The United States Conference of Catholic Bishops (USCCB) approved a special triennial collection for the AMS in November 2012. The first National Collection for the AMS was timed to coincide with Veterans Day November 2013 and raised more than $8,239,000. The second National Collection for the AMS will be taken in dioceses and parishes across the country in 2016, for most at Masses the weekend of 5-6 November, or as otherwise determined by an individual diocese or parish.

The Archdiocese for the Military Services, USA (AMS) was established by Saint John Paul II in 1985 to provide the Catholic Church’s full range of pastoral ministries to those in the United States Armed Forces. The mission of the Archdiocese is to “serve those who serve” by providing the same pastoral care and services as any other Catholic diocese to Catholics serving in the United States Armed Forces, enrolled in U.S. Military Academies, undergoing treatment at any of the 153 Department of Veterans Affairs’ Medical Centers in the U.S., Puerto Rico and Guam, working in civilian jobs for the federal government beyond U.S. borders, and the families of these populations. Programs and services vital to the unique mission and ministry of the Archdiocese include Vocations, Evangelization and Catechesis, Sacramental Records, Tribunal, and Veterans Affairs.

The AMS Office of Vocations informs and supports men exploring a priestly vocation and provides opportunities for vocation awareness and discernment with a focus on the military chaplaincy. The AMS Co-Sponsored Seminarian Program is a partnership with local dioceses and religious communities around the country. Currently, the AMS partners with 23 dioceses across the U.S. with 28 co-sponsored seminarians studying in 16 seminaries. As many as 20 additional candidates are in-processing for 2016 and, since the fall 2014, 113 candidates have been on one or more of the AMS discernment retreats and expressed interest in the Co-Sponsored Seminarian Program and military chaplaincy. Once a seminarian is in the Co-Sponsored Seminarian Program, the AMS covers half of the costs to his home diocese for priestly formation.

In 2016, three priestly ordinations and one transitional diaconate ordination are expected. Twelve priests are currently serving as priests in their home dioceses before they will begin ministry as active duty military chaplains. In 2015, three new co-sponsored priests joined a branch of the military. The Nation and the Church continue to depend on this generation of future priests to relieve a chronic shortage of Catholic chaplains in the military. At the same time AMS vocations programs have surfaced numerous other vocations to the priesthood and religious life who do not intend to serve as chaplains!

The AMS receives no funding from the military or the government in support of the aforementioned programs and relies solely on private donors. The AMS annual operating budget is over $6.8 million, which includes the cost of maintaining an archive of more than 3 million sacramental records, a tribunal to adjudicate marriage annulments and other issues of canon law, and a religious education and faith-formation program. Additionally, the AMS average annual share of expenses for the Co-Sponsored Seminarian Program is more than $2.8 million over the next five years. The AMS average annual cost per seminarian is $18,000.

While the Government is reducing the size of the Armed Forces, the world situation, as we have repeatedly and dramatically witnessed both at home and abroad, continues to make the need for a strong military more evident. It is imperative that the Catholic faithful who defend our religious freedom do not have to sacrifice theirs.

To learn more about the mission and ministry of the AMS, please visit www.milarch.org/nationalcollection.com.
La Conferencia Episcopal de los Estados Unidos (USCCB por sus siglas en inglés) aprobó una colecta especial trienal para la Arquidiócesis Castrense en noviembre de 2012. La primera colecta nacional para la Arquidiócesis fue cronometrada para coincidir con el feriado de los Veteranos de noviembre del 2013 y recaudó más de $8,239,000. La segunda colecta nacional se llevará a cabo en las diócesis y las parroquias a lo largo del país en el 2016. Muchos harán la colecta en las misas del fin de semana del 5 al 6 de noviembre o cuando lo determine cada diócesis o parroquia.

La Arquidiócesis Castrense de los Estados Unidos de América (AMS por sus siglas en inglés) fue establecida por el Papa Juan Pablo II en 1985 para proporcionar una gama completa de los ministerios pastorales de la Iglesia Católica singularmente a los católicos en el servicio de las fuerzas armadas estadounidense. La misión de la Arquidiócesis es “servir a aquellos que sirven” proporcionando el mismo cuidado pastoral y servicios que cualquier diócesis católica, a los católicos en el servicio de las fuerzas armadas de los Estados Unidos, a los ingresados en las academias militares, a los que están sometidos a tratamiento médico en cualquiera de los 153 Centros médicos del Departamento de los Veteranos en los Estados Unidos, Puerto Rico y Guam, a los que trabajan en posiciones civiles con el gobierno federal fuera de las fronteras de los Estados Unidos y a las familias de éstos. Los programas y servicios vitales para la misión y el ministerio singular de la Arquidiócesis incluyen las vocaciones, la evangelización y la catequesis, los registros sacramentales, el tribunal y el ministerio para los Veteranos.

