

Archdiocese for the Military Services, USA
(Ordinariatus Castrensis - USA)



Priests' Manual

Appendix

The policy and procedural matters contained herein,
constitute normative and particular law.

26 February 2009

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Section A: History

A Brief History of the Catholic Chaplaincy and the Archdiocese for the Military Services, U.S.A.

In Old Testament Times

We know that priests accompanied leaders and their armies into battle from the first days of human society. Chapter XX of the *Book of Deuteronomy* directs a specially appointed Hebrew priest to accompany the army and address the troops on the eve of battle. What was true for the Hebrews was also true for the pagan nations. Their priests would search ritually for omens of military success and offer sacrifices before and after battle.

In Early Christianity

We will see no signs of Christian chaplains in the first centuries, since even outside of persecution times the Church was barely tolerated by pagan Rome. However, the New Testament accepted the legitimacy of the military profession. John the Baptist counsels the Roman soldier how to conduct himself in his profession; Paul uses military imagery constantly; Christ praises the Roman Centurion; and Peter readily baptizes the Centurion Cornelius. The *Acts of the Martyrs* lists a goodly number of Christian soldiers who died for the Faith. But military life became a problem for the Christian as the excesses of later emperor-worship led into the age of persecution, even though the toleration of Christians in Roman society would differ from emperor to emperor, and from province to province. Under such historical circumstances, it appears that no Christian priests cared exclusively for soldiers in those first centuries. Christian soldiers had to seek out the local Christian community for religious support.

In the Christian Empire

With religious freedom established by the Emperor Constantine in the *Edict of Milan* (313 A.D.), the Church took an active role in the life of the State. The historian Eusebius states that Constantine took the priests with him in his military campaigns. How organized was the spiritual care of the troops is unclear. In Arian times, the clergy was regularly incorporated into the military. Legend has it that the name "chaplain" derives from the word for cape or "capella", and dates from the time of St. Martin of Tours, the Roman soldier of the 4th Century, who became, after his military service, first a monk, then a bishop, and eventually a patron saint of France. The military cloak which he cut in half to share with a

beggar was treasured as a relic and carried into battle by the Frankish army. A priest was entrusted with the cloak and was called keeper of the cape of "cappellanus" or chaplain.

In the Middle Ages

There were struggles between Church and State over lines of authority, and the immunity of the clergy from military service and from civil law was a constant issue. As feudalism developed, bishops and abbots became land-owners and, as such, vassals within the feudal system. This involved the rendering of military service on occasion. In the Dark Ages, we find ecclesiastical lords leading their troops into camp, and we also note the ambiguous role of the soldier priest who is both combatant and chaplain. Documents attributed to Charlemagne (803 AD) talk of clergy assigned to the army for the spiritual needs of the soldiers, with the double duty of caring for the wounded and of administering the sacraments. Such chaplaincy was usually temporary since the feudal system did not call for standing armies. Everyone in feudal society was in the personal service of some higher lord. When danger arose and wars began, the lord called on his vassals and his priests to serve for the duration of the need.

In the Crusades

The Crusades, one of the greatest military efforts in history, continued for almost three hundred years and certainly involved the clergy intimately. The literature on the Crusades provides what little information we have concerning the spiritual care of soldiers through the Middle Ages. Although each of the Crusades had its own characteristics, often there was a Papal Legate who was the spiritual guide for the Crusades. Clerics needed the permission of their bishop to join the Crusade during which time they were not under his jurisdiction. They tended to the needs of the armies with the usual sacramental ministrations as well as by tending the sick and burying the dead. We all know, too, of the religious military orders that sprang up at this time, such as the Knights of Malta and the Knights Templar. Thus, while there was no fully organized chaplaincy corps, as we know it, there were many priests working full time with the military personnel throughout the Crusades.

With the Birth of Modern Nations

As feudalism waned and nationalism developed, standing armies became a phenomenon of society. Duke Alexander Farnese, deputy of the Hapsburg Emperor for the Low Countries, is usually credited with developing a juridically established military chaplaincy. Concerned about the barbarism of his

troops, and motivated by his Catholic piety, Farnese introduced various religious observances for his men and incorporated the clergy into the organizational structure of his army. How this was done canonically is unclear due to lack of historical documents. But it seems the Pope appointed an Apostolic Legate for the Hapsburg armies in the Low Countries who, in turn, had his vicar-general function as chief of chaplains. Thus, something similar to a military vicariate was formed. The chaplains came from both secular and religious clergy, having been given permission from their ecclesiastical superiors. The Jesuits, in particular, took on this apostolate, and in 1587, Farnese set up a Missio Castrensis, a company of twenty-four Jesuits - priests and brothers - who operated under detailed instructions, and were attached to individual regiments.

In Early America

We know that heroic missionary priests came with the French and Spanish and Portuguese explorers and conquistadors to the Americas. However, their role was not primarily as ministers to the military. If anything, they were often in contention with the military and civil government since their aim was the conversion of the native population. And yet, their work was intertwined with the efforts of the expeditionary forces. They were missionaries to the natives, but also the parish priests of the European military community.

In the American Revolution

The Continental Congress copied the British custom of having military chaplains, as well as the precedent of earlier colonial governors who appointed chaplains to their militia. On 29 July 1775, the Congress authorized chaplains to be included in the army with the pay of a captain. On 30 April 1779, John Paul Jones asked for a Catholic priest to serve aboard the Bon Homme Richard, especially in consideration of the French sailors abroad, but nothing came of the request. While Catholics fought together with their fellow colonists for independence, no priests formed a part of the chaplaincy for a variety of reasons. There were only twenty priests in all within the Thirteen Colonies (all former Jesuits, after the suppression of their Order in 1773) serving perhaps 20,000 Catholics out of a total population of over two million. Furthermore, there was a great deal of anti-Catholic bias in the colonies stemming from England's religious strife. In fact, the *Quebec Act of 1774*, guaranteeing religious freedom to Canadian Catholics, was denounced, particularly in New England, as a betrayal of colonist by the King - a denunciation made with a vehemence that matched that of the protests against the Stamp Act. Furthermore, since the chaplains were originally

picked according to the denomination of the majority of the troops in the regiment, we do not expect to find any Catholic priests in that number. So, Catholic troops were ministered to by local civilian clergy and sometimes by the chaplains of the French forces (about 100 priests accompanied the French army and navy to America), but on an informal basis. One priest, Father Louis Lotbiniere, is listed as a chaplain of the Continental Army, but he was a French Canadian appointed by General Benedict Arnold for a regiment of Canadian volunteers. His canonical status was questionable.

In Early United States

The history of the chaplaincy about the time of the War of 1812 is sketchy because records of the War Department were destroyed when the British burned Washington. Of the twelve regular army chaplains in the War of 1812 whose names have survived, none were Catholic. Ministry to the troops would have come from civilian priests. The first Catholic priest to serve as a Navy officer was Father Adam Marshall, SJ. He served on the North Carolina from 22 December 1824 until his death on board the ship on 20 September 1825. He had the position of "schoolmaster" but acted as chaplain to the Catholic sailors. He is generally acknowledged as the first priest commissioned to serve in the armed forces of the United States.

During the Mexican War

In 1846, President Polk was concerned that the struggle with Mexico was being perceived on both sides as a sort of anti-Catholic crusade. So he was anxious to commission Catholic priests as army chaplains. Bishop Hughes of New York responded to a request of President Polk and talked to the Superior of the Jesuits, with the result that two Jesuits, Father John McElroy and Father Anthony Rey, were released from their assignments in Washington to serve with General Zachary Taylor's troops. Father Rey was killed in Mexico during the war; Father McElroy served one year and returned east and, in 1863, founded Boston College. It seems clear that the two priests were not appointed as regular army chaplains but served as civilian government employees. President Polk also asked for a priest to serve with the Navy, but Bishop Hughes did not have a man available to send. No priest would be a Navy chaplain officially until 1888.

As forts were being set up in the westward expansion of the nation, chaplains were selected by each individual post. Often, the chief consideration was that the man be a schoolteacher, with the result that chaplains were not necessarily ministers, and sometimes quite unfit for any spiritual role. This

situation led to the decision that only those chaplains would be accepted who got the recommendation of the highest authority of their denomination.

In the years just before the Civil War, records of the War Department indicate that among post chaplains in western forts, chosen by local authorities at the post, were at least three Catholic priests: Father Ignacio Ramirez at Fort Montgomery, California from 1850 to 1852; Father Michael Sheehan at Fort Belknap, Texas, from 1855 to 1859; and Father Peter DeSmet, SJ, in Utah in 1858.

In the Civil War

It is estimated that at the outbreak of the Civil War there were about three million Catholics on a total population of thirty million. The great immigration of the 1850's had brought many Catholics from Ireland, Germany and the rest of Europe (and gave rise to anti-Catholic movements such as the Know-Nothing Party). The First Plenary Council of Baltimore of 1852, in its Nineteenth Decree, mentions abuses in the military that forced Catholic soldiers to attend Protestant services. The loyalty of Catholics during the Civil War helped to dissipate a great deal of nativist prejudice against the Church.

Volunteer units from various states often had a preponderance of Catholics and were accompanied by their local priests. It seems that about forty priests served as chaplains with the Union Army (probably about twenty at any given time). Approximately six hundred chaplains served with the Confederate troops and, of these, twenty-eight were known to be Catholic. No doubt other local priests served nearby installations and supplemented the official chaplains. But the scarcity of priests was a great concern. A German Catholic publication in Cincinnati complained that not one-tenth of the Catholics in the Army could receive the sacraments with any regularity. Archbishop Ireland of St. Paul, writing later of his own experiences in the war as chaplain with the 5th Minnesota Infantry, lamented that thousands of Catholics never saw a priest during the war, and no one was near them at the moment of death. Not only the small number of priests but the lack of a centralized ecclesiastical structure to provide for Catholic chaplains created grave pastoral problems.

Faculties were given to priests by their own bishop for their own diocese, and further faculties had to be requested in each diocese through which the army traveled. So, for example, Archbishop Kendrick of Baltimore delegated Archbishop Hughes of New York to subdelegate faculties to the chaplain of the N.Y. Irish Brigade. And Navy chaplains would need new faculties from port to port. A rescript from Pope

Pius IX for both Union and Confederate chaplains extended chaplains' faculties beyond their diocese, at least temporarily, and granted a variety of practical concessions that civilian priests did not enjoy. But the Holy See did not intend a canonically independent and permanent chaplain corps; it merely provided overlapping jurisdiction for the duration of the war.

Although there was a lack of enough priests, those who did serve as chaplains, by their tireless zeal and professionalism, had a tremendous impact, not only on the Catholic troops, but also on the Protestant military leaders and the general public as they witnessed the priests in action. A distinguished Protestant general was quoted in the *Atlantic Monthly* of 1868 as stating that, as a class, the chaplains of the real utility were almost exclusively Roman Catholic chaplains. Father Peter Cooney, a Holy Cross priest with the Indiana Volunteers, not only was a hero to his men but also won two generals to the Catholic Faith. On the Confederate side, Father Abram Ryan, a noted priest-poet, was held in such esteem that the citizens of Mobile erected a statue after his death. Father John Bannon, an Irishman with the Missouri Militia, was so impressive a figure that the Confederacy sent him on speaking missions to Europe. What little evidence we find of ecumenism and an end to bigotry appears most of all among the chaplains and the troops.

At the time of the Spanish American War

During the Indian Wars, eight priests served as post chaplains in the greatly reduced Army. They had the faculties of the local diocese since there was no other source of jurisdiction.

It was not until 1888 that the first Catholic priest was commissioned as a chaplain in the navy. He was Father Charles Henry Parks of New York, who served from 15 April 1888 to 25 January 1900. Before the end of the century, three more priests were commissioned in the Navy: Father William Reaney of Baltimore in 1892; Father John Chidwick of New York in 1895; and Father Louis Reynolds of Baltimore in 1900. Father Reaney had the distinction of being born on the frigate Constitution, and had the middle name "Ironsides." Father Chidwick was the chaplain of the Maine, and received a commendation for his efforts on behalf of his men when the ship was sunk in Havana Harbor.

The Spanish American War saw thousands of Catholics join the services. There were twelve priests who held commissions in the Army or Navy. Of the state regiments called up, nine had a Catholic chaplain.

A letter of the Apostolic See dated 4 July 1888 was a sort of first step towards a military vicariate for the United States. It granted exclusive competency to the Archbishop of New York to decide who could serve as a Navy chaplain. It further gave the Archbishop of New York special faculties which he could delegate to the new chaplains. But the faculties were to be exercised with the approval of the local diocese where the priest functioned.

After the war, in 1890, a commission of the U.S. archbishops under Cardinal Gibbons was set up to recruit priests for the military chaplaincy. This group, in 1905, appointed the Paulist Father Alexander Doyle to act as their representative with the federal government in matters concerning Catholic chaplains. After his death in 1912, another Paulist, Father Louis O'Hern, was appointed to continue this liaison work.

In World War I

At the outbreak of the war, there were sixteen priests in the Regular Army and eight in the Navy (the number allowed by the War Department) and a further ten in the National Guard. The need for more chaplains was urgent, so the bishops of the Nation, who had just formed a National Catholic War Council, called on all dioceses and religious communities to meet the crisis. They responded generously, so that by Armistice Day, a total of 1,026 priests (762 diocesan and 264 religious) were serving with the armed forces in some capacity, with 740 of them commissioned in the Army and 44 in the navy. 165 priests served without commission as civilians paid by funds from the Knights of Columbus, and were solely under the jurisdiction of ecclesiastical authority. About thirty percent of the chaplains of World War I were Catholic priests. Seventeen priests died in service during the war.

The National Catholic War Council that the bishops had formed for the war emergency continued on at the war's end, now called the National Catholic Welfare Conference. It has evolved into the National Conference of Catholic Bishops of our day, the episcopal conference for the United States.

The far-flung battlefields of this great war made the old canonical regulations for priestly ministry totally inadequate to the situation. Various faculties were granted by separate Roman Congregations, sometimes directly to chaplains without going through an episcopal ordinary. In the United States, as in other countries, the military constituted a vast diocese (in number of priests, laity and territory) with no regularly constituted head. Chaplains had to turn some place for instructions and resources, perhaps to their own diocese, so far from their labors, or to a

local diocese that knew nothing about them. Some drastic steps were necessary to get proper order into the pastoral ministry to military personnel. The Holy See, therefore, set out to appoint a bishop for each country to be the Ordinarius Castrensis, or Bishop for the Military. For the United States, the Pope, on 24 November 1917, appointed Bishop Patrick Hayes, Auxiliary of New York, to be "Ordinary of all Catholics who fight in the army and the navy during the present war..." While being a chaplain did not involve incardination, all clerics in the service now had Bishop Hayes as their proper Ordinary for the duration of their military career. The United States government readily recognized Bishop Hayes as the definitive authority needed to endorse any priest for military service.

Bishop Hayes organized the military diocese with headquarters in New York and five regional vicariates. The diocese would come to be known as the Military Vicariate, and its offices as the Military Ordinariate. Special faculties for general absolution and the Eucharist and Marriage were among many privileges granted only to military chaplains through the Military Ordinariate.

Between the Wars

After the war, Bishop Hayes became the Cardinal Archbishop of New York. The regional vicariates became inactive, and Monsignor George Waring carried on the work of the Military Vicariate as its Vicar General and Chancellor in New York. The number of men in service decreased from over two million to a quarter million (with 50,000 Catholics). The number of Catholic chaplains in 1925 was twenty-two in the Army, fifteen in the Navy, forty-one in the veterans' hospitals, and twenty-four auxiliary chaplains.

A new war was threatening when Cardinal Hayes died in September 1938. On 25 November 1939, Pope Pius XII designated Archbishop Francis Spellman, the new Ordinary of New York, to be his military vicar for the United States. It was further determined that since the Military Vicar also had the important See of New York, there should be a full-time episcopal administrator for chaplain affairs. And so, Father John O'Hara, president of the University of Notre Dame, was named bishop on 11 December 1939 and appointed Military Delegate, a new canonical concept. He would later become the Bishop of Buffalo and then Cardinal Archbishop of Philadelphia.

