in other areas of VA / DOD needing endorsed chaplaincy ministries from the CEC.

A message from our Associate Endorser:



I became the Associate Endorser to the CEC-NA Military Ordinariate in May 2011. I served three years on active duty in the US Marine CORPS. I also served as a police chaplain for over 30 years. I found myself right at home within the CEC-NA (Military Ordinariate), a close-knit community that works with dedication and professionalism in the cause of establishing peace and justice in the world in which these things are elusive.

The Appointed Bishop is the main link between the National Conference to the Military of the Armed Forces (NCMAF) and the CEC-NA Chaplains and the Patriarch of the ICCEC. The Appointed Bishop's role and staff comes through having served in the armed forces and civilian chaplaincy understanding the language, culture assignments and serving in times of war to better relate to those serving in military uniform today. The 20th and 21st century chaplaincy have seen more long-term wars and combat than any other century which requires a chaplain to understand chaplaincy trauma, TBIs and Post Traumatic Stress in military personnel and their families.

The CEC-NA Ordinariate is designed by its nature to minister to our military and VA / DOD civilian personnel in times of daily ministerial stress and national crises. We have developed both an experienced and volunteer staff to assist the Appointed Bishop to handle all contingencies domestic and abroad. A staff is

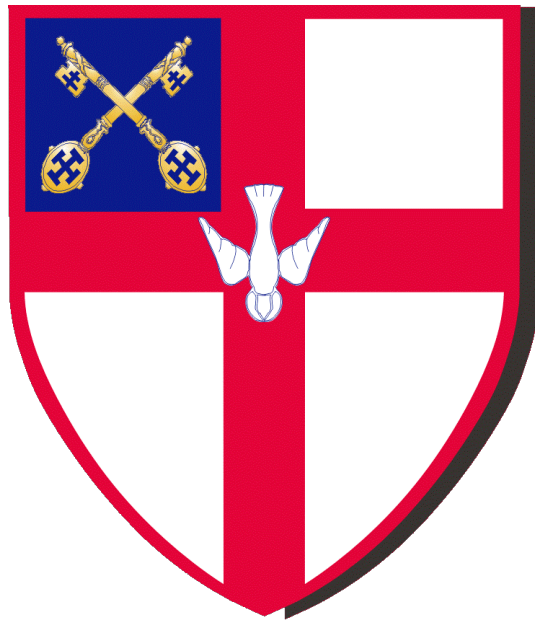
trained and ready to assist our chaplains in times of emergency at home and in cases of emergencies regarding natural disasters from flood and ice storms, search and rescue and humanitarian aid overseas. Our military men and women spend months to years on deployments and assignments leaving behind their family members who make considerable sacrifices, including risk and separation from loved ones, to do the things that our Nation asks them to do. Military spouses are a vital element in sustaining the forces down range. I am proud that by God's grace and often in the-midst-of turmoil we can witness to the presence of our Lord who even in darkness brings peace such as the world cannot give. May he continue "to guide our feet into the way of peace."

I am proud of our chaplains. We presently have six active-duty chaplains and two in reserve components at last count. None are working within the Veterans Administration agencies at-this-time (VA). We actively recruit potential men seeking to minister to those in uniform and try our best to work with seminaries discerning the call to military ministry as well.

These chaplains come from eight different Departments throughout our CEC-NA Communion, and we are grateful they have been made available for this ministry. We are also grateful to parishes that allow their clergy to take time for duties to serve in the Reserve and National Guard gaining valuable ministerial experience as part of their parish ministry. They learn how to relate to the many different cultures, multi-ethnic people groups and other denominational chaplains getting a well-rounded ecumenical education. Once they have served their time in the military chaplaincy, they are ready to serve in a local CEC parish as a vicar, rector, church planter, or other leadership position. I bid your prayers for them always—the chaplains of all denominations and faiths serving in the Chaplaincy as well as our own.

We also have many other areas of chaplaincy ministry as stated above and are always willing to speak to those interested in serving God in those areas outside the local parish. One must be a member of a local CEC parish to begin the process of entering the mission field as a chaplain.

We are grateful for the support of our Primate and for all of you for your encouragement and prayers and we thank you for visiting this window into our life and ministry. May you feel that it is a part of your ministry and first and foremost the ministry of Jesus in which, to quote the Collect for the Feast of All Saints, “we are knit together into one holy Parish, the mystical Body of Christ.”



Part 1 - Introduction to the ICCEC and CEC-NA

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Our Vision

The founding vision of the ICCEC states: We seek to bring the rich sacramental and liturgical life of the early church to searching evangelicals and charismatics as well as carrying the power of Pentecost to our brothers and sisters in the historical churches, all the while providing a home for all Christians who seek an expression of faith that is equally liturgical/catholic/sacramental, evangelical, and charismatic.

Our History

The **Charismatic Episcopal Church**, more officially known as the **International Communion of the Charismatic Episcopal Church (ICCEC)**, is an international Christian Communion established as an autocephalous communion in 1992. The ICCEC is not a splinter group of any other denomination or communion, but a new missional global church that is a convergence of the sacramental, evangelical, liturgical, and charismatic traditions that it perceives in the church from the apostolic era until present times.

The Charismatic Episcopal Church believes orthodoxy and orthopraxy to be the essence of the apostolic faith of the New Testament Church and holds the ancient Apostles' and Nicene Creeds as their official doctrinal statements. The word *episcopal* is used to describe its hierarchy of bishops. Many churches in the ICCEC, however, claim an orthodox Anglican identity and many use the American 1928 Book of Common Prayer and the (1979 BCP). A new Sacramentary, now in broad trial use, contains modified Roman, Anglican, and Eastern rites.

While the ICCEC is a young communion, it occupies a position and finds its identity within the crucible of historic Anglo-Catholic, Orthodox faith through both Anglican and Catholic liturgical worship [i.e., Catholic Apostolic Church of Brazil]

lines, receiving its apostolic succession through pure lines of undisputed orthodox Christianity. We embrace to incorporate Eastern Orthodox spirituality / Western Christianity and revised Anglican rites into our charismatic worship.

While rooted in ancient Christianity we also believe that the ICCEC has been raised by God to be a new jurisdiction with pillars in the historic, apostolic churches as well as the charismatic and evangelical movements of our own generation. In this respect the ICCEC exists as a “convergence of streams” — a unifier of the liturgical/sacramental, evangelical, and charismatic tributaries of the Church Universal, which flow into the one river, whose streams make glad the city of God, the Holy Place where the Most-High dwells” (Psalm 46:4). The seeds of this convergence movement were planted in May 1977, when a group of evangelical leaders came together to issue a powerful call to all evangelicals to rediscover their roots in historic Christianity. “The Chicago Call,” as it came to be known, was signed by such people as Peter Gilquist, Thomas Howard, Robert Webber, and Jon Braun. Their message—a recovery of our common sacramental and apostolic roots for the faithful transmission of the Gospel—became the catalyst and heartbeat for our church. Today, clergy and laymen of the ICCEC, traveling from their heritage in Evangelical, Pentecostal/Charismatic, Anglican, Roman, and Eastern Orthodox expressions, now have the common vision of making the Kingdom of God visible to the nations of the world.

The founding vision of the ICCEC states: “We seek to bring the rich sacramental and liturgical life of the early church to searching evangelicals and charismatics as well as carrying the power of Pentecost to our brothers and sisters in the historical churches, all the while providing a home for all Christians who seek an expression of faith that is equally liturgical/sacramental, evangelical, and charismatic.”

Uniquely, the ICCEC was birthed in June 1992 and is not a schism or splinter church. It was a unique new work of God borne into the hearts of dedicated and faithful clergy from several denominations (Pentecostals, Baptists, Anglicans, Lutherans, Independent Charismatics, Wesleyans, etc.) who studied, prayed over, and witnessed this need for a house of convergence. They were burdened for a church that not only exercised apostolic authority within a liturgical framework but operated under the inspiration and anointing of the Holy Spirit. Our form of Catholicism promotes Traditional, Sacramental worship, while counseling individuals to discover divinity within. The ICCEC holds that no one should stand between the individual and God, “in Whom we live, move, and have our being.”

