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A STEP TOWARD EASING THE U.S. ARMY PRIEST SHORTAGE

AN INDIVIDUAL STUDY PROJECT

by

Chaplain (Lieutenant Colonel) Robert H. Spiegel
United States Army

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Project Adviser

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ABSTRACT

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This paper reviews the rationale and guidelines for Sunday liturgical celebrations in the absence of a priest and recommends the use of lay presiders to ease the Catholic priest shortage in the U.S. Army. It offers a system of implementation which would integrate the presiding minister into the present Army Chaplain support structure.

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CHAPTER I

Introduction

Purpose

The critical shortage of Catholic Chaplains in the Army today demands creative measures to ameliorate the shortage's impact on pastoral ministry for soldiers and their families. Approximately 25% of United States Army personnel are Roman Catholic, while Catholic priests comprise only 12% of the Chaplain Corps. The anticipated reduction of seven Catholic Chaplains per year throughout the 90's will compound the problem. This shortage threatens the future of Catholic parishes in the Army.¹

This project does not intend to solve the United States Army priest shortage, however, it does attempt to point out that priestless liturgies could partially compensate for the problem. This paper will review the rationale and guidelines found in Gathered in Steadfast Faith, apply them to military priestless situations, offer a system of implementation which would integrate the presiding minister into the present Army support structure and conclude with a recommendation to use them.

Background

The acute shortage of Catholic priests is not a situation peculiar to the Army Chaplaincy, but reflects that found in the civilian sector. The Church hierarchy recognizes the desperate need to compensate for the impact on its world-wide pastoral mission.

In May 1987, Pope John Paul II directed the Vatican Congregation of Divine Worship to develop guidelines for Sunday Liturgies in the absence of a Priest.

"The Faithful who, due to the lack of a Priest, cannot participate in a parish Mass must, nevertheless, be able to gather together in prayer of praise and petition, in listening to the Word of God and, if possible, in the communion of the Eucharistic Bread consecrated during an earlier Mass."²

In June 1988, the Vatican Congregation issued the Directory for Sunday Celebrations in the Absence of a Priest in response to Pope John Paul's directive. The Directory gives guidance to the National Conferences of Bishops and serves as a basis for regional and diocesan policies.³

According to the Vatican Congregation's guidance, the National Conference of Catholic Bishops of the United States, in March 1990, approved for publication Gathered in Steadfast Faith: Statement of the Bishops' Committee on Liturgy on Sunday Worship in the Absence of a Priest. Gathered in Steadfast Faith, modeling closely the Vatican's Directory, gives rationale and guidelines for priestless parishes which require Sunday liturgies led by a deacon or lay presider.

These documents are a direct result of the universal priest shortage and the peoples' traditional need to assemble on Sunday to worship God. The Sunday assembly is the focal point of the parish community. "All the works of the Christian life are linked with the eucharistic celebration, flow from it, and have it as their end."⁴

Without the Sunday assembly there would be no parish. The October 1990 Washington Conference on The Future of the American Church concluded that "the priest shortage will last as long as we live."⁵

CHAPTER II

The Bishops' Document

While recognizing that need to maintain the Sunday liturgical celebration as the central mandate for the ecclesial assembly at worship, the lack of clergy available to preside at the Eucharistic Celebration leads the hierarchy to fashion creative approaches to gather the assembly in cases without a priest-president.

Priority and Preeminence of Sunday

The priority and preeminence of Sunday is key to the Bishops' decision to have Catholics celebrate the Lord's Day even in the absence of a priest. It answers the crucial question, "Is it better to go to church on Tuesday when a priest will celebrate Mass or on Sunday to a priestless liturgy?" A person going on Tuesday, instead of Sunday, is placing inappropriate and nontraditional emphasis on attending Mass and ignores the preeminence of celebrating the Lord's Day.⁶

The traditional preeminence of Sunday, as the day for the people to assemble in worship, can be traced to the time of the Apostles and the early Christian Martyrs. The manner in which this assembly worshipped was set by the time of Justin Martyr in the year 150 A.D.

