

NATIONAL UNIVERSITY OF PUBLIC SERVICES

Doctoral School of Military Sciences

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**The tasks of the Hungarian and Slovak Military
Ordinariates in the pastoral care of soldiers and police
officers**

Doctoral (PhD) thesis abstract

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Scientific problem formulation

The pastoral care of soldiers has always been a priority segment of the Church's missionary activity. If we look back over two thousand years of the history of the Catholic Church, we can see that the Church's representatives saw the soldiers as a serious base, those who went to the battlefield knowing that they could sacrifice their lives for their country, for some noble or petty cause, against a foreign power, at the mercy of the enemy, the whims of politicians, the harsh conditions of the battlefield.

In the last decade, several researchers have addressed the question of how the military chaplaincy system, optimised for the army, could be adapted to the police and other internal affairs bodies. They concluded that there is a need to find the right organisational and institutional framework to provide police officers with the most effective psychological support. At the same time, the experience of the past years and decades tells us that police officers are now facing so many new challenges (e.g.: migration crisis, increase in illegal migration, rise in cross-border organised crime, terrorist threat, cyber threat, more recently the coronavirus pandemic, joint military and police operations) that it would be irresponsible of the state not to provide some form of moral and psychological support for them, in particular through the involvement of the Church.

Hypotheses

In my doctoral work, I conducted primary research to confirm or refute the following hypotheses.

H1: Within the sample, a higher proportion of women than men would support the establishment of a pastoral ministry in the police.

H2: Within the sample surveyed, a higher proportion of officers would support the establishment of a pastoral ministry in the police than respondents in other staff categories.

H3: Among the sample surveyed, a higher proportion of those who consider themselves religious would support the establishment of a pastoral ministry in the police than those who do not consider themselves religious.

Research objectives

The doctoral thesis consists of primary and secondary research. In the secondary research based on the secondary analysis, I examine the legal personality of the Holy See and how it becomes subject to international law, including bilateral treaties and agreements. Then I look for answers to the question of the circumstances that gave birth to the military ordinariate, the development of the institution itself, the canonical rules that regulate its legal status, its organisation, the way it operates, and the duties of the camp chaplains. I discuss how the military ordinariate in Hungary came into being and the organisational framework within which it operates. I will also give a brief international overview of models for the pastoral care of non-military people around the world.

I have identified four methods of implementation: in the first model, the pastoral care of police officers is provided by the military ordinariate with an extension; countries of the second type use a special way of doing things, where police pastoral ministry is tried to be handled at local level; in the third case, the pastoral care of the police is provided within the framework of the military ordinariate, means the military ordinariate provides pastoral care for law enforcement and law enforcement professional personnel, and no extension of the legal power is applied; finally, the fourth is the mixed model, where some internal affairs organisations are under the jurisdiction of the military ordinariate, while police officers are under the pastoral care of a separate organisation.

After presenting the advantages and disadvantages of each of the four models, I came to the conclusion that - in view of our shared history - the Slovakian solution could be the best example for Hungary, where the military ordinariate, in addition to providing pastoral care for soldiers, also provides pastoral care for police officers and other members of the armed forces.

Research methods

My research method is primarily the descriptive-analytical method, complemented by the comparative method; the research is thus based on an analysis of the available literature and a critical analysis of the relevant ecclesiastical and secular legal norms.

In the primary research I conducted quantitative research in the form of a questionnaire survey. Prior to the questionnaire survey, and partly to inform it, I carried out a content analysis: this involved examining articles on the Internet that describe interviews with camp pastors (in verbatim form).

The questionnaire, which basically examines whether there is a correlation between the demographic indicators of the research participants and their support for the establishment of a pastoral ministry in the police, was completed electronically and distributed to police staff using a snowball method. During the sampling, I predetermined that only those who work for the Hungarian Police, either as professional staff, government officials or civil servants, could participate in the survey. A total of 508 people completed and returned the questionnaire. The participants in the survey do not represent the sociological composition of the law enforcement forces, so the survey cannot be considered representative, the results obtained are valid only for the specific sample, and no conclusions can be drawn for any other group or work organisation other than the sample.