We draw both from Eastern and Western Orthodox Traditions and when priests are validly ordained under Apostolic Succession can call themselves “Catholic Priests” and when their liturgies conform to the essentials of Tradition, they can administer the Traditional Catholic Sacraments. We draw heavily from three apostolic streams of succession which validates our ministries globally.

On June 26, 1992, Father Randolph Adler was consecrated as the church’s first Bishop and Primate.

About the ICCEC

We are men and women of faith gathered from diverse backgrounds seeking an expression of the ACTS 2 early apostolic church that is fully Anglo-Orthodox and catholic. We embrace the fullness of the sacramental-liturgical, evangelical, and charismatic. These three streams converge not in confusion but in unity, with no one stream preeminent over the others:

- We are a Church that is submitted to the authority of Scripture, as interpreted by the continuing witness of the ancient church and governed by consensus. Our worship and spirituality are biblically rooted in classical Christianity, Liturgical and Spirit-filled, ancient, and contemporary, holy, and joyful. We express our spirituality through the use of revised Anglican, Roman and Eastern liturgical rites for worship.
- We are convinced that the faith and practice of the first one thousand years of the ancient church will engage our culture more effectively and provide a way forward in a time of almost unbelievable transition and change in the 21st century.
- We live to show forth God's praise, not only with our lips but in our lives, by giving up ourselves to His service, and by walking before Him, in holiness and righteousness, all our days. We are committed to advancing God's kingdom by proclaiming the Gospel to the least, the lost, and the lonely.
- The ICCEC is an autocephalous historic Christian church holding apostolic succession with canonical bodies in Europe, Africa, and United States. It has its own Patriarch, is administratively independent global Communion that elects its own primates and bishops and operates under an Anglican model of ecclesiastical orders. It has never been a part of, associated with, or split off any other church body. It is a new work of God!



ICCEC Core Beliefs

The ICCEC occupies a unique place between the protestant and catholic formulations of faith, our basic beliefs hold in common the essentials of orthodoxy and orthopraxy (i.e., “that faith which has been believed everywhere, always, by all”) found in Eastern Orthodoxy, Western Catholicism, and the Reformed traditions. Our liturgical forms of worship are predominately expressed in the CEC Northern Sacramentary, Anglican Rites of the 1928 & 1979 Anglican Liturgy, the use of the Western Rites of the St. Tikhon or St. Timothy and St. Gregory Orthodox Rites from 1928 Book of Common Prayer. All these Orthodox Anglican rites fit our Eastern and Western theological and doctrinal charismatic liturgy and worship.

Among those beliefs we would underscore and commend the following:

- The Holy Bible is the Word of God. We believe in Holy Scripture and affirm the critical importance of preaching, public reading of the Word, and personal Bible study;
- The seven Sacraments impart the grace of God, particularly baptism and the Real Presence of Christ in the Eucharist;
- A high view of the Church in affirming Cyprian’s claim that, “he who has not the Church for his mother, has not God for his Father;”

- The doctrine of saving grace by faith as reinforced by both the Reformers and the Council of Trent; – The real and present work of the Holy Spirit through gifts and signs as imparted to believers for service and witness as rediscovered during this century by the Pentecostal/Charismatic movements. In this sense, the ICCEC is wholly orthodox, wholly evangelical, wholly sacramental, and wholly charismatic.

Consensus Government

The objective of consensus government is to hear the voice of the lord for the church, whether the local Church, the National church, or the International Church. The Church belongs to God. The Church is the Household and family of God, the Body of Christ, the Bride for the Bridegroom, and the Temple of the Holy Spirit. As such she is “the pillar and foundation of truth.”

Government is a process, which will be difficult to codify, that opens men and women of God to hear and discern the mind and will of God for His Church. In other words, the Church is not led by men but by the Holy Spirit.

The men who are called to sit in Council must, therefore, be men who have proven by their lives and ministries that they are of such Godly character that they can proclaim with Paul – follow me as I follow Christ.

Sanctity of Life

- 1) Life begins in the mind of God, and he alone has absolute dominion over all human life, and over the process by which it comes into being. The human being is to be respected and treated as a person from the moment of fertilization, that is, the union of an ovum and sperm. The respect and

protection of ALL innocent human life is necessary for the establishment and maintenance of moral civilization.

- 2) The Church has the duty and the obligation to proclaim to all the earth the sanctity of human life, the dignity of human life, and respect for human life.
- 3) Human life begins at conception and ends with natural death.
- 4) The deliberate and direct destruction of innocent persons, preborn or born, through all forms of direct abortion, infanticide, euthanasia, or any other means is considered to be unethical, immoral, evil, and sinful. Nutrition and hydration are considered “ordinary care” not “medical care” and cannot be withheld.
- 5) Therefore, we affirm that no government has the right to alter the law of God.
 - Any legislation by any government that demeans or goes contrary to the law of God concerning the sanctity of life is immoral.
 - We affirm the teaching of Holy Scripture and the tradition of the church throughout the centuries that God is the giver of life and thus human life belongs to Him.
 - We affirm that this declaration on the sanctity of human life, which is rooted in the teaching of the church and the Holy Scriptures, is not in conflict with good and moral science.
- 6) Human life, beginning in the mind of God, is sacred from the moment of conception – the union of the human egg and sperm, referred to as fertilization. The ending of this life through abortion is considered by the

church to be immoral and sinful and is contrary to the Scriptures as well as the consistent teaching of the historic church.

- 7) The public support of or participation in the intentional violation of the sanctity of human life by a member of the Charismatic Episcopal Church will result in an automatic referral to the Diocesan Bishop. This would especially include being employed by having or holding the ownership of an abortion facility or running for a public office as a pro-abortion or pro-choice candidate or working in any such campaign to promote the agenda of abortion.
- 8) Refusal or failure to take part in a process of reconciliation and restoration may result in excommunication by the Bishop. This statement, though containing punitive elements, should never be used as a hindrance to any communicant seeking and receiving the mercy and forgiveness of Christ and His church through the ministry of repentance and reconciliation.
- 9) Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous." The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and every one, always and everywhere.
- 10) The purpose of defining and clarifying the deep commitment to the sanctity of human life must always be redemptive in order that mercy and truth would meet one another. (Psalm 85)

Doctrinal Summary

The Charismatic Episcopal Church holds to the San Clemente Declaration of 1999 as the minimum standard of catholicity and seeks for theology to be not only intellectual assent but also a living experience with the Holy Trinity and the Church. The Church affirms the Holy Scriptures as the inspired, inerrant Word of God.

- 1) The ICCEC believes that the 66 universally accepted books of the Old and New Testament are the Word of God containing all things necessary unto salvation. With regard to those several works commonly referred to as the Apocrypha or Deutro-Canonical Books, we further reaffirm the position, that while beneficial for education and teaching, they are not considered part of the Canon of Holy Scripture. They may, therefore, be read in public worship, but not used to establish dogma for doctrine.

- 2) Bible Version: We hold that Bible translations that are translations of the original Greek and Hebrew are valid for church readings and study. Bible versions that add to or subtract from the original text are not authorized for CEC worship.

- 3) We hold the Authority of the Holy Scriptures.
 - The Charismatic Episcopal Church recognizes the Holy Scriptures of the Old and New Testaments to be the inspired, inerrant Word of God.
 - The Holy Scriptures serve as the final authority on all matters of faith and practice.
 - Scripture is to be understood in light of apostolic tradition and the inspiration of the Holy Spirit.