La oficina para las vocaciones informa y apoya a los hombres en el discernimiento de la vocación sacerdotal. Proporciona oportunidades para fomentar la conciencia vocacional y el discernimiento con enfoque en la capellanía castrense. El Programa de Seminarista Copatrocinado es una asociación entre la Arquidiócesis y las diócesis civiles y las órdenes religiosas alrededor del país. En la actualidad, la Arquidiócesis mantiene asociación con 23 diócesis en los Estados Unidos con un total de 28 seminaristas copatrocinados cursando estudios en 16 seminarios. Un total de 20 candidatos están en proceso de discernimiento para ingresar en el 2016 y desde el otoño de 2014, 113 candidatos han participado en uno o más de los retiros de discernimiento de la Arquidiócesis, expresando interés en el Programa de Seminarista Copatrocinado y en la capellanía castrense. Una vez que el seminarista es aceptado en el Programa de Seminarista Copatrocinado, la Arquidiócesis Castrense asume la mitad del costo de la formación del seminarista a través de su diócesis de origen.

En el 2016, se espera tener tres ordenaciones sacerdotales y una ordenación al diaconado. Doce sacerdotes están prestando su ministerio sacerdotal en su diócesis de origen antes de iniciar como capellán castrense en el servicio activo. En el 2015, tres nuevos sacerdotes copatrocinados se unieron a una rama de las fuerzas armadas. La nación y la Iglesia dependen de esta generación de futuros sacerdotes para aliviar la escasez crónica de capellanes católicos en la militar. Al mismo tiempo, los programas vocacionales de la Arquidiócesis Castrense han identificado numerosas otras vocaciones al sacerdocio y la vida religiosa que no tienen la intención de servir como capellanes.

La Arquidiócesis Castrense no recibe fondos monetarios de la militar o del gobierno para sufragar los gastos de programas citados y depende únicamente en benefactores privados. El presupuesto de operación anual de la Arquidiócesis sobrepasa los $6,8 millones, lo cual incluye el costo de mantenimiento del archivo de más de 3 millones de registros sacramentales, el tribunal para juzgar las nulidades de matrimoniales y otros asuntos canónicos y el programa de educación religiosa y de formación en la fe. Además, los gastos anuales promedio del Programa de Seminarista Copatrocinado asumidos por la Arquidiócesis ascienden a más de $2,8 millones por los próximos cinco años. El costo anual promedio por seminarista es de $18,000 para la Arquidiócesis.

Mientras que el gobierno está reduciendo el tamaño de las fuerzas armadas, la situación mundial, como hemos visto a menudo y dramáticamente dentro y fuera del país, sigue evidenciando la necesidad de una militar robusta. Es imperativo que los fieles católicos que defienden nuestra libertad religiosa no tengan que sacrificar la suya.

Visite la página cibernética www.milarch.org/nationalcollection.com para conocer más sobre la misión y el ministerio de Arquidiócesis Castrense.
Civil Dialogue

In *Forming Consciences for Faithful Citizenship*, the Catholic bishops of the United States urge all people to practice civility, charity and justice in public life (no. 60). In the following essay, Cardinal Donald Wuerl, Archbishop of Washington, reflects on how Catholics can carry out this call to civil dialogue.

Civil Discourse: Speaking Truth in Love

By Cardinal Donald Wuerl

The preacher's pulpit, the politician's podium and the print and electronic media all bear some responsibility to encourage a far more civil, responsible and respectful approach to national debate and the discussion of issues in our country today.

A wise and ancient Catholic maxim has always insisted that we are to "hate the sin and love the sinner." At the heart of this time-honored wisdom is the simple recognition that some things are wrong and yet we still distinguish between what is done and who does it.

Increasingly, there is a tendency to disparage the name and reputation, the character and life, of a person because he or she holds a different position. The identifying of some people as "bigots" and "hate mongers" simply because they hold a position contrary to another's has unfortunately become all too commonplace today. Locally, we have witnessed rhetorical hyperbole that, I believe, long since crossed the line between reasoned discourse and irresponsible demagoguery.