The research results are nevertheless suitable for drawing conclusions about the sample. The questionnaires were collected between 1 July 2020 and 31 July 2020, and the articles included in the content analysis were published on www.honvedelm.hu between December 2019 and July 2020.

Description of the study

My academic research thesis consists of ten chapters.

Chapter one

In the first chapter, I present the legal status of the Holy See, its legal personality, organisation, foreign affairs and bilateral and multilateral relations.

The Holy See is a sovereign and active subject and actor of international law. In 1870, Italy annexed the Papal States, incorporated its territories into the kingdom, and called on the Pope to relinquish his temporal power. From the adoption of the Act of Guarantee in 1871 until the Lateran Convention of 1929, although the spiritual authority of the Pope was still unquestioned, the Holy See lost its legal sovereignty and territoriality.

The international legal basis for the Holy See's external action was laid by the 1929 Lateran Convention, which created the Vatican City State, making it a subject of international law acting like a state. I have shown that the relations between the Holy See and the Vatican are asymmetrical and how the Vatican is endowed with instrumental powers.

The Vatican has established diplomatic relations with most states and has acceded to many international treaties and organisations, but its ability to act in foreign policy is limited

by the Lateran Convention, which stipulates that it cannot be involved in international conflicts or the forums established to settle them.

The structure of the ecclesiastical organisation, the tasks and powers of the individual organisational units, and their relationship to each other are regulated by the Code of Canon Law, *Codex Iuris Canonici*. The Apostolic See has jurisdiction throughout the world and contributes to bringing together the universal Catholic Church. The Code of Canon Law recognises the primacy of international law, accepting the superiority of international treaties over the norms of the domestic legal order. Part-churches run by the Catholic Church on the territory of other countries are not under the jurisdiction of the host state but of the Holy See.

Treaties and agreements concerning the particular Churches are signed by the Holy See on behalf of the particular Church, and the Holy See represents the particular Church, while the host State (by virtue of canon law) cannot maintain official relations with the particular Church on its territory without bypassing or circumventing the Holy See.

Chapter two

In the second chapter, I present the institutional history of the military ordinariates, the framework laid down in the apostolic decree *Spirituali militum curae*.

The Vatican II Council, which set the renewal of the Church as its goal, stated that the faithful have the right to share in the spiritual goods of the Church, and decided to create new organisational units, including military ordinariates, to facilitate the exercise of this right. Each type of ordinariate operates in a specific and unique way, governed by its own rules of organisation and by the rules of the ordinariate.

Military ordinariates are special ecclesiastical units, and are considered to be of the same legal nature as particular churches (dioceses). Some countries provide for the possibility of keeping the appointment of the bishop at the head of a military ordinariate as a purely ecclesiastical matter, but this is not universal, which is not surprising given that the choice of the person of the ordinariate is a matter of ecclesiastical, political and national security considerations. The ordinariate must therefore enjoy the confidence not only of Rome but also of the government of the host State, since in carrying out his ministry he is obliged to serve the interests of the country in addition to his religious duties.

The basic rules governing the military ordinariate are set out in the Apostolic Decree *Spirituali militum curae*, which is essentially a framework, and the rules of canon law, the details of which are set out in a bilateral agreement between the Holy See and the host state, and in the rules of organisation and operation of the military ordinariate.

Chapter three

The Catholic Church has not created a separate institution for the pastoral care of police officers, although the need for specialised care is undeniable. In the third chapter, I look at how some countries have developed models to bridge the gap.

There are four basic models.

The first of these is where the pastoral care of police officers is provided by the military ordinariate with an extension of its jurisdiction. This category also includes Slovakia, which will be discussed in more detail in a separate chapter later on.