In World War II

Everyone could see the war coming. The first American peacetime conscription in 1940 brought

millions into the service. Archbishop Spellman and Bishop O'Hara appealed to the hierarchy and the American clergy, with dramatic success. On 8 December 1941, Archbishop Spellman could say that we had five hundred chaplains on duty (out of 1670 total chaplains). From Pearl Harbor to the surrender of Japan, 2453 priests served as Army chaplains and 817 as Navy chaplains. This was nine percent of the nation's Catholic clergy serving as commissioned chaplains. Seventy-six priests died in service. The figures do not include almost two thousand civilian auxiliary chaplains who also came under the jurisdiction of the Military Ordinariate. Because the troops and chaplains were scattered around the world, Vicars Delegate were appointed with the powers of a Vicar General for a particular region of the globe. A wide range of special faculties was obtained by the Military Ordinariate for its priests regarding liturgy, dispensations, fasting, etc., - changes that would eventually be put into practice for the whole Church after their usefulness had been proven in the military.

For the first time in our history, chaplains in rather large numbers became Prisoners of War and, under the worst of conditions, gave invaluable service to their fellow prisoners.

After World War II

The world would never be the same after the war. The United States was destined to live in a state of armed defense as the new "cold war" necessitated an American presence in outposts far from home. On 13 June 1946, the Holy See extended the Vicariate's jurisdiction to civilians serving the U.S. Government overseas (this jurisdiction was further extended on 4 November 1954). Also in June of 1946, the Veterans Administration program was placed under the canonical jurisdiction of the Military Vicariate. Then the *National Security Act of 1947* established the Air Force as a separate branch of service, which would have its own chaplain department. In 1948, Congress recognized the Civil Air Patrol as an official auxiliary unit of the Air Force.

In the Korean Conflict

The struggle in Korea, from June 1950 to the truce of July 1953, was a United Nations police action in which units of various nations were under one integrated command. This unique situation led to an unparalleled canonical decision. In a letter of the Holy Father dated 27 September 1950, Catholic chaplains in Korea, of whatever country, were all given the same faculties and placed under the American Military Vicar. During the war, there were 932 priests commissioned as American chaplains, assisted by 427 auxiliary chaplains. Six priests died in that action.

In the Vietnam Years

The Sixties and Seventies were years of ferment, confusion and division within the nation, within the Church, and in society at large. More than any other event, the Vietnam War symbolized the turmoil of the times, and the priest chaplain of that day had a heavier than usual burden, since he stood precisely where all the storms seemed to gather. In 1970, at the peak of the Vietnam era, there were 435 priests in the Army (68 regular, 367 active reserve), 298 in the Navy (122 regular and 176 active reserve), 385 Air Force chaplains (114 regular and 271 active reserve). Seven of these priests died with their men in the war. There were a further 615 Reserve chaplains and 288 priests working in the Veterans Administration. These priests were serving an estimated two million service people and their dependents scattered in the most unlikely corners of the world.

Chaplains Who Died in Wartime

1. The Office of Chief of Chaplains is a rather modern development - as is the Military Ordinariate. Therefore, records concerning chaplains, especially prior to 1917, are sketchy and often enough contradictory. Many priests were chaplains to our people in service, but without official standing, so that their contributions are never found in various sources, although we cannot vouch for their completeness or correctness.
2. Not all the priests listed here were killed in action, but they died while serving in wartime. The influenza epidemic, which raged through military camps during World War I, took many of the troops and several of the priests stationed with them.
3. For all these priests, for all the priests of earlier times unlisted here, as well as for all those who have served before us and have gone to their reward, we pray and commend them to the Lord.

Chaplains Who Were Killed or Died during World War I:

<u>Priest</u>	<u>Diocese / Order</u>	<u>Branch</u>	<u>Date of Death</u>
Carey, Patrick P.	New York	Army	10 Apr 1918
Carroll, E.B.	Scranton	Army	23 Nov 1918
Davitt, William F.	Springfield	Army	11 Nov 1918
Doyle, H. P.	O.F.M.	Army	28 Sep 1918
Fitzgerald, Edward H.	St. Joseph	Army	May 1918
Kilroy, D. T.	Wilmington	Army	No Date
McCarthy, John F.	Pittsburgh	Army	No Date
Mayotte, Anselm J.	Hartford	Army	1918
Murphy, Timothy A.	O.S.B.	Army	23 Feb 1918
O'Flaherty, Colman	Sioux Falls	Army	17 Oct 1918
O'Rourke, Simon A.	Fall River	Navy	20 Sep 1918
Tierney, Edward J.	New York	Army	29 Jul 1918

Chaplains Who Died during World War II:

<u>Priest</u>	<u>Diocese / Order</u>	<u>Branch</u>	<u>Date of Death</u>
Antonucci, Ralph A.	Buffalo	Army	05 May 1945
Babst, Julius J.	Belleville	Army	04 Oct 1943
Bacigalupo, Andrew	O.F.M.	Army	14 Aug 1945
Barrett, Thomas J.	Des Moines	Army	04 Jun 1944
Bartley, Edward L.	S.J.	Army	26 Oct 1945
Bonner, Peter L.	Philadelphia	Army	25 Jul 1944
Bradly, Edward F.	Brooklyn	Army	28 Jul 1944
Brady, Thomas T.	Springfield	Army	22 Jul 1943
Butterbach, Herbert F.	Pittsburgh	Army	16 Aug 1945
Callahan, John L.	St. Louis	Army	18 Feb 1944
Carberry, Richard E.	Portland	Army	26 Jan 1945
Colgan, Aquinas T.	O.C.D.	Army	06 May 1945
Contino, William S.	C.S.P.	Army	03 Mar 1945
Conway, Anthony J.	Philadelphia	Navy	21 Jul 1944
Cimmings, William T.	M.M.	Army	15 Dec 1944
Czubak, Anthony E.	Providence	Army	22 Jan 1945
Doyle, Neil J.	Hartford	Army	15 Jun 1943
Duffy, William P. F.	C.S.Sp.	Army	21 Mar 1942
Dunleavy, James P.	O.M.I.	Navy	18 Feb 1942
Edelen, Philip B.	Raleigh	Army	10 Jun 1944
Falter, Clement M.	S.S.S.	Army	08 Nov 1942

Chaplains Who Died during World War II (continued):

<u>Priest</u>	<u>Diocese / Order</u>	<u>Branch</u>	<u>Date of Death</u>
Feliz, Walter J.	S.J.	Army	05 Aug 1943
Flaherty, Patrick X.	C.S.V.	Army	19 Aug 1943
Flynn, James P.	Crookston	Army	18 Jul 1943
Foley, John E.	Brooklyn	Army	12 Oct 1945
Gillespie, Dominic F.	Philadelphia	Army	28 Mar 1944
Gilmore, Joseph A.	New York	Army	02 Jun 1944
Gough, Lawrence A.	New York	Army	11 Sep 1942
Grady, Eugene P. O.	Baltimore	Army	29 Nov 1944
Guilfoyle, William	Duluth	Army	30 Jun 1945
Hagan, Clarence	Louisville	Army	06 Jan 1945
Hausman, Carl W.	S.J.	Army	25 Jan 1945
Hughes, John P.	Philadelphia	Army	04 Nov 1943
Irvin, William A.	Philadelphia	Army	03 Aug 1943
Johnson, Alfred W.	S.J.	Army	20 Oct 1943
Kerr, James P.	St. Augustine	Navy	07 Dec 1943
Kilsdonk, John W.	O.S.C.	Army	05 Mar 1945
Knox, Thomas J.	Savannah	Navy	21 Mar 1943
LaFleur, Joseph V.	Lafayette	Army	07 Sep 1944
Lenaghan, Arthur C.	Fall River	Army	07 Jan 1944
Liston, James M.	Chicago	Army	07 Feb 1943
Lynch, Lawrence E.	C.S.S.R.	Army	24 Apr 1945
Maloney, Patrick J.	O.F.M.	Army	18 Aug 1943
Maternowski, Ignatius	O.F.M. Conv.	Army	06 Jun 1944
Monaghan, Owen T.	C.P.	Army	07 Apr 1945
Monahan, John F.	Boston	Army	08 Dec 1944
McDonnell, John J.	Brooklyn	Army	22 Jan 1945
McGarrity, John J.	Philadelphia	Navy	15 Dec 1945
McManus, Francis J.	Cleveland	Navy	15 Dec 1944
O'Brien, James W.	San Francisco	Army	24 Oct 1944
O'Toole, Myles F.	O.F.M.	Army	19 Jan 1945
Polewski, Ladislaus A.	Milwaukee	Army	29 Jan 1945
Polhemus, Eugene	O.S.B.	Army	11 Aug 1943
Rechsteiner, Leo G.	O.S.B.	Army	22 Oct 1944
Robinson, John F.	New York	Navy	23 Feb 1945
Ryan, John A.	C.M.	Army	05 Apr 1943
Savignac, Falmore G.	Providence	Army	07 Feb 1943
Seccina, Thomas J.	Indianapolis	Army	24 Oct 1944
Schmitt, Aloysius	Dubuque	Navy	07 Dec 1941
Sharp, Curtis J.	S.J.	Army	20 Jan 1943
Stober, Henry	Covington	Army	15 Dec 1944
Ternan, Dominic	O.F.M.	Army	19 Jun 1944
Vanderheiden, Joseph G.	O.S.B.	Army	15 Dec 1944
Verret, John J.	S.S.E.	Army	08 Jan 1945
Vincent, Clarence A.	C.S.S.R.	Army	13 Mar 1945
Washington, John P.	Newark	Army	17 Apr 1943
Weiland, Fidelis M.	O.F.M.	Navy	17 May 1945
Zerfas, Mathias E.	Milwaukee	Army	15 Dec 1944

Chaplains Who Died during the Korean Conflict:

<u>Priest</u>	<u>Diocese / Order</u>	<u>Branch</u>	<u>Date of Death</u>
Brunnert, Lawrence F.	St. Louis	Army	01 Jan 1951
Coppens, Francis X.	Boston	Army	27 May 1951
Craig, Leo P.	O.P.	Army	05 Apr 1951
Felhoelter, Herman G.	O.F.M.	Army	15 Jul 1950
Kapaun, Emil J.	Wichita	Army	06 May 1951
Maher, William E.	Brooklyn	Air Force	27 Sep 1951

Chaplains Who Died during the Vietnam Conflict:

<u>Priest</u>	<u>Diocese / Order</u>	<u>Branch</u>	<u>Date of Death</u>
Barragy, William J.	Dubuque	Army	04 May 1966
Brett, Robert R.	S.M.	Navy	22 Feb 1968
Capodanno, Vincent R.	M.M.	Navy	04 Sep 1967
Garrity, William J.	Helena	Navy	26 Oct 1966
McGonigal, Aloysius P.	S.J.	Army	18 Feb 1968
Quealy, Michael J.	Mobile-Birmingham	Army	08 Nov 1966
Watter, Charles J.	Newark	Army	19 Nov 1967



CONGREGATIO PRO EPISCOPIS

MILITARY ORDINARIATE, U.S.A.

(The Archdiocese for the Military Services, U.S.A.)

STATUTES

From the period of the War of Independence until World War I, the pastoral care of military personnel was provided for in various ways under the authority of the local Ordinaries. On November 24, 1917, the Apostolic See appointed a Bishop for the Military in the United States. On November 25, 1939, the Archbishop of New York was designated as Military Vicar for U.S. military personnel. On June 13, 1946, the jurisdiction of the Military Vicar was extended to Catholic civilians serving the U.S. Government overseas and further amplified on November 4, 1954. In 1946 the Veterans Administration was placed under the same jurisdiction.

Subsequent to the Instruction *Sollemne Semper* (April 25, 1951), the Apostolic See, by the Decree *Mysticam Petri Naviculam* (September 8, 1957), formally erected the Military Vicariate to be united to the office of the Archbishop of New York. On December 15, 1975, a Coadjutor to the Military Vicar was appointed. Finally, by the Decree *Apostolica Sedes* (January 14, 1984), the Military Vicariate was established as an independent archdiocese, and the new Military Archbishop was installed on March 25, 1985.

- I. The canonical or official name of the previously entitled Military Vicariate is Military Ordinariate. For suitable usage in the United States, the Military Ordinariate shall be known as The Archdiocese for the Military Services, U.S.A.
- II. The Military Ordinariate is governed by the norms of:
 - (a) The Apostolic Constitution *Spirituali Militum Curae* of April 21, 1986.
 - (b) These particular statutes approved by the Holy See.
 - (c) The universal laws of the Church even though not specified in the preceding documents.
 - (d) The particular laws of the U.S. Conference of Catholic Bishops.
- III. The seat and principal church of the Military Ordinariate are established in Washington, D.C. The Curia shall be located in Washington or its environs.
- IV. The Military Ordinary shall be assigned archiepiscopal dignity and shall enjoy the

rights and be held to the obligations proper to a diocesan bishop. Though directly subject to the Holy See, he is to participate in the United States Conference of Catholic Bishops.

V. Unless the Apostolic See provide otherwise, *Sede vacante vel impedita*, the College of Consultors shall elect a Diocesan Administrator (cc. 412 to 430).

VI. A suitable number of Auxiliary Bishops shall be appointed, at the pleasure of the Apostolic See, to assist the Military Ordinary in his pastoral ministry and in the care of souls in this far-extended jurisdiction. The Auxiliary Bishops shall be appointed according to the pastoral necessity of the Archdiocese for the Military Services, U.S.A. according to the norm of c. 403 §1.

VII. The Military Ordinary and the Auxiliary Bishops possess no military rank and require no Government approval for nomination.

VIII. The Military Ordinary freely appoints Vicars General, Episcopal Vicars, a Chancellor, and Vice Chancellors.

IX. The Military Ordinariate possesses its own proper Tribunal; the Judicial Vicar is appointed freely by the Military Ordinary. The Metropolitan Tribunal of New York serves as the local appellate tribunal.

X. The presbyterate of the Military Ordinariate is composed of those priests, either secular or religious, who, in the judgment of the Military Ordinary, are endowed with the qualities suited to the proper performance of this special pastoral work, and with the consent of their Ordinary, perform an office in the Military Ordinariate. The following are members of the Military Ordinariate:

(1) All priests who are called on a habitual basis to the office of military chaplain for the Armed Forces of the United States of America; also those called on a temporary basis, during the time that they render their services. These include active and reserve chaplains as well as other priests serving habitually the faithful in the Archdiocese for the Military Services, U.S.A.

(2) Priests who are chaplains of hospitals commonly called Medical Centers of the Department of Veterans Affairs.

XI. All priests serving in the Military Ordinariate shall give particular attention to pastoral programs, in which the laity are to be increasingly involved, directed to the promotion of vocations to the priesthood and the consecrated life for men and women. Candidates to the priesthood from the military community, including but not limited to those specifically desiring to serve as military chaplains, shall be provided guidance and assistance by the Ordinariate in pursuing preparatory studies in seminaries available to such candidates.

XII. A Presbyteral Council, a College of Consultors, a Finance Council, and Review Board are established according to the norm of Canon Law. In observance of the Apostolic Constitution *Spirituali Militum Curae*, Art. VI §5, the relevant statutes are approved by the Military Ordinary, taking into account the norms issued by the Episcopal Conference.

XIII. The faithful of the Military Ordinariate, by the witness of their Christian lives and by carrying out their responsibilities in virtue of their rebirth in Christ in Baptism, cooperate in the building up of the Body of Christ. They play their own part as an apostolic and even missionary leaven among the other military personnel with whom they are associated and lead

their lives.