- Where Scripture does not speak, we defer to apostolic tradition.
- 4) We hold the San Clemente Declaration of 1999.
- In earnest anticipation for a future revelation of the fullness of the unity of the one, holy, catholic, and apostolic Church, the International Communion of the Charismatic Episcopal Church adheres to these articles of unity exemplified by the undivided Catholic Church during the first eleven centuries:
 - The Sacred Scriptures of the Old and New Testaments as the written Word of God, the chief witness to apostolic teaching, the source of the Church's nourishment and strength.
 - The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.
 - The Seven Sacraments of the Church, including Baptism, Eucharist, Confirmation, Confession/Reconciliation, Holy Matrimony, Holy Orders, Healing/Unction.
 - The historic episcopate in Apostolic Succession, the gift of Christ's authority to the Church and the trustee of the Church's fidelity to apostolic teaching.
- 5) We hold the spirit of the Family.
- That all life is sacred.
 - That marriage is between a man and a woman: that it is a covenantal relationship between a man and a woman and God.
 - That marriage is a sacrament ordained by God.
 - That marriage is a divine picture of the relationship between Christ and his Bride, the Church.
 - That all children are a blessing from God.
- 6) We hold the Spirit of Theology.
- The Charismatic Episcopal Church recognizes that doctrine is not only intellectual assent but a living relationship with Almighty God

and His Church. We only hold to the spirit of the Anglican 39 Articles of Faith in the book of common prayer.

- It is incumbent upon the leadership of the Charismatic Episcopal Church to develop and maintain an atmosphere of growth and understanding in theology and doctrine. We adhere to the classical statement of ecumenicity: “In essentials unity, in nonessentials liberty, in all things charity.” While celebrating the diversity within orthodoxy, we also strive to avoid a schismatic spirit which would elevate nonessential or nonconsensual beliefs and practices above the Father’s will that there be a spiritual and visible unity of the One, Holy, Catholic and Apostolic Church. Ecumenical Relationship.

7) The ICCEC is engaged in developing its own Northern Sacramentary and CEC Missal or Prayer book for its official primary liturgical use. We presently use throughout our Communion the 1979 Book of Common Prayer (BCP) with revisions for our daily offices, (Morning/Evening prayer), scripture readings, for Sundays and holy days, eucharistic services, and sacramentals. Our communion operates within the theology of the seven sacraments but uses the liturgical forms of the 1979 BCP.

8) We are Anglo-orthodox Catholics but we call ourselves CEC Priests. We have been identified as Orthodox Anglican priests which we could find some affiliation because of our apostolic lines of succession. We are not affiliated with any Anglican communion or Roman Catholics. We are not protestants but Catholics.

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Part 2



Branches of Military Service

- United States Army
- United States Marine Corp
- United States Navy
- United States Coast Guard
- United States Air Force
- United States Space Force
- US Army Reserve
- US Marine Forces Reserve
- US Navy Reserve
- US Air Forces Reserve
- US Coast Guard Reserve
- National Guard

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Our Chaplaincy Mission

The Ordinariate of the Armed Forces and Chaplaincy (O AFC)

The Department of the Ordinariate of the Armed Forces and Chaplaincy® under the oversight of the Bishop and embracing the ICCEC vision, partners with other CEC Departments to support, assess, and provide endorsements and care of chaplains serving in the U.S. military, civilian VA / DOD, and their families. We seek to:

- Endorse CEC priests called to the chaplaincy ministry for the proclamation of the gospel
- To embrace our chaplains and their families in prayer and pastoral care
- To assist parishes with the discovery, development, and deployment of chaplaincy ministry
- To enhance the ministry of our chaplains through continuing education
- To assist our churches in their ministry to CEC priests' chaplains and their families, including transitions in ministry
- To engage our pastors and denominational leaders on an intentional strategy in support of our chaplains and our military families
- To enlist our chaplains for local parish involvement and ministries
- To assist chaplains to transition into CEC parishes or become church planters within our Communion
- To become spiritual formation mentors for other priests seeking to become chaplains
- To assist struggling parishes as supply priests or area support missionaries
- To become professors for CEC seminaries
- To assist Department as itinerate evangelists

Heraldry

Ordinariate of the Armed Forces and Chaplaincy® (OAFC)®



The bishop's mitre symbolizes the glory of the Lord which remains always with the Parish and with the bishop. The front and back of the mitre represent the Old and New Testament, while the lappets represent the 'spirit and letter' of the Word of God. The Chi-Rho symbol, one of the earliest known monograms representing Christ (first two letters of Christ in Greek) and this is all at the center of the crest reminding us that the ministry we do is centered in Christ. The lappets have Alpha and Omega letters, the appellation of Christ from Revelation that he is the beginning and the end. The outer band of the crest is to remind Chaplains that everything we do is encompassed by the creator of the universe and author of our salvation.

The top of the shield embraces the primary colors Red, White and Blue to remind us of our nation's colors. The flag of St. George represents Christianity and the Christian participation in the Crusades. As many times our Nation has come to

the aid of other Nations who call upon us for help for those who are being persecuted.

The Dove signifies the Holy Spirit and His works in the parish, the clergy, and the human soul, especially the power to free evil from the flesh and heal those in need.

The horizontal flag with the cross keys symbolizes yellow for light and white for purity while the cross keys represent the crucifixion, and the keys Jesus gave to Peter empowering him to binding actions in leading the parish.

The Dove, Chalice, and Bible: the dove connects to Jesus' baptism and with the creation story as the spirit moved upon the waters, hence its place above the chalice. The chalice is a sign representing the Incarnation and our worship and esteem for the Real Presence. The Bible is the Word of God, written about God, for the people of God and his relationship to the parish.

The symbol "The Lamb of God" means God gave Jesus to be a perfect and ultimate sacrifice for the atonement of our sins that we may have eternal life. (John 1:29, Romans 8:1-4). As Christian Soldiers we are living epistles of the Lord. As chaplains we know war is carnal, yet we must remind our men and women our duty when serving in the military we must try to keep a balance between our Nations leadership directing us at war, and our duties to God that the only true enemy of the soul is Satan. Let us remember the men of past who were Soldiers and yet men of God: Abraham, who fought the four kings; Joshua, who served the Lord; David, who killed Goliath and then led his armies in war and who then received from God one of the greatest promises ever given to man; and those who in the eleventh chapter of Hebrews are described as having through faith in God subdued kingdoms, waxed valiant in fight, and turned to flight armies of the aliens. Lastly, after years of serving in military that David,

soldier that he was, yet would not kill his worst enemy, Saul, when he had him at a disadvantage and helpless.

The Oil Lamp is a symbol of purity and the influence of the Holy Spirit which lights the way before the saints. Second, it is a picture of the anointing of the Holy Spirit. In the parable of the oil, we cannot lend ourselves to anything unworthy. We are to be diligent in prayer, God knows our heart and we must strive to be a light into the world of darkness.

The banner at the bottom with the Words "Non-Nobis Domine" meaning "Not unto us, O Lord, not unto us, but to thy name give the glory" is a Latin prayer expressing thanksgiving and humility (Psalm 113:9). Chaplains are to be Christ in every situation that He might be given all the glory in our purpose, our call, our mission, and our ministry as Chaplains.

What Makes the CEC-NA Chaplaincy Unique?

We provide an ACTS 2 picture of the first one-thousand years of the Christian faith. Many who attend a CEC church state that they feel a unity of spirit, connected to the body of Christ through Word and sacrament, and everything the Christian church should be in its faith and worship. **One seeker's testimony stated her feeling this way, I quote:**

The CEC church is "where one does not have to be less Catholic, and another does not have to be less Evangelical. It is a church where one can come to love Jesus and I have come to love his sacraments; a church where the gifts of the spirit are free to guide us in service and worship; a church where we join Christ's church and follow Him together."

People are looking for “Unity” of body, soul, and spirit to worship Christ. Who cares what tribe you are from! The laity are tired of division, doctrinal discord, and church conflict. The unity of the church is vital for our endurance. We are not meant to live the Christian life in isolation.

It is vital for our witness; Jesus authorized the unbelieving world to judge whether the Father sent Him into the world based on the church’s visible unity (John 17:21).

But how do we know when we are called to fight for the unity of the church and when we are called to fight for the faith once for all delivered to the saints? Because we, the church, are the display of God’s glory and wisdom (Ephesians 3:10), we must fight to maintain Christian unity (Ephesians 4:1-3).