Countries of the second type have found a special way of dealing with police pastoral care at local level. The disadvantage of this solution is that it lacks a legal framework, legal guarantees and an ad hoc organisational framework, but it has the advantage of being more sensitive than any other solution to the specific situation and current problems of police officers and of being able to keep up with changes. In the majority of cases, the pastoral care of police officers is provided by local pastors, who are also aware of the situation of the civilian community in the locality, and can therefore mediate in cases of conflict between police officers and local residents.

In the third model, the pastoral care of the police is provided within the framework of the military ordinariate, i.e. the military ordinariate provides pastoral care for law enforcement (or some law enforcement) professionals. The disadvantage of this model is that if the political or economic situation in a country becomes tense for whatever reason, it is to be expected that dysfunctions may arise in the relationship between the state (its representatives) and its citizens. There are undoubtedly advantages to having police forces under the jurisdiction of the military ordinariate: the most obvious advantage is that the pastoral ministry is financially secure. The disadvantage of this solution is that it cannot adapt the pastoral work to the specific problems of the police.

A solution to these dilemmas can be found in the mixed model, where the gendarmerie is under the jurisdiction of the military ordinariate, and the pastoral care of police officers is the responsibility of a separate body governed by the Bishops' Conference. This separate organisation, although local, operates under strict legal safeguards, with the involvement of pastors and professional helpers.

The establishment of the Croatian and Slovakian military ordinariates (both relatively young states) is a recent development, with the military ordinariate itself being granted extended jurisdiction. This leads us to conclude that the Holy See continues to consider this the optimal solution.

Chapter four

In the fourth chapter, I present the constitutional and legal basis of the military ordinariate in Hungary, and the issue of religious freedom guaranteed by international legal documents and the Fundamental Law.

Article VII of the Constitution declares freedom of thought, conscience and religion. Freedom of religion means, on the one hand, positive religious freedom, i.e. the right to choose freely one's religious or personal beliefs, and, on the other hand, negative religious freedom, which means the freedom to change one's beliefs or to dissociate oneself from any belief.

Religious freedom and freedom of conscience cannot exist without each other, if one is restricted, the other is also violated. Freedom of conscience includes the right to practise a religion, this is the so-called freedom of worship, and it is most closely related to the other freedoms. Freedom of worship includes the right to establish and operate places of worship. It also includes the obligation of the State to provide, in its own institutions, a real and effective opportunity for the free and unrestricted exercise of religion, suitable for the purpose. This obligation applies in the case of the armed forces, hospitals and prisons - in these three areas the State has an active duty to protect institutions.

The Fundamental Law establishes the principle of separation between the state and religious communities, thus ensuring the autonomy of religious communities. With regard to individual religious communities, the State may choose to establish closer relations with some religious communities than with others, taking into account their importance, their support, their actual role in society, the tasks they undertake and the public activities they carry out. This in itself does not violate the principle of separation of church and state, but the state cannot be institutionally linked to any church, identify itself with the teachings of any church, interfere in the internal affairs of churches or express an opinion on matters of faith truth.

The right to freedom of conscience and religion and the legal status of churches, religious associations and religious communities are provided for in Act CCVI of 2011, which states that the right to freedom of conscience and religion is granted to members of the professional staff of law enforcement agencies and to those serving in the armed forces.

Chapter five

In the fifth chapter, I present the Slovak military ordinariate: its history, legal status and tasks.

In 2003, the representatives of the Holy See and the Slovak Republic signed a bilateral agreement on the pastoral care of soldiers, and the Slovak Military Ordinariate started its activities on 1 March 2003.

The Slovak military ordinariate has an extended jurisdiction, i.e. it has been given the jurisdiction to carry out pastoral activities not only in the military, but also in the police, the railway police and prisons. This wide jurisdiction is justified by the fact that a large part of the population in Slovakia is Roman Catholic, or at least a supporter of the Roman Catholic religion, which means that the Catholic Church enjoys a high prestige in Slovak society.