It should not be acceptable to denounce someone who favors immigration reform that includes the process to citizenship as a "traitor" and "unpatriotic." The representatives in federal and state government who voted against the District of Columbia Opportunity Scholarship Program or against tax credits for Catholic schools educating minority children should not be labeled in the media as "anti-Catholic bigots" or "racists" since the majority of the children are African American. People and organizations should not be denounced disparagingly as "homophobic" simply because they support the traditional, worldwide, time-honored definition of marriage. The defaming words speak more about political posturing than about reasoned discourse.

Why is it so important that we respect both our constitutional right to free speech and our moral obligation that we not bear false witness against another? A profoundly basic reason is that we do not live alone. While each of us can claim a unique identity, we are, nonetheless, called to live out our lives in relationship with others - in some form of community.

All human community is rooted in this deep stirring of God's created plan within us that brings us into ever-widening circles of relationship: first with our parents, then our family, the Church and a variety of community experiences, educational, economic, cultural, social and, of course, political. We are by nature social and tend to come together so that in the various communities of which we are a part, we can experience full human development. All of this is part of God's plan initiated in creation and reflected in the natural law that calls us to live in community.

What does this have to do with toning down our rhetoric? Everything! No community, human or divine, political or religious, can exist without trust. At the very core of all human relations is the confidence that members speak the truth to each other. It is for this reason that God explicitly protected the bonds of community by prohibiting falsehood as a grave attack on the human spirit. "You shall not bear false witness against your neighbor" (Ex 20:16). To tamper with the truth or, worse yet, to pervert it, is to undermine the foundations of human community and to begin to cut the threads that weave us into a coherent human family.
The call to truthfulness is far from being a denial of freedom of speech. Rather, it is a God-given obligation to respect the very function of human speech. We are not free to say whatever we want about another, but only what is true. To the extent that freedom is improperly used to sever the bonds of trust that bind us together as a people, to that extent it is irresponsible. The commandment that obliges us to avoid false witness also calls us to tell the truth. We, therefore, have an obligation to ascertain that what we say or hear is really the truth.

Someone once described a "gossip" as a person who will never tell a lie if a half-truth will do as much harm. When we listen to news accounts or read what is presented in the print and electronic media, we are too often reminded that spin, selecting only some of the facts, highlighting only parts of the picture, has replaced too often an effort to present the facts - the full story. We all know the tragic results of gossip against which there is little or no defense. In an age of blogs, even the wildest accusations can quickly become "fact." Gossip is like an insidious infection that spreads sickness throughout the body. These untruths go unchallenged because the persons who are the object of the discussion are usually not present to defend themselves, their views or actions.

Irresponsible blogs, electronic and print media stories, and pulpits and podium people-bashing rhetoric can be likened to many forms of anonymous violence. Spin and extremist language should not be embraced as the best this country is capable of achieving. Selecting only some facts, choosing inflammatory words, spinning the story, are activities that seem much more directed to achieving someone's political purpose rather than reporting events. One side is described as "inquiring minds that want to know" and the other side as "flashing out in response."

We need to look at how we engage in discourse and how we live out our commitment to be a people of profound respect for the truth and our right to express our thoughts, opinions, positions - always in love. We who follow Christ must not only speak the truth but must do so in love (Eph 4:15). It is not enough that we know or believe something to be true. We must express that truth in charity with respect for others so that the bonds between us can be strengthened in building up the body of Christ.

Freedom of speech and respect for others, freedom of expression and regard for the truth, should always be woven together. This should be true of everyone, whether they speak from a pulpit, a political platform, or through the electronic and print media and other means of social communications.

## Ground Rules for Civil Dialogue

We are all called to engage in civil dialogue. Here are some possible ground rules for civil dialogue:

1. Make sure everyone has an opportunity to speak.
2. Share your personal experience, not someone else’s.
3. Listen carefully and respectfully. Speak carefully and respectfully. Do not play the role of know-it-all, convincer or corrector. Remember that a dialogue is not a debate.
4. Don’t interrupt unless for clarification or time keeping.
5. Accept that no group or viewpoint has a complete monopoly on the truth.
6. “Be more ready to give a favorable interpretation to another’s statement than condemn it” (Catechism of the Catholic Church 2478, quoting St. Ignatius of Loyola).
7. Be cautious about assigning motives to another person.

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