"And on the day called Sunday there is a meeting in one place of those who live in the cities or the country, and the memories of the apostles or the writings of the prophets are read as long as time permits.... Then we all stand up together and offer

prayers. And, as said before, when we have finished the prayer, bread is brought, and wine and water, and the president similarly sends up prayers and thanksgiving to the best of his ability and the congregation assents, saying the Amen; the distribution, and reception of consecrated (elements) by each one, takes place and they (the elements) are sent to the absent by the deacons.... We all hold this common gathering on Sunday, since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Savior rose from the dead on the same day."⁷

From the Sunday assembly, Christians gained their identity and mission. They "readied themselves again to become clearly the life and the leaven of the world."⁸ The danger to one's spiritual life from not participating in the Sunday assembly is clearly stated by Saint John Chrysostom when he said that "to abstain from this meal is to separate oneself from the Lord."⁹ It is the obligation and right of Christians to assemble on Sunday to celebrate the passion, death and resurrection of Christ. The Mass is the traditional and normal way of accomplishing this, but even without the Mass the priority and preeminence of Sunday cannot be denied.

Sunday Celebrations in the Absence of a Priest

The gathering of the community to worship the Lord on Sunday -- even without a priest -- is of "paramount importance." Yet the Vatican Directory requires the diocesan bishop to judge whether "it is

not practical or possible for the community to participate in the celebration of Mass in a nearby church.¹⁰ The bishops have based their judgment not on miles, but on the effect it will have on the community. A viable community gathers for worship, maintains the preeminence of Sunday, retains the habit of assembling and prepares for a time when there will be a priest to lead the community in the Sunday eucharist.¹¹ Catechetical instruction, sacramental preparation, spiritual formation, prayer groups, study groups, community witness and care for the sick and disabled are characteristics of this community.

The community is less likely to grow in faith -- or even sustain its faith -- if the Sunday liturgical assembly disperses in various directions. Therefore no effort should be spared in helping foster faith, particularly the Celebration of Sunday -- even in the absence of a priest in these ecclesial communities judged by the bishop to be viable, independent faith communities.¹²

A deacon is the preferred presider at priestless liturgies. However, a layperson who has been appointed by the bishop may be given the responsibility to preside at worship in the absence of a priest or deacon.¹³ Such a person would be exercising the common priesthood conferred on all baptized and confirmed Christians. Because the order of Diaconate is not recognized as qualifying an individual for chaplain appointment, we focus on the potential benefit of use of the lay presider in military parishes.

The Presiding Minister

To qualify as a presider, the person's daily life should demonstrate a profound commitment to the Catholic Faith and this ministry. He (the masculine pronoun "he" is used hereafter to indicate either gender) must

exhibit a living appreciation for Scripture, a deep reverence for the Eucharist, an active prayer life, an exemplary moral life, a spirit of cooperation with the laity and clergy of the particular community, an acceptance by the members of the community, and active involvement in the pastoral life of the community, and both a strong desire and ability to foster participation by lay people as members of the worshipping assembly and in other liturgical roles. -14

In addition to these qualities the presider as a liturgical celebrant must be an articulate, trained public speaker who can project a sense of prayer.

The bishops place responsibility for training presiders on the local diocese. However, they specify that the training

should include a study of the sacramental and prayer life of the church and its sources and spirituality, the theology of ministry, formation in the Scriptures and in the ministry of preaching, the Liturgy of the Hours, the rite of Holy Communion outside Mass, the

liturgical year, devotions in the life of the church, a familiarity with the Lectionary for Mass, the Sacramentary and other liturgical books, and a practicum in liturgical presidency.¹⁵

After completing the training program the candidate will be certified by the diocese and commissioned within the context of a liturgical service. Presiders are to commit themselves to continued formation through retreats, workshops, education classes and spiritual reading.

Structure of the Service Conducted by a Lay Presider

Two forms are available for the structure of the service. The presiding minister may follow The Liturgy of the Hours -- morning or evening prayer -- or the Celebration of the Word. Each form may include the distribution of Holy Communion as an option: Option A does not include Communion; Option B is the Communion Rite to be used. The themes for the liturgical service should flow from the particular time in the liturgical year. The Scripture readings will be taken from the Lectionary for Mass and the service will follow the Order for Sunday Celebration in the Absence of a Priest.¹⁶

Morning or Evening Prayers

Morning and Evening Prayers have a similar structure and contain the following basic format:

Introductory Rites gather the people in a spirit of worship and prepare them for the entire celebration.