In the structure of the Ordinariate we can discover many similarities with the institutional structure of the Hungarian military bishopric. Within its organisation, two separate general vicarships have been introduced, one for the military and the other for the police and other internal affairs services. The fact that the jurisdiction of the Ordinariate extends to members of the families of soldiers, as well as to persons living in the same household as soldiers and students in military educational institutions, follows from the provisions of the Apostolic Constitution on the *Spirituali Militum Curae*. What is more, in Slovakia, members of the families of police officers, persons living in the same household as them and students in educational institutions of the armed forces are also subject to the jurisdiction of the Ordinariate. The financial means to run the organisation are provided by the Slovak state through the central budget.

Chapter six

In the sixth chapter I present the history of the military ordinariate in Hungary, the agreement between the Republic of Hungary and the Holy See after the change of regime, the Hungarian specificities of the regulation of the military ordinariate, and the constitutional control of the military chaplaincy service.

The agreement on the establishment of the military ordinariate was concluded in 1994 between the Republic of Hungary and the Holy See. The document, which can be considered a partial agreement in substance, allows the parties to renegotiate the terms should they deem it necessary in the future.

A military ordinariate is appointed by the Holy See, but must notify the Hungarian Government of the appointment in advance; must take into account Hungarian law and the

regulations governing military service when selecting the candidate; and may be subject to objections - of a political nature - by the Hungarian Government. All this points to the double dependence of the camp chaplaincy service, which is confirmed by other elements of the regulation. Thus, priests who serve in the military ecclesiastical service on a full-time, permanent basis carry out their pastoral duties in accordance with canon law and the instructions of the military ordinariate, while being subordinate to their military superior in their military activities.

The Government established the Camp Chaplaincy Service by Government Decree 61/1994 (IV. 20.), with jurisdiction and responsibilities covering the National Defence Forces and the Border Guard, in cooperation with four churches - Catholic, Reformed, Evangelical and Jewish. The founding document of the Ministry of Defence's Camp Chaplaincy Service also states that the Camp Chaplaincy Service is a unified organisation made up of three branches of ministry, namely the Catholic, Reformed and Jewish branches.

The current rules on camp chaplaincy are set out in Government Decree 231/2019 (X. 4.), which states that only established churches are entitled to provide camp chaplaincy services, i.e. registered churches that have concluded a comprehensive agreement with the state on cooperation for the common good. Government Decree 61/1994 (20.4.1994), which used the term "historic churches" in its preamble and included only the four designated churches in the camp chaplaincy service. The constitutionality of this provision was challenged by private petitioners before the Constitutional Court.

The Constitutional Court, in examining the constitutionality of the contested sections of the Government Decree, concluded that the State essentially concludes an agreement with the church for the performance of tasks in the public interest which it considers justified from its own point of view. In fact, surveys conducted within the military showed that the churches that were considered to be "historic" had the greatest support among the personnel. However, the other argument, that the Catholic, Reformed, Evangelical and Jewish churches have played a prominent role in Hungary's history, is not in any way disputable. The Constitutional Court also rejected the objections of the petition concerning the violation of the separation of church and state, since the right of supervision and instruction exercised by the military superior only covers the military activities of the chaplain, which are entirely under the direction and supervision of the church, i.e. the service is not intertwined with the military and is not integrated into it.

The internal relations of the Catholic camp ministry are governed by the regulations adopted in 1999, which lay down the basic principles of the functioning of the ordinariate, as

well as the rules of jurisdiction, organisation and the duties of the camp ministers. Among other things, the camp chaplain seeks to develop the spiritual and moral life of the soldiers; he tries to contribute with his own means to the human and professional-ethical development of the soldiers; he provides pastoral care for the soldiers; he cooperates with the other two branches of the service and with other churches. Under the Code, the jurisdiction of the Ordinariate extends primarily to professional active members of the military and civil servants, but also includes certain other persons, such as members of the families of soldiers, students in military institutions, and persons convalescing in military hospitals and those working there.

