



Royal Australian Army
Chaplains Department

Positioned to Serve



AUSTRALIAN ARMY CHAPLAINCY JOURNAL

RECOGNISING THE CENTENNIAL END OF THE GREAT WAR



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Royal Australian Army Chaplains Department

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Editorial

Chaplain Stephen Brooks, CSM

The 2018 Journal cover depicts AACHD Padre Robert Crawford (one of 414 Chaplains who served in WWI) conducting a burial service for troops of the 20th Battalion, 1st Australian Imperial Force, on the battlefield near Herbecourt in France, 31 August 1918. The 20th Battalion was raised at Liverpool in New South Wales in March 1915 as part of the 5th Brigade, 2nd Division. During World War I, members of the Battalion were awarded 1 VC (Walter Brown, Villers-Bretonneux, July 1918); 1 CB; 2 CMG; 9 DSO; 1 MBE; 24 MC, 4 bars; 19 DCM, 2 bars; 103 MM, 6 bars; 6 MSM; 38 Mentioned-in-Dispatches and 13 foreign awards.

Padre Robert Crawford's service was a scene that too many soldiers would regularly witness, as the Chaplain late into the day would bury the dead and shoulder the burden of loss. This image is raw and confronting, each grave not only represents the loss of life but the uncertainty of death for mates, families and an emerging nation. For in truth it is not length of the days that makes a soldier's life honourable, nor the number of years the true measure of life; it is in the giving of self to serve, defend and honour all that is good in life. Yet who do the soldiers look to for questions unanswered? Do they turn towards the chaos of the battlefield for solace or the gentle presence of the Chaplain? (1 Kgs 19: 11-13) It is the Chaplain then, now and into the future who is called to stand defiant in the face of human uncertainty.

*"Where, O death is your victory?
Where, O death is your sting?"* (1 Cor 15: 55)

As this year marks the centennial end of World War I, the RAACHD Journal draws upon a rich diversity of thought, reflection and understanding of how this seminal national and international event continues to impact on the present. Included are several papers delivered at the 2018 International Military Ethics Symposium held at the National Defence University, Fort McNair, Washington DC. The symposium sought to explore the ethical imperatives from the First World War that continue to mark the contemporary profession of arms. Further articles take the reader on a journey of rediscovery, reclaiming the unique role of chaplaincy within a world with more questions than answers. Despite the many changes and the new emerging challenges, the one overriding reality is that a Chaplain's unique role has not changed; to walk alongside those who they are called to serve. It is this ability to be alongside those with whom they serve no matter what the circumstance, the need, nor the place which has remained constant and is a message that needs to be heard and lived.

And I heard the voice of the Lord saying,
"Whom shall I send and who will go for us?"
Then I said,
"Here I am send me." (Is 6:8)

The labelling of Chaplains as those Positioned to Serve is not a new mantra, like any genuine calling and original profession (along with medicine and law) it draws one towards the greatest need. LTCOL Gavin Keating's perspective on the role of Army Padres uncovers that simple truth. He writes with tempered passion, genuine humility and definable integrity, which makes his article all the more compelling to read. 'What I really wanted from the Battalion's padre were insights and assistance that might help me to better balance the competing 'I's of institutional and individual needs.' Clearly we are reminded that no matter what the situation a Chaplain may find themselves in; be it at the foot of the grave of a soldier KIA, a member of a Religious Liaison Engagement Team, enabling values in soldiers and leaders or as a commanding officer's confidant, their role is as it was in World War I, to be there in amongst it all; positioned to serve.

Service of course does not mean servitude, in fact the opposite applies for to serve is to lead. (Jn 13: 12-16) Equally so the 2018 Journal does not shy away from the reality of how Chaplains contribute to Army's mission and capability. According to MAJGEN Chris Field, '...Chaplains are leaders. Through their service they support commanders, leaders and troops to sustain a mission command environment. This support from Chaplains is a key capability for the Australian Army as we enter the third decade of the 21st Century.' It is the hope of this year's editorial team that the 2018 Journal will provide a platform for robust discussion, developed thought and critical reflection on how Chaplains can continue to serve in amongst an ever changing social landscape and diverse world.

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What should military ethics learn from the First World War? A Christian assessment

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Presented at 2018 International Military Ethics Symposium, Washington DC

I. Metaphysics matters

“We attacked, I think, about 820 strong. I’ve no official figures of casualties. A friend, an officer in ‘C’ Company, which was in support and shelled to pieces before it could start, told me in hospital that we lost 450 men that day, and that, after being put in again a day or two later, we had 54 left. I suppose it’s worth it.”¹

Thus wrote R. H. Tawney—then a sergeant, later the famous Anglican socialist—of the action on the Somme on 1 July, 1916 in which he himself was shot in the stomach and lay wounded in no-man’s-land for thirty hours. The Battle of the Somme has since become a byword for criminally disproportionate military slaughter. In their assault on the German trenches, the British (which at that time and in that place included the southern Irish and the Newfoundlanders) suffered 57,470 casualties *on the first day*, of which 19,240 were fatalities. The battle, which began in July, carried on for over four months into November. At its end, British losses amounted to 419,654 killed, wounded, missing, and taken prisoner. The French lost an additional 202,567.² And the gain for this appalling cost? An advance of about six miles.³

The Somme has become a byword for disproportionate military slaughter, caused by criminally stupid and callous generals in the prosecution of a senseless, futile war. This narrative began to take root in Britain when I was a teenager in the 1960s, and against the background of widespread opposition to America’s war in Vietnam. Although now under challenge from professional historians, it remains a common view and it received something of a boost five years ago with the publication of Christopher Clark’s widely celebrated book, *The Sleepwalkers*. Clark concludes his account of the outbreak and escalation of the First World War thus: “[t]here is no smoking gun in this story; or, rather, there is one in the hand of every major character. . . . the outbreak of war was a tragedy, not a crime.”⁴ “The crisis that brought war in 1914”, he tells us, “was the fruit of a shared political culture,” which rendered Europe’s leaders “sleepwalkers, watchful but unseeing, haunted by dreams, yet blind to the reality of the horror they were about to bring into the world.”⁵

I do not agree with Clark, but on ethical rather than historical grounds. He draws too sharp a distinction between tragedy and crime, as if they are always mutually exclusive alternatives. Crime often has a tragic dimension. Human beings do make free moral choices, but our freedom is usually somewhat fated by forces beyond our control. In addition, Clark assumes that because blame was widespread, it was shared equally. I disagree: the fact that blame’s spread is wide does not make it even.

Take, for example, the question of whether or not the British government was justified in going to war in August 1914. Crucial to this is reaching a moral judgement about Germany's invasion of Belgium, Luxembourg, and France, because without that invasion Britain would not have fought. Why did Germany invade? She invaded because she feared that France would attack in support of Russia. According to the Christian just war reasoning, however, the mere threat of attack is no just cause for war. Only if there is substantial evidence that a threat is *actually in the process of being realised* would the launching of *pre-emptive* war be justified. It is not justified to launch a *preventative* war simply because one fears that an enemy *might* attack. One may not launch war on speculative grounds. In August 1914 France was not intending to attack Germany (and nor, of course, was Belgium). Indeed, France deliberately kept one step behind Germany in her military preparations so as to make her defensive posture unmistakable, and as late as August 1 she reaffirmed the order for her troops to stay ten kilometres back from the Franco-Belgian border.⁶ Notwithstanding that, Germany declared war on France on August 3 "on the basis of trumped-up allegations that French troops had crossed the border and French aircraft had bombed Nuremberg"⁷

It was the German government, dominated by its military leadership⁸ that launched a preventative war against France and Belgium in August 1914. They did so, because social Darwinism was their "prevailing orthodoxy"⁹ and they took it for granted that war is the natural way of deciding the balance of international power;¹⁰ because they foresaw that the longer the next war was delayed, the longer would be the odds against Germany's victory;¹¹ and because "the memory of 1870 [the Franco-Prussian War], still nurtured through annual commemorations and the cult of Bismarck, had addicted the German leaders to sabre-rattling and to military gambles, which had paid off before and might do so again."¹²

Clark's metaphor of the "sleepwalker" is a striking one, which picks out important features of the situation in the run-up to the outbreak of world war. But a metaphor is, by definition, both like and unlike the reality it depicts, and it should not be taken literally. Germany's leaders were not actually sleepwalkers, but fully conscious moral agents, making decisions according to their best lights in a volatile situation of limited visibility. In such circumstances, which are not at all unusual, error was forgivable. Not so forgivable was their subscription to the creed of a Darwinist *Realpolitik*, which robbed their political and military calculating of any moral bottom line beyond that of national survival through dominance.¹³

It is perfectly natural for a nation not to want to see diminished its power to realize its intentions in the world. But if social Darwinism thinks it natural for a nation to launch a preventative war simply to forestall the loss of its dominance, "just war" reasoning does not think it right. Just cause must consist of an injury, and Germany had suffered none. Nor was it about to: as David Stevenson writes, "no evidence exists that Russia, France, or Britain intended to attack"¹⁴

So one thing that the First World War has to teach those of us who care about the rights and wrongs of war is this: metaphysics matters! It matters whether or not we take a fundamentally Darwinist or Hobbesian view of the world, or, say, a Christian or Kantian one. For if Berlin's anxieties about national survival and dominance in 1914 had been disciplined by the principles of Christian just war reasoning—or something like it—there would have been no Western Front.

2. The pursuit of national interest can be disciplined by law and morality

Of course, the fact that Germany invaded France and Belgium did not determine Britain's entry into the war. Indeed, a majority of the British government's cabinet initially opposed sending troops to aid France.

The Entente Cordiale formally committed the British only to consult with the French in case of a threat to European peace, and not automatically to activate their joint military contingency plans.¹⁵ Nevertheless, the Foreign Secretary, Edward Grey, argued strongly that Britain was morally obliged to come to France's aid. But what eventually decided the cabinet in favour of war on August 4 was Germany's violation of Belgian neutrality. In British minds "Belgium" conjured up a variety of just causes: vindicating a treaty to guarantee Belgian independence and defending the rights of small nations against unwarranted aggression.

Of course, in addition to moral obligation to France and legal obligation to Belgium, national interest was also involved in Britain's motivation to help fend off a German attack. The Belgian coast faced London and the Thames estuary, and it had therefore long been British policy to keep that coastline free from hostile control, to prevent invasion and preserve command of the sea.¹⁶ It is true, therefore, that, in rising to the defence of France and Belgium, the British also sought to forestall German domination of north-western Europe, which menaced their security. Not all national interests are immoral, however, and this one seems to me unobjectionable. What is morally crucial is that Britain did not *initiate a preventative war* to maintain a favourable balance of power; nor did she support France in launching such a war.

Germany had suffered no actual injury, nor was she under any actually emergent threat of suffering one. Unprovoked and on a fabricated pretext, she launched a preventative invasion of France and Belgium to assert and establish her own dominance. In response, Britain went to war to repel an unjustified attack on a neighbouring ally, to maintain international order by vindicating the treaty guaranteeing Belgian independence, and to forestall a serious and actualised threat to its own national security, in which it had a legitimate interest. So the second thing that the First World War has to teach us is that legitimate national interests can be pursued in a manner disciplined by both law and morality.

3. Attrition can be proportionate

The Australian Catholic moral philosopher, Tony Coady, is not unusual in identifying the attrition character of the First World War as its most morally revolting feature.¹⁷ What he finds so repulsive is its apparent expression of a dullness of strategic imagination that only a criminal indifference to the loss of human life could allow: "Had the general staff viewed the wastage of life as the moral enormity it has subsequently come to seem, they would have exercised more imagination in trying to find other ways of fighting," he writes; and in a footnote he adds that "[i]n fact, there were other strategies and tactics available, most notably tank warfare, which was introduced at Cambrai but used inappropriately."¹⁸

If contemporary historiography is to be believed, however, Coady is almost wholly wrong here. For example, William Philpott, author of a highly praised history of the Battle of the Somme, writes that "[i]t is overly simplistic to judge that the British army was too rigid or conservative in its tactics and command. It was keen to learn, engaging with its task thoughtfully and professionally"¹⁹ Generals and government ministers were shocked by the numbers of casualties, and strove to find ways of breaking the stalemate on the Western front and avoiding the need for attrition warfare. That is mainly why the ill-fated Gallipoli campaign was launched in 1915—to try and open up a new, more mobile front in south-east Europe. That is why Haig was so quick to champion the development of the tank.²⁰ And that was also why Haig persisted in planning for a dramatic breakthrough on the Western front in July 1916, long after others had concluded that it could not be achieved. It was not lack of human feeling or military imagination that led the British (and the French) to adopt an attrition strategy; it was the lack of alternatives during a fateful period of history that favoured defence by coming after the mass production of machine-guns but before the mass production of tanks

and, more importantly, the development of the “creeping barrage,” of sound-ranging techniques in counter-battery fire,²¹ and of wireless communications.²² According to Philpott, strategic attrition “made sense in the dead-locked circumstances of 1916”,²³ was necessary for any decisive defeat of the German army,²⁴ came very close to success [in September 1916],²⁵ and in the end “it worked.”²⁶

In addition, those who damn the general ship of the First World War for waging attrition war, and accepting casualties on a massive scale, must reckon with the fact that the undisputed turning-point in the later war against Hitler—the Battle of Stalingrad—was horrifically attrition, its human cost rivalling that of the Great War battles.²⁷ They must also take on board the fact that on the mercifully few occasions in the Second World War when Allied troops found themselves bogged-down in near-static fighting—hill-to-hill in Italy and hedge-to-hedge in Normandy—they reverted to the attrition tactics of 1917,²⁸ and that casualty rates in the 1944-5 campaign in north-west Europe equalled, and sometimes exceeded, those on the Western Front in 1914-18.²⁹

So here is the third lesson from the First World War: attrition, dreadful though its costs may be, can sometimes be the only effective way of prosecuting war. And what is the only effective and available means is, logically, proportionate.

4. Callousness can be a military virtue

What Tony Coady found objectionable about the generals, however, was not just their boneheaded lack of strategic and tactical imagination. It was also their inhumane callousness. As he writes:

Part of the widespread moral revulsion from the dreadful conflict of World War I is produced by the perception that there was a callous disregard by the general staff of both armies for the well-being of their own troops.... Certainly, the generals seldom got close enough to the conflict to gain any sense of what their policies were inflicting upon the men, and they displayed an attitude toward the wastage of human life that suggested they viewed the troops as mere cannon fodder.³⁰

My first response to these charges is to distinguish callousness from indifference or carelessness. There is a sense in which any military commander who is going to do his job has to be able to callous himself—to thicken his skin. He has to be emotionally capable of ordering his troops to risk their lives, and in some cases he must be capable of ordering them to their probable or certain deaths. Moreover, the doctrine of just war requires the prospect of success; and history suggests that successful military commanders are those who are calloused enough to be ruthless in what they demand of their own troops. Take this example from battle of El Alamein in October 1942, which was the first major land success that British imperial troops achieved against German forces in the Second World War. In the middle of the battle, the New Zealander Major General Freyberg held a briefing conference at which he communicated General Montgomery’s orders to Brigadier Currie, commander of the 9th Armoured Brigade:

[T]he task for 9th Armoured Brigade ... was so obviously one of difficulty and danger that when Currie’s time came to make comment, he rather diffidently suggested that by the end of the day his brigade might well have suffered 50 per cent casualties. To this Freyberg had replied with studied nonchalance, “Perhaps more than that. The Army Commander [Montgomery] says that he is prepared to accept a hundred per cent”.³¹

Was Montgomery callous? In a certain, militarily necessary sense, yes, he was. Was he careless of the lives of his troops? Not at all. On the contrary, Montgomery was a highly popular commander because, while he was willing to spend his soldiers' lives, he was careful not to waste them;³² and he was also careful to make sure that his men understood what was being asked of them and why.³³

To be just, a war must have the prospect of success. To be successful, a military commander must be sufficiently callous to spend the lives of his troops. Such callousness can accompany carefulness. But can it also accompany compassion? In one, colloquial sense, the answer has to be negative; for 'compassion' connotes a certain emotional identification, an entering into the suffering of others, which is exactly what a commander must callous himself against, if he is to order his troops to risk or spend their lives. In the midst of battle, he cannot afford compassion of this sort, if he is to make a success of his job. This callousness, however, is perfectly compatible with having such sympathy for the plight of front-line troops before battle, or for the plight of the wounded afterwards, as to make sure that they have what they need. In sum, then: carefulness before battle, callousness in it, and compassion after it.³⁴

Let us return to Douglas Haig on the Somme. Was he callous? Did he treat his own soldiers "as the merest cannon fodder"?³⁵ Haig was characteristically taciturn and outwardly impassive, as Edwardian gentlemen were wont to be. He also displayed exactly the kind of professional callousness that I have just defended. Winston Churchill, who knew him "slightly,"³⁶ wrote that "[h]e presents to me in those red years the same mental picture as a great surgeon before the days of anaesthetics: ... intent upon the operation, entirely removed in his professional capacity from the agony of the patient. ... He would operate without excitement ... and if the patient died, he would not reproach himself". But then Churchill adds: "It must be understood that I speak only of his professional actions. Once out of the theatre, his heart was as warm as any man's".³⁷ Haig was a very professional soldier, but he was not insensible of the plight of his men. Contrary to popular myth (and to Tony Coady), he did get close enough to the front line to witness the effects of his decisions upon the men required to carry them out. He visited the trenches, was appalled by what he saw, and took steps to improve his troops' lot by ordering the construction of "a vast infrastructure of canteens, baths, and the like".³⁸ In the early days of the Battle of the Somme he paid visits to the wounded in field hospitals,³⁹ which made him so "physically sick" that his staff officers had to persuade him to stop.⁴⁰ After the war, he devoted the better part of his time to working for the cause of war veterans through the British Legion.⁴¹ Douglas Haig did not view his men as mere cannon fodder.

So our fourth lesson is that successful generalship requires a certain kind of callousness—that callousness can be a military virtue—but that it need not displace all compassion.