XIV. Every five years the Military Ordinary shall present a report on the state of the Ordinariate to the Apostolic See, according to the prescribed formula. The Military Ordinary is held to the obligations of the “*visita ad limina*,” according to the norm of law.

XV. Pastoral Councils are established, whenever possible, in every military installation and are normally presided over by the senior Catholic military chaplain or senior Catholic priest.

XVI. The following faithful in the Latin and Eastern Churches *sui iuris* are members of the Military Ordinariate:

(1) All the faithful who serve in the active-duty component of the military services of land, sea, air, or space; the faithful who serve in the Reserve component during the time that they render their service; or the faithful who are bound by the civil laws made for the same.

(2) The faithful who serve on active duty in the Coast Guard.

(3) The faithful who serve in the National Guard, Air National Guard, or Civil Air Patrol, while they are on active duty under a federal mandate.

(4) The faithful who habitually undertake a ministry in the Military Ordinariate, according to its particular law.

(5) The families of those listed in (1), (2), and (4), namely, the spouses, children, even those who, though independent, live in the same houses; also, relatives and domestics living as well in the same houses; likewise, the Catholic family of a non-Catholic service member under the same circumstances.

(6) All the faithful, including members of institutes of Consecrated Life and Societies of Apostolic Life, who attend official military, Coast Guard, and Merchant Marine academies, or who live in military or Department of Veterans Affairs hospitals, or are engaged in the service of the same with residence there.

(7) All the faithful who dwell on military installations or in homes reserved by the civil government for military personnel and their families. Included are any Catholics, regardless of military affiliation or lack thereof residing in these same places.

(8) All the faithful who are employed overseas by the government of the United States, whether in a military-connected employment or otherwise; members engaged in diplomatic or similar missions in foreign countries; the members of the above-mentioned persons residing with them.

XVII. For priests serving the faithful in the Armed Forces, the subjects for marriage are those persons listed in Nos. 1–8 of XVI above, excluding members of Institutes of Consecrated Life and Societies of Apostolic Life; for Veterans Affairs chaplains, the subjects for marriage are residents and inpatients of Veterans Affairs Medical Centers.

XVIII. The records of all sacraments celebrated on U.S. military installations anywhere in the world and Veterans Affairs hospitals, i.e., of baptisms, confirmations, receptions into full communion of the Catholic Church, marriages are sent by the sacramental minister whether a priest of the Military Ordinariate or civilian, to the Curia of the Military Ordinariate, where they are registered according to the norms of Canon Law. Also, other records of the Ordinariate are

kept in the Curial archives.

XIX. These particular statutes shall take the force of law one month from the date of their approval by the Holy See and cannot be modified without its approval. The Military Ordinary, having heard the Presbyteral Council, can propose to Holy See any modifications deemed necessary.

These Statutes were approved by the Apostolic See on 23 January 2021.

Apostolic Constitution of John Paul II

Spirituali Militum Curae
(Translation of L'Osservatore Romano)

The Church has always desired to provide with praiseworthy concern, and in a manner suited to the various needs, for the spiritual care of military people.

They constitute, as a matter of fact, a particular social body, and "...because of the special conditions of their way of life..."¹ whether they belong permanently to the armed forces by virtue of voluntary enrollment, or are called up temporarily by law, they have need of a concrete and specific form of pastoral assistance. With the passage of time, the bishops, and especially the Holy Father himself, mindful of their role of service of "diakonia"² have made provision, in individual cases, in the best possible way, for a jurisdictional structure which would best correspond with the persons and circumstances involved. Thus, little by little, ecclesiastical structures were set up in individual countries and in each case a prelate was placed in charge and endowed with the necessary faculties³.

The Sacred Consistorial Congregation issued wise norms in this matter with the Instruction *Sollemne Semper* of 23 April 1951.⁴ Now, however, it must be said that the time has come to revise these norms so that they may have a greater impetus and efficacy. Leading to this, above all, is the Second Vatican Council which opened the way to bringing about most suitable particular pastoral initiatives⁵ and gave close attention to the role of the Church in the world today, especially in all that regards the promotion of peace throughout the whole world. In this context, those who give military service must be considered "ministers of the security and freedom of people," and indeed, "if they carry out their duties properly, they also truly contribute to stabilizing peace."⁶

This new step forward is also made advisable by the major changes which have come about not alone as regards the military profession and way of life, but also in the popular understanding in society today of the nature and duties of the armed forces in relation to the reality of human living. Finally, the promulgation of the new *Code of Canon Law* also demands this new move. The *Code*, indeed, leaves unchanged the existing norms referring to the pastoral care of military personnel⁷, but it is nevertheless opportune to review the situation today so that more abundant fruits may be drawn from them, balanced and adequate as they are in their content.

Norms of this kind, it is true, cannot be identical for all countries since neither absolutely nor relatively speaking is there an equal number of Catholics involved in military service, and the circumstances differ from place to place.

It is opportune then that certain general norms be established which will be valid for all Military Ordinariates - formerly called Army Vicariates - to be later supplemented, in the context of the same general law, by statutes issued by the Holy See for each Ordinarate.

Norms

The following norms are therefore established:

I: Par. 1. The Military Ordinariates, which may also be called Army Ordinariates, and are juridically comparable to diocese, are special ecclesiastical territories, governed by proper statutes issued by the Apostolic See, in which will be determined in greater detail the prescriptions of the present constitution; agreements between the Holy See and various States are, where they exist, still valid.⁸

Par. 2. Where circumstances warrant it, after consultation with the Episcopal Conferences concerned, the Apostolic See will erect new Military Ordinariates.

II: Par. 1. In charge of a Military Ordinarate is placed an Ordinary as its proper authority: he will normally be a bishop, enjoying all the rights and being bound by the obligations of diocesan bishops, unless the nature of things or particular statutes require otherwise.

Par. 2. The Supreme Pontiff freely nominates the Military Ordinary, or institutes or confirms the candidate legitimately designated.⁹

Par. 3. In order that he may apply himself fully to this special pastoral mission, the Military Ordinary will normally be free of other duties which involve care of souls, unless the particular needs of a country require otherwise.

Par. 4. Between the Military Ordinary and the other local Churches, there should be a close bond of communion and the coordination of forces in pastoral action.

III: The Military Ordinary belongs by right to the Episcopal Conference of the country in which the Ordinariate is situated.

IV: The jurisdiction of the Military Ordinary is:

1. Personal, in such manner that it can be exercised in regard to the persons who form part of the Ordinariate, even if at times they are beyond the national boundaries;
2. Ordinary, both in the internal and external forums;
3. Proper, but additional to the jurisdiction of the diocesan bishop, because the persons belonging to the Ordinariate do not cease to be the faithful of that local Church of which they are members by reason of domicile or rite;

V: The areas and places reserved to military personnel fall firstly and chiefly under the jurisdiction of the Military Ordinariate; but, also, in a secondary way under that of the diocesan bishop, whenever, that is, the Military Ordinary and his chaplains are not present: in such a case both the diocesan bishop and the parish priest act in their own right.

VI: Par. 1. Besides those considered in paragraphs 3 and 4 below, the presbyterate of the Army Ordinariate is formed by those priests, both secular and religious, who, endowed with the necessary gifts for carrying out fruitfully this special pastoral ministry and with the consent of their own Ordinary, give service in the Military Ordinariate.

Par. 2. Diocesan bishops and the competent religious superiors should give the Army Ordinariate an adequate number of priests and deacons suitable for this mission.

Par. 3. The Military Ordinariate can with the approval of the Holy See erect a seminary and promote its alumni to holy orders in the Ordinariate once they have completed the specific spiritual and pastoral formation.

Par. 4. Other clerics also may be incardinated, according to the norm of law, into the Army Ordinariate.

Par. 5. The council of priests should have its own statutes, approved by the Ordinary, taking into account the norms issued by the Episcopal Conference.¹⁰

VII: In the sphere assigned to them and to regard to the persons committed to their care, priests who are appointed as chaplains in the Ordinariate, enjoy the rights and are bound to the duties of parish priests, unless the nature of things or particular statutes dictate otherwise: cumulatively, however, with the parish priest of the place, as in Article IV above.

VIII: As regards religious and members of societies of apostolic life who give service in the Ordinariate, the Ordinary should concern himself to see that they persevere in their fidelity to their vocation and the charism of their own Institute, and maintain close relations with their superiors.

IX: Since all the faithful ought to cooperate in building up the Body of Christ¹¹, the Ordinary and his presbyterate should be concerned that the faithful laity of the Ordinariate, both on the personal level and working together, play their part as an apostolic leaven, and also as a missionary force among their fellow soldiers with whom they live.

X: Besides those indicated in the statutes, according to Article I, the following belong to the Military Ordinariate, and come under its jurisdiction:

Par. 1. The faithful who are military persons, as well as those who are at the service of the armed forces provided that they are bound to this by civil laws;

Par. 2. All the members of their families, wives and children, even those who, though independent, live in the same house, as well as relatives and servants who also live with them in the same house;

Par. 3. Those who attend military training schools, or who live or work in military hospitals, hospices for the elderly, or similar institutions;

Par. 4. All the faithful, both men and women, whether or not they are members of a religious institute, who carry out in a permanent way a task committed to them by the Military Ordinary, or with his consent.

XI: The Military Ordinary is subject to the Congregation for Bishops or to the Congregation for the Evangelization of Peoples, and deals with the competent departments of the Roman Curia according to the diversity of cases.

XII: Every five years the Military Ordinary will present a report to the Holy See on the affairs of the Ordinariate, according to the prescribed formula. He is also obliged to make the ad Limina visit as prescribed by law.¹²

XIII: The following details, among others, shall be determined in special statutes, without prejudice to Agreements, where such exist, between the Holy See and particular countries:

1. the place where the church of the Army Ordinary and Curia will be set up;
2. whether there should be one or more vicars general and what other curial officials should be appointed;
3. whatever refers to the ecclesiastical status of the Army Ordinary and of other priests and deacons attached to the Military Ordinariate during their term of office, and at the moment of leaving the service, as well as the prescriptions to be safeguarded in regard to their military situation;
4. what provision is to be made in the case of vacancy or when the Ordinary is impeded from exercising his office;
5. whatever needs to be said concerning the pastoral council whether of the whole Ordinariate or of a local council, account being taken of the norms of the *Code of Canon Law*;
6. what books are to be kept, whether for the administration of the Sacraments or for personal records (*Status Animarum*), according to universal legislation and the prescriptions of the Episcopal Conference.

XIV: Regarding the judicial causes of the faithful of the Military Ordinariate, the tribunal of the diocese in which the curia of the Military Ordinariate has its seat is competent in the first instance: the appeals tribunal will be permanently designated in the statutes. If the Ordinariate has its own tribunal then the appeals will be made to the tribunal which, with the consent of the Holy See, the Army Ordinary will have designated in a fixed manner.¹³

The prescriptions of this Our Constitution will come into force on 21 July of the current year. The norms of particular law will remain in force in so far as they are in accordance with this Apostolic Constitution. The statutes of each Army Ordinariate drawn up in accordance with Art I will have to be submitted to the Holy See for examination within a year following the date mentioned.

We desire that these our dispositions and norms be valid now and in the future, notwithstanding, should it be necessary, Apostolic Constitutions and Ordinances issued by Our Predecessors, or any other prescription even those requiring special mention or derogation.

Given at Rome, at St Peter's, 21 April of this year 1986, the eight of Our Pontificate.

Joannes Paulus PP. II

END NOTES:

1. Vatican Council II, *Christus Dominus*, n.43.
2. Cf. Vatican Council II, Constitution *Lumen Gentium*, n.24.
3. These Prelates were sometimes constituted "as if (they were) the true prelates and pastors in regard to their secular clergy" (Innocent X, Brief *Cum sicut maiestatis*, 26 September 1645): Bullarium Romanum, Turin 1868, t.XV,p.410.
4. AAS 43 (1951), pp.562-565.
5. Cf. Decree *Presbyterorum Ordinis*, n.10.
6. Vatican Council II, Pastoral Constitution *Gaudium et Spes*, n.79.
7. Cf. *Code of Canon Law*, can 569.
8. Cf. *Code of Canon Law*, can. 3
9. Cf. *Code of Canon Law*, cann. 163, and 377, par.1.
10. Cf. *Code of Canon Law*, can. 496.
11. Cf. *Code of Canon Law*, can. 208.
12. Cf. *Code of Canon Law*, cann. 399, and 400, par. 1 and 2; cf. Consistorial Congregation, Decree *De Sacrorum liminum visitatione a Vicariis castrensibus peragenda*, 28 February 1959: AAS 51 (1959), pp. 272-274.
13. Cf. *Code of Canon Law*, can 1438, no.2

The Coat of Arms Of the Archdiocese for the Military Services, U.S.A.

Heraldic Description -

Blazon: Per fess argent and gules; on a fess azure on a globe of the first voided of the field, a Latin cross of the first, between in chief an American Bald Eagle displayed proper sustaining in each claw an olive branch vert, and in base the crossed keys of Saint Peter proper.

(Heraldry designed by Paul Sullivan of Providence, Rhode Island)

Significance -

The arms are composed of three sections, one in red, one in silver or white, and one in blue - the traditional colors of the United States (Silver is the heraldic color for white and is used when the arms are painted; when printed on paper, white is used).

In the uppermost portion of the three sections, on a white or silver background, is an American Bald Eagle in his proper colors, holding in each claw the universal symbol of peace, a green olive branch.

In the lowest, the red, portion of these arms are the gold and silver crossed keys of Saint Peter, the symbol of the Holy See, the Papacy and the Catholic Church.

In the middle portion of these arms, known as a fess (a bar that goes from side to side across the arms), which are blue, are a silver cross on the outline meridians of the earth, also in silver.

The complete composition of the arms of the Archdiocese for the Military Services conveys the message and the mission of the diocese - to be Americans carrying peace; to act as go-betweeners for the United States and the Holy See; and to carry Christ all over the world.

STATEMENT

Distribution of Holy Communion at a Sunday Celebration in the Absence of a Priest

This Statement is to be read verbally and/or published in the bulletin at every Sunday Celebration in the Absence of a Priest which includes the Distribution of Holy Communion.

1. A priest is not available today for the celebration of the Sacrifice of the Mass. For this reason, and with the approval of our Archbishop, we will take part in a *Sunday Celebration in the Absence of A Priest* that will include the distribution of Holy Communion.
2. This Service will be led by a (deacon) (appointed lay minister). It will consist of the prayers and readings of the day and the distribution of Holy Communion. (Deacon _____, or Mr/Mrs. _____) has been appointed by our Archbishop to lead this Service.
3. On Sundays and Holydays of Obligation, Catholics are obliged to participate in the celebration of the Sacrifice of the Mass. When this is impossible because of illness or the lack of a priest, the obligation to take part in formal community worship ceases. Nevertheless, it is recommended (but not obligatory) that one take part in a *Sunday Celebration in the Absence of A Priest*. The Archbishop has given permission to (Deacon _____, or Mr/Mrs. _____) to distribute Holy Communion at today's Service
4. Whenever there is no priest available for Sunday or Holyday Mass on a military installation, Catholics still have the obligation of attending Mass in a nearby civilian parish church if distance makes that practical. The closest (chapel) (civilian parish) is _____, located in _____. Masses are at: _____.
5. Since in our Catholic tradition the Mass is the unique gift Jesus gives His Church as a means of actively joining us in the singular act of His Death and Resurrection, no other act or worship approaches the Mass in the graces available to us and to the whole Church. Accordingly, our Church holds that while the *Sunday Celebration in the Absence of A Priest* is a sacred act, it cannot be considered as an adequate substitute for the Mass.
6. Let this Sunday Service, therefore, serve to remind us of the privilege that is ours in participating in the Sacrifice of the Mass. Let it increase our longing for that participation when it next becomes possible for us to join one another at Mass. And finally, let this Service occasion all of us to fervent prayer for vocations to the priesthood and for an increase in the number of Catholic chaplains to serve those who serve in our Armed Forces.
7. We expect Mass to be celebrated here on (Sunday), _____, at _____ (a.m./p.m.)