Chapter seven

In the seventh chapter, I will present the functional, institutional similarities and institutional differences in religious practice that justify the creation of a police pastoral ministry.

The defence and police forces are organisations with common historical roots. In recent years, legislative activity has resulted in an increase in the range of activities carried out by both organisations, either jointly or jointly. However, there is a difference in the possibility of access to institutional religious practice: the armed forces provide their personnel (in situations not endangering the performance of their duties) with the possibility of spiritual care and religious practice during their time of service, and have established institutional guarantees for this; the police provide their personnel with the possibility of spiritual care only when they are not on duty, and therefore do not provide institutional guarantees for religious practice, nor do they recognise the institution of extraordinary spiritual care and religious practice in general during their time of service.

Compared to the armed forces, law enforcement personnel are disadvantaged in access to institutional religious practice in a way that violates their fundamental rights, in a way that shows a very strong similarity between the two organisations in terms of constitutional position.

While listing the similarities, it is not possible to ignore the differences between the military and the police in terms of their roles and the challenges to which the field ministry must respond. This is faithfully reflected in the mottos of the two organisations. The Home Guard's motto "For the Fatherland to the death!" expresses the extremism to which its members must be committed and the distinctiveness of its activities as essentially isolated from the rest of society. The police's slogan 'We serve and protect' carries in its grammatical structure a sense of community: it is plural, it works together with the rest of society to serve and protect society, and thus it has a closer relationship with the citizen in the performance of its duties. This also

means that the classical field chaplaincy is prepared to support the spiritual and moral challenges of the basic military tasks - the extension of the tasks of the armed forces to include law enforcement activities means that it must be prepared to fulfil new types of pastoral care tasks even if the extended legal scope of pastoral care for police personnel is not implemented in Hungary in the future.

Chapter eight

In the eighth chapter, I listed the organisational and psychological challenges which, in my opinion, justify the organisation of a specific pastoral care for the police: conflicts within the organisation, generational conflicts, stress, excessive alcohol consumption and other deviant behaviours, corruption.

The main cohesive force of the police is their profession, their love of work, their loyalty, their sense of duty and their high sense of justice. These values are important to all police officers and they are the values that bind together those who work in this particular branch of law enforcement. At the same time, specialised police work requires a special organisational structure, but the resulting organisation, however ideal in terms of the objective to be achieved (i.e. crime prevention and detection), is not necessarily optimal for the staff. In their daily work, police officers have to live with organisational characteristics that are themselves capable of causing frustration and stress.

The police force is characterised by a constantly high turnover rate, one of the main reasons for this - and one that is obvious to outsiders - is that the staff do not feel that they are properly recognised and appreciated, either financially or morally. In particular, there is a high level of emigration of younger staff, which is also due to generational reasons.

It is also true of the police in general that there is an extremely wide gap between the expectations of staff and the organisational framework, which leads to frustration. Constant frustration and stress can lead to burnout or even to a variety of deviant behaviours. If an individual does not have an effective coping and stress management strategy, he or she is more likely to choose solutions that are harmful to him or herself and to society.

The specific police environment and the feeling of belonging not only have positive effects, but can also encourage deviant behaviour. Although the main cause of corruption is the individual's propensity to be corrupt, if the professional community surrounding the police officer has a low general moral-disciplinary standard, supporting or at least condoning corruption, it ultimately reinforces the individual's propensity to be subversive.

Through the transmission of the religious values represented by the Church, pastoral

care can contribute to resolving an individual's inner conflicts, to shaping attitudes towards material and immaterial goods, to strengthening a shaken sense of compliance or to putting the interests of the community before those of the individual.

Chapter nine

In the ninth chapter, I present the social science research background that served as the basis for my independent empirical research.

In 1990, the Department of Sociology of the Miklós Zrínyi Military Academy conducted a questionnaire survey on a representative sample in order to assess whether there was a demand for the establishment of a field chaplaincy service in the armed forces. However, given the historical circumstances, it can be assumed that the results of this survey only confirmed the political will: the service would have been established even if a smaller proportion of respondents had supported it.