But this call for unity is based on the one gospel that reveals the Triune God (Ephesians 4:4-6): the one Spirit who has called us out of death into life (Ephesians 2:1-10), the one Lord who has reconciled us to God and one another through his blood, making the one body (Ephesians 2:11-22), and the one Father who planned our salvation from the foundation of the world (Ephesians 1:3-14).

If we are to maintain the unity the Spirit has given us during times of conflict, we must cultivate the same qualities found in our Lord Jesus.

In Ephesians 4:2-3, Paul highlights five of these qualities that are necessary to maintain the church’s unity. He refers to humility, gentleness, patience, love, and zeal. I am not sure who stated this phrase, but it states the facts: “In essentials unity, In non-essentials Liberty, and In all Things Charity. The chaplain is called to possess these fruits of the spirit to be an ambassador for Christ’s church and ministry to the least, the lost, and the poor.

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Why are Military Chaplains Necessary?

Since the revolutionary war, chaplains have played a major role in peace keeping in our Nation. They have always played a part in bringing God's Word in times of crisis, even to giving their lives to save others.

Over the past few decades and most recently in last twenty years, U.S. military chaplains have increasingly played a key role in promoting peaceful resolutions in conflict environments. While their primary mission across the service branches is pastoral care — leading religious services, providing counsel and offering spiritual guidance, for example — military chaplains have also, at times, served as liaisons and bridge-builders with local religious leaders.



In 1943 four chaplains gave their life jackets to four other Soldiers that they might survive the German torpedo attack upon their vessel. The story goes everyone on board ship heard them singing "How Great Thou Art" upon the ship sinking into the sea.

Military chaplains provide or perform religious services on behalf of their denominational endorsement to those serving in the military.

Religion matters in every area of operation to varying degrees, and military planners have increasingly recognized over the past two decades how religion contributes to peace and conflict dynamics. Recognized as religious leaders, chaplains, by definition, "get religion." They are uniquely suited to provide religious advisement in ways diplomats cannot through peer-to-peer meetings with religious leaders and actors when deployed. Their insights can help their commanders to understand how to navigate religious dynamics in an area of operation.

Chaplains, the military's own religious actors, can play an expanded role in understanding those dynamics. In contexts as diverse as Bosnia, Iraq and Afghanistan, military chaplains have proven they can build trust and establish relationships outside the wire, creating entry-points into communities where previously unfeasible.

Serving as de facto religious diplomats, there are many examples where chaplains helped their units gain access to local religious leaders by establishing a rapport and even friendship through common ground of their religious and spiritual identities. In Afghanistan, one chaplain offered to train an Afghan imam to be a military chaplain — creating a bond of trust between them that would open doors. In Iraq, another chaplain helped bring together Sunni and Shia Muslim leaders to promote violence reduction strategies. Joint trainings between chaplains from many divisions — including through the National Guard State Partnership Program — as well as meetings with chaplains from partner countries, such as an exchange with representatives from several African countries and U.S. states, exhibit the numerous other ways that chaplains have expanded their capacity to engage and advise while at the same time creating an opportunity to build relationships between cultures.

Military chaplains are highly skilled educationally in many areas of academia such as clinical and practical theology, biblical studies, ethics, preaching/teaching, pastoral care and strategic leadership, and psychology. They are a unique resource that can help commanders understand the religious terrain. Chaplains are used to change and working in chaotic situations. They are command chaplains, chaplain supervisors, therapists, clinical supervisors, hospital chaplains, ethics professors, yet without denominational endorser support and specialized training in religious engagement and a commitment to

proper resourcing such as through the chaplains' schoolhouse, their immense potential will go untapped — and lessons learned will be lost.

Once these men complete their assigned duties and return to their parishes, they now become subject matter experts to help their denomination grow in specialized and general areas of ministerial support such as parish planting, leadership and administrative support, teachers, professors, counselors, missionaries, and mentors for other clergy seeking vocational guidance.

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U.S. Army Chaplaincy

What Army Chaplains Do:

As an Army chaplain you will have the responsibility of caring for the spiritual well-being of Soldiers and their Families. An Army chaplain's parish can consist of over 1,500 people. For this reason, the Army chaplain is crucial to the success of the Army's mission. Exercising leadership in things that are spiritual requires a special person with a unique calling.

The Army Chaplaincy is a religiously diverse population reflecting the diversity of the Army, yet each chaplain must minister in accordance with the guidelines of their distinct faith group. Army Chaplains oversee the spiritual care of their assigned units wherever they may train or deploy. They also assist with the congregational care of their assigned posts performing religious ceremonies, rituals, and rites in accordance with their respective faiths.

Unlike most officers in the Army, a chaplain begins serving as a staff officer immediately. As a member of the commander's special staff, the chaplain is responsible for providing advice in matters pertaining to religion, morals, and morale. The chaplain serves the Army with a chaplain assistant (56M) as part of a Unit Ministry Team (UMT). As a non-combatant, chaplains do not possess a weapon. The chaplain assistant provides security for the UMT and assists with the administrative aspects of the UMT's ministry. Fully trained in the technical

arena of religious support and Soldier-specific tasks, chaplain assistants are an integral part of the UMT's ministry and mission.

Other roles and responsibilities common to the chaplaincy:

- Overseeing a full program of religious ministries, including workshops, counseling sessions, religious education, and special events.
- Officiating at official ceremonies such as military functions, funerals, and memorials.
- Providing religious ministry to a variety of armed service personnel and civilians from the US, foreign nations, and agencies.

Requirements:

To be an Officer in the Army Chaplain Corps, you must obtain an ecclesiastical endorsement from your faith group. This endorsement should certify that you are:

- An ordained priest in a CEC Parish for at least two years.
- Qualified spiritually, morally, intellectually, and emotionally to serve as a Chaplain in the Army.
- Sensitive to religious pluralism and able to provide for the free exercise of religion for all military personnel, their family members and civilians who work for the Army.
- Possess a Baccalaureate degree of not less than 120 semester hours.
- Possess a 72-semester hour graduate degree in theological or religious studies from an ATS accredited seminary. This is usually a Masters of Divinity degree.

Training:

Chaplains do not go through Army Basic Training. Instead, they attend the Chaplain Basic Officer Leadership Course (CBOLC), which is a 12-week course taught at Fort Jackson, S.C. This course is an introduction to the non-combatant common core skills, Army writing and Chaplaincy-specific training.

Helpful Skills:

Being a leader in the Army requires certain qualities. A leader exhibits self-discipline, initiative, confidence, and intelligence. They are physically fit and can perform under physical and mental pressures. Leaders make decisions quickly, always focusing on completing the mission successfully, and show respect for their subordinates and other military officers. Leaders lead from the front and adjust to environments that are always changing. They are judged by their ability to make decisions on their own and bear ultimate moral responsibility for those decisions.

Army Chaplain Candidate Program

You do not need to wait until ordination to join the Army Chaplaincy. You can train to become an Army Chaplain at the same time you are training for the ministry. The training and experience you will receive as a Chaplain Candidate will be a rich addition to your ministerial education and training. All Chaplain Candidates are commissioned officers assigned to the Army Reserve in the Chaplain Branch.

Chaplain Basic Officer Leadership Course

All Chaplain Candidates are encouraged to attend Chaplain Basic Officers Leadership Course (CHBOLC). CHBOLC is 12 weeks long and is offered three times a year (winter, summer, and fall). Normally a candidate does the first half of CHBOLC (Chaplain Initial Military Training/CIMT and Phase 1) as soon as possible since it is a prerequisite for all other training in the Chaplain Candidate Program. Once halfway through their qualifying degree, Chaplain Candidates can complete Phases II and III. Candidates who enter the Chaplain Candidate Program after the half-way point of their graduate program may complete CHBOLC at one time.

Paid Practicums

A Chaplain Candidate may train up to 30 days each year under the supervision of a senior chaplain at a military installation. This training, called a "practicum," is offered to all candidates once they have completed Phase 1 of CHBOLC at Ft. Jackson, SC.