Selected Canons from the Code of Canon Law:

Concerning Chaplains:

Canon 564

A chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community or particular group of the Christian faithful, to be exercised in accord with universal and particular law.

Canon 566

1. A chaplain ought to be given all the faculties which proper pastoral care requires. Besides those which are granted by particular law or special delegation, a chaplain in virtue of his office enjoys the faculty to hear confessions of the faithful entrusted to his care, to preach the word of God to them, to administer Viaticum and the anointing of the sick, and to confer the sacrament of confirmation on those who are in danger of death.

2. In hospitals, prisons and on sea journeys a chaplain, moreover, has the faculty, to be exercised only in those places, to absolve from censures *latae sententiae* which are not reserved nor declared, with due regard to the prescription of Canon 976.

Canon 569

Military chaplains are governed by special laws.

Canon 571

In exercising his pastoral office a chaplain is to maintain an appropriately close relationship with the pastor.

Concerning Confirmation:

Canon 883 §2

“The following possess the faculty of administering confirmation by the law itself: ... as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into full communion of the catholic Church:...”

Canon 884, §1

“The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament...”

Concerning the Most Blessed Sacrament:

Canon 934

“The Most Holy Eucharist (1-1) must be reserved in the cathedral church or its equivalent, [and] in every parish church; ... (2) In sacred places where the Most Holy Eucharist is reserved, there must always be someone responsible for it and as far as possible, a priest is to celebrate Mass there at least twice a month.”

Canon 935

“No one is permitted to keep the Eucharist on one’s person or to carry it around, unless pastoral necessity urges it and the prescripts of the diocesan bishop are observed.”

Canon 938

“...(3) The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible...”

Canon 939

Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or small vessel; they are to be renewed frequently and the older hosts consumed properly.”



EDWIN F. O'BRIEN

**BY THE MERCY OF GOD AND THE FAVOR OF THE APOSTOLIC SEE.
ARCHBISHOP FOR THE MILITARY SERVICES, USA**

Mindful of my responsibility as Archbishop to be concerned for the proper recognition of members of the clergy and laity for their long, faithful and outstanding service to the People of God of this Military Ordinariate; and

With the advice and approval of the Presbyteral Council, and upon recommendation of the Auxiliary Bishops and Priests of the Chancery, I as Archbishop for the Military Services, USA, in accord with the provisions of canons 29 and 31, hereby issue this General and Executory Decree establishing the policies contained in *Archdiocesan Certificates of Appreciation and Awards and Nominations for Papal Honors to the Clergy and Laity* as particular law and administrative directives in the Archdiocese for the Military Services, USA, and the procedures contained therein as instructions and regulations.

The policies contained herein shall become effective and binding within the Archdiocese for the Military Services, USA, on August 14, 1999, any particular legislation, directives or instructions to the contrary notwithstanding.

Given at the Chancery of the Archdiocese for the Military Services, USA, on the 14th day of July, 1999

// signed //

// signed //

Rev. Msgr. Aloysius R. Callaghan

Chancellor

***Archdiocesan Certificates of Appreciation and Awards
Nominations for Papal Honors to the Clergy and Laity***

We encourage our priests in the Archdiocese for the Military Services, USA, to be generous in their gratitude and praise of all the people who support ministry in the Archdiocese.

The Archdiocese for the Military Services has several means of recognition of pastoral service. They include Certificates of Appreciation and Distinguished Catholic Service and the Medal of the Archdiocese for the Military Services. These tokens of appreciation and recognition should always be primarily considered above all other favors.

For the most extraordinary, sustained service to the Catholic Church and our Archdiocese, the Most Reverend Archbishop will entertain nominations for the granting of Papal Honors to the clergy and laity.

ARCHDIOCESAN AWARDS AND PAPAL HONORS ADVISORY BOARD

The Archbishop for the Military Services hereby establishes the Archdiocesan Awards and Papal Honors Advisory Board.

- The Archbishop is always free to nominate candidates *motu proprio*.
- The function of the Advisory Board is merely consultative, that is, to discuss the merits of proposed nominees and offer recommendations to the Archbishop.
- Members *ex officio* are all the Auxiliary Bishops, the Vicar General, and one priest chosen by the Archbishop from the chancery office staff.
- The Archbishop may consult others, such as, but not limited to, the chiefs of chaplains or senior priests of the Archdiocese regarding the personal character, merits and/or worthiness of any nominee for an award.
- The Advisory Board will meet at the call of the Archbishop, usually when more than one case will be considered.
- A quorum shall consist of the Archbishop and at least 4 other members. The names of nominees and deliberations of their nominations will be strictly held confidential by the Board members, unless the Archbishop requests a member to pursue further investigation.
- A nomination will not be considered unless a priest-chaplain submits the written documentation as required for each award or honor.
- A list of nominations for Papal Honors will be sent periodically to the Nuncio.

I. ARCHDIOCESAN AWARDS

CERTIFICATE OF APPRECIATION

To qualify for this certificate one must render special service to the unit's religious program:

- \$ without financial remuneration;
- \$ over an extended period of time, or because of a single, very significant event; and
- \$ and be generally respected by others.

There are no restrictions on the number of certificates that may be issued.

CERTIFICATE OF DISTINGUISHED CATHOLIC SERVICE

To qualify for this certificate the nominated recipient must:

- \$ have distinguished himself/herself in an exemplary way by contributing to the unit's religious program;
- \$ have a good reputation in the community, of good character and exemplary conduct;
- \$ be a practicing Catholic and, if married, validly married in the Church; and
- \$ serve the Church without recompense.

There are no restrictions on the number of certificates that may be issued.

THE MEDAL OF THE ARCHDIOCESE FOR THE MILITARY SERVICES

This is the highest and major award of the Archdiocese. Only five medals will be awarded each year.

To qualify for this award two sets of criteria are to be considered:

1. Contributions to the unit's religious program:
 - Must be truly outstanding;
 - Without recompense;
 - Continuous over an extended period of time; and
 - Clearly surpassing the contributions of all others.
2. Character/Depoartment/Reputation
 - Outstanding in all respects;
 - Motivated by faith and religious values;
 - If a Catholic, be practicing and, if married, validly married in the Church;
 - Provides good example to others;
 - Held in high esteem by all; and
 - Faithful to the Holy Father and all official Church teaching.

NOMINATION PROCEDURES FOR THE CERTIFICATES OF APPRECIATION AND DISTINGUISHED CATHOLIC SERVICE:

Submit a written request to the Archbishop for the specific certificate and a recommendation with a narrative stating the qualifications of the proposed recipient.

NOMINATION FOR MEDAL OF THE ARCHDIOCESE FOR THE MILITARY SERVICES:

Write or call the Vicar General for an application form.

II. PAPAL HONORS

Benemerenti Medal

A Good Merit/To a well-deserving person@

Awarded to individuals of both genders who have merited special recognition by the Holy See. This award seldom comes more than once during a pontificate. However, the *Benemerenti* of successive popes can be bestowed on the same individual.

Criteria for the award:

- § Male or female, laity or the clergy, who have given long and faithful service to the Church on the Archdiocesan level.
- § Nominees should be practicing Catholics, if married, validly married in the Church, well known for their virtuous, public witness to the Catholic faith. Under rare circumstances, a nominee may be a non-Catholic.
- § Recommended to the Military Archbishop in writing by the priest-chaplain of the person's unit or chapel. The recommendation must contain specific evidence and examples of the nominee's long and faithful service.
- § A detailed *curriculum vitae* of the nominee must accompany the recommendation.
- § Nominee, if honored, should be willing to make a generous donation to the Holy See (\$300).

Cross Pro-Ecclesia et Pontifice

Awarded to persons, both the laity and clergy, who have given exceptional, extraordinary, long and faithful service to the Church and the papacy. This award seldom comes more than once during a pontificate.

Criteria for award:

- § Male or female, laity or the clergy, who have given extraordinary, long and faithful service to the Church on the Archdiocesan level.
- § Nominees should be practicing Catholics, if married, validly married in the Church, well known for their extraordinary, exemplary virtuous, public witness to the Catholic faith. Under rare circumstances, a nominee may be a non-Catholic.
- § Recommended to the Military Archbishop in writing by the priest-chaplain of the person's unit or chapel. The recommendation must contain specific evidence and examples of the nominee's extraordinary, long and faithful service.
- § A detailed *curriculum vitae* of the nominee must accompany the recommendation.
- § Nominee, if honored, should be willing to make a generous donation to the Holy See (\$300).

Equestrian Order of Pope St. Sylvester

also known as the Order of St. Sylvester

Awarded to laymen who by their examples in business, the professions, the military, and society who live exemplary lives. Under very rare circumstances, a nominee may be a non-Catholic.

3 Classes/ranks

- § **Grand Cross:** awarded by papal *motu proprio* and by nomination of the Secretary of State. Reserved for statesmen, senior politicians, and any outstanding laity in the service of the Church.
- § **Knight Commander:**
 - § **With Star:** for continued service to the papacy.
 - § **Without Star:** initial award for service to the papacy.
- § **Knight:** bestowed on the diocesan level as a special mark of favor of the Holy See for persons who diligently serve the Catholic Church on the local level.

Criteria for award:

- § Male or female who has distinguished themselves by their personal character and notable accomplishments benefiting society, specifically, extraordinary and faithful service to the Church on the Archdiocesan level or generous philanthropy to the Military Archdiocese or to the Holy See.
- § Nominees should be practicing Catholics, if married, validly married in the Church, well known for their virtuous, public witness to the Catholic faith. Under rare circumstances, a nominee may be a non-Catholic very well known for his/her support of the Catholic Church.
- § Recommended to the Military Archbishop in writing by the priest-chaplain of the person's unit or chapel. The recommendation must contain specific accomplishments benefiting the Archdiocese that cover a period of several years. The nomination must contain at least one other recommendation from another priest-chaplain, retired chaplain, or priest who has known the nominee for several years and is knowledgeable about the nominee's extraordinary service and the benefits to the entire Archdiocese and not just to a local unit religious program.
- § A detailed *curriculum vitae* of the nominee must accompany the recommendation to the Archbishop that will be forwarded to the Holy See if the Archbishop requests the honor.
- § Nominee, if honored, should be willing to make a generous donation to the Holy See (\$750 - \$500).

Order of St. Gregory the Great

Award of choice of the Secretariat of State in honoring the request of local bishops who wish to bestow papal favor on one of the faithful of their dioceses.

3 Classes/ranks

- § **Grand Cross:** awarded by papal *motu proprio* and by nomination of the Secretary of State. Reserved for statesmen, senior politicians, and any outstanding laity in the service of the Church.
- § **Knight Commander:**
 - § **With Star:** for continued service to the papacy.
 - § **Without Star:** initial award for service to the papacy.
- § **Knight:** bestowed on the diocesan level as a special mark of favor of the Holy See for persons who diligently serve the Catholic Church on the local level.

Criteria for award:

- § Male or female who has distinguished themselves by their exceptionally rare personal character and extraordinary, notable accomplishments benefiting society, specifically, extraordinary and faithful service to the Church on the Archdiocesan level or exceptionally generous philanthropy to the Military Archdiocese or to the Holy See.
- § Nominees should be practicing Catholics, if married, validly married in the Church, well known for their exceptionally virtuous, public witness to the Catholic faith. Under rare circumstances, a nominee may be a non-Catholic well known for strong support of the Catholic Church.
- § Recommended to the Military Archbishop in writing by the priest-chaplain of the person's unit or chapel. The recommendation must contain specific extraordinary accomplishments benefiting the entire Archdiocese that cover a period of several years. The nomination must contain at least one other recommendation from another priest-chaplain, retired chaplain, or priest who has known the nominee for several years and is knowledgeable about the nominee's extraordinary service and the benefits to the entire Archdiocese and not just to a local unit religious program.
- § A detailed *curriculum vitae* of the nominee must accompany the recommendation to the Archbishop that will be forwarded to the Holy See if the Archbishop requests the honor.
- § Nominee, if honored, should be willing to make a generous donation to the Holy See (\$750 - \$500).

Washington, DC
July 14, 1999

PROTOCOLS REGARDING MINISTRY TO MINORS

Because of its extensive ministries to young people, the Church perhaps has more involvement with minors than any other organization. Minors have no choice but to be dependent on adults, particularly those adults in positions of trust and leadership. It is vitally important, therefore, that prudence be exercised by all adults in both ministerial and social relationships with minors. In the case of troubled youngsters, who are extremely vulnerable, adults should be particularly cautious. It is expected that those who deal with troubled youth consult regularly with their supervisors.

The following protocols shall be observed by all clergy religious, employees, and volunteers ministering on behalf of the archdiocese in dealing with minors. These protocols are not intended to prevent anyone from performing her or his ministry. They are meant to be of assistance in helping those who minister to young people to employ good sense in dealing with minors. If it is necessary to depart from these protocols, the minister should be prepared to justify the reason for his or her departure. There are times when one-on-one involvement with minors is unavoidable. In those cases, those who minister to minors should use extreme discretion in their relationships with young people.

All clergy religious, employees, and volunteers ministering on behalf of the archdiocese shall observe the following protocols when dealing with minors:

1. Avoid physical contact when alone with a minor. In other situations where physical contact is necessary and proper, such as in the sacrament of reconciliation, use sound discretion and moderation. If a minor initiates physical contact out of affection, an appropriate response is proper if it is not prolonged.
2. Do not be alone with a minor in a residence, sleeping facility, a locker room, rest room, a dressing facility or other closed rooms that are inappropriate in a ministry relationship.
3. Seek responsible adults to be present at events involving minors, such as games and athletic activities.
4. Youth group trips must have enough adult chaperones to provide adequate supervision for the type of activity involved.
5. Do not take an overnight trip alone with a minor.
6. Topics or vocabulary that could not be used comfortably in the presence of parents are not to be employed with minors.
7. Do not provide alcohol to anyone under the age of 21. Alcohol should not be used by adult supervisors if activities with minors are scheduled.
8. Do not provide drugs or intoxicants that may impair judgment to minors.
9. Drugs that impair judgment—prescribed or otherwise—or intoxicants should not be used by adult supervisors if activities with minors are scheduled.

10. Always maintain a professional attitude when dealing with minors, avoiding emotional attachment and being aware of the powerful attraction of adults in positions of authority and trust. If a personal or physical attraction begins to develop, the minor is to be referred to another qualified adult. This is particularly important in counseling situations.
11. If the one-on-one pastoral care of a youth requires frequent or regular appointments parents should be notified that these appointments are occurring. If the subject matter precludes notification, the minister should consult his or her supervisor on the local or archdiocesan level.
12. Do not allow minors to have, or assist minors in gaining, access to inappropriate Web sites, movies, videotapes, audiotapes, DVDs, or compact disks.
13. Do not allow minors to have, or assist minors in gaining, access to pornographic materials of any type.
14. Use permission slips to promote good communication with parents and guardians. Permission slips should include the type, place, and times of the planned activity involving minors and emergency contact numbers. Plans for adult supervision should also be communicated to parents and guardians.
15. Everyone has an obligation to protect minors, particularly when they are in the care of the Church. If another adult is observed violating these protocols, that adult should be challenged in a forthright manner. Anyone who has reason to believe that child abuse is occurring or has occurred shall report the matter to a superior and to civil authorities. Archdiocesan policies and procedures regarding sexual misconduct shall be followed. This includes following the law regarding child abuse, particularly in making reports to the proper authorities.



ARCHDIOCESE FOR THE MILITARY SERVICES, USA

Minimum Requirements for the Pastoral Care of Catholic Personnel

Introduction:

Many priests have asked for clarification regarding the Archdiocesan policies on expectations of priest-chaplains, GS and contract priests and for the pastoral care of Catholics in the military. The following is provided to assist the priest in serving the men and women of the Armed Forces and the Veterans Administration entrusted to his care. It provides clarification on the expectations of this endorsing agent about Catholic ministry, and should be shared with one's senior supervisor.