The questionnaire survey conducted in 2013 was based on a smaller sample than in 1990 and focused specifically on the opinions of police staff. In the light of the responses, the specific nature of police work would require a chaplaincy separate from the military service, and the questionnaire research concluded that police personnel need an institution organised on the model of a military ordinariate of the Catholic Church, providing a specific pastoral service.

Chapter ten

In the tenth chapter, I present the methodology of my independent empirical research, evaluate the results of the questionnaire survey and the acceptability of my preliminary hypotheses in the light of the results.

Evaluation of responses

The evaluation of the responses shows that the sample was quite heterogeneous across all social variables. There was also considerable variation in the degree of religiosity. More than half of those who chose the option "I am religious according to the teachings of the Church" work as civil servants, a quarter of them as officers. Among those who were religious in their own way, there were also many civil servants, with almost similar proportions of senior officers and officers and flag officers. Among the "decidedly non-religious", officers were predominant (about half), with about a quarter of the total being ensigns and eighths being civil servants.

In the sample, the response "I am religious according to the teachings of the church" was selected more/most by women, people aged 26-32, people working in the municipality and

people in public service. The answer "I am religious in my own way" was selected more/most by women, by those in the age group 40-46, by those working in the capital, and by civil servants. The answer "I can't say whether I am religious or not" was selected more/most by women, those aged 54 to 60, those working in a city with county status, and civil servants. The answer "I am not religious" was selected more/most by men, 19 to 25 year olds, employees in a city with county rights, officers. Finally, the answer "I am definitely not religious" was selected by a larger/larger proportion of men, aged 33 to 39, working in Budapest, officers.

The responses also showed that the vast majority of those surveyed had experienced a serious, traumatic life event in the previous five years; for most this was a death, but many also reported a recent illness, serious accident or relationship problem.

Only a very small proportion of respondents had used church pastoral care, the highest proportion being in the 33-39 age group. The youngest and oldest respondents did not use church pastoral care. The highest proportions of respondents who chose the option "no, but if I had the opportunity I would use it" were in the age groups 40 to 46 and 33 to 39.

All respondents had experienced a serious conflict at work in the last five years; for most of them, this mainly meant a career break (e.g. missed promotion, training course). Just over half of respondents would not have sought pastoral care from a church in the event of a negative event at work, while more than a third would have sought such help if they had had the opportunity.

Half of the respondents felt that there was no need to establish a pastoral ministry within the police, with a third of those who were unsure or could not/would not answer, and only eight per cent of the sample answering yes. Just over half of the 'yes' responses were from women. However, the proportion of undecided respondents was also higher among women, with four-fifths of those who answered 'don't know' being women.

In terms of the breakdown of responses by category of staff, the most negative were officers, ensigns and senior officers. Government officials and officers were the most supportive of the plan to establish a police chaplaincy service, with two thirds of the 'yes' responses coming from officers and a quarter of those from government officials. In addition, the proportion of 'yes' answers was particularly high among government officials (37%).

Evaluation of hypotheses

At the beginning of the research, I made the following hypotheses:

F1: Within the sample surveyed, women would be more likely than men to support the establishment of a pastoral ministry within the police.

F2: Within the sample surveyed, a higher proportion of officers would support the establishment of a chaplaincy service within the police than respondents from other categories of staff.

F3: Within the sample surveyed, a higher proportion of respondents who consider themselves religious would support the establishment of a chaplaincy service within the police force than respondents who do not consider themselves religious.

Within the sample I studied, I found that women were more likely than men to support the establishment of a pastoral ministry within the police force. My hypothesis F1 was therefore confirmed.

In terms of staff category, officers, flag officers and senior officers were the least in agreement with the idea of establishing a police chaplaincy. Contrary to my original assumption, government officials and officers were the most open to the idea: the overwhelming majority of 'yes' responses (69%) came from officers, with almost a quarter (23%) from government officials. Among government officials, the proportion of "yes" answers was particularly high (37%), with a minority of those who did not consider it necessary to set up a police pastoral service. Hypothesis F2 therefore had to be rejected.