5. Military leadership needs to marry the virtues of resolve and openness

It seems that the enormous number of casualties suffered by the British on the Somme cannot be blamed on Haig's lack of compassion for his men, or on his carelessness in spending their lives, or on his disdain for technical innovation. Can it nevertheless be attributed to his failure to adopt a more efficient strategy? Some contemporary historians think so, claiming that alternative, more efficient means of waging war were indeed available to Haig, and that he declined to use them. J.P. Harris, for example, argues that by mid-1916 "a substantial proportion" of the British army's most senior officers had come to favour a cautious, step-by-step approach—"a series of limited attacks backed by concentrated artillery fire, designed to inflict loss on the enemy rather than to gain ground."⁴² Haig, however, "became fixated on the achievement of dramatic breakthrough and achieving serious strategic results"⁴³ and he therefore "proceeded with an approach that

practically all the sources of advice available to him indicated to be dangerously overambitious.”⁴⁴

It seems, then, that Haig’s planning for the battle of the Somme suffered, not from a lack of ingenuity or imagination, but from a measure of over-optimism. The irony—the dreadful irony—is that it was not his boneheaded commitment to a long attrition sloggng match that made his battle-strategy wasteful, but rather his bold refusal to settle for it. His eagerness for a breakthrough, while not just wishful thinking, nevertheless led him to compromise his attrition operations. Therefore on the first day of battle the British artillery bombardment was spread too deeply into enemy territory, with the result that its firepower was dissipated and too much of the German front-line survived to entangle the attacking British infantry in barbed wire and mow them down with machine-guns.

So it seems that Haig may have been culpably stubborn. In one sense, of course, military commanders are paid to be stubborn. They are expected to keep their nerve when everyone else is losing theirs, and to be resolute in the face of terrible adversity and fierce criticism. And Haig did keep his nerve right up until the war’s end, while the politicians around him were going weak at the knees. Nevertheless, a wise commander will not be so stubborn as to make himself impervious to cogent criticism. Rather he will seek out colleagues whose advice he can respect and he will listen to that advice even when its import is not welcome. Paul Harris argues that Haig was not so wise:

[t]he evidence is overwhelming that Haig did not engender at GHQ [General Headquarters] an intellectually stimulating environment in which force structure, policy, plans and operational methods could be frankly debated in his presence.... [H]e did not want some of his fundamental ideas and preconceptions disturbed... He seems to have chosen the staff officers with whom he had the most regular contact from people who would implement his will without trying fundamentally to change his thinking.⁴⁵

Our fifth lesson from the First World War, therefore, is that military leaders need somehow to combine two vying virtues: resolve that remains firm in adversity with an openness to unwelcome counsel.

6. Love can walk the battlefield

I began my lecture at the level of international politics by considering the justice of going to war. I then stepped down to the level of military strategy and tactics, by considering the morality of attrition and the virtues of military leadership. Now, in conclusion, I will step down even further, onto the battlefield. And here, as a Christian, I am bound to ask: Can love walk on it?

I am bound to ask this because the Christian tradition of ‘just war’ thinking takes its cue from St Augustine, who argued that, while the New Testament does not forbid the use of violent force always and everywhere, it does require it to be motivated by love. To many this will seem quite implausible in practice. As the non-religious pacifist, Robert Holmes, puts it: “[O]ne cannot help but wonder ... whether it is humanly possible amidst the chaos of slaughter and gore that marks ... combat to remain free of those things Augustine identifies as evil in war, the cruelty, enmity, and the like...”.⁴⁶

I do not doubt that soldiers are sometimes motivated by vengeance and hatred, but there is ample empirical evidence that that is not normal. Normally, soldiers are mainly motivated by love for their comrades, which is one of the forms of love that the New Testament endorses in Jesus’ name: “Greater love has no man than this that a man lay down his life for his friends” (John 15.13).

Self-sacrificial love for one's friends is admirable, but those that would follow Jesus must extend love to their enemies, too. Is this possible in the heat of combat? Many will suppose not, assuming that soldiers typically hate their opponents. But this is not so. In his extraordinarily wise meditation on the psychology and spirituality of combat, informed by his own experience of military service in the Second World War, Glenn Gray writes: "A civilian far removed from the battle is nearly certain to be more bloodthirsty than the front-line soldier".⁴⁷ This view is substantiated by Richard Tawney, whom we left wounded on the Somme on 1 July 1916. Fortunately, after lying in no-man's land for thirty hours, he was discovered by a medic and eventually shipped back to Britain and convalescence in Oxford. The following October he published an article in the press, where he reflected on the bewildering gulf in understanding that, he observed, had opened up between the men at the front and their families and friends back home. At one point he protests against the view of the soldier that has come to prevail in many civilian minds:

And this 'Tommy' [this caricature of the British soldier] is a creature at once ridiculous and disgusting. He is represented as ... finding 'sport' in killing other men, as 'hunting Germans out of dug-outs as a terrier hunts rats', as overwhelming with kindness the captives of his bow and spear. The last detail is true to life, but the emphasis which you lay upon it is both unintelligent and insulting. Do you expect us to hurt them or starve them? Do you not see that we regard these men who have sat opposite us in mud—'square-headed bastards', as we called them—as the victims of the same catastrophe as ourselves, as our comrades in misery much more truly than you are? Do you think that we are like some of you in accumulating on the head of every wretched antagonist the indignation felt for the wickedness of a government, of a social system, or (if you will) of a nation? ... Hatred of the enemy is not common, I think, among those who have encountered him. It is incompatible with the proper discharge of our duty. For to kill in hatred is murder; and soldiers, whatever their nationality, are not murderers, but executioners.⁴⁸

Tawney's experience was by no means unique. Front-line servicemen do not necessarily hate the enemy. Sometimes they even feel a sense of solidarity or kinship with him. Thus Gerald Dennis, who also fought on the Western Front, confessed that at Christmas 1916 he would not have minded fraternizing as had been done the previous two years for in a way, [sic] the opponents on each side of No Man's Land were kindred spirit. We did not hate one another. We were both P.B.I. [Poor Bloody Infantry] we should have liked to have stood up between our respective barbed wire, without danger and shaken hands with our counterparts [sic].⁴⁹

Thus, too, Ernest Raymond, a British veteran of the Gallipoli campaign in 1915, recalled that the Turk "became popular with us, and everything suggested that our amiability toward him was reciprocated".⁵⁰ Love for the enemy, at least in the weak sense of a certain sense of kinship with him, is not foreign to the experience of front-line troops.

This is true, but it is not the whole truth. It would surely strain credibility to pretend that pleasure in destruction, anger, and hatred are all strangers to the battlefield. Of course, they are not. "The least acknowledged aspect of war, today," writes the Vietnam-veteran Karl Marlantes, "is how exhilarating it is".⁵¹ This exhilaration, however, is not always malicious. It is not always the destruction that pleases, so much as the pure thrill, even the ecstasy, of danger. A month before he was killed at the very end of the First World War, the poet Wilfred Owen—yes, he of the pity-of-war fame—wrote to his mother:

I have been in action for some days. I can find no word to qualify my experiences except the word SHEER ... It passed the limits of my Abhorrence. I lost all my earthly faculties, and fought like an angel....With this corporal who stuck to me and shadowed me like your prayers I captured a German Machine Gun and scores of prisoners.... I only shot one man with my revolver (at about 30 yards!);The rest I took with a smile.⁵²

That said, it has to be admitted that the exhilaration of combat is sometimes inspired by the sheer joy—the ecstasy—of destruction. Ernst Jünger, in his classic memoir of the First World War, *Storm of Steel*, bears witness:

As we advanced, we were in the grip of a berserk rage. The overwhelming desire to kill lent wings to my stride. Rage squeezed bitter tears from my eyes. The immense desire to destroy that overhung the battlefield precipitated a red mist in our brains. We called out sobbing and stammering fragments of sentences to one another, and an impartial observer might have concluded that we were all ecstatically happy.... The fighter, who sees a bloody mist in front of his eyes as he attacks, doesn't want prisoners; he wants to kill.⁵³

Looking back at his experience in Vietnam, Karl Marlantes recognises the same phenomenon: "This was blood lust. I was moving from white heat to red heat. The assigned objective, winning the hill, was ensured. I was no longer thinking how to accomplish my objective with the lowest loss of life to my side. I just wanted to keep killing gooks".⁵⁴ Marlantes is acutely aware of "the danger of opening up to the rapture of violent transcendence", of "falling in love with the power and thrill of destruction and death dealing... There is a deep savage joy in destruction ... I loved this power. I love it still. And it scares the hell out of me".⁵⁵ Nevertheless, he is quite adamant that it is "simply not true" "that all is fair in love and war, that having rules in war is total nonsense".⁵⁶

Anger, hatred, and rage, the sheer pleasure of destruction: these are all powerful emotions on the battlefield, but they can be governed. The last one can be refused; the first three can be rendered discriminate and disproportionate. Whether or not they *will* be governed depends crucially upon the military discipline instilled by training, and especially upon the quality of leadership in the field. In support of this, let me close with testimony from a more recent conflict. Writing about his experience in Helmand Province in 2008, Lt Patrick Bury of the Royal Irish Regiment says this:

Killing, whatever its form, can be morally corrosive. Mid-intensity counter insurgency, with its myriad of complex situations, an enemy who won't play fair and the constant, enduring feeling of being under threat, compounds such corrosiveness.... [A]t the beginning of the tour, it was relatively easy to maintain a sense of morality amongst the platoon. But when the threat to our lives increased, as the Taliban began fighting increasingly dirty, as the civilians became indifferent and as we were either nearly killed or took casualties, this became increasingly difficult....

There is a balance to be struck between morality and operational effectiveness, between softness and hardness.... My platoon sergeant would always strive to keep the soldiers sharp, aggressive and ready to fight their way out of any situation.... However, as a junior officer I felt the need to morally temper what the platoon sergeant had said to the men.... I think, in hindsight, this unacknowledged agreement I had with my platoon sergeant worked well. He kept the platoon sharp and ready, 'loaded' as it were, and I just made sure the gun didn't go off

at the wrong place at the wrong people....The platoon was so well drilled it barely needed me for my tactical acumen. But they did need me for that morality.

Sometimes I felt my own morality begin to slip, that hardness creeping in. Sometimes I thought that I was soft, that my platoon sergeant was right and I should shut up and get on with it. Sometimes I'm sure the platoon felt like that! I was unsure. And at these times my memory would flit back to Sandhurst, to the basics, and I would find renewed vigour that what I was saying was indeed right. My moral compass, for all its wavering, was still pointing North. And that was the most important lesson I was taught in Sandhurst, and that I learnt in Afghanistan.

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So the sixth and final lesson that military ethics should learn from the First World War—supplemented by Vietnam and Afghanistan—is that love can walk the battlefield:

in the strong form of love for one's comrades, in the weaker form of a sense of fellowship with the enemy, and in the weakest form of disciplined forbearance.

End Notes

1. R. H. Tawney, "The Attack", in *The Attack and Other Papers* (London: George Allen and Unwin, 1953), 20. "The Attack" was originally published in *The Westminster Gazette* in August 1916.
2. Consensus about the numbers of British and French casualties in the battle of the Somme settles around those given by Captain Wilfrid Miles in his contribution to the British official history of the war, which are the ones cited here (William Philpott, *Bloody Victory: The Sacrifice on the Somme and the Making of the 20th Century* [London: Little Brown, 2009], p. 600). Estimates of the German figures, however, range from 400,000 to 680,000 killed and are the subject of vigorous dispute, since what is at stake is the identity of the victor in the battle of attrition (Philpott, *Bloody Victory*, 600-1; Gary Sheffield, *The Somme* [London: Cassell, 2003], pp. 68, 151).
3. Martin Gilbert reckons that during the whole of the battle "the deepest Anglo-French penetration of the German lines was less than six miles" (*Somme: The Heroism and Horror of War* [London: John Murray, 2006]), p. 243.
4. Christopher Clark, *The Sleepwalkers: How Europe Went to War in 1914* (London: Penguin, 2013), p. 561.
5. Clark, *Sleepwalkers*, p. 562.
6. Strachan, *The First World War*, vol. 1: "To Arms" (Oxford: Oxford University Press, 2001), p. 91. See also David Stevenson, *1914-1918: The History of the First World War* (London: Penguin, 2004), p. 30.
7. Stevenson, *1914-1918*, p. 29.
8. Strachan, *First World War: To Arms*, p. 21.

9. Ibid., p. 54. One expression of social Darwinism that was “widely celebrated” at its publication in 1912 (Jay Winter and Antoine Prost, *Great War in History: Debates and Controversies, 1914 to the Present* [Cambridge: Cambridge University Press], p. 54) was Friedrich von Bernhardi’s *Deutschland und der nächste Krieg*. In it Bernhardi writes thus: “War is a biological necessity of the first importance Without war, inferior or decaying races would easily choke the growth of healthy budding elements, and a universal decadence would follow. . . . Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest on the very nature of things” (*Germany and the Next War*, trans. A. H. Powles [London: Edward Arnold, 1912], pp. 10, 12, 15).
10. It seems that Bethmann Hollweg was an independent convert to Darwinist fatalism. As a young man his reading of Ernst Haeckel, Charles Darwin, and David Strauss had undermined his religious-humanist, Aristotelian confidence in basic cosmic harmony and replaced it with a vision of the universe as subject to the eternal struggle of blind forces (Thomas Lindemann, *Les doctrines darwiniennes et la guerre de 1914*, Hautes Études Militaire [2001 Paris: Institut de stratégie comparée & Economica,], pp. 203-4).
11. At the “War Council” of 8 December 1912 von Moltke pressed the view that a European war was inevitable and that, as far as Germany was concerned, the sooner it happened the better (Strachan, *First World War: To Arms*, p. 52). His advocacy of preventive war prevailed, with the result that “the decision for peace or war was made conditional not on the objectives of policy but on the state of military readiness” (Ibid., p. 54).
12. Stevenson, *1914-1918*, p. 596.
13. Incidentally, one of the dangers of Christopher Clark’s deliberate withdrawal from moral judgement is exposed in an article that appeared in *Die Welt* in January 2014, where three German historians and a journalist invoke Clark’s historiography of 1914 as a reason for renouncing the “moralisation” of war and returning to national Realpolitik (Dominik Geert, Sönke Neitzel, Cora Stephan, and Thomas Weber, “Warum Deutschland nicht allein schuld ist”, *Die Welt*, 4 January 2014: <http://www.welt.de/debatte/kommentare/article123516387/Warum-Deutschland-nicht-allein-schuld-ist.html>
The fact that Social Darwinist *Realpolitik* gave us the Western Front seems to have escaped them. For critical German commentary on both Clark and Geert et al., see Heinrich August Winkler, “Und erlöse uns von der Kriegsschuld”, *Die Zeit*, August 18, 2014: <http://www.zeit.de/2014/32/erster-weltkrieg-christopher-clark>).
14. Stevenson, *1914-1918*, p. 596. Lest this reading seem like the familiar fruit of traditional British chauvinism, let me invoke one of today’s leading German historians of the First World War, Gerd Krumreich. A critic of Christopher Clark’s thesis, Krumreich wrote in *Le Monde* in March 2014 that, while both sides had piled up the gunpowder in the years receding 1914, it “is incontestable that it was the Germans who set it alight” (Gerd Krumreich, “Les deux camps ont rempli la poudrière”, *Le Journal du Centenaire, Le Monde*, 11 March 2014, p. iii).
15. Stevenson, *1914-1918*, p. 35.
16. British anxiety about the Belgian coast was not paranoid: during the Great War the Germans used Belgium as a U-boat base (Stevenson, *1914-1918*, p. 147).

17. C.A.J. Coady, *Morality and Political Violence* (Cambridge: Cambridge University Press, 2008), p. 181.
18. *Ibid.*, pp. 185 and n.8.
19. Philpott, *Bloody Victory*, p. 151.
20. J.P. Harris, *Douglas Haig and the First World War* (Cambridge: Cambridge University Press, 2008), pp. 197, 259; Philpott, *Bloody Victory*, pp. 361-3.
21. According to Hew Strachan, artillery was “the true artisan of victory” (*The First World War* [London: Pocket Books, 2006], p. 307).
22. Jeremy Black, *Warfare in the Western World, 1882-1975* (Chesham: Acumen, 2002), p. 47; Philpott, *Bloody Victory*, pp. 156, 606.
23. Philpott, *Bloody Victory*, p. 130.
24. *Ibid.*, p. 129.
25. *Ibid.*, p. 346.
26. *Ibid.*, p. 597.
27. *Ibid.*, p. 628.
28. G. D. Sheffield, “The Shadow of the Somme: The Influence of the First World War on British Soldiers’ Perceptions and Behaviour in the Second World War”, in Paul Addison and Angus Calder, (ed.), *Time to Kill: the Soldier’s Experience of War in the West 1939-1945* (London: Pimlico, 1997), p. 36.
29. *Ibid.*, p. 35: “British and Canadian battalions suffered about 100 casualties per month on average on the Western Front in the First World War. In the 1944-5 north-west European campaign, battalions suffered a minimum of 100 per month but 175 per month was not uncommon. The daily casualty rate of Allied ground forces in Normandy actually exceeded that of the BEF, including the RFC, at Passchendaele in 1917.”
30. Coady, *Morality and Political Violence*, p. 184. Shortly before this passage he explicitly connects the battle of the Somme with his indictment of military leadership: “Images of the Somme ... fuelled antiwar sentiment as very little before had done; and much of the revulsion and moral outrage sprang from the futility of the trench warfare and the sense that the generals on both sides had too little concern for the human lives committed to their responsibility.... Many believed at the time that this war was unjustified, and with the benefit of hindsight, many more believe it now.... [M]uch of the rejection of World War I as unjust stems from the wholly intelligible belief that the costs were so disproportionate” (*ibid.*, p. 181).
31. Barrie Pitt, *The Crucible of War*, 2 vols., Vol. 1: “Year of Alamein 1942” (London: Jonathan Cape, 1982), pp. 396-7.
32. *Ibid.*, pp. 190, 192: “Montgomery’s view was the staff were the servants of the troops, and that it was the staff’s job to see that whatever objective was given to fighting troops, it was within their capability and that they were provided with everything necessary to achieve it”.