For More Information Contact:

Bishop William David Epps, Military Associate Chaplain Endorser:

Email: davidepps@ctk.life or cell phone at 770-714-2560

Dean of the Cathedral: Fr. Jason Epps: 678- 858-9200

*Address information to:
The Cathedral of Christ the King
Military Ordinariate
ATTN: Bishop David Epps
4881 Hwy 34 E
Sharpsburg, Ga 30277*

Endorsing Staff:

Reverend Canon Dr. Brett Travis, Retired Army Chaplain (LTC-R):

Email: bretttravis@comcast.net or cell phone at 865-661-1418 or

Reverend Wayne Lewis, Retired Navy E-6 RP1 Chaplain Assistant

Email: boydlewis361@gmail.com or cell phone at 931-691-9074

Army Recruiting Website: <http://www.goarmy.com/chaplain.html>



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U.S. Navy Chaplaincy

Navy | Marine Corps | Coast Guard

What Navy Chaplains Do:

The Navy Chaplaincy is a unique ministry--a diverse and exciting opportunity to bring spiritual values and guidance to the many men and women of the sea services. The Chaplain Corps offers you a future filled with possibilities.

Chaplain Corps officers are religious professionals in spiritual care. They work in collaboration with all Navy, Marine Corps, and Coast Guard commands throughout the world to deliver religious ministry to active-duty personnel and their families. The areas of responsibility include:

- Navy ships at sea
- Homeported in the continental United States and overseas
- Navy, Marine Corps, and Coast Guard units and chapels at home and around the world
- Navy hospitals near military bases; service academies and military training schools

Navy Chaplains conduct religious services, provide pastoral counseling, give spiritual leadership, supply religious education, facilitate the worship of faiths other than their own, serve men and women of many religious backgrounds, and work in a truly interfaith setting. Wherever assigned, you will be a member of a highly professional, committed team.

The Navy welcomes applicants who meet specific eligibility and educational requirements and who wish to begin the highly competitive process that leads to a commission in the Navy Chaplain Corps.

Requirements:

To be an Officer in the US Navy Chaplain Corps, you must obtain an ecclesiastical endorsement from your faith group. This endorsement should certify that you are:

- An ordained priest in a CEC Parish at least two years.
- Qualified spiritually, morally, intellectually, and emotionally to serve as a Chaplain in the Navy.
- Sensitive to religious pluralism and able to provide for the free exercise of religion for all military personnel, their family members and civilians who work for the Navy.
- Possess a Baccalaureate degree of not less than 120 semester hours.
- Possess a 72-semester hour graduate degree in theological or religious studies from ATS accredited seminary. This is usually a Masters of Divinity degree.

Chaplain Candidate Program

If you are in the process of starting or completing your graduate theological degree, you can potentially enter the Navy Chaplain Candidate Program as a student. Through this program, you can be commissioned as a Navy Reserve Officer while you finish your theological studies at an accredited seminary or graduate school.

The Navy Chaplain Candidate Program is a chance for seminary students to see real Navy Chaplains at work. You will be exposed to the challenges and rewards of working in the diverse situations that the Navy has to offer. Students may have

on-the-job training wherever Navy Chaplains serve – at sea, at home or overseas.

As a Chaplain Candidate, you will wear the uniform and receive pay and benefits while on your annual training and not in school. You will truly get to experience what it is to serve as a Navy Chaplain. You will know for certain what this incredible experience is like and how it affects the men and women of the Navy, Marines and Coast Guard.

Program Benefits:

As a Navy Chaplain Candidate, you will receive on-the-job training under the direct supervision of a Navy Chaplain during summer breaks. This gives theological students an opportunity to go to the Fleet, to shadow Chaplains on ships, and to have hands-on ministry opportunities at places like Bethesda Naval Hospital or Naval Base San Diego. Completing the Chaplain Candidate Program qualifies you for significant pay advantages once you enter Active Duty.

After the Chaplain Candidate Program, prospective students are interviewed by the Chaplain Candidate Program Manager and by a Navy Recruiter. Then these prospects go before the Selection Board to see if they meet the requirements of the Navy Chaplain Corps.

For More Information Contact:

Bishop David Epps, Military Chaplain Endorser:

Email: davidepps@ctk.life or cell phone at 770-714-2560

Dean of the Cathedral: Fr. Jason Epps: 678- 858-9200

***Address information to:
The Cathedral of Christ the King***

*Military Ordinariate
ATTN: Bishop David Epps
4881Hwy 34 E
Sharpsburg, GA 30277*

Endorser Staff:

Reverend Canon Dr. Brett Travis, Retired Army Chaplain (LTC-R):

Email: bretttravis@comcast.net or cell phone at 865-661-1418 or

Reverend Wayne Lewis, Retired Navy E-6 RP1 Chaplain Assistant

Email: boydlewis361@gmail.com or cell phone at 931-691-9074

Navy Recruiter Website: <http://www.navy.com/careers/chaplain-support.html>



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U.S. Air Force Chaplaincy

What Air Force Chaplains Do?

Airmen live and work around the world serving our country. Chaplains serve side-by-side with them, leading worship services, providing pastoral care, and advising leadership as they exemplify the Air Force Chaplain Service vision of Glorifying God, Honoring Airmen, and Serving All.

Life as an Air Force chaplain is both exciting and rewarding. As members of a multicultural community, chaplains provide ministry to Airmen of their own faith group, yet also act as guardians of the free exercise of religion for all Air Force members and their families.

Chaplain areas of responsibility include worship, hospital ministry, parish programs, confinement ministry, and crisis intervention. Chaplains combine the roles of clergy and military officer while upholding the standards of the Air Force Core Values: Integrity First, Service Before Self, and Excellence in All We Do.

Each year about 35,000 new airmen enter the Air Force. Not all share the same values. The U.S.A.F. Chaplaincy CORPS help instill the personal ethical standards that provide a strong foundation for the Air Force Core Values.

Requirements

To be an Officer in the US Air Force Chaplain Corps, you must obtain an ecclesiastical endorsement from your faith group in this Communion it is the CEC-NA. This endorsement should certify that you are:

- An ordained priest in a CEC Parish for at least two years.
- Qualified spiritually, morally, intellectually, and emotionally to serve as a Chaplain in the Air Force.
- Sensitive to religious pluralism and able to provide for the free exercise of religion for all military personnel, their family members and civilians who work for the Air Force.
- Possess a Baccalaureate degree of not less than 120 semester hours.
- Possess a 72-semester hour graduate degree in theological or religious studies from ATS accredited seminary. This is usually a Masters of Divinity degree.

U.S.A.F. Chaplain Candidate Program

The Air Force Chaplain Candidate Program is an exciting opportunity for seminary students to evaluate their compatibility and potential for commissioning as an Air Force Chaplain. The focus is on experiencing ministry in the Air Force during summer tours of active duty. As a chaplain candidate you will draw upon your background, education, and experience to function as part of an Air Force chapel team. Upon entering the program, you will be commissioned as a Chaplain Candidate, Second Lieutenant. Upon graduation and obtaining an ecclesiastical endorsement, chaplain candidates are eligible for reappointment as a chaplain in the USAF Reserve, Air National Guard, or Active-Duty component.

The Program

- Commissioned Officer Training (33 days; Maxwell AFB, AL)
- Chaplain Candidate Course (12 days; Fort Jackson, SC)
- Two Supervised Internships (35 days each at Air Force bases)

The Benefits

- Supervised ministry experience (with seminary approval)
- Diverse ministry setting
- Supplement/Expand/Enrich your ministerial education
- Support the defense of our freedom
- Ensure the free exercise of religion
- Eligibility to seek reappointment to Air Force Reserve, Air National Guard, or Active-Duty
- Duty Chaplaincy
- Second Lieutenant pay and benefits
- Travel to and from all active duty-training tours is paid by the government.