The fact that one considers oneself religious is not in itself necessarily a basis for drawing meaningful conclusions, just as the set of people who say they are not religious is not homogeneous. With this in mind, I have tried to distinguish within the sample those who are religious "according to the teaching of the Church" and those who are religious "in their own way", as well as those who are "non-religious" from those who are "definitely non-religious". The overwhelming majority of 'definitely non-religious' respondents rejected the idea of establishing a police pastoral ministry. The most hesitant were the 'religious in their own way' respondents, with the highest number of respondents who selected 'don't know'. More than half of respondents who were religious according to Church teaching answered in the affirmative. There was also a high proportion of 'yes' answers among those who had previously selected 'don't know' in response to a question seeking to gauge their level of religiosity. The conclusion is that a higher proportion of those in the sample who consider themselves religious would support the establishment of a pastoral service within the police than those who do not consider themselves religious. Hypothesis F3 is thus confirmed.

Looking at the ratings received for the statements selected during the content analysis, which relate to faith, the role of the church, and the tasks of camp ministers, it can be concluded that those who are somewhat religious agreed with the statements on the essence of faith and religiosity (typically the highest ratings of 9 and 10). Those who said they were somewhat non-

religious mainly marked 5 and 6, with their choices hovering around the mid-point, i.e. they were not committed in either direction.

In the case of statements about the essence of camp ministry, it is particularly striking that this is where the lowest scores were found among non-religious respondents: 85% of the "definitely non-religious" category scored a 5, and 88% of the "not religious" category scored a 5. A score of 5 is best interpreted as meaning that the respondent cannot express a strong opinion on the statement. This leads to the conclusion that the respondents concerned are very unlikely to have any meaningful knowledge of the role and function of the camp ministry.

If my conclusion above is correct, it means that changes may be needed in the methodology of further research. One possible solution might be for the researcher to briefly inform the survey respondents about what is meant by military camp chaplaincy and what form a police 'version' of it might take. Alternatively, structured interviews could be used as an alternative to (or instead of) a self-administered questionnaire survey; this method allows for feedback, i.e. if the interviewee does not understand a question precisely, the researcher has the opportunity to clarify it.

Summarised conclusions

The Catholic Church has created a separate institution within its own bosom, a sub-church with the same status as traditional dioceses: the military bishopric or military ordinariate, which is responsible for the pastoral care of soldiers. The rules governing the military ordinariate are laid down in a papal decree, on the basis of which bilateral treaties have been concluded between the Holy See and the individual states. In principle, it is up to the States to define the detailed rules for the chaplaincy in the field within the framework of the apostolic provision, the document explaining it and the bilateral treaty. The individual states do not have much leeway, but in principle there is no need for it, since the Catholic Church has developed a well-constructed model for this specific task.

The rationale for the creation of a military ordinariate is that soldiers, because of their duties and the particularities of their situation, need a pastoral care that is different and separate from that of the average believer. The separate organisation is justified by the fact that field chaplaincies operate under a double subordination: on ecclesiastical matters they are under the direction and control of the church superior, and on military matters under the direction and control of the military superior. On the other hand, the fact that the field chaplains are physically

attached to the soldiers, close to them, and, if necessary, accompany them on missions abroad or even to war, also justifies their organisational separation.

The Catholic Church has not created a specific institution for the pastoral care of police officers, but it does provide the possibility for individual states to create the appropriate framework for this task, within the framework of apostolic provision. Countries have taken advantage of this possibility and have developed different solutions.