33. At El Alamein Montgomery instructed his officers to explain to every one of their men, on the eve of battle, the overall plan and the part he was to play in it (*ibid.*, pp. 282-3).
34. As it happens, A.J. Coates means by 'compassion' largely what I mean by 'carefulness': "... the principle of proportionality applies in the first place to the economical and compassionate deployment of one's own troops It demands economy in the use of force: that commanders should not waste the lives of their own soldiers in the pursuit of unattainable or relatively unimportant military objectives, ... Compassion is a military as well as a civilian virtue" (*The Ethics of War* [Manchester: Manchester University Press, 1997], pp. 221, 227). My reservation is not over what Coates means by 'compassion', but over what the word generally connotes.
35. Coady, *Morality and Political Violence*, p. 95.
36. Winston Churchill, *Great Contemporaries* (London: Thornton Butterworth, 1937), p. 226.
37. *Ibid.*, p. 227.
38. Niall Barr and Gary Sheffield, "Douglas Haig, the Common Soldier, and the British Legion", in Brian Bond and Nigel Cave, *Haig: A Reappraisal Seventy Years On* (London: Leo Cooper, 1999), p. 226.
39. Douglas Haig, *War Diaries and Letters, 1914-1918*, ed. Gary Sheffield and John Bourne (London: Weidenfeld & Nicolson, 2005), pp. 197 (1 July) and 199 (4 July).
40. Robin Neillands, *The Great War Generals on the Western Front, 1914-18* (London: Robinson, 1999), p. 170; Gordon Corrigan, *Mud, Blood, and Poppycock: Britain and the First World War* (London: Cassell, 2003), p. 205. The report that his hospital visits made Haig "physically sick" Neillands attributes to Haig's own son, whose witness is, arguably, not disinterested; and Corrigan's report of Haig's staff officers persuading him to cease visiting I have not been able to corroborate. Nevertheless, what they claim is consistent with my reading of Haig's diaries (as edited by Gary Sheffield and John Bourne), where I found mention of visits to field hospitals and a main dressing station in the entries for 1 and 4 July 1916, but none thereafter.
41. Barr and Sheffield, "Douglas Haig", p. 230.
42. Harris, *Haig*, p. 537.
43. Harris, *Haig*, p. 537.
44. *Ibid.*, pp. 539-40, 545-6. While Gary Sheffield qualifies Harris's judgement, he does not disagree with it (*The Chief: Douglas Haig and the British Army* [London: Aurum, 2011], pp. 163, 174, 175, 369, 374).
45. Harris, *Haig*, pp. 538-9. Again, Sheffield qualifies, rather than refutes, Harris's argument (*The Chief*, pp. 180, 375).
46. Robert L. Holmes, *On War and Morality* (Princeton: Princeton University Press, 1989), pp. 133-4, 135.
47. J. Glenn Gray, *The Warrior: Reflections on Men in Battle*, intro. Hannah Arendt (Lincoln, Nebraska: University of Nebraska Press, 1998), p. 135.
48. R.H. Tawney, "Some Reflections of a Soldier", in *'The Attack' and Other Papers* (London: George, Allen, Unwin, 1953), pp. 25, 27.

49. Joanna Bourke, *An Intimate History of Killing: Face-to-Face Killing in Twentieth Century Warfare* [London: Granta, 1999], p. 148, quoting Gerald V. Dennis, "A Kitchener Man's Bit (1916-1918)", 1928, p. 129, Imperial War Museum.
50. Ernest Raymond, *The Story of My Days: An Autobiography 1882-1922* (London: Cassell, 1968), p. 120, quoted by Richard Harries in "The De-romanticisation of War and the Struggle for Faith", in *The Straits of War: Gallipoli Remembered*, introduced by Martin Gilbert (Stroud: Sutton, 2000), pp. 190-91.
51. Karl Marlantes, *What it is Like to Go to War* (New York: Atlantic Monthly Press, 2011), p. 62.
52. Wilfred Owen, Letter 662, to Susan Owen, 4th or 5th October 1918, in *Collected Letters*, ed. Harold Owen and John Bell (London: Oxford University Press, 1967), p. 580. The irregular capitalization is Owen's.
53. Ernst Jünger, *Storm of Steel*, trans. Michael Hoffman (London: Allen Lane, 2003), pp. 232, 239.
54. Marlantes, *What it is Like to Go to War*, p. 103.
55. *Ibid.*, pp. 61, 63, 67, 160.
56. *Ibid.*, p. 228.
57. Lt Paddy Bury, "Pointing North", unpublished paper, May 2009. Bury instances the demoralization that poor leadership allows to develop in *Callsign Hades* (London: Simon & Schuster, 2011), pp. 117, 233: "I can't trust some of that platoon to make the right decisions. Some of them are fully aware that down here they are indeed deities of their own little universes.... Much of it is down to leadership.... It feels like the platoon commander lost the respect of his platoon months ago. It was the little things that added up, the little things he didn't do".

Does WWI teach us that truth is a post bellum ethical imperative?

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We have spent the past four years recalling our memory of the First World War. For our contemporaries, the vision of this war remains very focused on the bloodshed of the trenches and they would find it very hard to believe that ethics had played any role in this conflict. I am surely not of that opinion!

In any talk about “ethics” you first need to define what you mean by this word which I believe shall be contrasted with the notion of “moral”. A moral judgment is of a black-and-white type, whereas in ethics we are in the shades of grey. If we define ethics as being this battleground of conflicting values, how can we find a more disturbing moral environment as war! Episcopalian bishop Charles Brent, who followed General John Pershing in the plains of Northern France, would certainly have had to address such an issue of conflicting values. It is the right place, here at the NDU, to recall the memory of the man who had served during the Great War as the Chief-of-Chaplains of the American Expeditionary Force. As a close friend of “Black Jack” Pershing (he baptized and confirmed him in January 1910)¹, Bishop Brent was holding in France a position of chaplain of a kind which had not changed tremendously since the Middle Age. The medieval chaplain in charge of a castle’s chapel was following his lord at war. Doing so, his duty was to remind the feudal lord of moral rules of war as they were codified by the Church.

The rather stable moral framework of *jus in bello*, which evolved at rather slow pace over centuries, was deeply disrupted by the First World War with the unprecedented role played by science & technology combined to a new industrial efficiency. One might trace the premises of such a changing of warfare during the second half of the 19th century. The Italian Campaign of 1859 (mostly remembered for the Solferino Battle) immediately followed by the American Civil War had been most noticeable milestones. But it was during the Great War that humanity experienced its first encounter on such a massive scale of a technological and scientific war which allowed quite many new forms of killings, quite many new forms of suffering, quite many new ways of involving civilians in warfare. It provoked a complete upheaval of our vision of military ethics and it shall not solely be remembered for its infringements of “ethics *ad bellum or in bello* (from the invasion of neutral Belgium to the outrageous use of chemical weapons), but as raising fairly new concern that could be labeled as a post bellum ethics. This “post-war moral responsibility” is the very focus of my presentation today!

I believe the major ethical lesson to be learnt from the First World War – from the war itself and especially from its aftermath – is that Peace needs Justice, and that Justice needs a certain amount of Truth. To link Peace to Justice is not uncommon to many religious-based views on war. There is a “Pontifical Council for Justice and Peace” in the Vatican for example. The linkage between Peace and Truth is also not unfamiliar to many theologians understanding Truth as the first step required to achieve a genuine “(re)conciliation”².

I had the privilege to meet Archbishop Desmond Tutu in Cape Town, in the mid-1990s, when he launched the hearings of the TRC, the Truth & Reconciliation Commission. Other TRCs have been launched worldwide since then, some in non-Christian countries, but in South Africa the Christian roots of such a process were absolutely central. Archbishop Desmond Tutu reminded us then that Justice and Truth shall go hand in hand to achieve a solid Peace. Considering Justice and Truth, the lessons we can take from the First World War are essentially about the wrong-doings in the manner that both have been dealt with. The issue of Justice has been well researched by historians. The “Unjust Peace” of the Versailles Treaty was often pinpointed as the trigger of the rise of the Nazi ideology in Germany. The price of an unjust peace was paid cash in WWII, but one may also say that, today, we are still paying the price of such unfairness to the vanquished.

The Wilsonian principle of self-determination of peoples was indeed applied with a rather obvious double standard. Today, the Trianon Treaty of 1920 felt with a lot of anger in Hungary is still feeding a resentment that boosted the nationalistic trend of the past decade. In the Middle-East, we are also paying the centennial legacy of this double standard. The Sykes-Picot secret agreement of 1916 is till today feeding the narrative of armed groups such as in the case of so-called Islamic State of Iraq and the Levant (ISIL).

I won't talk further about “Justice and Peace”, in order to focus on the issue of “Truth and Peace”. I am probably the last generation having known veterans of the First World War. In my case, it was a family friend, Colonel Guillamat, who joined the French infantry in 1916 at the age of 17. When I think about this man who I met a few times during my childhood, I remember a specific Sunday meal when this very quiet man lost his temper. During that lunch talk, one of my uncles said something like: *“it's well known that soldiers in the trenches were drinking a lot of wine. They would surely not have been able to go over the top without being a little drunk”*... It was the only day I witnessed this old quiet man losing his temper and telling that, in the trenches, every commodity was lacking, wine making no exception, and even fresh water was often hard to get... What made the soldiers face death was friendship, brotherhood, but surely not intoxication! Colonel Guillamat was not the kind of veteran who was keeping on talking about his wars. Actually, it is the only moment I remember him mentioning his experience of the trenches. But this day, such a blunt statement was obviously too much to bear for him.

Latter, I discovered that this idea of drunken soldiers going on over the top under deadly enemy fire was very commonly spread and had become some kind of unchallenged truth in our collective memory. This “false news” had created a “false memory”. And this started very early, immediately after the war. The pacifist atmosphere of the 1920's and 1930's was particularly conducive³ to propagation of the idea that sacrifice of life, on such large scale, could not have resulted from voluntary action. Free will had to be altered by alcohol. So, it is not by chance that this specific “false memory” was spread. It is not only a “false” memory, but to use a more up-to-date vocabulary, one may rather speak of a “fake” memory: historical element considered as “factual” even if most historians or even eye-witness war veterans (as in my case) will tell them that this memory is absolutely fallacious! It is important to distinguish “false” from “fake” memory of a war when we are addressing the issue of Truth as it is far more difficult to counter a narrative that people

want to believe... This issue may not be specific to the First World War, but I think this war represents a huge milestone.

A couple of years ago, I wrote an article for the *International Review of the Red Cross* entitled “Out of sight, out of reach” which analyses how the Great War ushered in a new era of long-distance combat and the moral dimension of it⁴. In this article, I was not only talking about new weapons but also new methods of war such as propaganda which became, for the first time in history, theorized and organized on a massive scale, mobilizing the most advanced technologies of the time. This article of mine was quoted in February 2017 on the ICRC Blog in a column under the title “From ‘false news’ to ‘fake news’: 3 lessons from history”.⁵ It dealt more on the issue of media coverage of war, but the label of “fake news” applied to the WWI context prompted me to look to something that had attracted my attention back in 2006.

Allow me to take a bit of time to present the small investigation I made to track how the memory of a “fake news” of 1920 is today feeding the narrative of Jihadist groups, which are taking the lives of our soldiers.

Twelve years ago, I have been puzzled to hear about a story of the immediate aftermath of the First World War that suddenly re-emerged in the narrative of Islamist propaganda. It was a kind of “Muslim rap song” published on YouTube under the explicit title of “Soldiers of Allah” with one of its lines referring to the French General Gouraud kicking Saladin’s grave urging him to wake up! The name of Gouraud was not completely unfamiliar to me, but I had no idea to which precise event the song referred to. At that time, this story could only be found in a single occurrence on Internet, which was in the Wikipedia article on General Gouraud. This biographical sketch recalled that, in 1920, at the time Henri Gouraud served as High Commissioner in Syria and Lebanon (1919-1923), he went to the tomb of Saladin in Damascus, kicked it, and said: “*Awake, Saladin. We have returned. My presence here consecrates the victory of the Cross over the Crescent.*”

Till recently, this anecdote presented as a historical fact had no reference, neither in the French, nor in the English Wikipedia article. In 2006, the only paper literature where this story could be found was in the not-so-academic and rather militant books of Daniel Pipes or some of his friends like Bill Watson⁶. Interestingly, it is likely those American books, translated and quoted in pamphlets published in South-East Asia, that fed the imagination of the Islamist group from Malaysia who recorded this particular “Muslim rap song” (vocal music or *nasheed*) that I found on YouTube. Through that popular media (*nasheed*), this story quickly travelled from South-East Asia to the Middle East and Africa, incorporated in the narrative of local Jihadist groups. So, today, we do have terrorists looking to kill French soldiers with this idea that they are on a revenge mission against some neo-crusader French general who desecrated in 1920 the grave of a Muslim heroic figure!

Preparing this talk, I continued my investigation to see if this 1920 anecdote had some truth in it or was some genuine “fake news”. The Wikipedia article in English is now (2018) sourcing this anecdote with the reference of a book⁷ written by a couple of American journalists. But looking at the book, there is no source given to this story about General Gouraud. I have been luckier with the Wikipedia article in French with one reference of a book published by a French journalist in 1926⁸. The author, Pierre La Mazière, had travelled in the French Mandate for Syria and Lebanon and recalls the visit of Henri Gouraud to Damascus, but with some elements worth mentioning. The journalist heard the story of Gouraud making a speech in front of Saladin graveyard with this line: “*My presence here enshrined the victory of the cross over the crescent*” (p.191), but he also underlines that such words were pronounced to please the French General’s local Maronite Christian supporters.

Pierre La Mazière, who visited Syria nearly six years after this Damascus speech, also states that every piece of information he received during his trip has to be taken with an extreme caution as he was in the “land of propaganda”. He recalls having heard some stories being propagated and amplified by both local Christian and Muslim groups with very different political agendas. He believed the story was genuine. But he did not exclude that such a story could have been well made up locally or somewhere on the other side of the boundary of the French Mandate territories, with a possible active complicity of our new British rivals in the region.

Those years immediately follow the First World War where propaganda and what we would call today “psychological operations” were developed to an extent never met before. This was true in Europe, this was true worldwide. All along WWI, Germans played extensively on the religious feelings of populations of French and British colonies of Africa and India and in Russian Asia. This “Jihad made in Germany” aimed at “creating fifth columns, revolts and trouble there to take pressure off main European battle fronts”⁹. The French and the British played a similar game in the Ottoman Middle East. One recalls of course Thomas Edward Lawrence, but in this pioneering field of “strategic communication” the name of Major-General Ernest Swinton is worth to be mentioned mentioning. Whether or not the story about Saladin’s grave belongs to this grey zone of propaganda is hard to say for certain. Nevertheless a few elements seem completely fictional, such as the kicking of the grave. They may have been added to the story very early in the 1920s, but they could also be a far more recent addition.

I am sorry to have taken you a bit too long on this road to Damascus... The interesting point is less to know if this story about General Gouraud is completely true or completely false. It is most likely a mix of both... The worthwhile point to note is that the narrative it carried was credible and pleased people who eagerly wanted to buy it. American generals have certainly been better inspired when they were speaking in front of a grave! Being French, I remember with emotion the 1917 visit of General Pershing to the grave of Marquis de Lafayette, where the famous line “Lafayette, we are here!” was spoken (actually, not by “Black Jack” Pershing himself, but by his aide, Colonel Charles Stanton¹⁰).

It is important to stress that a “false memory” of war, and even more a “fake memory”, is not a trivial matter. The story I told you is not just an anecdote, as people are currently dying. Some of our soldiers are today targeted for something which could have been made up for a psyops a century ago. Shouldn’t this remembrance prompt us to consider as a moral duty to debunk the memory field when war is over? I believe that we should learn from the Great War that such a “post bellum ethics” does not only matter to academics but, even more critical, to practitioners!

A few months ago, I spoke about the subject to Lt.Col. Timothy Lupfer (a retired US Army Officer that some of you might know as he is writing quite a lot on military ethics). Tim Lupfer immediately said to me, you should speak of the Lusitania!

He said to me: “*You know, many people in the US believed after the war that they had been duped by the British war propaganda. The suspicion of a British lie could have led the US not to take side in the Second World War, despite the fact that this war had a moral dimension far more obvious than in the case of the Great War.*”

When on May 7, 1915 a German U-boat sank the RMS Lusitania and killed some 1,200 passengers the public outcry was based on an attack to a civilian unarmed passenger cruise liner and contributed to change the mood of a non-interventionist stance of the population in the USA. But a suspicion was aroused at a very early stage around the issue of a second explosion.

It is only in 1972 that the British archives were open and showed that munitions were transported and the ship herself was armed with twelve canons. Was it moral to keep this secret after 1918? Was the official lie worthwhile in a sense that it achieved a greater moral purpose? Was it a “*raison d’État*” (a reason of state), a *damned dirty business* to use the very words of British Prime Minister Herbert Asquith? I believe those questions are still worth asking when we talk about “A century of lessons from the Great War” and about “what it tells us about the ethical imperative of the profession of arms today?”

Today, military and political leaders have to be reminded that propaganda and psychological operations are like remains of munitions, causing harm long after the war is over. Both the story of General Gouraud in Damascus or the souvenir of HMS Lusitania will exemplify how lies, or even “partial truth”, can still make casualties if those stories are not debunked when war is over. This is certainly not an easy task to decide what shall be said and what shall remain secret. Far from a clear black-and-white moral reasoning, we are genuinely in the nuanced field of ethics. This memory of WWI urges us to reflect more on how weaponization of information could undermine trust in the legitimacy of the use of violence by democracies. Lies in war time need to be put under the scrutiny of a second ethical judgment when war is over. If they are not, suspicion might easily lead to distrust of the legitimacy of political authority and a persistent blurring of some of our citizen’s moral compass in the development of conspiracy theories.