Note: The term Catholic as used throughout this and other AMS documents refers not only to the Latin Catholic Church, but also to all the Eastern Catholic Churches in union with the Apostolic See.

1. Core elements in the life of Catholic personnel that are required for a Catholic Program.

1.1 Catholic priests with the endorsement and/or faculties of the Archdiocese for the Military Services to serve Catholic personnel are to ensure implementation and support of these elements in the interest of the Free Exercise of Religion.

1.1.1 Sunday, Holy Day, and daily Mass.

1.1.2 Comprehensive Religious Education and Sacramental preparation, with an emphasis on youth character formation, individual moral development, and military family cohesion and readiness.

1.1.3 Comprehensive Sacramental Ministry. This includes the sacraments of baptism, penance, First Communion, confirmation, anointing of the sick, and matrimony.

1.1.4 Rite of Christian Initiation of Adults (RCIA).

1.1.5 Young Adult Ministry focused on spiritual readiness for active duty (18–29 years of age).

1.1.6. Spiritual Enrichment programs (e.g., faith formation retreats, Life Teen, Troops Encounter Christ, marriage enrichment retreats, etc.).

1.1.7. Pastoral Counseling

2. Authority and Governance

2.1. The Senior Catholic priest-chaplain or GS priest will have the final authority over the entire Catholic program on any military installation or Veterans Affairs Medical Center. All assistants or pastoral associates must be accountable to the priest-chaplain or GS priest in all Catholic matters and must report to him in the interest of the common good of the Catholic community. The contract priest, although having no military authority, will nonetheless serve as the authoritative subject matter expert delegated by the AMS in all Catholic matters when he is the only priest at an installation or post. This function shall be specified in his contract before the AMS will consider the contract valid for Catholic ministry.

2.1.1. If the Catholic priest is not the senior chaplain of the installation, he will always serve as the definitive advisor to the senior chaplain regarding the Catholic program.

2.2. The Catholic chaplain should utilize a Pastoral Council to assist him in providing for those in his care. Such councils are consultative and not deliberative. Given that the priest is assigned to care for the active-duty population and their dependents the priest may restrict retiree representation on the pastoral council.

3. Primary place of the Blessed Sacrament in the life of Catholics.

3.1. Catholics believe the Blessed Sacrament is the real presence of Jesus Christ in our midst. It is central to their spirituality.

3.2. The Blessed Sacrament must be reserved on all installations, ships and hospitals that have a priest-chaplain assigned. Catholics have a right to access the Blessed Sacrament for their devotion and spiritual growth. When a Blessed Sacrament Room is authorized by regulations, it shall be for the exclusive use by the Catholic chaplain and faithful and for the reservation of the Blessed Sacrament.

3.3. The Blessed Sacrament must be reserved in a safe, reverential, and known place (preferably a tabernacle in a small Blessed Sacrament Room/Chapel) under the exclusive care of the endorsed Catholic priest. This responsibility of safeguarding and care of the Sacrament must never be entrusted to any other person or non-Catholic chaplain under any condition. The priest is responsible and accountable for Extraordinary Ministers of Holy Communion (EMHC) who are trained and appointed to assist him in this responsibility.

3.4. Only Catholics approved by the Archdiocese may function as Lay Leaders (LL), Catholic Representatives (CR), and Extraordinary Ministers of Holy Communion (EMHC). Additionally, the CR and LL must be active duty in the grade of E-5 or higher. Authorizations are specific as to duration as well as to location. There is a mandatory training requirement for each of these three functions.

3.5. Priest-trainers are accountable for ongoing communication with deployed LLs/CRs. In the absence of a priest-chaplain, CRs and LLs, when authorized by the AMS, may conduct a Sunday Celebration in the Absence of a Priest and the Liturgy of the Hours. However, this will not include the reservation, transportation or distribution of Holy Communion. Communion Services are not permitted in the AMS.

4. Sunday and Daily Mass

4.1. The celebration of Sunday Mass is critical to the spiritual life of the community and must be available at all military installations whenever possible. This celebration must conform to the General Instruction on the Roman Missal (GIRM).

4.2. The unnecessary multiplication of Sunday Masses is discouraged. Saturday anticipated Masses that are mere celebrations of convenience, of poor quality, or divisive of the community are likewise discouraged.

4.3. The priest without exception is expected to celebrate daily Mass – even if privately on days off, holidays, or times when a scheduled Mass is not feasible. Personal spiritual sustenance is sufficient justification for this expectation because of the special challenges of the priest-chaplain living a military lifestyle.

4.4. Catholics in the military should have access to daily Mass scheduled at times convenient for them.

4.5. This sacred duty of the priest-chaplain must take precedence over all other responsibilities unless mission-essential requirements warrant otherwise.

5. Sacrament of Penance

5.1. Catholics in the military will have access to a weekly scheduled celebration of the sacrament of penance. The scheduled times must be separated from Mass by at least 15 minutes.

6. Availability of the Priest for Spiritual Care and Formation of Christian Community

6.1. The principal responsibility of the military priest-chaplain and contract civilian priest is to provide for the spiritual care of Catholic military personnel and their families. Such spiritual care includes the moral formation and spiritual readiness of Catholics. The military priest-chaplain also facilitates religious support for non-Catholics in the event that a non-Catholic chaplain is unavailable.

6.2. Consistent with operational contingencies and mission essential requirements, the priest-chaplain must be freely available for active-duty Catholics and/or family members seeking his counsel. Since this is a primary mission responsibility, his access to work spaces near these work areas conducive to confidential counseling/confession is a mission essential requirement. Military personnel and their family members have a right to absolute confidentiality.

6.3. Consideration and recognition should be given to the intensity of the demands made upon the priest-chaplain with regard to Catholic needs when supervisors are assigning them to collateral duties and in assessing their performance. Such demands involve sacramental celebrations including daily Mass, sacramental instruction, religious education and marriage preparation.

6.4. Supervisors should recognize that at times the priest-chaplain is in need of assistance in providing for even basic pastoral care. In such circumstances, deacons and qualified religious and laity should be contracted to assist the priest-chaplain at that installation. Deacons exercising any ministry to Catholics must be endorsed by the AMS and be granted faculties by the AMS.

6.5. In keeping with the essential requirements named above, the priest-chaplain must also see that suitable lay ministers are properly selected, trained, commissioned, and certified (when required), ensuring comprehensive religious education and normative liturgical celebrations.

6.6. To have and maintain a Catholic program at a military installation, the Archdiocese for the Military Services, USA requires the ministry of a priest at least twenty hours per week. Active-duty military priest-chaplains and full-time GS priests fulfill this requirement at their assignments.

6.6.1. With due regard for collateral duties assigned to priest-chaplains (see 6.3 above), civilian priests can be contracted to supplement Catholic pastoral care at the same installation, e.g., to cover for deployments, etc. These contracts can be for as many hours as required by pastoral need.

6.6.2. If requirements or constraints preclude the presence of a uniformed priest-chaplain, a GS or contract position of at least twenty hours per week should be available to have and maintain a Catholic program. The twenty-hour minimum requirement can be met by contracting multiple priests. Where feasible, nearby installations may consider sharing one priest with two part-time contracts. Contracts must list the specific duties to be performed.

6.6.3. Because Catholic personnel and their families are best served by full-time priests, the Archdiocese encourages installations to offer contracts well in excess of the minimum twenty hours.

6.6.4. All contract priests must personally obtain the endorsement and faculties from the Archdiocese for the Military Services. No priest presented by a third-party contractor will be endorsed.

7. Directors of Religious Education, Musicians and others assisting in the Catholic Program.

7.1. The Director of Religious Education (DRE) is the priest. He has the vested responsibility as pastor of souls to provide catechesis within his area of responsibility (cc. 773 and 776). This responsibility flows from his bishop (the Military Ordinary) who is the teaching authority within his territory (c. 753).

7.2. The Coordinator of Religious Education (CRE) is that individual who manages the day-to-day operation of the religious education program. Together with other catechists, they are one of the means by which the Word is proclaimed and catechesis presented (c. 761). This must be done "in cooperation with the bishop and the priest..." (c. 759).

7.3. All final decisions for the content of Catholic religious instruction belong to the Catholic priest rather than hired GS lay employees or contracted lay CREs. Instructional materials used in catechesis must be contained in the Conformity Listing maintained by the United States Conference of Catholic Bishops (USCCB).

7.4. The CRE should have a master's degree in Religious Education or the equivalent and be experienced in Catholic theology and catechesis. The CRE must possess a valid Catechist Certificate issued by the AMS. The Catholic priest will directly supervise and evaluate the CRE contract.

7.5. A Catholic priest who is a uniformed chaplain or GS employee must have the final authority over the Catholic program on any military installation or VA Medical Center. All assistants, pastoral associates, and music directors/musicians must be accountable to the priest and must report to him in the interest of the common good of the Catholic community.

8. Ecumenical and Inter-religious opportunities for Understanding and Unity

8.1. The Archdiocese for the Military Services, USA values highly its historic collaboration with families of other faith groups who serve our military communities. It is our continuing desire and the desire of our priest-chaplains to work with commanders and chaplains of all faiths to provide complete spiritual care for the men and women in uniform and their families.

8.2. In that spirit, the Catholic priest provides first and foremost for the needs of his own Catholic people in the military and then helps facilitate the spiritual care of those belonging to other faith groups. All priest-chaplains must care for the spiritual and moral needs of all our military and VA personnel regardless of their religious preferences.

8.3. An Ecumenical and/or Inter-religious Service is one which prays for and fosters unity and understanding among all those sharing in the Service. A Catholic priest who participates in a true Ecumenical/Inter-religious Service should bring something of our Catholic tradition to the celebration (Catholic prayers, excerpts from Conciliar / Papal documents, early Church Fathers, etc.).

8.4. The Easter Vigil, which must begin no earlier than thirty (30) minutes after sunset, is the most important liturgy of the year. Its celebration should be a privileged moment in the life of the Catholic Community.

8.5. Given the unique centrality of Holy Week in Catholic tradition, Easter Sunrise Services are not appropriate Ecumenical opportunities in which Catholics or Catholic priests should participate. The feast of the Resurrection is the most sacred feast in the Catholic Church, and Catholics are required to participate actively in the celebration of the Mass. Alternative services may confuse some about their obligations.

9. Annual Responsibilities of Priest-Chaplains to maintain their Endorsements.

9.1. The Law of the Church and the frequent exhortations of the Bishops of Rome advocate spiritual retreats for the good of the spiritual lives of all priests. Therefore, the priests serving in the Archdiocese for the Military Services are to arrange for an annual spiritual retreat, preferably in a religious institution, of at least five consecutive days. This is to be considered mandatory unless military mission requirements render it impossible. This retreat is additional to any “service retreats” or workshops. Spiritual retreats arranged by the priest-chaplain’s bishop or religious superior are particularly recommended. These retreats should be accomplished in a TDY status.

9.2. Active duty Catholic priests, GS priests and full-time contract priests, unless deployed or TDY/TAD, will attend the biennial Convocation of the Archdiocese for the Military Services. Even if deployed, priest-chaplains should make every effort to attend. Reserve, National Guard and part-time contract priests are highly encouraged to attend. VA chaplains will attend the annual conference of the National Conference of VA Catholic Chaplains (NCVACC). In case of extenuating circumstances and with the permission of the archbishop, they may fulfill this requirement by attending an AMS Convocation.

9.3. The Catholic bishops and religious superiors who provide priests expect that the responsibility of the priest-chaplain for sacramental, pastoral and spiritual welfare of our Catholic people will be

acknowledged, protected, and fostered by authorities within the military and the Veterans Administration.

9.4. The priest-chaplain is expected to maintain dialogue with his diocesan bishop or religious superior, and to share with him copies of his Quarterly Reports.

This document replaces previous Minimum Requirements of the Archdiocese for the Military Services for the Pastoral Care of our Catholic Personnel, dated 01 August 2011.

Imprimatur

+ *Timothy P. Broglio*

(The Most Reverend) Timothy P. Broglio
Archbishop for the Military Services, USA

22 February 2021



Office of the
Archbishop

Archdiocese for the Military Services, USA

Post Office Box 4469, Washington, DC 20017-0469

5 January 2006

Basic Expectations for the Pastoral Care of Catholic Personnel and Staff in Veteran Affairs Institutions

I. Introduction

Many Department of Veterans Affairs (VA) Catholic priest-chaplains have asked for clarification regarding Archdiocesan policies on expectations of priest-chaplains and for the pastoral care of Catholic patients and staff in our VA institutions. These requests have increased following the publication of Basic Expectations for the Pastoral Care of Catholic Personnel, which was written for the Active Duty Military Services. The following is provided to assist VA priest-chaplains in fulfilling their obligation to serve the men and women of the Department of Veterans Affairs entrusted to their care. Hopefully it will provide clarification on the expectations of your endorsing agent about your ministry when shared with your supervisors.

Note. The term **Catholic** as used throughout this and other documents refers not only to the Roman Catholic Church, but also to all Eastern Catholic Churches in union with Rome.

1. Essential elements in the life of Catholic personnel that are necessary for pastoral care of the sick and DVA staff.

- 1.1 Catholic priests given endorsement and permission/faculties (faculties) by the Archdiocese for the Military Services, USA (AMS) to serve Catholic personnel are to ensure implementation and support of these elements in the interest of Free Exercise of Religion.
 - a. Sunday/Holy Day/Daily Mass.
 - b. Daily availability of the sacraments of Holy Communion, Reconciliation, and Anointing of the Sick.
 - c. Religious Education and Sacramental preparation, with emphasis on the pastoral care of the sick.
 - d. Spiritual Assessment drawing from the rich Catholic tradition of spiritual direction as well as the assessment of spiritual injury.
 - e. Pastoral support and pastoral counseling of Veteran patients, their families, and the staff who care for them.

2. Primary place of the Blessed Sacrament in the life of Catholics.

- 2.1. Catholics believe the Blessed Sacrament is the real presence of Jesus Christ in our midst. It is central to their spirituality.
- 2.2. The Blessed Sacrament Chapel, which is allowed by VA regulation (*VHA Handbook 1111.2; 21 a. (1)*), should be provided for the reservation of the Blessed Sacrament, in all VA hospitals where a priest-chaplain is assigned. Catholics have a right to access the Blessed Sacrament for their devotion and spiritual growth.
- 2.3. The Blessed Sacrament Chapel needs to follow the regulations of the AMS (*Priest's Manual 4.3.14.1-5*). These regulations may be briefly summarized as follows: The tabernacle should be secured firmly and locked. The key needs to be safeguarded by the priest-chaplain and cannot be entrusted to any non-Catholic person, even to a non-Catholic chaplain under any condition. No other faith group may share either the Blessed Sacrament Chapel, or the tabernacle. The Blessed Sacrament chapel must be open to the faithful at least some hours every day. A sanctuary lamp, which may be electric, needs to be lighted continuously before the Blessed Sacrament.

3. Sunday and Daily Mass.

- 3.1. Priest-chaplains, when they are on duty, without exception, are expected to celebrate daily Mass for the VA patients and staff.
- 3.2. Catholic patients and staff in the VA should have access to weekday and Sunday Mass at times and places convenient for them.
- 3.3. This sacred duty of the priest-chaplain must take precedence over all other responsibilities.
- 3.4. A priest-chaplain will celebrate Mass privately on days off, holidays, or times when a scheduled Mass is not feasible. Personal spiritual sustenance is sufficient justification for this expectation because of the special challenges of priests living the VA priest-chaplain lifestyle.

4. Sacrament of Reconciliation.

- 4.1. Catholics in the VA will have access to both scheduled celebration of the Sacrament of Reconciliation, and opportunities for reconciliation on the wards.
- 4.2. The scheduled times must be separated from Mass by a least 15 minutes.
- 4.3. Care should be taken not to introduce information about the celebration of the Sacrament of Reconciliation with any particular individual into progress notes, or event capture workload accountability.