In Hungary, there have been isolated initiatives for the military ordinariate to take over the pastoral care of disaster relief, but no meaningful action has been taken either by the church or the state. Slovakia and Hungary have very similar histories, foreign and security policies, political and cultural backgrounds, and it is therefore worth considering adopting the Slovak model, as this country could provide many useful lessons for the development of the Hungarian police pastoral service. However, institutional expansion alone is not sufficient to meet the pastoral care needs of the police: there is also a need to provide training and support for members of the field chaplaincy service to equip them with the skills to respond appropriately to the spiritual and moral challenges faced by police personnel.

It cannot be ignored that the need for pastoral care is still present in the police organisation, and that in some regions and sub-organisational units a solution to this need is being sought: the author of the essay himself contributes to the provision of pastoral care in some police stations of the Fejér County Police Headquarters. However, in the present situation, pastoral care depends to a large extent on the individual worldview of the command, the relationship between the leadership and the subordinates, and the relationship of the local organisation with the pastor currently serving in the area. An amendment to the Agreement on the Military Ordinariate, the development of a legal framework for police chaplaincy, transparent regulation and a set of requirements would remove this contingency - since a fundamental right and existing need for support cannot depend on contingency for its satisfaction.

However, it is also essential that without the support of police personnel, it is not possible to decide whether there should be a separate pastoral service in the police, or whether, although there is a need for pastoral care in the church, it would be more appropriate to provide it in a non-segregated form. My suggestion is that before anyone plans to carry out a large-scale survey on this subject among police personnel, it would be appropriate to organise an information campaign and to explain in detail to the police the nature of the camp chaplaincy service.

New scientific results

1. I have **formulated** the differences to which the field chaplaincy ministry must respond in the case of the extended application of the military ordinariate in order to provide effective pastoral care for police personnel.

2. As a result of the primary/pilot research, I **identified** the social and organisational/staff groups that are most in need of police pastoral ministry and those that are most against it.

3. I have **identified** the weaknesses of applied questionnaire research and **suggested** modifications to the research methodology for further research on the topic.

Recommendations

- The doctoral dissertation can be used as a teaching aid at the Faculty of Military Science and Military Officer Training of the National University of Public Service, as well as in the courses of military science and security studies at the universities of theology, and in postgraduate courses preparing for the ministry of field chaplains.
- It can also be used for state and church bodies in the renegotiation of the bilateral agreement between the Holy See and Hungary, and in the planning of the framework for the police pastoral ministry to be established.
- The chapter on organisational and psychological challenges of police personnel in the doctoral dissertation can serve as a methodological aid for the police psychological service and for all psychologists working with police personnel in general.

Practical use of research results

The focus of the thesis is on an issue - the pastoral care of police officers - which has been the subject of theoretical grounding and practical experience for many decades. All this, together with the results of Hungarian research, show that it is justified to establish this institution of organisational pastoral care in Hungary as soon as possible. In the light of this, the thesis is of practical use to the leadership of the National Police Headquarters, given that the Ministry of Defence also has a direct ministerial subordination to the Camp Chaplaincy Service. It is also worth drawing the attention of the State Secretariat for Security Policy of the Ministry of Foreign Affairs and Foreign Trade, which is responsible for international diplomatic relations with the Holy See and has the possibility to initiate an amendment to the bilateral treaty establishing the military ordinariate. In addition, I recommend this doctoral thesis to law enforcement agencies not directly involved in decision-making, and also to specialised public agencies with non-police tasks, where the complexity of the tasks performed and the moral and mental impact on the personnel may justify the development and provision of institutional pastoral care for the personnel of the organisation.

Publication list of the applicant's doctoral thesis in the subject area

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The professional and scientific curriculum vitae of the doctoral thesis's submitting person

Sándor Író studied theology at the Győr Theological College from 2001, where he graduated in 2007. Since 2007 he is pastor and parish priest in the Diocese of Győr. He is currently the parish priest of Szákszend. He continued his studies in 2016 at the Selye János University in Komárno, where he obtained a doctorate and a degree in pedagogy. Since 2016 he has also been the official chaplain of the Komárom-Esztergom County Police Headquarters. He started his PhD studies at the National University of Public Service, Doctoral School of Military Sciences in 2016.