Psalmody allows the people to unite with Christ in singing and reciting their inspired praise to God.

Liturgy of the Word invites the people to hear the word of God, reflect on it and respond with thankful praise to God.

Option A closes with the Lord's Prayer and a concluding prayer of the feast or season.

Option B comprises the Communion Rite allowing the people to become one with Christ in his paschal mystery through the reception of communion.

Concluding Rite sends the people forth to praise and serve the Lord in their daily lives.

Celebration of the Word

The structure of the Celebration of the Word contains the following parts:

Introductory Rites have the same purpose as the Introductory Rites in the previous form.

Liturgy of the Word is the same as the previous form, except the people express their faith in a formal profession of faith and their thanks in an act of thanksgiving.

Option A and B and The Concluding Rite are the same as in the previous form.

In both forms the presiding minister -- if authorized by the

Bishop --may deliver reflections on the readings after the proclamation.¹⁷ Additionally lay persons perform the ministries of reader, cantor, choir, acolytes and usher. Figures 1 & 2 give a detailed outline of the services.¹⁸

Figure 1

The Order of Service for the Morning and Evening Prayer

Introductory Rites

Introduction
Hymn

Morning<-----Psalmony----->Evening

Antiphon - Psalm [Psalm Prayer]	Antiphon - Psalm [Psalm Prayer]
Antiphon - Old Testament Canticle	Antiphon - Psalm [Psalm Prayer]
Antiphon - Psalm [Psalm Prayer]	Antiphon - New Testament Canticle

Liturgy of the Word

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily or Reflection on the Readings
Response to the Word of God
[Dismissal of Catechumens]

Zachariah <-----Canticle-----> Mary
Intercessions

Option A

OR

Option B

Lord's Prayer

Communion Rite

Lord's Prayer
Sign of Peace
Invitation to Communion
Communion
Prayer After Communion

Concluding Prayer

Concluding Rite

Brief Announcements
(Collection of Monetary Offering)
Blessing
Dismissal

Figure 2

The Order of Service for Celebration of the Word

Introductory Rites

Greetings
Introduction
Opening Prayer

Liturgy of the Word

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily of Reflection on the Readings
[Dismissal of Catechumens]
Profession of Faith
General Intercessions
Act of Thanksgiving

Option A

OR

Option B

Lord's Prayer

Communion Rite

Lord's Prayer
Sign of Peace
Invitation to Communion
Communion
Prayer After Communion

Concluding Prayer

Concluding Rite

Brief Announcements
[Collection of Monetary Offerings]
Blessing
Dismissal

CHAPTER III

Application to the U.S. Army

Military Parish

Gathered in Steadfast Faith applies to military parishes because they are independent and viable. There is only one military Catholic parish per post¹⁹ and it is not part of the local territorial diocese, but is subject to the Archdiocese for the Military Services. The parish has the structures, ministries and commitment of a viable and independent community.

The parish assembly should clearly demonstrate the preeminence of the Lord's Day. The Sunday Eucharist is the summit and source of parish life. The community members use their baptismal gifts of ministry as readers, special ministers of the Eucharist, ushers, cantors, musicians, and singers. All of parish life flows from the assembly. The Rite of Christian Initiation of Adults (RCIA) is the normal manner by which candidates are incorporated into the fullness of the assembly, culminating in their reception of the Rites of Initiation -Baptism, Eucharist and Confirmation. The remaining Rites of the Sick, Reconciliation and Matrimony are also an intrinsic part of the assembly's life. The parish seldom witnesses the Rite of Ordination, but often experiences its strengthening effects.²⁰