For More Information Contact:

Bishop William David Epps, CEC-NA Military Associate Chaplain Endorser:
Email: davidepps@ctk.life or cell phone at 770-714-2560

Dean of the Cathedral: Fr. Jason Epps: 678- 858-9200

***Address information to:
The Cathedral of Christ the King
Military Ordinariate
ATTN: Bishop David Epps
4881Hwy 34 E
Sharpsburg, GA 30277***

Reverend Canon Dr. Brett Travis, Retired Army Chaplain (LTC-R):
Email: bretttravis@comcast.net or cell phone at 865-661-1418 or

Reverend Wayne Lewis, Retired Navy E-6 RP1 Chaplain Assistant
Email: boydlewis361@gmail.com or cell phone at 931-691-9074

Air Force Active-Duty Website: <https://www.airforce.com/careers/specialty-careers/>

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CEC Parishes

“Caring for People



Connecting Them to Jesus Christ”

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Endorsement Process

Suggested Steps for OAFIC Endorsing Chaplain Candidates

(See Chaplaincy Process Chart in Appendix A)

The chaplaincy endorsing process for the CEC-NA is by its nature different from parish ministries. Therefore, the Departments of the Ordinariate of the Armed Forces and Chaplaincy (OAFIC)® was created by the Patriarch to address these specialized ministries.

The OAFIC is the central endorsing agency within all the CEC-NA Departments the bishops can rely on for consistent interaction with the military and VA / DOD agencies requiring ordination information, professional certifications, licensures for counseling, specific educational degrees, military branch selections and educational requirements and qualifications such as Clinical Pastoral Education (CPE) to become an institutional chaplain.

The OAFIC has qualified Chaplaincy consultants to provide the chaplain candidate with further screening processes once the rector and bishop provide their approval or recommendation letters to the OAFIC Ordinariate. Once the local parish and diocesan bishop make their approvals the OAFIC can begin the application and assessment process.

Most Departments will already possess a personnel file on the individual priest seeking endorsement as a chaplain, but should they require a recommendation form. A sample is provided in Appendix B.

Again, the very first level of pre-assessment and screening is the discernment process. The priest candidate meets with his rector and bishop prior to the process stating they feel the candidate would be a proper fit for the chaplaincy ministry for which he is applying. Once the Department has recommended the individual, that diocesan office notifies the OAFIC Departments Ministry Consultant who interfaces with the appropriate professional organization, prepares the necessary documentation, and forwards to the professional organization.

Suggested Action Steps:

- 1) A clergy person in one of the CEC-NA dioceses expresses interest in chaplaincy. The Departments Ministry Chaplaincy Consultant (MCC) provides information about chaplaincy and helps the candidate discern and obtain clarity concerning a “call” to chaplaincy. At any time, the dioceses and or the chaplain candidates are free to contact Ministry Chaplaincy Consultant (MCC) for information or advice.
- 2) The administrative consultant and MCC summarize the contact (and all future contacts) with the candidate in an email and maintain file copies in the OAFD diocesan office. Its at this time the Bishop & Rector submit the recommendation form. (See Appendix -B and fills out Application- Appendix-D)
- 3) The MCC team tracks the interest of the candidate and when appropriate recommends to the diocesan chaplaincy board when the candidate is ready to proceed towards endorsement. **(Video of Mass Celebration & 10-minute sermon)**
- 4) A detailed screening is conducted through stages 1&2. As mentioned above, it can be done by various means. The “bottom line” question to consider, “can we see the gifting and skill sets of this candidate fitting into the chaplaincy area to which he/she is applying?” As an example, a candidate might be a good fit for the hospital chaplaincy but not for the military. Hopefully, the MCC has provided specific guidance throughout the process and the candidate does not pursue an area of chaplaincy to which he/she is ill suited.
- 5) Once the candidate has been approved by the OAFD Departments stages 1-3 of the screening process, the consultants notify Ministry Chaplain Consultant they are ready to move forward for preliminary endorsement.
- 6) There are many professional organizations that provide guidance, training, and resourcing for chaplains. The Ministry Chaplain Consultants interface with the appropriate professional organization on behalf of the CEC-NA / OAFD and the

candidate, prepares the necessary endorsement forms. Once these are completed through phase 4, the OAFC team forwards the same to the professional organization.

- 7) The Ministry Chaplain Consultant, also, forwards a copy of the endorsement form to both the OAFC board and the candidate.

- 8) Along with the endorsement form copy, the MCC sends a copy of the Certificate of Endorsement to individuals file, a copy to the sending diocesan bishop, who may wish to recognize the candidate's accomplishment during a diocesan Clericus, or parish Mass.

Appendix A – Endorsement Process Overview

CEC-NA Chaplaincy Endorsement Process

The CEC-NA deploys Chaplains to all branches of the Military and VA / DOD.

<p>1</p> <p>Application</p> <ul style="list-style-type: none"> • Rector Recommendation • Fill out O AFC Chaplain Candidate Forms • Interview with O AFC Ministry Consultant • Meet height & weight requirements • Have or will complete ATS 72 hr. Master’s Program within a 12-month period 	<p>2</p> <p>Assessment</p> <ul style="list-style-type: none"> • Completed Stage 1 Application process • Branch of Service selected • Meet with military chaplain recruiter • Complete federal requirements • Be within 12 months of graduation 	<p>3</p> <p>Commissioning</p> <ul style="list-style-type: none"> • Meet all requirements for Stages 1&2 • O AFC Bishop approval • All educational requirements met • Complete ROTC Commissioning or Direct Appointment / Select Branch of Service • Final Commissioning date 	<p>4</p> <p>Endorsement</p> <ul style="list-style-type: none"> • Complete Stages 1- 3 process • O AFC Bishops’ final branch endorsement • Basic Officer candidate school • First assignment: Reserves/Nat’l Guard/ Active Duty
<p>Recommendation as a Chaplain Missionary by the sending Parish</p>	<p>Support provided by the Ordinariate Staff</p>		

Prerequisites:

- Be an ordained CEC priest and be sent by a congregation.
- Qualified spiritually, morally, intellectually, and emotionally to serve as a Chaplain in your branch.
- Sensitive to religious pluralism and able to provide for the free exercise of religion for all military personnel, their family members and civilians in your branch.
- Possess a Baccalaureate degree of not less than 120 semester hours.
- Possess a 72-semester hour graduate degree in theological or religious studies from ATS accredited seminary. This is usually a Masters of Divinity degree.

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Appendix B – Recommendation



Diocesan Bishop / Parish Rector Recommendation Form

This Letter of Recommendation is to certify that _____ has

(Fr) Priest Name

met with his Diocesan Bishop and his parish Rector and discussed his aspirations to become a _____ chaplain. The candidate has or is in

State Type Institutional or Military Branch

the process of acquiring or training to receive the proper degrees, certifications, credentials to become a chaplain in his desired calling and area of ministry.

Credentials:

- Does the priest hold Holy Orders. Y | N
- Is the priest active in his parish ministry. Y | N
- Does this priest administer the sacraments/serve Eucharist regularly. Y | N
- Does he have good leadership skills? Y | N
- Can this priest make good decisions and able to work alone? Y | N
- Does he understand the ICCEC Canons and Doctrines of the church? Y | N
- Can he preach an effective sermon? Y | N - Please have priest provide video celebrating the Sunday or Weekday Mass.
- Is he good with people? Y | N
- Has never acted in an inappropriate manner with a minor, nor has he ever been accused of any inappropriate behavior with a minor. Y | N
- Never has been suspended or otherwise canonically disciplined. Y | N
- Please make a brief statement as to his leadership, ministry, abilities to articulate the Faith and work in a pluralistic ministry setting. (You may use the back of the form if necessary)

Bishop Statement:

By Recommendation of the Diocesan Bishop of _____
(Bishop's Name)

I have reviewed and approve / disapprove the Rectors parish recommendation
(Circle One)

one at _____, this _____ day of _____,
20_____(year). (State the Diocese)

Ministry Consultant

NOTE: Available online from the OAFC Chaplaincy webpage under Forms. Obtaining the correct ministry form (Commissioned Minister or Ordained Ministry) is important for establishing and maintaining the candidate's history of ministry.