The Great War was a “technological war”, but one shall keep in mind that this label includes “information technologies” and their pioneering use in the conduct of the war. The memory of WWI seems most relevant to approach the complex challenges raised by the increasing role played by digital technology in new forms of propaganda in what is now called “hybrid warfare”. All over the 19th century, most people had great hope in science & technology, believing that technical progress would necessarily lead to progress of humanity. A century ago, we have entered a far more disillusioned era, far more skeptical on the moral dimension of the use of science and technology, considering the likelihood of their coercive use.

Looking at ethics of new technologies, a burning issue for today, I believe that military ethics and military chaplains have a specific voice the society at large needs to listen to. The specificity of the profession of arms lies in the fact that the moral burden of a military decision – no matter if this decision is taken at the strategic, tactical or operational level –, this moral burden is on the shoulders of every single individual who has been implementing it. At the very heart of this moral burden, there is something called “scruple” which is very military in nature. The word itself is indeed rooted in a strong military culture, not a century old, but two millennia old!

The word ‘scruple’ comes from the Latin *scrupulus* to name a sharp small stone that enters into the Roman legionnaire sandal without being able to get rid of it during the long marches... Of course, scruples do not only apply to infantry men. Did a Roman horse-rider have scruples, sure! Did an air-pilot of WWI have scruples, yes! Does today a drone tele-pilot have scruples? ... I believe so. And what about the “Centaur” that former Under-Secretary of Defense Bob Work labeled as such in the US Third Offset Strategy to imagine the Human-Machine teaming of a future “Centaur warfighter”? Well, I am not certain this centaur soldier of the future will have scruples. I wish he will...

A couple of years ago, Chaplain General Paul Hurley – who I should thank for having organized such a timely event – gave me a medal of St Martin of Tours, the patron of US chaplains. Martinus was born in today-Hungary a long time before the Trianon Treaty. Saint Martin was a horse-man, a cavalier, who surely had a lot of scruples! “Centaur warfighter” of the future could take the model Saint Martin for some ethics by

design. But, it would mean first that scientists could achieve one day some digital modeling of sainthood... This brings us quite at some distance from the Great War, but may be one lesson to take from this very war leads us to advocate for the current need to appoint military chaplains at the DARPA!

End Notes

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Links and Limits to Values Based Ethical Models In The Modern Defence Force: An Australian Army Chaplain's Perspective

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Every soldier in the Australian Army is acculturated with the core values of courage, initiative, teamwork and respect. It is never assumed that soldiers will automatically hold these values when they join, but it is certainly assumed that in order to remain they will. To assist this, Chaplains are typically tasked to teach, reason and apply Army's core values to all ranks. Both formally and informally, and using the Army values as a springboard, they debate and discuss the strengths and weaknesses of a range of ethical models and philosophical ideologies. Some of these ethical models are regularly promoted as evidenced in the latest edition of the Australian Infantry Magazine,¹ where the relevance of Stoicism for a modern day Australian Defence Force is advocated. Others, less promoted but still popular, include Deontology, Utilitarianism and variations of a Virtue Ethic.

To engage with and respond to non-Christian frameworks and ideologies is a familiar practice of Christian apologists. Acts 17:18² records the apostle Paul in robust debate with secular philosophers and throughout church history there is regular comment on secular worldviews that detailed both their benefits and limitations. Active disputation with secular ideologies is acceptable as Christians are called to engage with the world that includes its cultures and civic structures, as well as its people. The Bible has for generations brought a positive contribution to cultures in the areas of moral values and ethical principles.

Any discussion about the relevance of Army core values or issues associated with a preferred ethical model for the ADF raises wider questions for the Chaplain. They include why is there the need for a secular organization to align with a specific ethical model or philosophical ideology? What lies behind the need to gather certain values together and make them the hallmarks of organizational behavior? Can a secular philosophical model adequately equip military leaders or aid soldier resilience? In answering these questions, positive linkages to a Christian worldview will be identified. But there will always be limits and these must be understood and articulated. When Chaplains provide comment on secular ethical models, it may result in at least two outcomes. First, it may make the views of those holding a Christian worldview more understandable to the secular organization. Second, furnished with a broader understanding, it may then encourage Commanders at all levels to discuss with their Chaplains wider issues associated with ethics and morality.

Right and Wrong

The Bible assumes the existence of God and much of its narrative describes the Divine-human conflict that exists. It explains that although people have a natural enmity with God, because they are made in God's image they inherently know a great deal about right and wrong. Yet the Bible openly declares a profundity that exists³. This is that even though humankind has a knowledge of truth, there is a self-deceiving that occurs for those who choose not to believe in God and His plan to restore the Divine-human relationship. For these people there exist contradictions in the judgments they make and inconsistencies in the decisions they arrive at. To explain it another way, the Bible understands that people are able to engage in the activities of life knowing how to live, co-exist and relate with other people. They can live in community knowing that they should not murder, lie or steal. The reason for this is God has given the essentials of moral knowledge to everyone. However, living in harmony with others and consistent with this moral law is not that simple. Each individual knows they do not always live by these standards and so rationalize their compromise of those same standards. Depending on the situation, they are able to either explain actions away or defend their adherence. They are able to demand certain standards for others while at the same time ignore an applicability to their own life. Further, after honest self reflection, they know they fail to live up to their own standards, whatever they determine those standards to be. This places a spiritual stress on the individual. To deal with it there are only two possible responses. They either humble their heart before God to seek His ultimate forgiveness or they align their thinking to an alternative model of thought and decision making. For many, this second option is taken as their heart is naturally at enmity with God and so finding an ethical model or philosophical paradigm void of accountability to Him goes some way towards justifying their thoughts and behaviors.

Moral relativism

A common framework broadly adopted in our day is moral relativism. It is an ethical model that rejects there is any real universal moral law and so, as a consequence of this, claims there is no absolute right or wrong. It holds the view that all moral claims are relative to historical, cultural, social or personal circumstances. Although it does not outrightly deny the 'truth value' of a moral statement, it more comfortably aligns itself with the adage "when in Rome, do as the Romans do."⁴ It is more comfortable with a consensus based ethical framework.

Although broadly accepted as an ethical model of choice by many post-modern thinkers, it does have limitations. Its proponents may academically argue that life is relativistic, but in reality life is not. Life is full of relational moral norms that are universally held to. Further to this, even if individuals or cultures differ in certain moral practices it does not necessarily follow that there can be no objective moral values. For example, some cultures will not eat cows because they believe in reincarnation, which by implication means they may possibly be eating a person. In the West, we eat cows but we also oppose cannibalism. There is therefore a difference in practice but the same value is shared. So, although cultures may differ about how they manifest such values as the preserving or honoring of life, honesty or courage for example, it does not naturally follow that they promote arbitrary killing, dishonesty or cowardice.

To summate, those who hold to moral relativism are unable to answer the question: 'is ultimately anything wrong with anything that is outside of their own opinion?' For them there is no standard to turn to and no authority to ultimately recognize and respect. They cannot even appeal to the discipline of science for even Einstein was able to astutely state in 1930; "You are right in speaking of the moral foundations of science, but you cannot turn round and speak of the scientific foundations of morality."⁵

Secularization of Ethics

Post-enlightenment thinking has strongly advocated that ethics has nothing to do with God. There is rather, a spectrum of theories. Some promote the greatest good for the greatest number, others promote social contract, others rational duty or achieving human potential. What they all have in common is that they deny any relationship between moral law and God. It is acknowledged that they will provide a framework to help individuals be good neighbors but they all impoverish the individual from being able to deal with guilt and shame when they transgress any of these moral codes. They also feed spiritual myopia, as adherence to these models leaves the individual thinking that they know more about human nature, right and wrong, as well as meaning and purpose than they actually do.

For those who do not acknowledge the existence of a Sovereign God who places demands on their life, there exists conflicted thinking. To quieten their own consciousness of God's law on their heart, and to suppress a spiritual unrest, they hold to a secular ethic of which moral relativism is the most popular.

Alignment of Thought

With this background, it might be possible to think that no consensus can be reached between the individual who is conflicted in their thinking and the Christian who accepts God's authoritative ethical demands in their life. But this is not the case. As Thomas Aquinas affirmed, there can be a consensus of opinion between the two⁶. This is due to a unity that exists between God's General Revelation and God's Special Revelation. Both provide truth that ultimately comes from God. God's General Revelation is the truth that is evidenced in the surrounding world whereas special revelation is the truth that is made known in the Scriptures. This Christian view of reality is consistent with the argument put forward in the philosophy of Natural Law. It asserts there is a moral order that exists independently of human practical reason and that this order can guide human reason rationally. Ultimately, Natural Law is about a rational approach to morals on the basis of an inherent moral order. It affirms that everyone has some core moral beliefs that are based in human nature as a given of the human condition. These laws transcend time, culture and even governments.⁷ Examples may include the expectation to be treated fairly, justly and even charitably. It may further include the value of procreation, doing no harm and truth telling. It is not a code of ethics, rather a set of moral values universal in scope and tied to creation and what is natural there.

Not surprisingly then, certain values will have broad appeal in communities, organizations and countries, albeit for differing reasons. Agreement can soon be reached on certain values and these adhered to in government, business, sporting clubs and families. They might include the importance of loyalty, the principle of telling the truth, the value of justice or the usefulness of respect. For the Christian, values will flow directly from their theology and an understanding of both General and Special Revelation while the non-Christian will declare their values from what they have learnt through General Revelation or what philosopher Thomas Aquinas called Natural Law⁸. The non-Christian will appreciate that families are stronger where loyalty exists and that trust is strengthened where truth is spoken. They will understand that oppressed peoples will invariably seek justice and organizations have greater productivity where mutual respect is practiced.

Natural Law is an aspect of God's moral law that is a natural part of the broader created order. This truth stands even though individuals deny its existence, suppress it or selectively choose from it. But the Christian is able to affirm that whenever a moral code is adopted or a selection of values are drawn together, even though they are an anemic reflection of God's full orbed design, they will have a positive civilizing effect on nations, communities, organizations and families.

Not surprisingly then, the promotion of a Christian ethic over a 2000 year period has had a positive effect on cultures and nations. Slaves have been freed, education was made accessible and a broad range of philanthropic initiatives were established to aid the sick and the poor. Both Christian and non-Christian affirm these initiatives. At an individual level, values are practiced for the betterment of organizations and societies, even though based on a differing rationale. The non-Christian may be careful to tell the truth knowing that it is a sound way to build trust. However the Christian understands the metaphysics of truth telling⁹ as built in to God's General Revelation. It pushes people to a more humane way of life and enables ordered civilizations. The Christian individual will also seek to tell the truth, but their motivation will also reference the commands of God for truthfulness in life as well as the personal desire to reflect God's glory by showing God's qualities in their personal actions.

Positive linkages do exist between a Christian and a non-Christian moral ethic. However, it is necessary to restate that shortcomings do exist. Throughout history and across the nations of the world, competing worldviews, religious ideologies and philosophies have both embraced and rejected selective elements of God's moral law built in to creation. Examples abound and they include justifications for murder through genocide and euthanasia. They include a belief in a racial superiority or barbaric sexual exploitation. In an effort to justify such practices that are repugnant to both God's General and Special Revelation there are contradictory, beguiling and specious arguments made, some of which may have a basis in truth and other parts do not. The advantage for the Christian is their access to God's special revelation which should inform and direct their voice into society with reference to these deceptive ethical positions, as without having the clarity of God's special revelation, Christian thinking can also be easily led astray.

Responding With Actions of Grace

Any discussion on the relationship between the benefits for humanity in living consistently to God's moral law as revealed in Special Revelation and affirmed by General Revelation will always be met with a spectrum of responses. In Australia today, many will be far from complimentary. This should be expected from a fallen humanity, especially one that appears to be 'given over'¹⁰ by God. Responses will also be varied given cultural, political and historical influences. But the reality is that God's moral law will confront sinfulness and bring offence while at the same time help communities to live in the best possible way together. How should a Christian Chaplain respond?

I. God's law is not the gospel

What needs to be understood by all Christians is that the law of God is not the gospel, and any adherence to it will not merit forgiveness of sin or eternal security. Obtaining peace with God is found exclusively when trust is placed in the person and work of Jesus Christ who personally paid the price on the cross for wrongdoing. It is only through a personal and individual belief in Jesus Christ that spiritual stress is effectively dealt with, guilt is removed and pardon experienced. Yet it should also be emphasized that the commandments of God fit closely to the Natural Law and the created moral order. God's law and Natural Law are not mutually exclusive. God's law is not destructive to human well-being, it is not punitive and it certainly is not meant to be oppressive or merciless. It is why Christian's love God's law and desire to promote it in the world. Believers in Jesus Christ know it has multiple roles and given its proper place in both society and the lives of people, it will bring great benefit and blessing. Holding to parts of God's law, whichever parts they are, will help arrest the moral relativism of our day and will address the most dynamic existential conflicts of the human heart.

2. God's law is to be lived

Prior to his ascension in to heaven, Jesus declared his authority over all nations and charged his followers to declare his message of victory over sin and how to live with true peace. It was a message of an assured freedom from guilt and of a certain hope of eternal life beyond death. The mandate of the church was to make disciples of all nations.¹¹ While on earth Jesus also gave clear instruction to his followers on how to make the message known. It was to be articulated and the example is set when he sent out the twelve in Matthew 10.¹² The book of Acts stands as an historical record of proclamation following Pentecost. But this was never to be a message of word only. The believers or followers of Jesus Christ were to live consistently with God's General Revelation about himself. As God is just, so too the believer was to live justly. As God is truth, again the follower of Jesus was to be known for living a life of truth and thereby model to the world its value and its blessing. The list could and should go on to include living with charity, affirming the value of life and the value of procreation. If God's law or even Natural Law is the universal standard of conduct that is morally binding on all people and directly discernable by them, then it should be the followers of the God of creation that set the lead in following it.

The importance of such a lifestyle is affirmed in the parable of the sheep and the goats.¹³ The parable sets the scene of Jesus arriving with all the angels at an appointed time from heaven and is then seated on his throne. All the nations of the world are gathered before him and he separates people one from another, as a shepherd separates the sheep from the goats. He places the sheep on his right and the goats on his left. But of note is that He says to those on his right;

'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'¹⁴

Alternatively He says to those on his left;

'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'¹⁵

The parable is a direct call from Jesus to be doing those things that we would expect of our fellow citizens if we were oppressed, in need of charity or struggling for life. Christians are called to be practitioners of God's own grace to the world. We are told that many in the world live as enemies of Jesus Christ, but he sends rain and sunshine and harvest to them. In like manner, followers of Jesus are to practically imitate what God does in common grace by living consistently to God's special revelation as confirmed in General Revelation. We are to demonstrate a practical ownership of the universal standards of Natural Law. The moral values that are universal in scope should be an expression of an individual's trust, commitment and relationship with the God of the Scriptures. Not only are the followers of Jesus who know forgiveness from their sin to declare it, but they are to live it out with the understanding that it will have a civilizing, humanizing and blessed effect on that same world that is in rebellion against God.

3. Salvation and forgiveness of sin

Living in a fallen world means that perfectly following the morally binding laws revealed in General Revelation will never be possible. Whatever standards or values an individual may personally hold to, they will never be able to perfectly live up to them; meaning that they fail both God's standards as well as their own. Transgressing these standards makes the individual conscious of their own wrongdoing, or sin, but there is no consequential effect in their relationship to God. Without repentance there can be no forgiveness of these sins or reconciliation with God. It does however help the individual to develop an understanding of the place of moral law in relation to Special Revelation. The former aids an awareness of sin while the latter is predominately associated with the gospel. By implication then, if an organization promotes values or an organizational ethic that is consistent with General Revelation or Natural Law and, if these are then taken seriously by individuals it ought to make them conscious of an inability to consistently meet these standards. The result of falling short of these standards is for many remorse, shame, opprobrium and guilt.

This guilt is real and is more than a simple existential moment. This needs to be well understood as certain schools of Psychology will affirm that guilt was nothing more than a feeling that can be simply treated with clinical interventions.¹⁶ Guilt manifests in individuals in a variety ways and could be described as spiritual unrest, an inability to live with one's conscience, ongoing emotional pain, the unrelenting sense of culpability or a nagging inward disgrace. To deal with moral failure at a human level using the clinical interventions of Psychology will appease a level of inner guilt, but it must be appreciated that there is also a transgression of God's standards. The guilt associated with a transgression of God's law can only be truly appeased when there is genuine acknowledgement of wrongdoing, a heartfelt declaration of repentance and forgiveness is sought from the God of creation. Secular psychology often simply attempts to remove guilt by removing responsibility. This approach will thereby misclassify what is really a sin problem which if understood using a Freudian model will only search through ones past for someone else to blame. Amid the popular debate that exists on moral injury, possibly greater inroads could be made when individuals recognize that real forgiveness and a new start on life is only possible when the place of God's moral law is brought in to the discussion. There is great wisdom in the Proverb that states; 'Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy.'¹⁷

Confession of wrongdoing and seeking forgiveness is God's remedy for people's problem of guilt and shame. As stated in the Proverbs 28:13 cited above, concealment brings misery, defeat and ruin, but confession and the forsaking of sin will bring merciful pardon and relief. The reason that a confession to God is more efficacious is that forgiveness comes free to the receiver, with all the cost borne by the one who grants it. This is because God's forgiveness is not an overlooking of sin or a winking at guilt. It is a forgiveness that was purchased at the cost of the life of Jesus Christ. His death was needed because God is holy and righteous as well as merciful and compassionate. Both aspects must be satisfied and in fact are satisfied in the death and resurrection of Jesus. Romans 9:22f details that God wanted to demonstrate both His wrath and His mercy and both can be seen in all of God's dealings with individuals and nations. The loving merciful, substitutionary death of Christ has made it possible for God to be just and the Justifier of those who trust Christ for forgiveness (Romans 3:24-26). Mercy and wrath meet at the cross.¹⁸

Psychological methodologies of acceptance are cheap substitutes for forgiveness that deny the need for an existential experience of Christ's atonement. Bringing a person to a place of acceptance makes no demands and denies the truth that sin cannot be handled by acceptance. Acceptance attempts a neutralism toward

sin but this is never truly possible as sin is an offence against a holy God and the created order. The truth to remember is that Christianity is a religion based on forgiveness and any attempt to deal with guilt and shame outside of a framework that involves the God of the creation will be deficient.