The military parish extends the Church's mandate and mission to preach, teach, and sanctify soldiers and their family members. It catechizes its youth through an active Confraternity of Christian Doctrine (CCD) program. A Director of Religious Education (DRE) or other religious education specialists ordinarily conduct this

program.⁻²¹ Spiritual formation continues throughout the military Christian's life via prayer groups, study groups, workshops and retreats. The vitality of the military parish is not self-contained, but service-oriented -- overflowing into the community at large through apostolic and charitable works. Parishioners and ministers care for the sick and financially support the Archdiocese and other worthwhile causes. The parish council, composed of parish members and the pastor, oversee this viable and independent parish.²²

Army Regulations for Denominational Service Leaders

The presider, functioning in the absence of a priest, would be a Roman Catholic Denominational Service Leader. Therefore, he would have to meet the requirements stipulated in AR 165-1 Chaplain Activities in the United States Army. Denominational service leaders provide ministry on an exceptional basis when military chaplains are not available to meet denominational coverage requirements of soldiers and their families.^{.23} They are not chaplains and do not function like chaplains, but are responsible to a sponsoring military chaplain. The regulation further states that they must be approved as a denominational leader by a religious organization recognized by the United States Army Chaplaincy Services Support Agency.^{.24}

The presider would serve on an exceptional basis since he would be leading the service only when a priest was not available. The presider would not function as a Roman Catholic Priest since he can not conduct the Eucharistic. The lay presider would be responsible to the military Catholic pastor and in his absence, to the senior supervisory priest chaplain. He would have to work closely with the installation

chaplain -- coordinating place and time for services, requesting supplies and equipment, acquiring approval for parish council sponsored activities and publicizing events. The archdiocese for the Military Services, an organization recognized by the United States Army Chaplaincy Services Support Agency, must certify the presider. The United States Army could legitimately use presiders since their positions fulfill the requirements stipulated in AR 165-1.

Uses of the Presider in the U.S. Army

The presider could not establish or continue a parish on an installation which will never have a priest available because the parish must reasonably be able to prepare for a time when there will be a priest to lead the community in Sunday Eucharist.²⁵ Such a parish is judged as neither viable nor independent.

The presider could be used in military parishes when the priest is not available due to unexpected or prolonged illness, emergency or ordinary leave, TDY, weather conditions or the interim period before the arrival of the newly assigned priest. These situations could last one week to several months. To disperse the community would be to interrupt the Rite of Christian Initiation of Adults, Confraternity of Christian Doctrine, study groups, community witness and other planned parish programs or activities. This would be most impractical at a time when the parish should be pulling together and remaining strong as it waits for the time when the priest will be present to celebrate Sunday Eucharist. Often single soldiers and even married soldiers with families are reluctant to attend Mass in the local church. This is particularly true overseas where the local church is "foreign."

However, they would attend a priestless liturgy in their own military parish. This is a practical way of insuring they receive the spiritual benefits of celebrating the Lord's Day.

The presider would be most helpful during deployments -- especially deployments to hostile environments. These are times when the assembly remaining at the installation has the greatest need to gather steadfast in faith on the Lord's Day for prayer. These are the times when the people cry out for the caring, understanding and loving fellowship provided by their own parish. The separation of family members is an extreme hardship, but to share this hardship with the Sunday assembly, even when the priest is deployed, can be a source of great spiritual strength.

CHAPTER IV

Implementation

The implementation of Gathered in Steadfast Faith requires the selection of a qualified presider. The present Army support structure would allow for volunteers or combining the ministry with the position of DRE or parish coordinator.

Volunteers

The ministry of presider calls for more than just a "volunteer". The presider should be selected by the military pastor in consultation with the parish council. In this sense the pastor and the council call forth the individual from the membership of the Sunday assembly and the individual selected voluntarily accepts the call.

Qualifications

When we reflect on the qualifications as stated in Chapter two, we assume the volunteer must be a person of good standing in the Catholic Faith and committed to a life of continual spiritual growth. As the bishops have stated, that person must exhibit "a living appreciation for scripture, a deep reverence for the eucharist, an active prayer life, (and) an exemplary moral life."²⁶ The volunteer should be sociable, acceptable to the members of the community and sensitive to the community's needs. He must be able to work well with the pastor, parish council and community. The volunteer must be committed to initial and on-going training and be able to formally share reflections on the sacred scriptures during the Sunday liturgy.