Appendix C – Code of Ethics

The Covenant and The Code of Ethics for Chaplains of the Armed Forces

The Covenant

Having accepted God's Call to minister to people who serve in the armed forces of our country, I covenant to serve God and these people with God's help; to deepen my obedience to the commandments, to love the Lord our God with all my heart, soul, mind, and strength, and to love my neighbor as myself. In affirmation of this commitment, I will abide by the Code of Ethics for chaplains of the United States Armed Forces, and I will faithfully support its purposes and ideals. As further affirmation of my commitment, I covenant with my colleagues in ministry that we will hold one another accountable for fulfillment of all public actions set forth in our Code of Ethics.

Code of Ethics

- I will hold in trust the traditions and practices of my religious body.
- I will carefully adhere to whatever direction may be conveyed to me by my endorsing body for maintenance of my endorsement.
- I understand as a chaplain in the United States Armed Forces that I will function in a pluralistic environment with chaplains of other religious bodies to provide for ministry to all military personnel and their families entrusted to my care.
- I will seek to provide for pastoral care and ministry to persons of religious bodies other than my own within my area of responsibility with the same investment of myself as I give to members of my own religious body. I will work collegially with chaplains of religious bodies other than my own as together we seek to provide as full a ministry as possible to our people. I will respect the beliefs and traditions of my colleagues and those to whom I minister. When conducting services of worship that include persons of other than my religious body, I will draw upon those beliefs, principles, and practices that we have in common.
- I will, if in a supervisory position, respect the practices and beliefs of each chaplain I supervise and exercise care not to require of them any service or practice that would

be in violation of the faith practices of their particular religious body.

- I will seek to support all colleagues in ministry by building constructive relationships wherever I serve, both with the staff where I work and with colleagues throughout the military environment.
- I will maintain a disciplined ministry in such ways as keeping hours of prayer and devotion, endeavoring to maintain wholesome family relationships and regularly engaging in educational and recreational activities for professional and personal development. I will seek to maintain good health habits.
- I will recognize that my obligation is to provide for the free exercise of religion for ministry to all members of the military services, their families, and other authorized personnel. When on active duty, I will only accept added responsibility in civilian ministry if it does not interfere with the overall effectiveness of my primary military ministry.
- I will defend my colleagues against unfair discrimination on the basis of gender, race, religion or national origin.
- I will hold in confidence any privileged communication received by me during the conduct of my ministry. I will not disclose confidential communications in private or in public.
- I will not proselytize from other religious bodies, but I retain the right to evangelize those who are not affiliated.
- I will show personal love for God in my life and ministry, as I strive together with my colleagues to preserve the dignity, maintain the discipline, and promote the integrity of the profession to which we have been called.

I recognize the special power afforded me by my ministerial office. I will never use that power in ways that violate the personhood of another human being, religiously, emotionally, or sexually. I will use my pastoral office only for that which is best for the persons under my ministry.

Signed:

Signature of Officer

Date

Appendix D - CEC-NA Ecclesiastical Endorsement Application



Department of the Ordinariate of the Armed Forces and Chaplaincy

ATTN: Associate Endorser, Bishop W. David Epps

4881 Highway 34 East, Sharpsburg, GA. 30277

Ph: 770-252-2428

Email: www.oafc@chaplaincy.org

Date: ____/____/____

I DESIRE ECCLESIASTICAL ENDORSEMENT AS A: (CHOOSE ONLY ONE AREA OF ENDORSEMENT)

- DOD / VA Health Care Chaplain**
- Federal Corrections Chaplain**
- Military Chaplain**
- Specialized Ministry**
- Other: _____**

Please review the requirements listed below for ecclesiastical endorsement as a DOD / VA healthcare chaplain. All these requirements must be met prior to submitting the application. If you have specific questions, contact the O AFC Ministry Consultant (MC) for further guidance.

Applicants for ecclesiastical endorsement as an endorsed Chaplain through the CEC-NA Chaplaincy Ministries must:

- Be a CEC ordained priest with current, CEC-NA credentials
- Have a minimum of two years' experience as a parish priest or equivalency as determined by the O AFC Bishop.

- Possess an earned Master's degree included in a minimum of 48 semester hours of graduate level religion, liturgical, or sacramental and theology courses. If the graduate education is not from an Accredited Theological Seminary (ATS), contact the OAFc Office for options to make up the academic deficiency.

Clinical Pastoral Education

- Federal Corrections, Military, Specialized Ministries: Requires 1-2 Units of Clinical Pastoral Education as determined by the Department of the OAFc.
- Health Care: Completion of two (2) units of clinical pastoral care (CPE) as determined by the Department of the OAFc.

Application Process

1. Completion of the application packet
2. Receipt of evaluations/recommendations from references
3. Face-to-face interview with designated OAFc MC representative.
4. Provide a 10 minute video of you Conducting a Sunday or Weekday Mass
5. Review and action by the Department of the AOFC.
6. Notification of results.

Instructions

Go to the OAFc database oafchaplaincy.org and establish a personal profile. Complete each section of the application and submit on-line. You should save and or download and keep a copy of your completed application.

Application Packet

The following items must be uploaded to your personal profile:

- Upload Official copies of all graduate degree transcripts.
- Upload Photocopies of any final evaluations for CPE units or other specialized training.

Upload Essay: Please provide an essay not to exceed 10 pages, double spaced addressing the following guidance statements:

- **A reasonable full account of your life**, Include, significant and important persons and events, especially as they have impacted, or continue to impact, your personal growth and development. Describe your family of origin, current family relationships, and important and supportive relationships.
- **A description of your spiritual growth and development:** Include your faith heritage, describe, and explain any subsequent personal conversions, your call to priesthood and ministry, religious experiences, and significant persons and events that have impacted, or continue to impact your spiritual growth and development.
- **A description of your vocational (work) history.** Include a chronological list of jobs/positions/dates of employment and a brief statement about your current employment and work relationships (**this is not a resume**’).
- **An account of a “helping incident” in which you were the person who provided the help.** Include the nature and the extent of the request, your assessment of the issue(s), problems, situation(s). Describe how you became involved and what you did. Give a brief and an evaluative commentary on what you did and how you believe you were able to help.
- **Celebrating Mass:** All priest applicants must provide a video of the applicant celebrating the Liturgy of the Word at a weekday or Sunday Mass that includes a homily of at least 10 minutes in length. Please make sure you submit the video in a file format that is compatible with Microsoft products (such as wmv, mpg, mov, mp4, etc.).

Important: There must be a signed letter of approval from your Rector or Bishop indicating that they will support your participation into the Clinical Pastoral Education program, and they will give you the time needed to complete the process and receive credit for your clinical work. It is imperative that a copy of that letter stays with the O AFC office in the case of a leadership change and to avoid confusion about what you and your parish or Department has agreed to.

Admission Interview: You are required to complete an admissions interview with a person approved by the OAFCC Office to conduct the interview.

- Upload** photocopy of your current ordination credentials
- Upload** passport size picture, color, JPEG format
- Upload** signed Ecclesiastical Endorsement Covenant for your area of chaplaincy
- Upload** Curriculum Vitae 1-3 pages

Interview Process

An interview with persons appointed by the OAFCC Office is required. The interview will be done using the ZOOM conferencing App.