4. Prayer

Chaplains serving in the ADF will of necessity engage with issues associated with the application of lethal force as well as associate with those who are required to employ this lethal force in the pursuits of Australia's national strategic interests¹⁹. It is a unique environment that affords the opportunity to engage with an organization that actively promotes values, understands accountability and is protected by legislation to exercise discipline. Both history and experience bear testimony to the reality that living in a fallen world, being held accountable to ethical frameworks and moral standards as well as the complexities of working in the profession of arms bring spiritual unrest for some. When working in this environment an underutilized resource of the Chaplain is prayer. Their perspective on its place and practice speaks volumes about how they view God and the positive impact that they can personally bring to their workplace that daily plans to deliver, and protect itself from, lethal force.

God wants prayer for all people. In his letter to Timothy Paul writes; "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people, for kings and all those in authority."²⁰ The Chaplain works under authority and in an organization that serves the nation's security interests. Those in government and within the chain of command may have differing agendas politically and may openly reject the Scripture, but there is a call to pray for them. There are many examples of prayer by believers for non-believing individuals and organizations, and there are many examples of God hearing and answering these prayers according to His perfect will. Moses interceded for Israel after catching them in idolatry and rebellion. Stephen followed the Lord's example by praying for the salvation of his executioners. Paul, who was present at that occasion and was later converted, is recorded as praying that his heart's desire and prayer is for men and women to know God and experience forgiveness from sin²¹. For the Chaplain, the privilege and responsibility exists to pray; whether for friend or acquaintance, commissioned or noncommissioned, family or stranger. The Chaplain can and should be in prayer as well as speak and proclaim the truth of forgiveness and freedom from guilt that is only available in Jesus Christ.

The Australian Army Context

The four key values of the Australian Army are courage, initiative, respect and teamwork. Respect was the value added in July 2013 when the then Chief of Army, Lieutenant General David Morrison AO, announced to the nation a systemic cultural problem existed within the Australian Army. To respond to issues internal to Army that included racial discrimination, unacceptable behavior, sexual harassment, abuse of power, prohibited substance abuse and bullying, as well as to position the Australian Army to handle the complex challenges associated with ongoing organizational change more effectively, Morrison looked to reaffirm certain values and to add a new one.²² The chaplain or any follower of Christ ought to have no issues in affirming them, although the framework through which they are viewed would firstly be God's special revelation, and not the prevailing political or social culture of the day. The Christian is able to understand their linkages to General Revelation and Natural Law and the benefits that will flow when they are embraced and followed. They all, in theory, lift up the value of individuals, promote an harmonious functional work environment and remove behavioral ambiguities. But words have limits and although words can convey a certain framework of behavior to some, to others the behavior expected will look very different for them

in reality. Words give expression to ideas, feelings, beliefs and attitudinal relationships. This means that stated values may give rise to differing ways of life for separate individuals, cultures and organizations. The way loyalty was to be expressed for Hitler was very different to that of Dietrich Bonhoeffer. The value 'respect' in the Third Reich was nuanced far differently to Mother Teresa and her self-giving love and care. Teamwork by the German SS resulted in the deadliest genocide in human history whereas a demonstration of the value 'initiative' by Rees Howells²³ is credited with the preservation of many lives. The same set of values can lead to a destructive totalitarianism while for others human democracy. All ideas have consequences and they are never entirely fixed.

It needs to be understood that a values based organization such as the ADF will always experience the limitations of their ethical model, just as they would if they adopted other values or adopted an alternative humanistic philosophy or social construct void of reference to God. Notwithstanding this, even if only partially embraced the four values adopted; courage, initiative, respect and teamwork, do bring real benefit to the Australian Army. They are a means of God's common grace in the context of a Defence Force to restrain sin and promote a charitable and just community. When embraced as the lived out qualities of Army culture they will inform attitudes, actions and even policies. Chaplains need to unashamedly give voice to these values as they form a part of the biblical narrative as well as support the message of the gospel. They both mediate God's common grace as well as open the door for gospel discourse. They encourage more people to reflect the qualities of Mother Teresa and less to emulate Hitler.

Conclusion

Philosophical or ethical models of behavior without reference to God will always have limitations. Whether Stoicism or moral relativism much time can be spent critiquing their shortcoming or highlighting their pragmatic values. But the Christian Chaplain has access to God's Special Revelation and the body of truth that it contains. It details what people are to believe about God and what duty God requires of people.²⁴ General revelation compliments this and is affirmed in Natural Law. It claims there is an intelligent moral order that exists independently of human practical reason and that this order can guide human reason rationally.

Values consistent with God's General and Special Revelation will advance all organizations, including the Australian Army. Even if followed by the Christian and non-Christian for different reasons they will promote a humane and just work environment as well as encourage qualities in every individual that will restrain sin and wrongdoing. The Chaplain carries a unique responsibility. While they can affirm the benefits brought by the Values of the Australian Army they also understand their limitations. They know that the law is not the gospel but that God does use the law to make individuals conscious of sin so they may truly seek a forgiveness that only God can give. Given this, every Chaplain should continue steadfastly in prayer and with a confidence that by the faithful practice of word and deed, God's Kingdom will grow.

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Society and Intensive Conflict

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On a well-known Internet auction site, it is quite easy to find the commemorative medals issued by Britain and the United States to veterans of the Great War. Both nations used an identical phrase on the reverse of the medal; 'The Great War for Civilisation'. However odd such an inscription might seem a century on, it clearly had a contemporary resonance. Moving to the next war, the resonance continues. In his thoughtful account of the closing days of World War 2, Max Hastings argues that the character of the conflict in Western Europe was determined by the character of the western democracies themselves. The armies of Britain, America and their associates, he suggests, may have lacked the ruthless military prowess and determination of the German and Soviet forces, but 'fought as bravely and well as any democracy could ask, if the values of civilisation were to be retained in their ranks'¹. When Churchill and Roosevelt invoked 'Christian Civilization' in public pronouncements as the grand cause worthy of sacrifice, they were not so much making a religious statement as appealing to a shared sense of identity². One which they expected their listeners to understand and relate to. Eighty years later, it is by no means obvious that this shared identity still holds.

As peace returned to the shattered remains of Europe in 1945, there were still reasons for hope. West of the Oder, at least, liberal democracy seemed to strike deep roots than ever before. This went hand in hand with a prosperity that for once seemed to be following a solid upward trajectory. From across the Atlantic, America abandoned isolationism and committed itself to be both the guardian and bankroller of freedom. Although the cold war waxed and waned for decades, Marxist-Leninism, was essentially seen off the stage after 1990. It seemed as if the unstoppable liberal democratic steamroller would flatten a global path for economic and personal freedom. However, all was not quite as it seemed.

Before we look at how the course of history unravelled after the fall of the Berlin Wall, it is useful to lay out - with a very broad brush - some of the presuppositions that had driven western society up to this point. From the Fall of Rome until the Enlightenment, the world was essentially bounded by religious horizons, symbolised most powerfully by the Holy Roman Emperor kneeling in the snow at Canossa. Architecture, art, and music all reflected this human concern about relating to the divine. Come the Enlightenment, the focus changed to working out what kind of world humans could create for themselves, relying on their own unfettered reason and empirical discoveries. This was the age of science and developing democracy, which held out a dream of unending human progress. The waves of devastation which swept across Europe twice in the first half of the twentieth century cruelly mocked any such hopes. But at least you can say that the last

spasms of Enlightenment optimism gave birth to the liberal democratic project - perhaps the sacrifices of two world wars really were worth it in the end.

But the liberal democratic project rested on increasingly shaky foundations. Pre-modern people could find their certainties in religious truth. Enthusiasts for the Enlightenment could base their philosophy on a confidence that the truth was out there for any rational person to discover. Although the views were divergent in almost every respect, they had this in common - a belief in a transcendent universe which provided a framework for understanding the place of human beings in the world. As James Davison Hunter expresses it, people had a common grammar which applied to human feelings and morality - and public good had a connection to private interests³. To put it another way, the individual was part of something universal. Kant and Calvin may have profoundly disagreed but they would at least have understood one another. This is precisely the kind of transcendent worldview assumed by Churchill and Roosevelt in 1945. But one of the tragic ironies of recent history is that, just as the liberal democratic project appeared to triumph, its inner coherence began to dissolve.

To put it crudely, liberal democracy split into liberal and democratic elements. In terms of liberalism, this was not the classic liberalism that Adam Smith and Gladstone would recognise. Rather it is something new - literally neoliberalism. The basic assumption behind this concept is that the market is sovereign - and not simply over economic issues. Based on the theory of Friedrich Hayek, nothing has a given and immutable value - even those aspects of human significance and meaning that previous generations would have treated as givens. Objective truth is no longer 'out there' to be revealed or reasoned out, but is determined by what the market will bear. As Stephen Metcalf points out, the old political processes of public reason - debate and thoughtful argument - are at odds with this process, as in market terms they are simply opinions. What happens instead is that the public square 'ceases to be a space for deliberation, and becomes a market in clicks, likes and retweets'⁴. There is no longer a transcendent cultural backdrop to human existence but a green screen. Virtues have transformed into values - you can individually hold and formulate them - but they can be of no binding significance.

In terms of the democracy, the individual now has an unprecedented status and ability to choose. Once seen in relation to a divinity or wider society, human beings are now increasingly regarded as sovereign agents. As the public sphere has become emptied of a shared cultural story, the individual is now free to decide his or her path through life. Or so the theory goes. Jackson Lears expresses it like this - people are 'redefined as human capital, each person becomes a little firm with assets, debts, and a credit score anxiously scrutinised for signs of success or failure'⁵. Not so much a citizen, then, as an entrepreneur⁶. The individual may be freer to choose than ever before, but they also carry an increasingly heavy burden for their own destiny. If you don't have safeguards of a benevolent Providence - or a paternalistic society - the individual must shift for themselves. The mantra that every schoolchild knows so well - 'follow your dreams and you can achieve whatever you want' has a darker side that few if any primary school assemblies ever spell out. Failure to achieve those dreams or ambitions will be your responsibility alone. In such a culture, the individual faces an unrelenting pressure to boost their own image and perception. An intriguing textual analysis of Norway's main national newspaper between 1984 and 2005 revealed that as the occurrence of words such as 'I' and 'my' increased, references to concepts such as 'duty' and 'obligation' declined⁷.

What, if anything, does all this have to do with intensive warfare in the twenty-first century? Going back to where we began, the armies which liberated western Europe in 1945 did so against a broadly shared cultural outlook. Britannia, Marianne, and Columbia are hardly identical sisters, but bequeathed a remarkably similar legacy of shared understanding to their descendants. It's not being too romantic to say that the freedoms for which the dead of WW2 gave their lives had a transcendent quality. This situation, it may be argued, no longer obtains. We have lost the sense of belonging to something bigger. Evidence for this can be seen in a wide variety of forms, from Allan Bloom's analysis of education to Robert Putnam's influential work on the decline of social cohesion in late twentieth century America⁸. As the Canadian philosopher Charles Taylor observes, 'the individual has been taken out of a rich community life and now enters instead into a series of mobile, changing, revocable associations'⁹. With his or her small stock of human capital, each person makes their way through life via a series of short term contracts, running the gamut of human existence from car insurance to employment. What matters most is the utilitarian and the instrumental - in this kind of world, traditional concepts such as humility, duty and sacrifice seem anachronistic and pointless. Could this be the polar night of icy darkness that Max Weber anticipated, where there is no faith, no morality, and no heroism - nothing outside the market?¹⁰

One of the founding principles of modern democracy is that the individual citizen surrenders certain freedoms and benefits to the state in exchange for protection and stability. This relationship is perhaps seen in its starkest form when a nation sends its citizens to war. That, arguably, is really what the second amendment of the US is about - not so much the right to bear arms but the responsibility to do so¹¹. The freedoms of democracy must be guarded by its citizens. In the post 2001 operations, when the legitimacy of the campaigns was subject to intense public scrutiny, this affected the commemoration of those citizens who had given their lives. As one academic study observed, British repatriation ceremonies became 'deeply political acts' protesting against military action, where those who died were remembered as victims of government policy¹². Anthony King, in his analysis of the obituaries of British service personnel, comments that the death of soldiers was not seen so much as an act of service for the nation as 'the meaningful expression of a man who defined himself by his profession'¹³. This brings us back to an earlier point. If the individual is indeed a small firm with a limited stock of human capital, a strong relationship of trust between citizen and society is vital should the citizen be required to sacrifice that capital for a bigger purpose. Because if your small stock of human capital really is all you have, why on earth should you give it up?

One of the most insightful commentaries on these issues was published just after the Second World War - Richard Weaver's book *Ideas Have Consequences*. There is a particularly intriguing passage where he talks about the 'ancient solidarity' between the priest and the soldier¹⁴. What does he mean by that? Essentially that both callings have an interest in the transcendent. As he argues, any undertaking that entails sacrifice of life has implications of transcendence. If you don't have transcendence, sacrifice is ultimately pointless. In our culture of commemoration, we make much of service and sacrifice, and rightly so. We will pause much in the coming months as the reminders of 1918 roll around. But in the twenty first century value system, isn't it all rather pointless if there is ultimately nothing beyond the individual consumer?

And this is the nub of the argument. As Alexis de Tocqueville clearly saw some two centuries ago, a society which favours atomism and instrumentalism actually undermines the very freedoms which it claims to cherish¹⁵. Since the fall of the Berlin Wall, the freedoms that the western world enjoys have largely been sustained without significant periods of intensive conflict - and the associated heavy demands of blood and

treasure. Future military operations may not follow this pattern, and free nations may have to pay a large price for such nebulous terms as liberty and democracy. If you furnish your worldview from the moral stockroom of utilitarian instrumentalism you will find little strength in such circumstances. To quote Charles Taylor again, 'high standards need strong sources' - a stripped down public square does not provide the wherewithal to sustain a deep understanding of human meaning and purpose¹⁶. Churchill and Roosevelt clearly saw the battle that they were engaged in as something more than a struggle over resources and the possession of territory.

Or in other words, they understood the need for spiritual resilience - an awareness that human existence cannot be reduced to a profit and loss transaction. The free society which values the individual did not arise from a utilitarian worldview - indeed Siedentop has recently published a fascinating volume which traces the development of modern liberal equality right back to Christian thinkers in the middle ages and even back to the apostle Paul¹⁷. One does not need to share the faith of these ancient scholars to appreciate their insights. Perhaps it is time to pause in our pursuit of relentless individualism to consider the bigger truths of the world to which we belong. James Davison Hunter remarks that our current cultural trajectory is likely set to bend us away from the very concepts of justice, freedom and tolerance that we treasure¹⁸. Before we are called upon to defend these convictions in intensive conflict, it is surely worth reflecting on why they are worth defending in the first place. Those of us who approach this question from a religious perspective have something unique to offer here.

The views expressed are those of the author alone and do not reflect those of the Royal Air Force or the Ministry of Defence.

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The Chaplain, the Soldier & Religion

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The following extract is taken from the author's book:

Australian Churches at War: Attitudes and Activities of the Major Churches, 1914–1918. Sydney: Catholic Theological Faculty and Australian War Memorial, 1980.

Chapter 8

James Gault, who had entered the Methodist ministry in 1894, described himself as 'timid, nervous' when he first donned khaki. While this may have been due in part to the natural shyness a man feels when he begins a new job in strange circumstances, Gault was also conscious that for the first time in his ministry he faced the 'man in the street'. In all his previous experience, which included a long period as Superintendent of the Collingwood Mission, he had preached only to those who chose to hear him. Now he must discover how to convert men who had, perhaps, never been inside a church and who took no interest in religion. Many chaplains shared Gault's apprehension of that unknown, strange creature, 'the ordinary Australian'. Would he be antagonistic towards the church and religion and positive in his rejection of them, or would he be merely apathetic? The story of how the chaplains came to terms with the men of the A.I.F. throws light on the relationship between church and people in Australian society and on Australian perceptions of the churches. The men of the A.I.F. represented a cross-section of Australian male society and the chaplains represented the type of men who staffed Australia's churches: through their experiences we can explore what each group thought of the other and what each expected from the other. If, in this exploration, the opinions of the men of the A.I.F. seem monolithic, that is because, by necessity, I have relied on the conclusions of those historians who have written about the 'character' of the A.I.F. Of course, the A.I.F. was not a monolith, a mass of men thinking uniformly, but the task of even outlining the shades of opinion is beyond the scope of this chapter.¹

The point of departure for the chaplains' reflections was the respect and admiration, almost reverence, that they held for the men of the A.I.F. They honoured men who accepted death for a good cause, who showed extraordinary courage in battle, and cheerfulness in adversity, and who, above all, were selfless. They sent back enthusiastic reports about the men and helped to create the myth that sprang up quickly after the landing of Gallipoli. For the chaplains, the most important aspect of this goodness, which conformed in so many ways with the Christian recipe for salvation, was that it existed independently of formal religious belief. Chaplains discovered that a man, outwardly irreligious, wicked even, was capable of performing good and even heroically unselfish acts. Since most chaplains believed that religion provided the only basis for the exercise of the virtues, they needed to reconcile these apparently contradictory facets of character. Some chaplains implied that if a man was virtuous he was necessarily religious. Bishop Long wrote that because the

men showed greater concern for others than for themselves, they were religious; W.E. Dexter agreed: the men were deeply religious in their hearts because they were capable of such goodness. Others regretted that the men lacked the formal element of religion, piety, but believed that religion must be present in some incipient way because the men displayed its fruits. The chaplains could hardly conceive of goodness that was not in some sense connected with religion. Catholic chaplains could make nothing of this incipient religion, however. While they admired and loved the troops as warmly as their Protestant colleagues, they taught that salvation could only come to the man who was in vital contact with the church. They tested a man's religion by noting his reception of the sacraments. For them, the church was not a leaven in the lump, incidental to the salvation of man, but was the only means by which a man might be saved.²