Training

The training of the presider is so extensive that it is beyond the scope of most pastors. Thus, the Bishops placed it in the hands of the diocese. Because of the extreme shortage of priests, the Nashville Diocese was experimenting with presiders as early as 1987. They made the Ministry Formation Service Office responsible for training. The content of their preparation program complies with the bishops' guidance quoted in Chapter II of this paper and shows the complexity of the required training courses.

- Orientation into the program.
- Nature of the Church.
- Nature, theology and history of Ministry.
- Nature of the eucharistic community.
- Nature of parish life in the light of Vatican II and the Code of Canon Law.
- Prayer and prayer life of the community.
- History and theology of the eucharist.
- Liturgy and the General Instruction on the New Roman Missal, emphasizing the use of liturgical ministers.
- Style and presence while presiding.
- Public speaking²⁷

This list does not include the required scripture formation and a practicum in liturgical presidency. The Archdiocese for the military will develop its own course of studies based upon the national guidelines. The Archdiocese could then approve local diocesan training programs for military use. In Europe the Religious Resource Center at Heidelberg could offer the approved training as part of their lay

development program.

Director of Religious Education

There are presently sixty-three DRE's employed by local commanders throughout the Army and about one-half of them are Catholic. They are educational specialists hired as General Schedule - Civilian Employee (GS) and are supervised by the installation chaplain. DRE's hold an accredited Baccalaureate degree with a major or minor in religious education or a major in either education, theology or religion. They also have a Masters Degree in religious education or its equivalent. DRE's are allowed to conduct worship services and can assume supervisory responsibility for religious services with permission of the Chief of Chaplains (OCCH).²⁹

In 1989, the Chief of Chaplains, through the United States Army Chaplaincy Service Agency, approved the hiring of a DRE at Ft Riley whose contract included presider responsibilities. A copy of the contract is found as an Appendix. However, she never acted as a presider because the Archdiocese was not certifying presiders and there was no justifying cause. The Archdiocese did certify her as an Extraordinary Minister of the Eucharist and she conducted Communion Services in accordance with the Rite of Holy Communion Outside of Mass. When the Archdiocese begins to certify presiders, because of her educational background, she will easily meet most of the training requirements. To become a presider, the DRE must meet all of the qualifications stated earlier concerning volunteers.

Not all DRE's could be presiders or should they. When both Catholic and Protestant DRE's are on one installation the Catholic can

assume the added presider responsibilities. Where there is only one DRE -- even if he happens to be Catholic -- the responsibility to develop religious education programs for all faiths may preclude the added presider responsibilities. DRE's are hired not to be presiders, but to be ducational specialists.

Parish Coordinators

AR 165-1 allows the hiring of a parish coordinator with a nonpersonal service contract when "the magnitude of the religious program requires such services." ⁻³⁰ However, it does not give a job description or list any specific duties for the coordinator.

The turbulence created by the shortage of Catholic priests is often felt in the parish. When the priest is absent due to illness, TDY, deployments, leave or reassignment the parish needs a person who can insure that programs continue. The parish coordinator is such a person. He gives stability to the Catholic Community, its programs and services. The coordinator works collaboratively with the pastor so that, as a presider, he can more effectively function at Sunday liturgies when the pastor is absent. This collaboration involves the overseeing of parish administration, CCD and RCIA programs, prayer and study groups, and the training of volunteers in religious ministries. He is responsible for parish records and works cooperatively with the pastor and the parish council in developing goals and objectives for the Master Religious Program.

To accomplish this, the coordinator requires a Baccelaureate Degree in theology, religion or church history, a Masters Degree in ministry or the equivalent and meets the Archdiocesan requirements for a presider.