5. Availability of the Priest for Spiritual Care

- 5.1. The Constitutional Free Exercise of religion includes assurance that Catholics in the VA have access to pastoral and spiritual care according to the traditions of their own faith. Within the VA an AMS-endorsed priest-chaplain is the primary agent to deliver this care. He alone can provide the full spectrum of sacramental ministry to which our veterans, their families and staff members are entitled.
- 5.2. Within the VA only an AMS-endorsed Catholic priest may be hired to fill a position as a Catholic chaplain. Only an AMS-endorsed Catholic priest may use the title of "Catholic chaplain."
- 5.3. Providing pastoral and spiritual care to Catholic men and women in the VA and their families is the principal responsibility of our priest-chaplains. They are also to facilitate care for non-Catholics when a non-Catholic chaplain is not readily available.
- 5.4. While ward assignment for initial visitation, assessment, and some pastoral support is appropriate, a follow up visit by a priest-chaplain to each Catholic patient is essential for further assessment, particularly in terms of Catholic issues and sacramental needs, and for sacramental ministry. Non-Catholic chaplains are not authorized to provide sacramental ministry to Catholic patients/staff.
- 5.5. If full time, part time or intermittent chaplains are not sufficient to provide proportional Catholic coverage, then contract or fee-basis Catholic chaplains should be used in accordance with VA regulations. These should be used to supplement, not to replace regularly hired priest-chaplains. To use them, rather than regularly hired priest-chaplains, is to decrease the quality of pastoral care offered to Catholic patients. Prior to assuming any duties, the AMS must endorse such contract or fee-basis priest-chaplains.
- 5.6. In support of his ministry to Catholic patients, particularly confession and counseling, appropriate work and office space conducive to confidential counseling or confession is required.

6. Others assisting in the Catholic Program.

- 6.1. Supervisors should recognize that at times priest-chaplains are in need of assistance in providing for even basic pastoral care. In such circumstances, deacons, qualified religious and laity should be contracted to assist the priest- chaplain. Their service must be consistent with the policy of the AMS. They are to assist, not replace Catholic priest-chaplains and they may not use the title "Catholic chaplain."
- 6.2. Such individuals cannot normally be used, if there is no Catholic priest-chaplain to provide ecclesiastical supervision.
- 6.3. Deacons must have faculties from the AMS and the contract or fee-basis use can only be for ministry allowed by those faculties.
- 6.4. Religious or laity, either contract or volunteer, must be commissioned as an Extraordinary Minister of Holy Communion (EMHC), and their assistance is limited to the work for which they have been commissioned.
- 6.5. The priest-chaplain must request commission from the AMS for each EMHC. He is responsible and accountable for their training, installation, and ecclesiastical supervision. He is responsible to assure that they do not replace Catholic priest-chaplains but work within their commission to assist employed priest-chaplains. EMHC must receive annual training and must be re-commissioned every three years. (*Archdiocese for the Military Services, USA, Policy for Extraordinary Ministers of Holy Communion*)
- 6.6. Deacons, religious and laity cannot be used to replace endorsed hired priest-chaplains.
- 6.7. An AMS-endorsed priest-chaplain must have final authority over the Catholic program at any VA facility.
- 6.8. All deacons, religious, and Catholic laity who assist the priest-chaplain are to be supervised (ecclesiastically) by him.
- 6.9. Separate approvals have been granted for the hire of non-chaplain Catholic religious and lay CPE supervisors/education specialists. These are not to function as chaplains.

7. Resources

- 7.1. It is expected that within the regulations of *VHA Handbook 1111.2* and the *General Post Fund* regulations, local structures that give the priest-chaplain a voice in the expenditure of funds for the spiritual welfare of Catholic veteran patients/staff will be developed. Since the priest-chaplain is the final authority over the Catholic programs at any VA hospital, this is essential.

8. Ecumenical and Inter-religious opportunities for Understanding and Unity

- 8.1. The AMS values highly our historic collaboration with other faith groups. It is our continuing desire and the desire of our priest-chaplains to work with personnel and chaplains of all faith groups to provide complete spiritual care for our veteran patients, staff and their families.
- 8.2. In that spirit, priest-chaplains provide first and foremost for the needs of their own Catholic people in the VA, and then help facilitate the spiritual care of those belonging to other faith groups. All priest-chaplains must care for the spiritual and moral needs of all our veteran patients, staff and their families regardless of their religious preferences.

- 8.3. An Ecumenical and/or Inter-religious Service is one which prays for and fosters unity and understanding among all those sharing in the Service. A Catholic priest-chaplain who participates in a true Ecumenical/Interfaith Service should bring something of our Catholic tradition to the celebration (Catholic prayers, excerpts from Conciliar/Papal documents, early Church Fathers, etc.). These should be chosen in order to foster unity and understanding.
- 8.4. Given the unique centrality of Holy Week in Catholic tradition, Easter Sunrise services are not appropriate Ecumenical opportunities in which Catholics or Catholic priest-chaplains should participate. The feast of the Resurrection is considered the most sacred feast in the Catholic Church and Catholics are required to actively participate in the celebration of the Mass. Alternate services may be confusing to some about their obligations.

9. Responsibilities of Priest-Chaplains to maintain their Endorsements.

- 9.1. The Catholic bishops and religious superiors who provide priest-chaplains expect that the responsibilities of the priest-chaplain for sacramental, pastoral and spiritual welfare of our Catholic veterans/staff will be acknowledged, protected, and fostered by authorities within the VA
- 9.2. Priest-chaplains are expected to submit required reports to the AMS.
- 9.3. Priest-chaplains should maintain close relations with their own (arch) dioceses or religious orders.
- 9.4. Priest-chaplains should, upon assumption of duties, contact the local (arch) diocese and request faculties. These faculties are not required to minister within the VA.
- 9.5. The AMS expects all priest-chaplains to wear clerical garb including a Roman collar while on duty.
- 9.6. Priest-chaplains employed 1/2 time or more in any hire category (full-time part-time, intermittent, contract or fee basis) will attend either the annual Convocation of the Archdiocese for the Military Services or the National Conference for VA Catholic Chaplains (NCVACC). All others are encouraged to attend. It is hoped that the VA will assist priest-chaplains to attend these mandatory conferences, by granting authorized absence and to the extent possible financial assistance.
- 9.7. Membership in professional organizations such as the National Association of Catholic Chaplains and/or the NCVACC is encouraged.
- 9.8. Priest-chaplains are encouraged to seek and maintain Board Certification as Catholic Hospital Chaplains from the NCVACC and continuing education is expected proportionate to the level of employment, in various fields related to clinical Chaplaincy, e.g. CPE, CAC, Pastoral Counseling, Spiritual Direction, or Bio-ethics Consultation etc.
- 9.9 We are grateful for the good will, understanding, and ongoing cooperation of other endorsing bodies and the VA National Chaplain Center (NCC), as well as our daily partnership with other chaplain resources.

In the Lord

// signed //

+Edwin F. O'Brien
Archbishop
5 January 2006

ARCHDIOCESE FOR THE MILITARY SERVICES. USA
POLICY
FOR
LAY LEADERS, CATHOLIC REPRESENTATIVES

Note. The term **Catholic** as used throughout this and other AMS documents refers not only to the Roman Catholic Church, but also to all the Eastern Catholic Churches in union with Rome.

1. LAY LEADERS (LL) OR CATHOLIC REPRESENTATIVES (CR)

a. **Definition:** *(The Terms Lay Leader and Catholic Representative are Service-specific, and used interchangeably)*

1.1. Lay Leader/Catholic Representative (LL/CR): a Catholic in a deploying unit chosen by a priest, trained by the priest-trainer authorized by the Archdiocese for the Military Services (AMS) and appointed by their commanding officer (Navy)/deployed priest (Army and Air Force) to conduct a *Sunday Celebration in the Absence of a Priest* when a priest is unavailable.

1.2. The *Sunday Celebration in the Absence of a Priest* may be either a *Liturgy of the Hours* or a *Liturgy of the Word*, and does not include the reservation, transportation or distribution of Holy Communion unless otherwise specified on the *Certificate of Authorization* and ID card of the LL/CR.

b. **Selection and Training:**

1.3. An LL/CR must be a practicing Catholic, at least 18 years of age, in the grade of E-5 or above, baptized, confirmed, received First Communion, reverential, respectful of his/her faith and the Blessed Sacrament, of good moral character, and not in an illicit marriage. The Chancellor will not certify LLs/CRs unless a Catholic priest-chaplain assures him that a candidate fulfils these conditions and that a valid need exists at the deployed location.

1.4. A LL/CR must be a qualified person chosen and trained by an authorized priest-chaplain according to an AMS-approved training and certification program. The AMS Chancellor issues a *Certificate of Authorization*, which normally is valid for a maximum of one (1) year, or for the duration of the individual's term of orders at that deployable unit - whichever comes first. A new certification is required with each new set of orders.

1.5. Only active duty Catholics approved by the AMS and holding a certified ID card may act as LL/CR. Those without a card, not trained under the new 2005 format or not re-trained within a year's time must be re-certified by a priest-chaplain. LL/CRs are to maintain ongoing communication with their priest-chaplain for the duration of their deployment.

1.6. Only priest-chaplains designated by the AMS are authorized to train LLs/CRs. This ensures a comprehensive and accurate listing of LLs/CRs, and maintains consistency and quality control of the subject matter being taught.

2. **PRIEST-TRAINERS**

2.1. A priest-trainer (PT) is a Catholic chaplain endorsed and authorized by the AMS to conduct training of LL/CRs. He receives this mandate from the Archbishop for the Military Services after satisfactorily completing a specialized training program provided by the AMS.

2.2. The senior Catholic chaplain in the respective Chief of Chaplains Offices, in conjunction with the Chancellor, shall see to it that there are sufficient priest-trainers appointed and strategically positioned.

2.3. The in-theater priest-trainer makes certain judgments based on the unusual circumstances of a deployed installation. He is also the primary contact with the LL/CRs in the area, and the provider of the Blessed Sacrament – when so authorized.

2.3.1. The in-theater priest-trainer makes the judgment whether

- a) The Liturgy of the Hours, or
- b) The Liturgy of the Word
will be used at the LL/CR Services.
- c) deleted.
- d) deleted.

2.3.2. deleted.

2.3.3. He ensures that whatever materials needed by LL/CR (i.e. Order of Service and Disc with Lectionary Readings) are provided by the command.

2.3.4. When necessary, he may seek the assistance of other priests in the instruction of LL/CRs. Such priests must have the appropriate training materials and communicate with the PT who is still responsible and accountable for the LL/CR when deployed.

2.4. The priest-trainer conducts training following the instruction outline provided on disc (also found on the Archdiocesan Web-site) and forwards to the AMS Chancellor, using the appropriate application form, the names of those successfully trained Upon receipt of the Chancellor's approval, which will include a Certificate of Authorization and a laminated ID card for each individual, the PT is authorized to present them to the LL/CR.

2.5. PTs are responsible for maintaining contact, monitoring and assisting those LLs/ CRs to whom they have entrusted the Blessed Sacrament should such an exceptional authorization be granted.

3. Ordinary functions of the Catholic Lay Leader or Catholic Representative

3.1. Only a Catholic priest can celebrate the most sacred action of the Catholic Church: the Eucharist or Mass. Catholics are required to participate at Mass every Sunday. If unavailable, they are not obliged to formal Sunday worship. They are encouraged, however, to attend Catholic services led by a deacon or LL/CR.

3.2. In the absence of a Catholic priest, Catholics may participate in an Eastern Orthodox liturgy should the Eastern Orthodox regulations permit.

3.3. The first obligation of a deployed deacon, LL or CR when a priest is not assigned to a given unit is to try to locate an active duty priest of any Service who might be available. If one is not available, the LL/ CR will attempt to procure the services of a nearby civilian Catholic priest, or obtain permission to transport Catholics in the unit to the location of the priest.

3.4. In the absence of a Catholic priest, a deacon and any AMS authorized LL/CR is permitted to conduct a *Sunday Celebration in the Absence of a Priest*. The service will not include the distribution of Holy Communion.

3.5. At the introduction of the Service, the deacon or LL/CR should clearly specify that the Service is not a Sunday Mass, and is not considered an ideal solution to the present situation.

4. Extraordinary functions of the Catholic Lay Leader/ Catholic Representative.

4.1. In deployed locations, a LL/CR is authorized to conduct a *Sunday Celebration in the Absence of a Priest*. This will ordinarily not include the distribution of Holy Communion.

4.2. deleted.

4.3. At the introduction of the Service, the deacon or LL/CR should clearly specify that it is not a Sunday Mass, explaining that it is not considered an ideal solution to the present situation.

4.4. deleted

4.5. deleted.

4.6. Attendance at a Protestant or Ecumenical Worship Service does not qualify and is never permitted to replace the Sacred Services of the Catholic CR/LL. Catholic Services may never be in conjunction with any Ecumenical or non-Catholic services. Catholics are prohibited from receiving communion from a non-Catholic chaplain or minister.

5. Reservation of the Blessed Sacrament

5.1. Reservation of the Blessed Sacrament is authorized only in those installations where a priest-chaplain is actually assigned. The Blessed Sacrament may never be entrusted to any other member of the laity, or any non-Catholic clergy person, for any reason.

5.2. The Blessed Sacrament must always remain in a sacred container and never in any other profane device or container such as plastic bags, etc.

5.3. deleted.

5.4. A Catholic chaplain who judges conditions to be such that appropriate respect is not or cannot be given the Blessed Sacrament, is seriously obliged to retrieve the Sacrament and inform the AMS Chancellor.

5.5. deleted.

5.6. Under no circumstances is the Blessed Sacrament to be reserved longer than three (3) weeks. By that time, a priest shall have celebrated Mass and refreshed the Blessed Sacrament ...

ARCHDIOCESE FOR THE MILITARY SERVICES, USA

POLICY FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Note. The term **Catholic** as used throughout this and other AMS documents refers not only to the Roman Catholic Church, but also to all the Eastern Catholic Churches in union with Rome.

EXTRAORDINARY MINISTERS OF HOLY COMMUNION (EMHC)

a. Definitions:

1.1. The **ordinary** ministers of Holy Communion are bishops, priests, and deacons. They exercise this ministry by virtue of their ordination.

1.2. **Extraordinary** Ministers of Holy Communion are lay members of a particular installation chapel community (to which a priest-chaplain is permanently assigned) who assist the priest in the distribution of Holy Communion at Mass, bring communion to the sick or aged, or expose the Blessed Sacrament in a chapel for Holy Hour because of the shortage of ordinary ministers. In extraordinary instances they may be permitted to conduct a Sunday Service in the temporary absence of a priest or deacon.

b. Selection and Training

1.3. An EMHC must be a practicing Catholic, at least 18 years of age, baptized, confirmed, received First Communion, reverential, respectful of his/her faith and the Blessed Sacrament, of good moral character, and not in an illicit marriage.

1.4. An EMHC must be a qualified person chosen and trained by a priest-chaplain. The applicant's name is sent, using the appropriate application form, to the Chancellor of the Archdiocese for the Military Services (AMS) only when a serious need exists. The EMHC must be properly installed by the priest-chaplain at a community celebration at the installation according to the rite provided in the *Book of Blessings*.

1.5. The priest-chaplain should do training and evaluation yearly (c.f. Priest's Manual 4.3.16.8). A new certification is required upon change of station. Upon receipt of the Chancellor's approval, which will include a *Certificate of Authorization* and a laminated ID card for each individual, the PT is authorized to present them to the EMHC.

1.6. An EMHC is normally commissioned to function within his/her own unit or installation for three (3) years or for the duration of his/her orders whichever is shorter. The commission is renewable at the next duty station. EMHC authorizations in deployed locations are for one (1) year.