Most chaplains shared the faith of their colleagues in Australia in the all-seeing providence of God and so they believed that because God had permitted the war, he must have ordained that good come from it. Indeed, many of them seemed as optimistic about the effect of the war on the troops as clergymen in Australia were about its effect on society; they hoped for specific indications of improvement among the troops and were not satisfied with a general impetus towards virtue. A.I. Davidson, a Presbyterian, hoped that because the men had experienced different cultures during their period of service, they would be broader and more tolerant when they returned to Australia. He also hoped that by grappling with temptations that would never come their way in Australia, they would be morally stronger. A.E. Talbot, the Anglican dean of Sydney, told an Australian audience that while he abhorred war, nevertheless he found it brought out 'the finest qualities in men, of endurance, of self-sacrifice, of comradeship'. Another Anglican, F.W. Wray, emphasised how war deepened men's characters. He wrote of the young office worker who suddenly had responsibility thrust on him as a lieutenant in the A.I.F., who learnt to command, control and support men so that when he returned to Australia he would be 'vastly different in character and capability and outlook'. C.W. Tomkins found another benefit: the men who shared the chaplain's company lost their prejudice against the parson and began to treat him as a friend.³

Some chaplains, carrying this optimism even further, argued that war gave men an insight into the realities of life and demonstrated the relevance of basic Christian concepts to every stage of life. These chaplains felt that they understood concepts such as sacrifice, atonement and redemption more fully as a result of their war service and they hoped the men had progressed with them. Death, such an ever-present reality, might have encouraged the men to think about the meaning of life. H.K. Gordon an Anglican from Goulburn, described how he impressed the men with thoughts about the unpredictability of life, while conducting the funerals of many Australians killed when three enemy planes had crossed the lines. Death from aeroplanes was at that stage so uncommon that the men were stunned, and Gordon noted that they followed the service with close attention. He preached from the text 'in the midst of life we are in death' and expected that the occasion would make a lasting impression on the troops. E.N. Merrington, the Queensland Presbyterian, also believed that the constant presence of death stimulated a living interest in religion. When men saw their comrades killed indiscriminately they wished to learn more about the mystery of life and appreciated Christ as a comfort and support. A man also reflected on death when he realised that he had killed another human being. One rather callous Australian told E. Nye, a Methodist from Western Australia, that when he killed an enemy soldier he experienced the same emotions as when he shot a rabbit for sport. Nye encouraged the man to reflect further and watched as he began to appreciate what it meant to take a human life. Soon the chaplain saw 'that look, often seen, impossible to describe, in the eyes of men who have dealt death to others, faced death for weeks themselves, known death to come suddenly, especially to

the man at their elbow'. Other chaplains examined certain Christian concepts and found that the troops re-enacted them in their own lives. Some saw an analogy between the sacrifice of Christ, made for the salvation of his fellow men, and that of the troops. A chaplain wrote that the A.I.F. belief that each soldier's death helped to bring life and security to the people at home was analogous to the doctrine of atonement and would help the troops to understand that doctrine. Another wrote that the men who spoke of a dead mate as on duty elsewhere, had a good insight into the doctrine of the communion of the saints. Such chaplains strained to make their beliefs relevant to the war situation.⁴

Other chaplains rejected the general optimism amongst churchmen at home and at the front, about the effect of the war on the troops. One explained the unresponsiveness of the troops and their lack of interest in religion by saying that 'in the storm and stress of war men do not talk very readily of their religious feelings' but he expected that they would act on their reflections when they returned home. Kenneth Henderson, a young Anglican from Melbourne whose two brothers were killed early in the Gallipoli campaign, rejected even this deferred optimism. He denied emphatically that war stimulated religious fervour, arguing that where death was commonplace men became callous and treated it in an offhanded way; death lost its sting. Henderson mocked the 'flabby optimism' of home preachers: 'the battlefield does not give to ninety-nine men out of every hundred any immediate apprehension of the Divine. Very much the reverse is the truth'. Henderson's chaplain-general, C.O.L. Riley, agreed. On his return from a visit to Egypt and France in 1916 Australians asked him if battle experience had changed the soldiers from sinners to saints, asked him to comment, in effect, on the truth of the saying that 'there were no atheists in fox-holes'. He replied that he had seen no evidence of mass conversion and divided the troops into three categories. Committed Christians benefited from their war experience because the realities they had glimpsed fleetingly at home, death, sacrifice, unselfishness, made a deep impression on them at the front. The majority of the soldiers remained quite indifferent to religion and took little notice of the efforts of the chaplains, despite the risk of injury and death. Beyond these there was a third class of man for whom the war demonstrated the irrationality of the Christian position. They asked why the Christian god permitted the Christian nations to wage such a barbaric war, and Riley, in his characteristically honest way, admitted that there was no easy answer. In fact, he asked these men to suspend judgment until the end of the war when, he believed, the outlines of God's plan would be clearer. Riley, then, was sceptical that good would come from the war on an individual basis, there would be no mass conversions, but, as a Christian, he expected that the overall result would be good: that was how God ordered things. Although Riley's analysis depended on a very limited acquaintance with the troops, it certainly accords with what the men themselves wrote, as we shall see, and is much nearer the mark than the 'flabby optimism' of those who needed to believe in the incipient religiosity of the Australian male.⁵

Henderson went further, however, in his analysis. Not only were the troops indifferent to religion and Christianity, they had elaborated a philosophy, fatalism, that was antithetic to it. The outlines of this fatalism were simple: as shells or bullets whistled overhead each man comforted himself with the thought 'if your number isn't on it you're alright'. If a man's number came up he was powerless before his fate and must accept it stoically. The fatalist believed that there was an appointed time for each man to die and as the war dragged on, the old hands resigned themselves to the thought that no-one could last long as a soldier. Fatalism was akin to the Christian doctrine of God's providential arrangement of each man's life and both doctrines performed a like function in easing the strain of uncertainty and preventing men from succumbing to fear. Yet fatalism was the antithesis of Christianity because it rejected the existence of a personal god

and left the determination of each man's life to 'other forces'. A correspondent in the Anglican Church Messenger explained that the fatalist position rejected the doctrine of free will and so hindered moral effort; it also encouraged men to incur great and, at times, awful risks. Fatalism killed faith in God. If most of the troops were fatalists, as Henderson believed, the optimists would have a hard time of it because fatalism and Christianity were incompatible. However, optimism prevailed amongst the chaplains because the alternative was so depressing. If the troops rejected Christianity, they also rejected salvation, and most chaplains, with their deep love of the troops, could not consign the bulk of them to perdition. They found incipient Christianity in the men where perhaps none existed, because they could neither damn the heroes they loved nor reassess that faith that demanded their damnation.⁶

Some of the optimism the chaplains expressed derived from the fact that they were not well placed, always, to understand the mood of the A.I.F. Those ministers and other committed church members who served in the ranks, give us another perspective from which to view the chaplains' work; unfortunately, only a few of them left accounts. One who did so was John Smith, a Presbyterian who entered the ministry in Western Australia in 1903, and who worked there until the outbreak of war. Then he enlisted in an English regiment, King Edward's Horse, fought in many battles, was captured and escaped. He fought on in the ranks until the armistice and then accepted a chaplaincy in the A.I.F. Undoubtedly, his comments were influenced by his English experience but he also kept in touch with the Australians and knew many of the A.I.F. chaplains. He believed that the troops regarded the chaplain as an unnecessary evil because he showed little enthusiasm for the fighting, adopting instead a 'mothers' meeting spirit'. Smith demanded a more virile approach:

when the blast of war has called forth the nation's best, yea, when the Church itself has realised that the cause is God's, and has sent forth her men to slay, are there not for the Padre also certain muscles of the mind which should stiffen, should there not be some sting put into his sentiment, into his conversation and preaching with some slight bearing on the work to be done by the men he is there to inspire.

Smith congratulated his church for sending some of her older men because the troops would listen to those who were too old to fight but who seemed to regret that 'they could not get a hand in at the real thing'. On the other hand, he believed 'that no young Padre [would] ever gain [the soldier's] esteem or 'have any influence on the things which tell'. Smith saw no flaw in his logic: the church blessed the war and encouraged Australians to take a full part in it; the troops, therefore condemned as hypocrisy any uneasiness a chaplain displayed about the real business of war, killing the enemy. He wanted churchmen to face the problem realistically: could a chaplain ever share the troops' closest thoughts while the element of hypocrisy remained.⁷

Another clergyman in the ranks, Gerard Kennedy Tucker, Father Tucker to generations of Melburnians who benefited from his Brotherhood of St. Laurence, approached the problem from a more practical perspective. On joining the Army Medical Corps, Tucker found that his experience as a curate at St. George's, Malvern, had not prepared him for his new life. Of his closest friends in the army, one sold newspapers in Toorak Road, another was a porter at Flinders St. railway station, another a builder, and a fourth a farm hand in Gippsland. None of them, Tucker included, found much comfort in the church parades the chaplain forced on them. In a letter to his mother Tucker described the church parade as

worse than useless. We could not hear a word of the prayers, the singing was shocking, as there were not enough books to go around. It was very hot standing in the sun ... one cannot blame the men for growling at being forced to attend such an uninspiring service.

Soon, however, Tucker was promoted to a chaplaincy and apparently forgot such criticisms. His promotion carried him some of the way back to Malvern as he relished the newfound comfort and freedom: 'oh, the joy of a room to myself, of a soft bed with clean sheets, of meals decently served.' When he and his troops arrived in France he travelled in the luxury of a first class railway compartment while the men were herded into France's famous horse trucks, labelled, so almost every A.I.F. man reported, '8 horses, 40 men'. Tucker pitied the men and realised how far he had moved from them. His conscience nagged: 'I cannot but help feeling I should be with them'. Instead, he fitted into the normal chaplain's round and filled his days with official duties, censoring the mail and holding church parades.⁸

Others criticised the chaplains for holding themselves aloof from the men and associating with the officers. A lay-reader from Ballarat, F.J. Haase, complained about Anglican chaplains who were not, he said, sufficiently devoted. At night they relaxed in the officers', mess while the men thronged to the Y.M.C.A. tent where they absorbed 'a decided non-conformist atmosphere'. Haase feared that because of this neglect the church would lose its grip on the men. He asked the church to set up tents to counteract the Y.M.C.A.; he envisaged the tents as providing 'a place where our own men could congregate in a free, brotherly way, and come in contact with our own clergy, attend our own services and receive our own Church teaching'. While this exclusive element would not have appealed to the troops, they would have agreed that a chaplain's rank too often separated him from the men he served. Few men looked on the chaplain as a brother, almost all saw him as a superior military officer.⁹

The bulk of the A.I.F., however, were not committed church people and their reflections give a clearer indication of what the ordinary Australian thought of the church and clergymen. Unfortunately, the evidence is not extensive. Bill Gammage, who examined the letters and diaries of one thousand members of the A.I.F., found that the authors rarely mentioned religion or the work of the chaplains. From this he concluded that the Australian soldier was indifferent to religion. Likewise, the battalion historians largely ignored whatever contribution the chaplain made to the life of the battalion, although often they wrote their histories many years after the war, when time might have softened harsh judgments. Chaplains achieved rare appearances in the Official History; the reader glimpses a chaplain only when he performed an individual act of bravery during the course of a battle. Despite the sketchy nature of this evidence, however, the main areas of the relations between chaplains and troops are discernible.¹⁰

The attitude of the Australian soldier towards authority has passed into legend: he refused to regard his officers as god-figures to be followed blindly and unquestioningly. He generally refused to salute, or rather, gave the salute to the man who had won his respect by his bravery and resourcefulness. Australians expected a 'fair go' from their officers and demanded that relations between officers and men would be regulated by principles of openness, equality and honour. This value system placed the chaplains in an invidious position. As officers they received all the rights and privileges of rank but because they played no part in battle, they were unable to win the esteem of the men. As Gammage discovered 'the average Australian soldier' distrusted and sometimes detested the chaplains because 'they were officers, enjoying the privileges of leaders but not the concomitant risks and responsibilities of battle'. What evidence there is, supports this assessment. The popular chaplains were those who shared the risks with the troops and brave

chaplains won more enduring reputations at Gallipoli where, as we have seen, there could be no distinctions in lifestyle or much protection from the common dangers. Fahey, McKenzie and Gillison won admiration because they went everywhere with their men: as one reprobate said to 'Fighting Mac', " 'I'm not religious, but your damned religion'll do me every damned time" '. Some chaplains recognised that the success of their mission depended on their bravery as Henderson wrote: 'all things may be forgiven to the chaplain who shows himself prepared to share [the troops'] dangers; nothing can mitigate the failure of the man who is not'.¹¹

The second criterion by which a chaplain was judged was the extent to which he was prepared to endure the rigours of the diggers' life. He was expected to share the discomfort, the cold, the mud, the lack of sleep, without too much fuss; his influence waned if he carved out too comfortable a billet for himself. The chaplains who stayed with the troops for a short time only exercised little influence over them. But as even 'continuous service' chaplains need serve only a year in the A.I.F., there was considerable movement so that as Dr Leonard Mitchell of the Army Medical Corps wrote, as a result of the continual resignations and reshufflings, the troops dubbed the chaplains 'Cook's tourists'. N.K. Harvey reported that the 9th Battalion had nine different chaplains at various times as well as long periods without a chaplain at all. Before long the troops came to regard the chaplain as a visitor and made little effort to become acquainted with him. Harvey reserved his discussion of the chaplains for a chapter in his battalion history headed 'Et Caetera'. Often, no doubt, the young men of the A.I.F. failed to understand that a chaplain's powers of endurance were limited by age and previous lifestyle. Many broke down in health but others took advantage of their option anyway as, for example, McBain, Stewart and Lundie, who all asked J.L. Rentoul to replace them after a year, or J.C. McPhee who requested repatriation, saying that no chaplain should leave his parish for more than a year. Fahey, on the other hand, decided to stay with his brigade so long as any of them survived.¹²

The A.I.F., therefore, used the same criteria to judge chaplains as they used for all other officers: they made no special allowance for a chaplain as the representative of the church. In other words, the authority of the church carried no weight with the troops, the chaplain was judged as an individual. In fact, the connection with the church made life harder for the chaplains because it forced them to uphold the link between religion and morality, thus often they made themselves responsible for the men's morals and won reputations as 'wowsers'. Walter C. Belford, historian of the 11th Battalion, remarked that 'the troops were generally a good deal disgusted at being lectured at and spoken to as if they had the mentality of little children, but they accepted these homilies woodenly and kept their remarks for afterwards'. And then, paradoxically, other members of the A.I.F. had such a high regard for clergymen that they believed the chaplain had no place in the army at all. Another battalion historian N.G. McNicoll, summarised this feeling: 'a padre was often a good fellow, but rather out of place on the field of war'.¹³

Chaplains found the question of morality a particularly vexed one because the troops rejected the authority of the church to decide what was right or wrong. Instead, the troops anticipated what came to be known as 'situation ethics': the abandonment of fundamental principles in favour of the simple proposition, each moral situation required individual judgment. Thus the soldier asked who his actions hurt; if they hurt only himself there could be no wrong. If he hurt another, however, deserted a mate in need, for example, then he had infringed the moral code. A young Sydney Methodist showed how seductive the new A.I.F. morality could be. In an article written early in his A.I.F. experience, Fletcher described the rake's progress to which many A.I.F. men succumbed. Early in his army career the youth caught the habit of swearing and, once acquired, found

the vice hard to check. He fell into the habit of drinking even more readily. After a hard, hot day of drill and exercises, the recruit turned from the lukewarm drinking water of doubtful purity on offer in the camp, to the more palatable and much cooler beer. His reliance on alcohol increased at the front, where he depended on rum for warmth and comfort. Finally, the monotony of army life and the relative uselessness of money at the front led the youth to gamble, even though, as a civilian, he may have abhorred the vice. After a short time in the army, therefore, the upright young man fell victim to the vices, swearing, drinking and gambling, which Methodists believed set him on the road to perdition. In Cairo, the young man saw such a multitude of prostitutes that he began to lose his horror of such women. Fletcher concluded that the chaplains were powerless to arrest such moral collapse because, while they performed useful work in organising entertainments, they did not have 'the necessary grip of the boys to stay the effects of the degenerating influences of their environment'. He painted such a dismal picture of the moral scene that, had the censor been aware of Methodist sensibilities, he might not have passed the letter for publication. Because fear of moral laxity caused Methodist parents to hesitate before allowing their sons to enlist, Fletcher's letter was almost certainly 'prejudicial to recruiting'.¹⁴

In a second article, published a few months later, Fletcher faced the problem of the moral condition of the men, showing how he had dropped his church's views in favour of the A.I.F. code of ethics. It remained true, clearly, that the majority of the A.I.F. continued to transgress the prohibitions against drinking, gambling, swearing and worse, and that 'according to our religious tenets they should be damned'. However, he could not believe in the wholesale damnation of men who, devotedly, accepted death to overcome what he saw as the greatest menace to Christianity. His admiration for the men of the A.I.F. overcame his attachment to Christian moral principles, at least as conceived by his church. Fletcher now had a new religious vision. He believed that the Australians had seen through the petty principles, and had grasped the broader principles of brotherhood; they rejected 'the ridiculous squabbles of State versus State, of sect versus sect, quarrels over theological arguments and forms of worship'. The Australian soldier had thrown off institutional Christianity with its emphasis on precept and command and had rediscovered primitive Christianity, whose supreme law was the law of love; or so Fletcher optimistically believed. There is a great enthusiasm in Fletcher's revised view of the A.I.F., which he attempted to communicate in his second article. Unfortunately, it met with little sympathy from correspondents to the Methodist, who insisted that church precepts must hold sway: one correspondent described Fletcher's doctrine as Mohammedan.¹⁵

Fletcher correctly discerned that brotherhood formed the basis of the A.I.F.'s 'religion' or code of ethics. The troops opposed whatever tended to minimise the spirit of unity and thus they particularly rejected denominationalism. However, they exempted the Catholics from this general rule because over the years Catholic churchmen had maintained vigorously, a separate identity, even to the extent of paying for their own school system. Catholics were perceived as different. The men lumped the Protestants together, however, refusing to tolerate any tendencies to separatism. Some chaplains understood the strength of this feeling; F.W. Rolland, for one, believed that the man who could not cooperate with other chaplains should not be appointed. Others were not as perceptive. When one chaplain preached on the superiority of the doctrine and government of the Church of England, the troops made their boredom evident. The bewildered chaplain reprimanded the congregation for its inattention and from that time 'ceased to exercise any influence over the troops'. The extent of unity and the rejection of denominational or, in this case religious, difference, was well illustrated by a story told by a Bulletin correspondent of Fr. T.J. 'Tom' King, one of the Sydney chaplains and later parish priest at Stanmore. The correspondent described:

This particular Hebrew [who] was lying mortally wounded on the Somme. He wanted a minister of his own denomination but none was available. The position was explained to 'Tom' King by one of the dying boy's cobblers and he went along to do what he could. 'Tell me anything that may be worrying you', he said, 'and I'll treat you as one of my own'. To the surprise of bystanders the soldier took the offer in the spirit in which it was made, and was obviously comforted by the padre's ministrations.