Parish Catechesis

The Catholic Chaplain needs to prepare the parish in advance for the presider's role in Sunday liturgies. The deacon or lay presider should not catch the people off guard. The people must clearly understand that the priest is the normal presider at Sunday liturgies and that the deacon or lay presider is an exception to the norm. The preparation of the parish should "explain the very nature of the Eucharist and the difference between the distribution of Communion outside of Mass and the Celebration of Mass."³¹ Even though the outline of the service may parallel the Mass, the deacon or lay presider is not "celebrating Mass". The Mass must never be seen "only as a means for providing consecrated hosts for communion."³² The people must see the need for an ordained priesthood and yet, in the absence of a priest, be able to exercise their baptismal responsibilities to celebrate the Lord's Day.

CHAPTER V

Conclusion

There is a place in the military parish for the ministry of presider. As the number of active duty priests declines, the role of presider will become more important. On installations with one priest, illness, TDY, emergency leave, reassignment and even weather conditions play a large part in determining the priest's availability. On larger posts where there are more priests, deployments will effect priest availability. Yet, deployments are not times to disperse a parish but to hold it together. The family members need the stability of the Sunday assembly when their lives are facing the instability of separation and war. We must prepare now for the time when the priest will be with his deployed parishioners and not with their family members at home.

Unless tours become longer, the usefulness of volunteer presidors are limited. They may be moved by the time they complete their training and become secure in their liturgical role. However, once they are certified, they can easily be recertified at another post. Combining the ministry with the DRE gives greater stability. DREs stay at installations longer than the Catholic priest or most soldiers. They can give continuity and prolonged leadership, enhancing the presider's effectiveness. The parish coordinator would be as effective as the DRE. However, his nonpersonal service contract must require presider certification. The volunteer, DRE or parish coordinator must see his presiding role as a collaborative outcome of his community involvement and not as an additional duty.

There is a real danger that the presiding minister could become more popular with the people than the assigned military priest. He may be a far better preacher and the assembly may want the presider to become the regular preacher even when the priest is present. Gathered in Steadfast Faith does not allow the presider to become the regular preacher. The homily is the norm for Sunday liturgies, the presider's reflections are an exception to the norm. The right to deliver a homily at Mass belongs to the Office of the Ordained Minister. However, this competition can have a very positive effect. It may motivate the priest to prepare more diligently for his role as president of the assembly and Celebrant of Eucharist.

The presiding minister's role is not designed for field services. The Extraordinary Minister of the Eucharist (EME) provides a better field model. Since EME's are not authorized by the bishop to preach or conduct formal liturgies, they need far less training than a presider. They require only three separate sessions: namely, a time of prayer asking God's benediction; a time of theological study on the Eucharist; and a practicum on liturgical procedure.³³ The Catholic Chaplain can easily train as many EME's as the field or deployment commitments require. EME's who conduct field communion services must follow the Rite of Holy Communion outside Mass. They should receive their consecrated hosts during Mass either in the garrison chapel or field so that the president of the assembly can send them forth to give Holy Communion to other soldiers. However, the thrust of Gathered in Steadfast Faith suggests that Catholics in the field should gather together in prayer on Sunday even when the communion

service or Mass is scheduled for another day. This prayer service could be as simple as a rosary or Bible reading, thus preserving the pre-eminence of Sunday.

Whether the presider is a volunteer, a DRE or a parish coordinator, the ministry of presider is a step in easing the impact of the priest shortage in the United States Army. It does not solve the problem. Only an increase in vocations can accomplish that, but it does ease it. When Gathered in Steadfast Faith is published, the Chief of Chaplains should request the Archdiocese to certify "presiding ministers".