1.7. An EMHC may distribute Holy Communion at Mass only when there are no ordinary ministers present, or when those present are unable to distribute Communion, or when the large size of the congregation justifies it. An EMHC may also bring Communion to the sick or homebound members of the installation with the frequency recommended in the rite of *The Pastoral Care of the Sick*. EMHCs are ideally sent directly from Mass to establish the connection between the Eucharistic assembly and the sick.

2. Sundays/Holy Day Celebrations at a chapel in the absence of a priest:

2.1. If only one Catholic Mass can be celebrated at a given unit or installation then no "Celebration in the Absence of a Priest" may be added to the schedule.

2.2. If a Catholic priest is not available to conduct a Divine Service (Eucharist or Mass), the faithful should be directed to celebrate at a civilian Catholic parish.

2.3. In the absence of a Catholic priest, Catholics can observe the sacredness of Sundays by attending Catholic Services led by a deacon or authorized Catholic EMHC. The Archbishop for the Military Services, through his delegate, the Vicar General or Chancellor, must explicitly give approval for this Service.

2.4. The deacon or EMHC must clearly specify that the Sunday Service is not a Sunday Mass, explaining that it is temporary and not considered an ideal solution to the present situation.

2.5. These Catholic Services will consist of either a) the *Liturgy of the Hours* or, b) the *Liturgy of the Word*. Both Services contain readings and prayers used by Catholic's throughout the world on that same day.

2.6. The Altar where Mass is usually celebrated is to be used only for the *Rite of Communion* when such is permitted. The *Liturgy of the Hours* or the *Liturgy of the Word* may be conducted from the pulpit. If, with the extraordinary permission from the Military Archbishop, Distribution of Holy Communion is permitted, then following the *Liturgy of the Word*, the deacon or EMHC proceeds to the Altar for the *Our Father* - which begins the Communion Rite. The Eucharistic Prayers may not be used. The rite must never be referred to as a "Mass."

2.7. Attendance at a Protestant or Ecumenical Worship Service does not qualify and is never permitted to replace the Sacred Services of the Catholic EMHC. Catholic Services may never be in conjunction with any Ecumenical or non-Catholic services. Catholics are prohibited from receiving communion from a non-Catholic chaplain or minister.

3. Reservation of the Blessed Sacrament.

3.1. Catholics have a right to access the Blessed Sacrament at all those installations where a priest-chaplain is normally assigned. Therefore it must be reserved on all ships, bases/posts and hospitals to which a priest chaplain is assigned. The Blessed Sacrament must be kept in a ciborium, and housed in a safe, sacred and appropriate space, preferably in a tabernacle.

3.2. The Blessed Sacrament may never be entrusted to any other member of the laity, or any non-Catholic clergy person, for any reason.

3.3. A Catholic chaplain who judges conditions to be such that appropriate respect is not or cannot be given the Blessed Sacrament, is seriously obliged to retrieve the Sacrament and inform the AMS Chancellor.

3.4. Under no circumstances is the Blessed Sacrament to be reserved longer than three (3) weeks. By that time, a priest shall have celebrated Mass and refreshed the Blessed Sacrament ...

Liturgical Norms Resulting from Recent Documents

A Summary of Changes:

What follows is a list of changes affecting the way Mass is celebrated. They are drawn principally from two documents:

- *The General Instruction of the Roman Missal*, the official English translation became available in the Fall of 2003.
- *The New Instruction on the Holy Eucharist: On Certain Matters to be Observed or to be Avoided Regarding the Holy Eucharist (Redemptionis Sacramentum)*, promulgated by the Holy See in March of 2004.

While the list draws your attention to significant changes, there are many important insights in both of these documents, and you are urged to read them in their entirety.

NB: These changes may be implemented immediately, but should be put into effect in all places where Mass is celebrated in the Archdiocese for the Military Services,
NO LATER THAN THE FIRST SUNDAY OF ADVENT, 28 NOVEMBER 2004.

LITURGICAL CHANGES RELATED TO ACTIONS

POSTURES AND GESTURES:

Postures and gestures remain as before with two exceptions:

- People are to stand at the response to *Pray brothers and sisters...*, i.e. when they say *May the Lord receive...*
- When receiving Holy Communion, the communicant is to bow his or her head before receiving the Body of the Lord. Before receiving the Precious Blood, the communicant bows his or her head once again.

EXTENSION OF HANDS AND GENUFLECTIONS BY CONCELEBRANTS OF THE EUCHARIST DURING THE EUCHARISTIC PRAYER

Priests are urged to review the *General Instruction of the Roman Missal*. Chapter V, Section II, on *The Concelebrated Mass*. While the entire chapter is important, there seems to be some particular confusion about the hand gestures to be used by the concelebrants in each of the Eucharistic Prayers. Norms for these gestures may be found in nos. 219-236 of this chapter. It should also be noted that in concelebrated Masses, when concelebrants approach the altar to receive from the chalice, they should genuflect before receiving the Precious Blood.

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Extraordinary Ministers of Holy Communion may enter the sanctuary at the Lamb of God, as has been customary, in order to be in place for the distribution of Communion. It is not permitted for the Extraordinary Minister to assist the priest in the fraction rite, and they may not approach the altar to receive Communion themselves until after the priest has received Communion. In addition, the Extraordinary Minister of Holy Communion is to receive the vessel from which he or she will distribute the Eucharist from the hands of the priest himself. (*GIRM n. 162*)

DISPOSITION OF THE PRECIOUS BLOOD WHICH REMAINS AFTER DISTRIBUTION OF HOLY COMMUNION

The pouring of the Precious Blood down a sacrarium or onto the ground is *prohibited* in the strongest of terms. Whatever remains of the Precious Blood after Holy Communion is consumed by the priest or other ministers, while extra consecrated hosts are to be reserved in the tabernacle. (*Redemptionis Sacramentum*)

LITURGICAL CHANGES RELATED TO OBJECTS

THE BOOK OF THE GOSPELS, AND THE LECTIONARY

1. It is expected that the *Book of the Gospels* will now be used on Sundays and days of special solemnity throughout the Church Year.
2. The *Book of the Gospels* is to be carried in the Entrance Procession by a deacon or, if no deacon is present, by a reader.
3. Following the entrance procession, the *Book of Gospels* is placed on the altar.
4. At the proclamation of the Gospel, it is taken from the altar during the Gospel Procession by the deacon or priest who will proclaim the Gospel.
5. The *Lectionary* is prepared on the ambo beforehand, is used for the proclamation of the pre-Gospel readings, and is removed from the ambo after the second reading.
6. The *Lectionary* is never carried in the entrance procession.
7. Neither the *Book of Gospels* nor the *Lectionary* is carried out in the closing procession.

USE OF FLAGONS AT MASS

The New Instruction on the Eucharist requires that the consecrated wine not be poured from one vessel to another, principally because of the danger of spilling. If Communion is to be distributed from more than one chalice (as when Communion is given to the congregation under two species, or in the case of a large number of concelebrants) the chalices with the wine needed for distribution are to be brought to the altar at the Preparation of the Gifts. They then remain on the altar during the Eucharistic Prayer until they are needed during the Communion Rite. A flagon may be used for the pouring of the unconsecrated wine, but the Precious Blood may not be consecrated in a flagon (*Redemptionis Sacramentum*)

CRUCIFIX IN THE SANCTUARY

There is always to be a cross with the figure of Christ crucified either on the altar or near it where it is clearly visible to the assembled congregation. It is appropriate that it remain there even outside the liturgical celebration. (*GIRM n. 308*)

CHANGES RELATED TO THE LITURGICAL CALENDAR

NEW SAINTS/BLESSEDS, AND CHANGES IN RANK IN THE LITURGICAL CALENDAR

Many new saints and blesseds have been added to the calendar, and the rank of other celebrations has been changed. These additions and changes are not found in the current editions of the *Sacramentary* or *Lectionary*. It is, therefore, particularly important to consult the *Ordo* each day for guidance in the celebration proper to that day. A complete listing of the new saints/blesseds, and changes in rank through 2002, may be found in the August 2002 issue of the *Newsletter of the Bishops' Committee on the Liturgy*. The article may be accessed online at the website address given below, in the section *BCL Newsletter*.

RESOURCES

Website of the Bishops' Committee on the Liturgy: www.nccbuscc.org/liturgy. This website contains documents related to liturgy and many useful materials on the celebration of Mass, including bulletin inserts and PowerPoint presentations that can be downloaded free of charge.

General Instruction of the Roman Missal, Publication No. 5-543, USCCB Publications Office, (800.235.8722), or from Catholic Bookstores.

The New Instruction on the Eucharist (Redemptionis Sacramentum). Available from the website listed above under *Documents of the Holy See*.

Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America. Available from the website listed above under *Documents of the USCCB*.

**THE POSTURE OF THE PEOPLE AT MASS
IN THE ARCHDIOCESE FOR THE MILITARY SERVICES, USA
IMPLEMENTATION DATE: 25 DECEMBER 2003**

From the beginning of Mass until the First Reading.....	STAND
From the First Reading until the Gospel Acclamation	SIT
From the Gospel Acclamation until the end of the Gospel	STAND
During the Homily.....	SIT
From the Profession of Faith until the end of the General Intercessions.....	STAND
From the Preparation of the Gifts to the completion of " <i>Pray brethren...</i> "	SIT
From the beginning of the peoples' response " <i>May the Lord receive...</i> " through to the end of the <i>Holy, Holy, Holy</i>	STAND
From the completion of the <i>Holy, Holy, Holy</i> until after the <i>AMEN</i> of the Eucharistic Prayer	KNEEL
From the beginning of the <i>Our Father</i> until the completion of the <i>Lamb of God</i>	STAND
From the completion of the <i>Lamb of God</i> (at the " <i>Behold the Lamb of God...</i> ") until the distribution of Holy Communion.....	KNEEL
During the Communion Rite (of the Congregation)	KNEEL
To Receive Holy Communion	STAND
During the sacred silence after distribution of Holy Communion.....	SIT
From the beginning of the Prayer after Communion until the end of Mass	STAND



Office of the
Chancellor

Archdiocese for the Military Services, USA

Post Office Box 4469, Washington, DC 20017-0469
9 May 2005

The Lector at Mass

"In texts that are to be delivered in a loud and clear voice, ...the tone of voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, a commentary, an acclamation, or a sung text; the tone should also be suited to the form of celebration and to the solemnity of the gathering..."¹

With this description taken from the *General Instruction of the Roman Missal (GIRM)*, the following guidelines are offered as to who qualifies to be a lector at Mass on our military installations.

- The individual is to be a baptized practicing Catholic² who has received First Holy Communion and Confirmation. (*Special consideration may be made for children's liturgies, as determined by the priest-chaplain.*)
- The individual must be able to clearly articulate the language being read, and to do so in an intelligible and thoughtful manner.
- The lector may wear an alb or other suitable vesture or other appropriate and dignified clothing.³
- The functions of the Lector are contained in the *GIRM*,⁴ and in the USCCB Liturgy Guide, *The Lector at Mass*.⁵

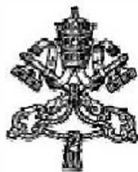
¹ GIRM, English translation, Third Typical Edition © 2002, International Committee on English in the Liturgy, Inc: para. 38.

² Directory for the Application of Principles and Norms on Ecumenism, Pontifical Commission for Promoting Christian Unity, June 1993, para. 133.

³ GIRM, para. 339.

⁴ GIRM, para. 194-198.

⁵ <http://www.usccb.org/liturgy/girm/index.shtml>



CONGREGATIO CULTO DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. n. 468/05/L

Rome, 12 October 2006

Your Excellency,

I refer to your letters of 9 March 2005 and 7 March 2006, in which, in the name of the Conference of Bishops of which you are President, you requested a renewal of the indult for extraordinary ministers of Holy Communion to purify the sacred vessels after Mass, where there are not enough priests or deacons to purify a large number of chalices that might be used at Mass.

I have put the whole matter before the Holy Father in an audience which he granted me on 9 June 2006, and received instructions to reply as follows:

1. There is no doubt that "the sign of Communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly" (*General Instruction of the Roman Missal*, no. 240; *Catechism of the Catholic Church*, no. 390).
2. Sometimes, however, the high number of communicants may render it inadvisable for everyone to drink from the chalice (cf. *Redemptionis Sacramentum*, no. 102), intinction with reception on the tongue always and everywhere remains a legitimate option, by virtue of the general liturgical law of the Roman Rite.
3. Catechesis of the people is important regarding the teaching of the Council of Trent that Christ is fully present under each of the species. Communion under the species of the bread alone, as a consequence, makes it possible to receive all the fruit of Eucharistic grace (cf. *Denzinger-Schönmetzer*, no. 1729; *General Instruction of the Roman Missal*, nos. 11, 282). "For pastoral reasons", therefore, "this manner of receiving Communion has been legitimately established as the most common form in the Latin rite" (*Catechism of the Catholic Church*, no. 390).
4. Paragraph 279 of the *General Instruction of the Roman Missal* directs that the sacred vessels are to be purified by the priest, the deacon or an instituted acolyte. The status of this text as legislation has recently been clarified by the Pontifical Council for Legislative Texts. It does not seem feasible, therefore, for the Congregation to grant the requested indult from this directive in the general law of the Latin Church.
5. This letter is therefore a request to the members of the Bishops' Conference of the United States of America to prepare the necessary explanations and catechetical materials for your clergy and people so that henceforth the *General Instruction of the Roman Missal*, no. 279, as found in the *editio typicatio* of the *Roman Missal*, will be observed throughout its territories.

With the expression of my esteem and fraternal greetings, I remain, Your Excellency,

Devotedly yours in Christ,

+Francis Cardinal Arinze
Prefect

Monsignor Mario Marini
Under-Secretary



Office of the
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Archdiocese for the Military Services, USA

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2 February 2009

Feast of the Presentation

On Distribution of the Eucharist Outside of Mass

Dearly beloved Priests, Deacons, and Laity of the Archdiocese,

On many occasions, the request has been made to reconsider the policy on the use of extraordinary ministers of Holy Communion in the Archdiocese for the Military Services. I appreciate the concerns that have been raised and am not insensitive to the needs of our unusual archdiocese present in several other Nations and deployed in many places.

However, in addition to the reflections already so carefully and diligently presented by my predecessor, the Most Reverend Edwin O'Brien on Holy Thursday, 2007, I feel compelled to illustrate a number of considerations frequently ignored in the requests I have received.

The Catholic Church holds that the Eucharist is the “source and summit” of its life of faith. We are a Eucharistic community, which means a community that gathers for and celebrates the Eucharist. That is a unique moment when we are able to be present with Jesus Christ in His supreme act of consummating the one Sacrifice, which saves us all. The celebration allows us to participate in that sublime moment when the Lord obtained for us what we were unable to obtain for ourselves. That does not mean that we are a community that merely receives Holy Communion. To separate Holy Communion from the celebration of the Eucharist on a regular basis vitiates that essential link.

To quote Archbishop O'Brien: “There can be no Eucharist without the priesthood, in the same way there can be no priesthood without the Eucharist.”⁶ No other liturgical or para-liturgical rite can duplicate the celebration of Eucharist—because only in the Mass is Christ’s saving sacrifice offered. It is in the Mass—through the ministry of priests—that the work of our redemption is definitively carried out.”⁷

Many practical consequences flow from that general principle. One argument frequently raised is that Catholics who gather for a Sunday celebration without a priest when Holy Communion is not distributed soon falter and begin to attend other Christian services. The Catholic Church does not use Holy Communion as a lure to keep them in the community. That would not be a valid use of the Most Holy Sacrament of the Altar. The better response is to improve the formation of lay leaders so that the celebration without a priest is more attractive and better planned. In fact, with the help of an Army chaplain and the publishers of *The Word Among Us*, I am in the process of improving the materials available for use by the faithful of the archdiocese.