Rarely, we might guess, has a Catholic priest absolved a Jew! ¹⁶

A chaplain's willingness to participate in a united service became the yardstick of his enthusiasm for cooperation with the other denominations. Although the three Protestant chaplains-general had drawn up a form of united service in 1913, some chaplains refused to use it, perhaps unaware of how bitterly the troops resented any attempt to separate mates according to whether they were Anglican or Presbyterian. They regarded such labels as almost an accident of birth and reasoned that if they had to endure church parade, it would be easier with their mates. Methodist and Presbyterian chaplains happily agreed to conduct united services, possibly because they believed that all Protestants subscribed to much the same creed, and possibly, too, because they enjoyed the additional status of leading a united service. Many Anglicans, however, refused to compromise and held out for their own separate parades. The issue was sometimes resolved by a trial of strength of personalities. On the first Sunday aboard his troopship, J.L. Rentoul, ever a formidable opponent, found that his Anglican colleague intended to follow the advice of his 'northern archbishop' (Donaldson), and hold a separate Anglican service. Rentoul remonstrated with the man: the army knew nothing of archbishops, there would be one parade and it would be united. He prevailed. Sometimes the troops perceived that the Anglicans themselves differed on the question. The Anglican chaplain at the Australian hospital at Heliopolis approved of united services and participated in them but his replacement, a man of 'higher' theology, insisted on holding a separate Anglican service. The troops voted with their feet: 1300 remained with the Presbyterian and only 20 followed the Anglican to his service.¹⁷

Until January 1918, individual chaplains made up their own minds about this in accordance with their convictions but not in accordance, always, with the troops' wishes. The new commander of the A.I.F., General Monash, a Jew, finally settled the matter by directing that all Protestant church parades be united. He decreed that Protestants should attend parade by unit or formation and not by denomination. Monash did not allow for ambiguity: 'to put the position still clearer, the desire is that services should be arranged by unites [sic] and not by denominations'. He allowed for a small number of conscientious objectors amongst men and chaplains who would argue that they could not worship with fellow Protestants but he asked officers to satisfy themselves that each man's scruples were genuine and he required that a chaplain who discouraged men from attending united parades 'be brought under notice'. Some Anglicans in Australia, when they eventually heard of Monash's directive, regarded it as the most blatant interference by the army in church matters. That Monash cut through denominational distinctions showed how determined he was that his men should not be divided and how genuine and strong was the Australian desire for non-sectarian religion.¹⁸

Those chaplains who adopted the A.I.F. viewpoint and accepted the non-sectarian religion, gained new insights and learned from new experiences. They mixed with clergymen from other denominations, overcoming the barriers of suspicion, mistrust and fear that had been erected between the churches in Australia. James Green, a loyal Methodist, shared quarters for a time with a Capuchin friar, and he recalled

that the two of them spent much of their time together discussing their different theological positions. Green observed that they agreed on the essentials although the Capuchin communicated the truths of Christianity by symbols, while Green relied on 'the fine eye of faith'. In Australia, Catholic priests and Protestant ministers rarely chanced to meet one another and several chaplains made the most of the opportunities that service with the A.I.F. presented. Some deep friendships developed; the troops delighted at such displays of brotherliness. Ambrose Cull wrote of the friendship between A.P. Bladen (Methodist) and E.O. Goidanich (Catholic):

men of different faiths but exactly the same immortal type – helpful in difficulties, comforting in sorrow, perennially cheerful in periods of peace. They jibed at, joked with and thoroughly understood each other ... in their example, their character, their splendid attitude in all circumstances, hundreds gained a new conception of religion.¹⁹

Australians learnt, perhaps to their surprise, that religion need not be a series of bitter and rancorous fights with one denomination at the throat of another. A. Stevenson, a Presbyterian, made a hopeful point for the future of Catholic/Protestant relations when he wrote of his closest A.I.F. friend, a Catholic chaplain killed in battle: 'I shall never believe that a Church which can produce such men is altogether evil'. A Catholic chaplain, D. Murphy, who returned to his South Australian parish after three years in the A.I.F., said that he would try to cultivate the same friendly spirit amongst local clergymen as had existed at the front. Murphy had worked in that area for sixteen years, but only service with the A.I.F. abroad had taught him how much he might gain from contact with his Protestant counterparts.²⁰

Despite this atmosphere of friendship and cooperation, some chaplains failed to throw off the old animosities and embrace the A.I.F. spirit. Often jealousy, or at least a sense of competition, motivated these men; they could not look on with equanimity while another church received, apparently, more favours or more honours. J.L. Rentoul submitted a report to the Governor-General on his return from the front in which he complained that although 'a larger proportion of deaths, torpedoings and hospital suffering fell to the lot of our Chaplains [they received] the very scantiest recognition', winning only two Military Crosses. Church officials at home bickered about the number of chaplains each church was permitted to send, and when they visited the front these leading churchmen often brought their disputes with them. Kenneth Henderson, the Melbourne Anglican chaplain, in a very frank letter to his wife, criticised the 'bluddy [sic] clerical tourists' for introducing the spirit of animosity. He doubted if they learnt much about the A.I.F. as the itinerary in France never varied:

they lunch with Birdwood, are taken on a drive or two with his chaffeur, [sic] taken down a German dug-out at Fricourt, shown some smashed wire at Marnetz ... taken to some Church parades and given a chance to make fools of themselves (called 'talking to the lads' or in the case of Methodists 'the dear lads' (pause for silent vomiting) [sic] and go home to foam at the mouth and talk about what they saw at the front.

Henderson was particularly critical of J.L. Rentoul, suggesting that 'old Larrie will go back bewailing the bigotry of chaplains because the Church of England can't see its way to entirely dispensing with itself'. He concluded his diatribe with the somewhat optimistic remark that 'there's never been the smallest friction amongst the men on the job'. What, then, would Henderson have made of the story told by R.H. Moore, a Perth Anglican, to his senior chaplain, Maitland Woods? Moore complained that although he had spent the best part of a day caring for a wounded man, his good work went for nothing when, at the last moment, a

Catholic chaplain, MacDonell, 'pinched' the body and claimed all the credit for himself. Neither Moore nor Maitland Woods treated the matter lightly and Maitland Woods regretted that Moore had not sent a report of the incident immediately, so that action could have been taken 'in the interests of our Church'. Such competition was at odds with the spirit of the A.I.F., which H. Crotty captured with a story. A newly arrived chaplain approached a soldier and asked what was the religion of the other chaplain with the brigade; the reply came swiftly: "there ain't no religion out here, sir, we're all brothers".²¹

Many chaplains believed that the A.I.F. could teach Australian churchmen a lesson. Moreover, they thought they now knew what the average Australian expected from the church and they wanted the churches to change to accommodate the new ideas. But they feared that churchmen who had watched the progress of the war from Australia would not understand the need for change and would thus resist it. G.K. Tucker doubted if the new ideas would be accepted because few senior Anglicans had become chaplains: 'because we hold no leading positions at home we will carry very little if any weight'; thus, he feared that the chaplains' experience would be wasted, 'a subject on which I and many out here feel keenly'. Dean A.E. Talbot was one of the few senior Anglicans to work as a chaplain but even his experience on return to Australia seemed to confirm Tucker's fears. Talbot adopted a conciliatory approach during the general strike which disrupted New South Wales in August 1917, pleading with fellow clergymen not to place the church too obviously in the employers' camp. When he spoke against an aggressive anti-strike motion at the provincial synod, he aroused quite bitter antagonism. His 'stupidity' amazed synod members and his statement was 'self-contradictory', or so the Presbyterian Messenger believed. 'Free Lance', in the Anglican Church Messenger, wrote of his speech as a 'feeble effort' and denigrated any popularity it may have won him amongst 'labourites': 'to be popular with the (mis)leaders of Unionism in Australia at present is to be ipso facto in the wrong'. Undeterred, Talbot made another conciliatory speech at a public meeting at the Town Hall, which the Presbyterian Messenger then characterised as 'ludicrous', lamenting the 'utter absence of logic or thought'. Talbot might have replied that his opponents simply did not understand how remote and senseless their positions seemed to many of the men he had met in the A.I.F. and that he had wished to introduce the tolerant, brotherly A.I.F. feeling to the wider Australian sphere. But, in fact, he made no reply, perhaps stung by the savagery of his rejection.²²

Other chaplains certainly believed that the church must change. James Green wrote that the men thought that the church as an institution had 'humbugged' them, and had interfered with relations between man and God. The church had 'built up a vast super-structure of respectability' which men found daunting; they wanted to abolish the super-structure and looked for a stronger, simpler religion. W.J. Stevens, a Presbyterian, also wanted fundamental changes: 'we shall have to modernise our theology, open wider the doors leading to church life and membership, and not be so insistent on unanimity of belief in inessential things'. The men, he held, accepted Christ and held his name and ideals in universal esteem but criticised and rejected the church. Many other chaplains accepted the necessity for change.²³

Despite these disappointments and frustrations, very few chaplains were so disoriented by their return to Australia as to leave the ministry completely. Only four of the fifty-four Methodist chaplains withdrew from the ministry as did perhaps fourteen of the 175 Anglicans. Amongst the Anglicans, however, two of the longest serving chaplains, Dexter and Henderson, withdrew from the official work of the church for a time; Dexter returned in 1924 and Henderson retained his clerical status although he worked for the Australian Broadcasting Commission. A more substantial cost to the churches derived from the numbers of men who

returned in broken health, unable to undertake an active ministry. While it is impossible to determine the number of these men accurately, the excellent Methodist records give some indication of illness and early death. Thus, apart from the two men killed in action, the ministry of seven men was curtailed by injury and ill-health. J.W. Dains, for example, who was born in 1881 and entered the ministry in 1905, retired from the ministry on his return to Australia, then sought to make a living in business but was compelled to retire altogether in 1927 although it was noted that he worked well amongst the men at the Randwick Military Hospital during the last few years of his life. A Church of England theological student who was ordained in 1917 specifically to fill a vacant chaplaincy, was permanently disabled as a result of a gas attack in 1917 and died in 1924 leaving a wife and two young children. Other chaplains, not so afflicted, seem to have readjusted to clerical life. Fr. Thomas Campbell, after five years with the troops, returned to his monastery at Ballarat and

with the greatest of ease shed his rank of Lieutenant-Colonel and his army trappings for his beloved religious habit, and with equal facility the free and independent life of an army Chaplain for the regular observance of the Monastery.

Although 68 in 1939, Campbell re-enlisted and served again in many theatres of war.²⁴

As in civilian life, where it was often alleged that the best jobs and the promotions were reserved for those who had served in the Great War, so some Australian churchmen believed that, despite Tucker's fears, returned chaplains secured more rapid promotion within the church. This would not seem to be true at the highest levels, at least in the Anglican and Catholic churches, whose leadership was not rotated annually. Only seven of the 175 Anglican chaplains became bishops, five in Australian country dioceses, one as bishop of British-Columbia and J.J. Booth, who was Archbishop of Melbourne from 1942-1957. None of the Catholic chaplains became bishops. A larger share of leadership positions fell to Presbyterian and Methodist chaplains but as presidents and moderators changed yearly the opportunities were, of course, greater. Thirteen of the forty-five or so available Methodists became Conference Presidents but this does not seem to be a disproportionately high number in relation to the total number of Methodist clergymen in Australia. It would be difficult now to determine whether chaplains were preferred for the best jobs immediately below this level of honour and authority. Tucker and others believed that they were disadvantaged while non-chaplains alleged that there was discrimination in favour of the returned chaplains. The important point is that war service created a distinction within the church, as within the general community, so that those who had served in the A.I.F. believed that they had discovered values that made their lives different and had formed friendships that would endure. Often clerical colleagues admitted that a chaplain's war service had shaped his future approach to his ministry. Thus D.S. Brumwell's obituary noted that 'he exemplified and commended a virile, manly type of Christianity', while of H.E. Cosier it was said that 'his mode of approach to men ... was peculiarly his own ... [he was] indifferent to conventionalities'. Similarly, amongst the Catholics the Jesuit Fr. Hearn was nicknamed 'blood and iron Joe' and while he was not a favourite with female parishioners, he was greatly loved and admired by the men. Many of these chaplains retained their A.I.F. links and were as much a part of reunions as other officers and men.²⁵

After a few weeks with the troops Padre Gault lost the apprehension he had felt at the prospect of working in the A.I.F.; he made many friends and was accepted as a valuable member. But not all chaplains succeeded; those who failed to accept the role the A.I.F. cast for them, failed also in their mission and exercised little influence over the men. The successful chaplains adapted to the A.I.F. code and were, to some extent,

converted by the men they had come to convert. They appreciated the need for unity and sincerity in church life and wanted other clergymen to understand that upright moral conduct was not the exclusive property of churchgoers. The tragedy for these chaplains was that while they believed they had learnt from their war experience, they found that events in Australia had increased the divisions, the sectarianism that the A.I.F. so abhorred.

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Army



POSITIONED TO

SERVE

**AUSTRALIAN
ARMY CHAPLAINS**



**SERVING BESIDE THOSE,
WHO SERVE OUR NATION.**

AUSTRALIAN ARMY CHAPLAINS. IT'S MORE THAN A JOB. IT'S A POSITION. BECAUSE WHETHER IT'S THROUGH SPIRITUAL OR RELIGIOUS MINISTRY, PASTORAL CARE FOR OUR SOLDIERS AND FAMILIES, TO SUPPORTING THEIR WELFARE AND MORALE, WE'RE POSITIONED TO SERVE BESIDE THOSE, WHO SERVE OUR NATION. AND IT DOESN'T GET HIGHER THAN THAT.



**Royal Australian Army
Chaplains Department**

Positioned to Serve

The Army Chaplain's Contribution to Mission Command and Fighting Power

Major General Chris Field, AM, CSC

Having served in a multiple of command position in Australia and on deployment, Major General Field is currently serving as Vice Director Operation and Plans US Army, Tampa, Florida

Army's Chaplains are leaders. As we enter the third decade of the 21st Century, during this era of persistent conflict, Chaplains remain an essential Australian Army capability.¹ In particular, Chaplain's abilities to align and harmonise their skills and service in supporting Army's commanders, leaders and troops in generating and sustaining a mission command environment and enabling Army's fighting power, are a vital.

Uniting six principles of mission command with Martin van Creveld's definition of fighting power, this paper examines how Australian Army Chaplains can contribute to a mission command environment in garrison, on exercise and on operations.

Six Principles of Mission Command and Fighting Power

In Australian Army doctrine, mission command is defined as:

...genuine mutual understanding and implicit trust. This means that commanders are confident their guidance is understood, that their subordinates are empowered and enabled to achieve their missions and ... staff are postured to orchestrate the scheme of manoeuvre, leaving the commander free to exert personal influence on the battle or other relevant activity.²

Supporting this definition are six principles of mission command:

1. Build cohesive teams through mutual trust.
2. Create shared understanding.
3. Provide a clear commander's intent.
4. Exercise disciplined initiative.
5. Use mission orders.
6. Accept prudent risk.³

Focussing upon the six principles of mission command, this paper recommends that Chaplains remain alert to opportunities where their skills contributing to mission command enable Army's *fighting power*. Martin van Creveld, in *Fighting Power: German and U.S. Army Performance, 1939-1945*, asserts that 'within the limits set by its size, an army's worth as a military instrument equals the quality and quantity of its equipment multiplied by its *fighting power*'.⁴ He defines fighting power as:

...resting on mental, intellectual, and organisational foundations... manifesting, in one combination or another, as discipline and cohesion, morale and initiative, courage and toughness, the willingness to fight and the readiness, if necessary, to die.

...*Fighting Power*, in brief, is defined as the sum total of mental qualities that make armies fight.⁵

Chaplains will note that Van Crevald's definition of fighting power includes ideas present in our scriptures. Particularly his emphasis on an Army's mental, intellectual, and organisational foundations...discipline, cohesion, morale, initiative, courage, toughness and the willingness by individuals...if necessary, to die. This paper provides ideas on how Chaplains can effectively fuse the requirements of six mission command principles with Van Crevald's concept of fighting power to optimise Chaplain's contributions to the Australian Army.