Education And Professional Training

Undergraduate

School name: _____

School Address: _____

Majors(s): _____

Date of Graduation: _____

Degree: _____

Graduate

School name: _____

School Address: _____

Field of Study: _____

Date of Graduation: _____

Degree: _____

Special Skills: _____

How many CPE units have you completed? **One** **Two** **Three** **Four**

Employment

Current Employer

Name of employer: _____

Name of supervisor: _____

Telephone: _____

Email: _____ Job Title: _____

Inclusive dates: _____

Previous Employer

Name of employer: _____

Name of supervisor: _____

Telephone: _____

Email: _____ Job Title: _____

Inclusive dates: _____

Relationship With The Department | Parish (Fill-in or circle answers)

How long have you been a Christian: _____ years

Date of your profession of faith: ____/____/____ | Infant or Adult Baptized

Date you were baptized or confirmed: ____/____/____

Where do you hold your Parish membership: _____

Parish Address: _____

Recor/Vicars name: _____ Phone: _____

Email: _____ Fax: _____

Describe your involvement in your assigned diocese: _____

Involvement in your Parish: _____

Relate any other parish ministry, missions, or church planting experience you have had that you believe has helped prepare you for the chaplaincy. Be specific about the parish, dates, places, and results. _____

Personal HISTORY

Check your response. For every “yes” answer, please explain the issues and circumstances in a separate letter address to the O AFC Board. Because of the sensitive nature of the information, the details will be restricted and shared only with those who must know in order to process and make decisions about your ecclesiastical endorsement. **NOTE:** If you are mailing the application, you may explain and attach your answers to the questions below:

- Are you under any form of church discipline? Yes | No
- Have you ever been divorced? Yes | No
- Have you ever been accused, charged, with, moved or transferred to another parish or position because of any sexual harassment, misconduct, or any other illegal and/or immoral conduct? Yes | No

Waiver

- I consent to freely submit my sensitive and personal history to the O AFC Office for review and evaluation of my life circumstances. I attest that I have honestly and truthfully answered the above three questions to the best of my knowledge and willingly submit this self-evaluation to the O AFC Board.

ICCEC / CEC-NA Canon Law On Traditional Marriage

The ICCEC is an autocephalous Charismatic Episcopal Church global communion. The ICCEC/CEC-NA holds to the Traditional view of marriage being between one man and one woman. Even though the ICCEC Communion theologically draws its doctrine & theology from both Eastern and Western Christianity. We would identify our Communion as orthodox Anglo-Catholics using revised Anglican rites in our spirituality. We are in communion with the Episcopal Missionary Church (EMC). The ICCEC/CEC-NA has

never been a part of any Anglican jurisdiction. We identify as CEC Priests. No ICCEC/ CEC-NA Bishop, priest or endorsed CEC-NA chaplain will marry, bless, or counsel same-sex unions of any form.

I have read and agree with the above statement while endorsed by the Department of the CEC-NA and O AFC. I will uphold Traditional marriage as biblical between one man and one woman. I also will not counsel same sex couples, perform same sex couple blessings, nor engage in performing any same sex marriage.

Chaplaincy Code Of Ethics

I HAVE COMPLETELY READ the Chaplaincy Covenant “Code of Ethics” and I understand the commitment I am making to honor and uphold my O AFC doctrinal beliefs, endorsing guidelines and I understand the specialized ministry the chaplaincy requires I minister to all faiths without a compromise to my own.

References

NOTE: A minimum of **four evaluations** must be received by the O AFC before the application packet will be placed on the agenda of the O AFC Board. The O AFC suggests the use of these references listed below. Those marked with a* are required.

*** Diocesan Bishop**

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

*** Rector / Vicar**

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

Seminary Dean Or Faculty Member

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

CEC Chaplain/ Or Clergy Colleague

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

Your Current Work Supervisor

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

A peer or someone who knows you well (non-relative)

Name: _____

Title/Position: _____

Organization: _____

Address: _____

Email: _____ Cell: _____

Website: _____ Fax: _____

NOTE: The endorsement process normally takes a minimum of two or three months, depending on how fast evaluations are returned from references. In order to expedite the endorsement process, the applicant is advised to contact the OAFIC Office Ministry Consultant to ensure completed evaluation forms have been received by the OAFIC Office.

- **Candidates should submit their packets prior to the quarter they wish to be endorsed. For example: If you wish to be endorsed in 1st quarter of the year. You must submit your completed packet for full review and a OAFB Board vote by NLT 5th day October or 5th day of January, etc. *The OAFB administrative consultant will officially stamp your packet complete before the OAFB Board receives it.***
- **The OAFB Board meets quarterly and will vote on endorsements during regular scheduled meetings.**

1st Quarter: Oct-Dec

2nd Quarter: Jan-March

3rd Quarter: April-June

4th Quarter: July-Sept

Required Signature

By my signature, I certify that all the information I have provided in this application is true and accurate. I understand any revealed falsification of this data will result in the immediate cessation of this endorsement process and / or revocation of my ecclesiastical endorsement.

Signature

_____/_____/_____
Date

APPENDIX E - CEC-NA Chaplaincy Quarterly Report



The Ordinariate of the Armed Forces and Chaplaincy

(If internet is down, you have zero access, mail directly to:
The Cathedral of Christ the King
ATTN: OAFC, 4881 Highway 34 East
Sharpsburg, GA 30277

Current Year of Processing: 2024

Please select the quarter you are submitting for 2024 and fill out all the required fields below.
If you need to submit a prior year entry, please contact the Chaplaincy Ordinariate.

- 1st Quarter (Oct-Dec) – due January 5
- 2nd Quarter (Jan-Mar) – due April 5
- 3rd Quarter (April-June) – due July 5
- 4th Quarter (July-Sept)—due October 5

Contact Information

1. First Name

2. Last Name

3. Email

4. Primary Phone Number

5. If Military, Branch Service | Base Assigned | Ship or Unit Assigned?

6. If Military, are you currently deployed?

Yes

No

Not Applicable

7. If Military, has your rank changed since submitting your last quarterly report?

Yes

No

Not Applicable

8. Has any of your contact information changed since submitting your last quarterly report?

- Yes
- No

9. In the case of an emergency who are we to contact? Provide name, relationship, phone or cell number and current address.

Marital Status

10. Current marital status

- Single
- Married
- Engaged
- Single - Widow
- Single - Divorced

11. Has your marital status changed since submitting your last quarterly report?

- Yes
- No

I. Institutional or Civilian Ministry

12. Ministry - Primary Endorsement

VA, DOD, Corporate, Healthcare, Public Safety, etc.

Name of the Institution/Using Agency/Company/Organization

13. Ministry: City/State/Diocese

Select your answer

14. Ministry Address ZIP/Postal Code

15. Has your ministry assignment or setting changed?

- Yes
- No

16. If you have a supervisor, please submit contact information?

(Used for endorsing purposes only)

II. General Statistics

17. Worship or Eucharistic Services Conducted: _____

(Include preaching, teaching, Bible studies, chapel services, field services, etc.)

18. Total Number Attending: _____

(Example: 10 services with 25 in each service would be 250 attending.)

19. Number of Reconciliations/confessions administered? _____

20. Number of healing/anointing sessions? _____

21. Describe your most exciting gospel conversation?

22. Decisions for Christ: _____

(Include salvations and/or rededications.)

23. Number catechism classes instructed

24. Number of Infant/Water Baptisms | Bishop Confirmations: _____

25. Death and Dying Ministry: _____

(Record number of deaths attended, death messages delivered, funerals, memorials, and/or ministry to terminal patients.)

II. Ministry & Program Information

26. Significant events, retreats, achievements, programs in which you were involved this quarter?

27. Significant frustrations, problems, or concerns affecting you or your ministry program?

III. Family News and Updates

Do we have permission to use your testimony in publications, newsletters, or contribution letters?

IV. Testimonies / CEC News Story's (Do we have permission to use your testimony in publications, newsletters, or contribution letters?)

YES

NO

V. Personal Spiritual Growth & Development

28. Are you conducting daily morning & evening prayer?

29. Are you reading your daily offices?

30. Who is your CEC Mentor/Mentee?

31. Describe what God is doing in your personal life and chaplaincy ministry.

32. Annual chaplaincy related training or conferences attended this quarter, if any.

33. The Mid-South Department in Sharpsburg, GA conducts two “Cursillo Retreats” (*Spiritual renewal/growth retreats*) every calendar year normally at an area monastery. These are open to all chaplains and their families. Please contact our office for dates/costs, if you wish to attend. *>Most military commanders will provide TDY funds for there chaplains.*

34. The ministry challenges can be overwhelming, how is your family adjusting to your pastoral assignment?

VI. Prayer Requests

35. Prayer Request: Please list the challenge(s) you are currently facing so that the O AFC Chaplaincy Team can pray for you.

Thank You for proving this information. The O AFC wants to publish all the great ministry each of you are providing for our Nation’s Military and their families.

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