“Any practice in regard to the Eucharist that gives the impression that the act of receiving Holy Communion can be radically divorced from either the sacrifice of the Mass or the ministry of the priest who offers the sacrifice threatens to distort in a most serious way the proper understanding and the essential meaning of this Most Holy Sacrament.”⁸

⁶ Pope John Paul II, “Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination”, New York: Doubleday, 1966 (page 77).

⁷ Edwin F. O'Brien, *Holy Thursday Letter*, 2007

⁸ *Ibid.*

A second practical consideration is the spiritual preparation for Holy Communion. How will the participants be able to confess their sins and be absolved? Who will remind them of the importance of being in a state of grace before approaching Holy Communion? These are essential and not secondary elements for our consideration, as we try to respond to these genuine sacramental needs.

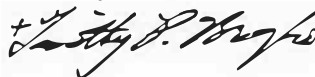
Thirdly, the link between the celebration of the Eucharist and reservation of the Sacrament dictates that the Eucharist not be reserved for more than a few weeks without being renewed. Most of the situations presented to this office, do not foresee a priest's visit to the place of reservation every few weeks. Again, the link between the sacrifice of the Mass and the reservation of Holy Communion demands that there be a frequent celebration wherever the Blessed Sacrament is reserved. Holy Communion is also real food; it is the central element in the sacrificial Banquet. It should be "served" fresh and not many weeks after it has been consecrated.

Finally, we cannot minimize the risk that the presence of an extraordinary minister of Holy Communion with the reserved sacrament will be interpreted as an excuse not to ensure the regular presence of a priest. It is not foreign to my experience that many outside the Catholic Faith are under the impression that providing Holy Communion through an extraordinary minister satisfies the Sunday requirements for Catholics. Many have even taken that as an excuse to not recruit priests or not to ask nearby priest-chaplains to attend to the Catholics in their units because their Lay Leaders or Chaplain Assistants can distribute Holy Communion. Allowing such a practice to continue can be very detrimental and even counterproductive to our need for line support in the recruitment of priests and to the prevalent attitude that "a chaplain of any faith" can provide for our Catholic people. On the contrary, they have a right to the celebration of the sacraments—all of them!

For all of these reasons, it is my decision not to alter the dispositions established by Archbishop O'Brien, which I have reprinted below to facilitate your consultation. They clearly make manifest the faith of the Church and the central place of the Eucharistic celebration in that Church. I am deeply grateful to those who have manifested their concern, and I do suffer for them in their inability to receive Holy Communion. May their hunger for the Bread of Life be an inspiration for a more fervent prayer in the Archdiocese for an increase in vocations to the Priesthood and for more priests in the Armed Services.

Invoking the blessing of Almighty God upon all of you, I remain

Sincerely in Christ,

A handwritten signature in black ink, appearing to read "Timothy P. Broglio".

(Most Reverend) Timothy P. Broglio
Archbishop for the Military Services



Office of the
Archbishop

Archdiocese for the Military Services, USA

Post Office Box 4469, Washington, DC 20017-0469

On Holy Communion Outside of Mass Holy Thursday, 2007

The Uniqueness of the Sacrifice of the Mass⁹

In his encyclical “*Ecclesia de Eucharistia*” (“The Church from the Eucharist,” promulgated on Holy Thursday, 2003), His Holiness Pope John Paul II wrote that “at every celebration of the Eucharist, we are spiritually brought back to the Paschal Triduum—to the events of Holy Thursday, to the Last Supper and what followed it.”¹⁰

Every celebration of the Mass makes present on our altars by the ministry of the priest the events of our Savior’s death and resurrection—really, truly, here and now. These are the events of Christ’s self-offering to the Father, an offering He made so that we might be saved from our sins.¹¹

The Sacrifice of Christ Made Present

Our Lord’s sacrificial self-offering “is so decisive for the salvation of the human race that Jesus Christ offered it and returned it (offered and returned His sacrifice) to the Father only *after He had left us a means of sharing in it* as if we had been present there”¹² at the events of Holy Week. In each Mass, we share in Christ’s sacrifice not simply because the once and for all sacrifice of the Cross is made present in the here and now¹³ but also because “when the Church celebrates the Eucharist... ‘the work of our redemption is carried out’”¹⁴ here and now. Being present at a celebration of the Eucharist is no different—at least as far as our salvation is concerned—than being present at the death and resurrection of Jesus.

As John Cardinal Newman presented the mystery involved in every sacrament:

“Time and space have no portion in the spiritual Kingdom which He has founded; and the rites of His Church are as mysterious spells by which He annuls them both.... Thus, Christ shines through them, as through transparent bodies, without impediment.”¹⁵

⁹ Unless otherwise indicated, our use of “Eucharist” in this letter refers to the offering of the Eucharistic Sacrifice. The terms Blessed Sacrament or Holy Communion refer to the Real Presence of Christ outside the Mass.

¹⁰ *Ecclesia de Eucharistia*, 3

¹¹ Cf. Catechism of the Catholic Church, 606ff

¹² *Ecclesia de Eucharistia*, 11.

¹³ Cf. Hebr. 7: 27; Cf. Catechism, 1364.

¹⁴ *Ecclesia de Eucharistia*, 11.

¹⁵ Parochial Sermons III, 277-278.

The Eucharistic Sacrifice, then, is the “source and summit of the Christian life”¹⁶ precisely because it is a re-presentation of the dying and rising of Christ, the Paschal Mystery. In this Sacrifice all the riches of the Church are contained.

The Mass: A Communal Act

The Mass celebrates Christ’s redeeming presence in the community of the faithful. In the words of the *Catechism*:

“Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body. (Cf. 1Cor 12: 13) The Eucharist fulfills this call: ‘*The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.*’ (1Cor 10: 16-17)”¹⁷

This participation is further emphasized by our Holy Father, Pope Benedict XVI, in his Apostolic Exhortation, *Sacramentum Caritatis*, as he describes our entering into Jesus’ act of self-oblation, of participating in the redeeming sacrifice, and experiencing the actions of the priest acting *in the person of Christ*.¹⁸

The Church, the Body of Christ

When we receive Holy Communion in the midst of the Eucharistic Sacrifice, we find our salvation not so much by a private act of receiving Christ’s Body and Blood but because in receiving we enter into the Communion of His Body, the Church,¹⁹ and so enter into the Mystery of His dying and rising. When He instituted the Eucharist, “Jesus did not simply state that what He was giving them to eat and drink was His Body and His Blood; He also expressed *its sacrificial meaning* (Body given for you... Blood poured out for you) and made sacramentally present His sacrifice which would soon be offered on the Cross for the salvation of all.”²⁰

So much is it the case that we are saved by being in communion with the Church—and so with Christ’s self-offering on the Cross—that St. Thomas Aquinas reminds us that unlike the other sacraments, the graces available to the faithful in the Holy Mass are made available not only to those who receive Holy Communion at Mass but to all members of the

¹⁶ Lumen Gentium. 11

¹⁷ Catechism. 1396.

¹⁸ Cf. *Sacramentum Caritatis*, 11-13

¹⁹ Cf. Catechism, 1382

²⁰ *Ecclesia de Eucharistia*, 12.

Church.²¹ That is, by “faith and charity” and by an act of spiritual communion, the faithful who are unable to be present at a celebration of the Mass may still receive the graces of the Mass—although in a different way than those who are present.²² And indeed, we can truly say that the saving graces that are won for the human race in Christ’s self-offering—and which are offered to the Father in every Mass—are the graces that offer us eternal salvation.

Eucharist and Priesthood

The priesthood, so intimately connected to the Eucharist, is a ministry that flows out of the Eucharist itself just as the Eucharist is brought about by the ministry of the priest.²³ “There can be no Eucharist without the priesthood, in the same way there can be no priesthood without the Eucharist.”²⁴ No other liturgical or para-liturgical rite can duplicate the celebration of Eucharist—because only in the Mass is Christ’s saving sacrifice offered. It is in the Mass—through the ministry of the priest—that the work of our redemption is definitively carried out.

No Divorce of Eucharist, Communion and Priest

Any practice in regard to the Eucharist that gives the impression that the act of receiving Holy Communion can be divorced from either the Sacrifice of the Mass or the ministry of the priest who offers the sacrifice threatens to distort in a most serious way the proper understanding and the essential meaning of this Most Holy Sacrament.

Priests, as ministers and custodians of the Eucharist, have an over-riding concern that the teaching and practice regarding the Eucharistic Sacrifice and Holy Communion fully reflect Church teaching and promote a sound Catholic spirituality.

Present Pastoral Concerns

Gradually, over the years and in many areas of the Archdiocese, the distribution of Holy Communion by the laity has become commonplace, so much so that the reception of Holy Communion separated from the celebration of the Mass and the ministry of the priest is all too often the norm rather than the exception. Other forms of prayer recommended by the Church when the Mass is unavailable are frequently little appreciated.

As a result, it might appear to some that the extraordinary minister of Holy Communion is an adequate replacement for the priest. In fact, there continue to be occasions when efforts to obtain a priest to celebrate Mass are not made, because a Communion Service is thought

²¹ Summa Theologica, third part, q79 a7

²² *ibid*, ad2

²³ The Eucharist “is the principal and central *raison d’être*” of the priesthood. The pastoral charity that inspires, animates and gives unity to our priestly life and work “flows mainly from the Eucharistic sacrifice, which is the center and root of the whole priestly life.” (Second Vatican Council, Decree on Priesthood, Number 14)

²⁴ Pope John Paul II, “Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination,” New York: Doubleday, 1966 (page 77).

to be adequate. Some seem not to miss the celebration of Mass at all, as long as they can receive Holy Communion. *In short, the widespread and repeated distribution of Holy Communion outside of Mass diminishes appropriate regard for the centrality of the Eucharistic Sacrifice and the Catholic priesthood.*

In most circumstances, those of our lay people entrusted with the Blessed Sacrament are conscientious and reverent in carrying out their responsibilities. We thank them for their devotion and example. We hope they will continue to step forward for such service when there is judged to be a genuine need.

Unfortunately, however, and of greatest concern, are the repeated reports of the Blessed Sacrament being handled carelessly: reserved in inappropriate places, in the possession of unqualified individuals, lost and misplaced, and if found, uncertainty as to whether the elements are consecrated or not. This is sometimes the result of poorly trained lay ministers, the rugged conditions of military life or just plain carelessness. This is tantamount to the desecration of the Eucharist—a most serious matter that I must address.

Updated Archdiocesan Policy

Past attempts to locate the distribution of Holy Communion within a proper Catholic theology and to prevent the Blessed Sacrament from being sacrilegiously handled have proved largely unsuccessful. With this statement we are presenting Archdiocesan policy in allowing, in specific and limited circumstances, the distribution of Holy Communion by laypersons outside of or apart from the celebration of Holy Mass.

The four principles, which regulate this privilege if given, are:

1. **Real Necessity**—a priest is not available to celebrate Mass for at least three weeks and every effort has failed to find a priest.²⁵
2. **Guaranteed Security**—the Blessed Sacrament is always kept in a secured and locked tabernacle. Only the Catholic chaplain and Catholic representative/lay leader will have access to the tabernacle.
3. **Appropriate Reverence**—only a Catholic deacon or a properly trained and certified lay person is permitted to remove the Blessed Sacrament from the tabernacle on the occasion of a *Sunday Celebration in the Absence of a Priest*. Authorization for such a Celebration must be specifically requested to and can only be granted by the AMS Chancery Office.
4. **Specific Accountability**—the appropriate Catholic chaplain will be responsible for ensuring that all these conditions are met.

²⁵ The Blessed Sacrament is not to be reserved, unconsumed, for more than three weeks, for fear of deterioration of the elements. (see Canon 934)

Spiritual Communion

This will mean that some of our faithful will not be able to receive Holy Communion as frequently as in the past. If we make this “Eucharistic sacrifice” conscientiously and generously, the Lord will not fail to offer us other graces, if we seek them from Him. Thus, the ancient practice of the Church of making a “Spiritual Communion” as mentioned earlier, is of great value. We thereby experience our membership and participation in the “Communion of the Saints.”

Suggested Forms of Catholic Sunday Observance

When Sunday Mass is not available, the Catholic faithful should be encouraged to gather with other Catholics in celebrating alternative forms of prayer recommended by the Church in these circumstances. These include the *Liturgy of the Word* of that Sunday; parts of the *Liturgy of the Hours* (the “Divine Office”); and other devotions that many of you will be more familiar with, such as the Holy Rosary, Stations of the Cross and forms of charismatic prayer. These popular devotions will be beneficial in strengthening both your personal relationship with the Lord and the Catholic identity you share with others, as you seek to deal with the challenging demands of today’s military life.

The Word

Ironically, our Catholic tradition’s respect for the awesome Mystery of the Eucharist and the 16th century’s reformers’ emphasis upon the Word of God at the expense of Mass, led to a *de facto* lessening of the importance of Word in its own right. The Second Vatican Council recognized this imbalance in its *Dogmatic Constitution on Divine Revelation*, noting the double table at Mass – one of the Word, the other of the Eucharist – from each of which our lives are nourished. The Council states further:

And such is the force and power of the Word of God that it can serve the Church as her support and vigor and the children of the Church as strength for their faith, food for the soul, and a pure and lasting font of spiritual life (#21).

Throughout the Scripture when God speaks something happens – His Word never returns to Him void. This is true throughout history as well and on occasions where two or three gather to hear and share the Word of God.

Regrettably, there is still a tendency on the part of Catholics, to conclude that if the Mass or the reception of Holy Communion is unavailable on Sunday, there is nowhere to turn for spiritual sustenance. To correct this notion and to provide a rich resource for a prayerful communal celebration of Morning and Evening Prayer and of the *Liturgy of the Word*, the Church’s official ritual is available: *Sunday Celebrations in the Absence of a Priest*.

Copies of the Bible and the New Testament are usually quite available throughout the military system. In addition, "*A Catholic Handbook for Military Personnel*" (which our Archdiocese has published in cooperation with the Knights of Columbus) offers a wide variety of prayers, hymns, and other opportunities for reflection and meditation by individuals and groups. It is strongly recommend that all chaplains as well as Catholic lay leadership do whatever possible in an ongoing effort to put the Scriptures and the *Catholic Handbook* into the hands of our people.*

Our faithful should have available, as well, resource materials such as the *Catechism of the Catholic Church*, documents from the Holy See such as the encyclical *Ecclesia de Eucharistia*. Additionally, websites, such as <http://www.SalvationHistory.com> offer valuable insights into the Sunday readings. These and similar resources can serve as useful texts for study groups.

Constant and fervent must be our prayer to the Lord of the harvest that He would send forth more laborers into his harvest in our Archdiocese so that there might indeed be more shepherds according to his Heart—and that the Eucharistic Sacrifice might be more widely available to our brave service men and women.

Given at the Chancery in Washington, District of Columbia, this 5th day of April 2007.

+Edwin F. O'Brien

The Most Reverend Edwin F. O'Brien
Archbishop for the Military Services, USA

* "... care must be taken to ensure that such assemblies in the absence of a priest do not encourage ecclesiological visions incompatible with the truth of the Gospel and the Church's tradition. Rather, they should be privileged moments of prayer for God to send holy priests after his own heart. It is touching, in this regard to read the words of Pope John Paul II in his Letter to Priests for Holy Thursday 1979 about those places where the faithful, deprived of a priest by a dictatorial regime, would meet in a church or shrine, place on the altar a stole which they still kept and recite the prayers of the eucharistic liturgy, halting in silence "at the moment that corresponds to the transubstantiation," as a sign of how "ardently they desire to hear the words that only the lips of a priest can efficaciously utter." (No. 10, AAS 71 (1979): 414-415) With this in mind, and considering the incomparable good which comes from the celebration of the Eucharist, I ask all priests to visit willingly and as often as possible the communities entrusted to their pastoral care, lest they remain too long without the sacrament of love."

(Sacramentum Caritatis, Pope Benedict XVI, Paragraph 75) See also paragraphs 34-38, 47

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