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		9. FAIR LABOR STANDARDS ACT <input type="checkbox"/> EXEMPT <input type="checkbox"/> NONEXEMPT	
		10. COMP LEVEL	
11. EVALUATION APPROVAL			
TITLE, PAY SCHEDULE, OCC CODE, AND GRADE OF THIS JOB HAVE BEEN FIXED IN ACCORDANCE WITH OFFICIAL POLICY AND GRADE LEVEL STANDARDS			
_____ (Signature)		_____ (Date)	
12. JOB CONTENT APPROVAL (COMPLETE ON ORGANIZATION COPY ONLY)			
a. I CERTIFY THAT THIS IS AN ACCURATE STATEMENT OF THE MAJOR DUTIES AND RESPONSIBILITIES OF THIS POSITION AND ITS ORGANIZATIONAL RELATIONSHIPS AND THAT THE POSITION IS NECESSARY TO CARRY OUT GOVERNMENT FUNCTIONS FOR WHICH I AM RESPONSIBLE. THIS CERTIFICATION IS MADE WITH THE KNOWLEDGE THAT THIS INFORMATION IS TO BE USED FOR STATUTORY PURPOSES RELATING TO APPOINTMENT AND PAYMENT OF PUBLIC FUNDS AND THAT FALSE OR MISLEADING STATEMENTS MAY CONSTITUTE VIOLATIONS OF SUCH STATUTES OR THEIR IMPLEMENTING REGULATIONS.			
_____ (Signature of Approving Supervisor)		_____ (Date)	
b. THIS JOB DESCRIPTION WITH SUPPLEMENTAL MATERIAL IS ADEQUATE FOR PURPOSE OF EVALUATION.			
_____ (Signature of Position Classification Specialist)		_____ (Date)	
13. STATEMENT OF DUTIES AND RESPONSIBILITIES			
<u>SUPERVISORY CONTROLS</u>			
Works under the Supervision of the Senior Catholic Priest who outlines overall areas of responsibility, program goals, objectives, and policies which are in accordance with current Army directives and regulations. Most assignments are continuing in nature and the incumbent independently plans, organizes and completes projects. Any plans involving major changes in the religious education program are reviewed for feasibility, budget and personnel limitations. Program is reviewed for growth, attendance, needs assessment and soundness of recommendations and decisions.			
<u>MAJOR DUTIES</u>			
The primary purpose of this position is to administer a comprehensive Catholic Religious Education Program for military personnel and their family members at Fort Riley. Incumbent encourages parishioners to continue existing parish programs as well as initiate new			

programs/ministries. This includes being responsible for coordinating and overseeing various committees, programs, and ministries of parishioners. More specifically, performs the following:

-- Administers and coordinates the Fort Riley Catholic Religious Education Program. Advises the Command Chaplain or his designated representative in all areas of the education program. Informs supervisor on progress of Catholic Religious education programs, provides information and evaluation of present programs and proposes present and long range education requirements. Maintains an up-to-date evaluation of the systems of organization, volunteer and professional staffing, morale, utilization of facilities, equipment, supplies and procurement of curriculum materials. Coordinates Catholic requirements for utilization of staff, property, and buildings for religious education. Maintains parish records. Serves as the Catholic education specialist, and as such participates in meetings, workshops and planning sessions with chaplains. In coordination with the Senior Catholic Priest oversees implementation of public worship.

-- Plans, supervises and directs the Post Catholic Religious Education Program for military personnel and family members of all ages. Coordinates and promotes formation of catechumenate/R.C.I.A. Establishes, maintains and promotes the use of a library of religious education books, pictures, maps, charts, posters, tapes, records, filmstrips and other training aids for students, religious education workers and chaplains. Provides resource material and guidance to volunteers and professional staff. Provides arts and crafts ideas, drama, puppetry and sacred music guidance for all aspects of the program. Promotes the Catholic Religious Education Program by using a variety of media sources. Promotes community-building activities among parishioners. Ensures appropriate religious education material is on hand to support military training exercises and other troop support activities. Works in conjunction with Parish Council and committees for overall goals and objectives of the Master Religious Program. Presides at prayer during Communion Services, Liturgy of the Word, Liturgy of the Hours, etc. Designs liturgies with music in accordance with proper norms for sacramental celebrations. Explores and evaluates other religious education programs for concepts which can be adopted to use at Fort Riley. Through personal study and conferences keeps current on religious education developments and trends. Provides Catholic presence/stance on issues.

-- Supervises the recruitment and training of the volunteer staffs to ensure adequate quantity and quality for all Catholic Religious Education Programs. The Fort Riley religious education program is a comprehensive program which includes weekly instruction classes, with additional opportunities such as: Vacation Church School, summer day camps, summer youth camps, retreats for all ages and groups, seasonal art festivals, seasonal instruction classes, music workshops, special topic seminars and series of classes and programs especially designed for youth, troops, children and families. Sets goals, plans programs, enlists and trains appropriate staff in coordination with other faith groups. Provides technical assistance and education resources and training aids. Provides a systematic program to train volunteers within four areas of educational ministry: children, youth, soldier and

family. Conducts teacher training workshops for new and experienced teachers and secures services of qualified personnel to conduct teacher training workshops. Training includes general workshops for teachers, special emphasis workshops, age level workshops and administrative-evaluative workshops with the volunteer staffs.

Performs other duties as assigned.

Knowledge Required by the Position:

-- Knowledge of the principles, policies and procedures of the Army Religious Education program and the skill to adapt this knowledge to the administration of a Catholic Religious Education Program, including providing advice, guidance and authoritative consultant services regarding the religious education program at Fort Riley.

-- Knowledge of resource material, training aids and devices and skill to review and evaluate existing information to identify those materials that will best accomplish the Catholic religious training objectives.

-- Knowledge and skill to develop instruction courses for the teachers and volunteer work force from material which is available based on needs and educational level of staff.

-- Knowledge of the instructional value of art work, sacred music, religious drama, puppetry, and arts and crafts; their applicability to particular groups, instructional objectives of the program, and relevance to overall curriculum.

-- Working knowledge of liturgical music and its role in sacramental celebrations.

NOTE: Assignment to duties other than those above for a period exceeding 30 days constitutes a misassignment and must be corrected immediately by appropriate Operating Official submitting a Form SF-52, Request for Personnel Action, either to detail or to permanently assign employee to the appropriate job.

NOTE: Title and grade are established in accordance with position classification standards and guides referred to in Item 4. These referenced materials are available for the employee's review in the Civilian Personnel Office.

ENDNOTES

1. Herman Keizer JR., Proposed Chief of Chaplains Policy and Policy Implementation Guidance on Standard of Pastoral Care for Catholic Soldiers Families, p.1.
2. John Paul II, "Sundays in Priestless Parishes." Origins, 16 July 1987, P. 127.
3. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, No. 4.
4. Jean Cardinal Villot, "General Instruction of the Roman Missal," Roman Missal, 1885, No. 1.
5. "Shortage Permanent," The Catholic Messenger, 11 October 1990, p. 1.
6. Father Rober A. Torres, Worship on Priestless Sundays, p. 4.
7. United States Catholic Conference, Gathered in Steadfast Faith: Statement of the Bishops' Committee on the Liturgy on Sunday Worship in the Absence of a Priest, No. 1.
8. Ibid., No. 14.
9. Ibid., No. 17.
10. Ibid., No. 18.
11. Ibid., No. 20.
12. Ibid., No. 21.
13. Ibid., No. 27.
14. Ibid., No. 32.
15. Ibid., No. 35.
16. Gathered in Steadfast Faith, No. 29.
17. Gathered in Steadfast Faith, No. 55.
18. The Order for Sunday Celebration in the Absence of a Priest is not yet cleared for publication. It is waiting for approval of the Apostolic See. The Diocese of Davenport sent me a copy of the structure of the Service taken from the Order.
19. Herman Keizer JR., p. 5.
20. Response to MET-L for Installation Chaplain Course, pp. 1-10.

ENDNOTES

21. U.S. Department of the Army, Army Regulation 165-1, p. 10. (Hereafter referred to as "AR 165-1").
22. Response to MET-L for Installation Chaplain Course, p. 8.
23. AR 165-1, p. 11.
24. Ibid.
25. Gathered in Steadfast Faith, No. 20.
26. Ibid., No. 32.
27. Rev. Charley Giacosa, et al., Guidelines for Sunday Worship in the Absence of a Priest Diocese of Nashville, p. 2.
28. Edward Horan, Telephone conversation from United States Army Chaplaincy Services Support Agency, 3 January 1991.
29. AR 165-1, p. 9.
30. Ibid., p. 11.
31. Gathered in Steadfast Faith, No. 57.
32. Ibid., No. 62.
33. Archbishop Joseph T. Ryan, The Archdiocese for the Military Services, U.S.A., Letter to all Priests of the Archdiocese, 1 June 1986.

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