Build Cohesive Teams through Mutual Trust

Mutual trust is shared confidence among commanders, subordinates, and partners. There are few shortcuts to gaining the trust of others. Trust takes time and must be earned. Trust is gained or lost through everyday actions more than grand or occasional gestures. Soldiers expect to see the chain of command accomplish the mission while taking care of their welfare and sharing hardships and danger.⁶

Chaplains build cohesive teams through mutual trust via three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. Proactively serving as a confidant for commanders, leaders and troops at all levels. Chaplains maintain the sanctity of their advice so that commanders, leaders and troops know they can share ideas, fears, thoughts and concepts with a Chaplain in the strictest confidence. Mutual trust creates a shared understanding amongst commanders', leaders', troops' and Chaplains' of strengths, weaknesses, capabilities, competence and integrity - the more we understand our shared competencies, the stronger our cohesion and trust.
2. A corollary of proactive service by Chaplains is that they support commanders, leaders and troops, to do the right thing. This includes encouraging individual preparators to, when necessary, own accountability for their mistakes. This proactive service by Chaplains is not an act of breaking confidence. This service enables people to understand that honesty is the path to redemption. Supported by a Chaplain, redemption is a way for an individual to self-lead, own responsibility and find remedies for their own actions.
3. A Chaplain's contribution to mission command and fighting power is most effective when Chaplains are integrated into the team. Chaplains earn trust through shared privations with soldiers. These privations may include physical training, difficult projects, field exercises, personal challenges and tragedies. Importantly, Chaplains must patiently preserve knowing that 'trust takes time and must be earned... trust is gained or lost through everyday actions more than grand or occasional gestures'.⁷

Create Shared Understanding

A defining challenge for commanders and staffs is creating shared understanding of their operational environment, their operation's purpose, its problems, and approaches to solving them. Shared understanding and purpose form the basis for unity of effort and trust.⁸

Chaplains create a shared understanding through three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. Chaplains are trained and possess skills unique in a military organisation. Ideally, these skills include high levels of empathy, emotional intelligence and the ability to listen. With these skills a Chaplain should be everywhere. A Chaplain has no boundaries. If an activity is conducted within their organisation, a Chaplain must attend. Combining a Chaplain's skills with moving everywhere a Chaplain quickly gains an excellent understanding of an organisation's strengths, weaknesses, opportunities and challenges.
2. Chaplains unify. The late Peter Drucker is quoted as saying: 'only three things happen naturally in organisations: friction, confusion and underperformance. Everything else requires leadership'.⁹ The faster that Chaplains assist their organisations harmonise friction, gain clarity and enhance performance, the faster Chaplains become organisational leaders. Through consistent support to eliminate Drucker's three inhibitors, Chaplains can enable organisational unity.
3. Chaplains employ their collaborative and empathetic skills to help commanders, leaders and troops gain a shared understanding of organisational effectiveness and performance. Chaplains' pastoral work adds facets to commanders', leaders' and troops' understanding of organisational measures of effectiveness and measures of performance. In particular, Chaplains can assist in articulating their pastoral work to commanders, leaders and troops through employing the following methodology:

Measures of effectiveness assist in understanding changes in conditions – *are we doing the right things?* (what ethical, moral or spiritual values are organisationally evident)

Measures of performance assess task accomplishment and whether an action is performed properly – *are we doing things right?*¹⁰ (how are we complying with our own organisational ethical, moral or spiritual values)

Provide a Clear Commander's Intent

The commander's intent is a clear and concise expression of the purpose of the operation and the desired military end state that supports mission command, provides focus to the staff, and helps subordinate and supporting commanders act to achieve the commander's desired results without further orders, even when the operation does not unfold as planned.¹¹

Chaplains enable a clear commander's intent through three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. In understanding what the commander is thinking, Chaplains require timely, reliable and accurate communications. This entails regular and frequent interaction with the commander, key leaders and troops. Chaplains ask questions, listen with intent to understand and then quietly ensure that people in the organisation are aligned to the commander's requirements. A Chaplain may feel uncomfortable in expressing tactical details of an operational plan. For a Chaplain, tactical details are less important than ensuring people can support the commander's intent in broader ways than simply knowing an operational plan. For example, do people know when, where and why they are moving to conduct a plan? Do families possess sufficient information to allow them to continue their lives? Are all elements of the organisation aligned with the commander's plan? If not, then perhaps a quiet word with a

commander, key leaders or troops may assist in supporting and fortifying a commander's intent.

2. Provide advice to assist commander's in making ethical and moral decisions. A Chaplain may become a singular voice in expressing ethical and moral concerns to a commander, leaders or troops. Every element of a Chaplain's knowledge, experience and moral courage may be required to discuss ethics and morals with people fighting a battle or conducting an exercise. But this conversation must occur.
3. Following commencement of an activity or operation, a Chaplain can provide an independent check to ensure a commander's intent is executed. Again, this support is broader than simply understanding an exercise construct or knowing an operational plan. Chaplains as key team members are also objective observers. They can understand the spirit of a commander's intent, for example attack with speed at night to the flank of an enemy defensive position, and take the pulse of the organisation to ensure the Commander's intent is understood and executed. In this example, understanding the spirit of the Commander's intent includes: adequate logistics support to ensure attacking troops carry light-as-possible loads; appropriate rest for troops preparing for an arduous night march; and, morale of the troops, especially those troops with worries on their minds sometimes far from the battlefield.

Exercise Disciplined Initiative

Disciplined initiative is action in the absence of orders, when existing orders no longer fit the situation, or when unforeseen opportunities or threats arise. Leaders and subordinates exercise disciplined initiative to create opportunities. Commanders rely on subordinates to act, and subordinates take action to develop the situation. This willingness to act helps develop and maintain operational initiative that sets or dictates the terms of action throughout an operation.¹²

Chaplains enable disciplined initiative through three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. Disciplined initiative is not only authorised for Chaplains, it is the paramount responsibility of the Chaplaincy Corps. A Chaplain arrives in an organisation as the senior specialist and expert in their chosen vocation: religious ministry. Chaplains perform best when they employ disciplined initiative for good purposes by effectively utilising their pastoral education, spiritual network and professional military Chaplain experience.
2. Chaplains exercise disciplined initiative to support, integrate or, in best practice, lead the development of people in an organisation. For example, in 2016 the 3rd Combat Engineer Regiment established the *Vasey Resilience Centre (VRC)* to complete the triad of 3rd Brigade's Human Performance Framework comprising: Geckos Family Centre, the Soldier Recovery Centre North Queensland and the VRC.¹³ Employing his own disciplined initiative, the 3rd Combat Engineer Regiment Chaplain designed and established the VRC to encourage innovative ideas from soldiers in training, enable retention of job-ready skills, and enhance nutrition, team development and readiness. The Chaplain's work drew on the expertise and experience that exists in the Army, Australian Defence Force, and wider community aimed at increasing our people's productivity, retention and welfare. Without that Chaplain acting in the absence of orders, the VRC would not have eventuated.¹⁴
3. Disciplined initiative includes Chaplains challenging commanders, leaders and troops when leadership mistakes are imminent or occurring. A Chaplain's highly developed emotional intelligence and freedom

to discuss wide-ranging issue with commanders, leaders and troops means that they may become early identifiers of leadership mistakes – both actual and imagined. When a Chaplain challenges a commander on a leadership issue, three elements are required:

- a. Mutual trust between the Chaplain the commander, leaders and troops.
- b. Accuracy in relaying the message from Chaplain to the commander, leaders and troops.
- c. A discussion between Chaplain and the commander, leaders and troops on possible solutions.

Use Mission Orders

An order should not trespass upon the province of a subordinate. It should contain everything that the subordinate must know to carry out his mission, but nothing more ... Above all, it must be adapted to the circumstances under which it will be received and executed.¹⁵

Chaplains enable mission orders through three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. Chaplains enhance mission orders by providing early guidance to planners and planning groups on the spiritual needs of friendly and enemy personnel. Throughout the planning process, the Chaplain balances the bifurcation of troop needs and planner's capacity. Troops' spiritual needs, both friendly and enemy, are important as they engage in combat or other arduous activities. Similarly, planners are focussed on a myriad of factors – one of which may be the spiritual needs of enemy and friendly troops. In creating mission orders, Chaplains gently encourage planners to plan inclusively and completely.
2. Chaplains enable mission orders as confidants of commanders, leaders and troops executing operations in fluid, dynamic, unstable and adaptive environments. In combat, and other arduous activities, mission orders are the most appropriate form of orders to ensure rapid, accurate and timely implementation of a commander's intent. During these times, and before, a Chaplain's wise counsel provides strength to commanders, leaders and troops facing momentous decisions. Almost by definition, a Chaplain is an objective observer and supporter of commanders, leaders and troops. If commanders, leaders and troops value and trust a Chaplain's advice and counsel then, in time of need, they will seek support from Chaplains.
3. A Chaplain should attend orders groups throughout an organisation to feel the pulse of the organisation's approach to mission command. From the most senior orders issued through to the most junior orders, a Chaplain can provide independent verification that commander's intent is being adopted and adapted at each level of command. In assuming this role, a Chaplain should seize upon two or three key issues that the original commander's orders sought to emphasise such as: available medical support; key resupply opportunities; and, describing welfare support. Independent verification by Chaplains will take practice and should be conducted with full knowledge of commanders, leaders and troops.

Accept Prudent Risk

Commanders accept prudent risk when making decisions because uncertainty exists in all military operations. Prudent risk is a deliberate exposure to potential injury or loss when the commander judges the outcome in terms of mission accomplishment as worth the cost. Opportunities come with risks. The willingness to accept prudent risk is often the key to exposing enemy weaknesses.

Chaplains enable the acceptance of prudent risk through three approaches to supporting commanders, leaders and troops while enhancing fighting power:

1. Chaplains report accurately. Guessing information when reporting is a gamble, not a risk. Risk is usually articulated as risk to mission, risk to force and who owns the risk and for how long. When confronted with seemingly valuable information, Chaplains prudently question the information provided before reporting to their commander, leaders or troops. Inaccurate reporting causes friction and uncertainty amongst commanders, leaders and troops in the execution of operations, in training and in barracks.
2. Chaplains support commanders, leaders and troops who plan and take prudent risks. In assessing and contemplating prudent risk, these people value a Chaplain's calm and objective support. On operations, exercise and in barracks, a commander, leader and troops may experience self-doubts, personal anguish or anxiety. A Chaplain is available to listen, understand and nurture as an invaluable team-mate during these tough times. A Chaplain appearing at a commander's, leader's or soldier's trench, vehicle, or office for nothing more than a chat, can be highly valued by people as they struggle to understand and solving seemingly intractable problems.
3. Chaplains take prudent risks. One risk is joining the Army as a Chaplain. Many Chaplains leave a parish or another ministry to become an Army Chaplain. This act, in itself, holds risks to a Chaplain's family (in moving), risks to a Chaplain's fortitude (in a physically demanding job), and risks to a Chaplain's reputation (connecting to commanders, leaders and troops). Once a member of the Army, a Chaplain seeks to practicably apply prudent risk to their military service. Examples of Chaplains applying prudent risk include: accepting challenging and diverse postings; keeping fitter than at least half the troops they support; applying a 4:1 rule of office time to troop visiting time. The 4:1 rule is one day a week in the Chaplain's office reading emails and four days a week visiting commanders, leaders and troops.

Conclusion

This paper defined mission command as: genuine mutual understanding and implicit trust. This paper supports this definition through applying six principles of mission command as a framework to examine how Australian Army Chaplains can contribute to a mission command environment in garrison, on exercise and on operations.

In addition, this paper recommends that Chaplains remain alert to opportunities for mission command to enable Army's *fighting power*, which Martin van Creveld defines as 'within the limits set by its size, an army's worth as a military instrument equals the quality and quantity of its equipment multiplied by its *Fighting Power*'.¹⁶

This paper emphasises that Army's Chaplains are leaders. Through their service they support commanders, leaders and troops to sustain a mission command environment. This support from Chaplains is a key capability for the Australian Army as we enter the third decade of the 21st Century.

The key lesson from this paper for Chaplains is that mission command is a framework that enables people and organisations to achieve their mission and get the job done. Mission command is not a theory or an academic exercise. Mission command is a practical system well suited to employment by Chaplains as they contribute to the Australian Army's fighting power.

End Notes

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5. *Ibid.*, pp. 3 & 170
6. ADP 6-0, *Mission Command*, Op Cit., p. 2-3
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9. The Institute of Applied Human Excellence, *Developing great leaders at all levels in your organization*, 2013 <http://www.theiahe.com/services/seminars/leadership-institute/> [Accessed 13 May 2018] and Greg Story, Peter Drucker on Leadership, *The Journal*, May 2016, <https://journal.accj.or.jp/peter-drucker-onleadership/> [Accessed 13 May 2018]
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11. ADP 6-0, *Mission Command*, Op Cit., p. 2-3
12. *Ibid.*, p. 2-4
13. Commonwealth of Australia, *3rd Brigade 100 Day Assessment*, Canberra, May 2016, p. 10 The Geckos Family Centre enables 3rd Brigade family diversity, support and inclusiveness, employing established whole-of-garrison and whole-of-community approaches to supporting families. The Soldier Recovery Centre North Queensland supports ADF wounded, injured and ill, seeking and employing best practice from other Defence soldier recovery centres and programs, supported by a timely medical review board process. The Vasey Resilience Centre focusses on physical and mental injury prevention including building physical, mental, cognitive and ethical resilience in soldiers. *3rd Brigade 100 Day Assessment*, Op Cit., pp. 10-12
14. *Ibid.*, p. 11
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Positioned to Serve: Military Doctrine and the Missio Dei in the RAACHD

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The recent promulgation of the phrase or motto, (I am loathe to use the word slogan): 'Positioned to Serve' gives us much food for thought as we look to the future of chaplaincy in the Australian Army. In this article I endeavour to map out in broad terms ways in which we may indeed position ourselves to serve given the lessons we have learned over the last decade on operations and modern Christian missiology. Broadly speaking, how might we understand the mission of the 21st Century Australian Army Chaplain?

Modelled on the traditions of the British Army, The Royal Australian Army Chaplains Department (RAACHD) when founded in 1913 was presented a challenge concerning the representation of various denominational groups as the British Army gave precedence to the Church of England as the established church. The principle of impartiality concerning religion was dominant in church-state relations in Australia at the time of Federation, therefore the RAACHD was constituted with a denominational mix determined from data taken from the 1911 census. Consequently four Chaplains-general were appointed one for each of the Anglican, Roman Catholic, Presbyterian and Methodist denominations.¹ From its inception the mission of Army Chaplaincy has been an ecumenical one; the RAACHD today is staffed by members of all the mainstream Christian denominations with a small representation from the Jewish faith, no doubt in the future other faith groups will be represented, creating a truly multi-faith mission.

This mission however is being conducted in an increasingly secular context; the following data from the recruitment forms of 115 army recruits in April 2015 is instructive. Regarding religion 65 recruits indicated Not Applicable, None, or left the question blank, 18 indicated Catholic, 16 Christian, 7 Anglican, 3 Atheist, 2 Lutheran, 2 Orthodox, 1 Methodist and 1 Agnostic. These statistics, which are broadly representative of the recruit demographic, suggest that the process by which the RAACHD has been constituted now bears little relationship to those it is called to minister to and serve alongside. What then is the mission of Christian military chaplains in a potentially multi faith organisation serving a largely secular demographic? How do we position ourselves to serve?

Mission has often been spoken of in military terms². The Salvation Army, the Anglican 'Church Army,' and hymns such as 'Onward Christian Soldiers' and 'For Christ (our) King' are typical of this thinking and its piety. The second century Pope Clement wrote: Let us therefore, brethren, enthusiastically accept military service, in obedience to his perfect commands. Let us observe those who serve in the army under our military authorities, and note their discipline, their readiness, their obedience in carrying out orders (based on 1 Cor 12: 12-26).³ Warfare however has changed dramatically as has the Church's understanding of

mission. Since World War II the soldier has changed from being simply a combatant to being a mentor, a linguist, a peace keeper; the army requires of soldiers cultural sensitivity, geo-political and strategic awareness and an appreciation of the spiritual; among the ten 'soldierly qualities' required by the Australian Army are the virtues of compassion and respect. The military is increasingly opening all areas to female participation which changes its culture and practice. To understand these developments and to review them alongside the changes in the Church's understanding of mission helps provide a greater understanding of the chaplain's role. The Church has moved beyond a sense of mission as 'expansion' to mission as 'encounter';⁴ military operations have moved similarly. The primary doctrinal approach in the theatres in which the ADF has operated in the last decade has been that of Counter Insurgency or COIN the principles of which include host nation primacy, a comprehensive approach, adaptation and presence⁵ an approach with similarities to current missiological thinking and praxis.

The Christian tradition, following Augustine, views war as a consequence of our fallen nature. Whilst the Hebrew Scriptures⁶ relate many accounts of war (Joshua 6, Judges 7), there is no consistency of thought. The Prophets looked to a time of peace (Isaiah 2:4, Micah 4:3) but they also recognised a time for war (Joel 3:9-10, see also Ecclesiastes 3:8b). 'Just War' theory has been shaped by the church to limit warfare, but Christians are enjoined to be active peacemakers in the present (Matt 5:9) and Jesus has been widely understood as a pacifist⁷ (Luke 6:27-31). There is no war ethic to be found in the Christian Scriptures but the battle between good and evil is implicit (Rom 8:38, John 12:31) and is a central theme in the Book of the Apocalypse (Apoc 12:7, 20:8). As the Catechism (2819) states 'since Pentecost, a decisive battle has been joined between "the flesh" and the spirit' - the battle for the kingdom of God.

The kingdom of God is one of the consistent themes of Jesus' preaching but it is described only in parables and similes (Matt 13, Mark 4); only St Paul is descriptive: For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit (Rom 4:17). Paul is calling upon the stronger members of the community not to judge the weaker members in matters of Jewish law and traditions concerning 'unclean' foods. His is a call for tolerance which, Paul tells his readers, is the means by which the community will pursue peace and mutual up-building (14:19). The context is an earthy one, the primary reference is horizontal; Paul is suggesting that righteousness will lead to peace and in turn, joy.⁸ The church's mission of justice (righteousness) is intrinsically linked to its mission of cultivating and preserving peace among the peoples and nations of the world.⁹ The 'comprehensive approach' within the COIN doctrine involves the provision of agriculture, health care, education, rule of law etc, leading to the health, wealth, tolerance, essential to the concept of justice as a precursor to peace. Military doctrine can become the means by which the *Mission Dei* is furthered. There is no judgement of those among whom we are serving, no use of superior strength inappropriately; the aim is peace which, if it is to be lasting, needs to be achieved through justice.

The insurgent movements faced by Coalition forces – Taliban, IS, Al Qaeda, find their 'Centre of Gravity' (CoG) in the poverty of those among whom they are endeavouring to gain influence. In modern warfare a major objective is to determine and negate the enemies' CoG. The peoples of Uruzgan Province, Afghanistan in the Australian area of operation (AO) are among the poorest in the world and consequently open to exploitation. The military mission and also the *Missio Dei* is therefore to eliminate the poverty at the heart of the injustices which play into the hands of extremists. A 'preferential option for the poor' has become central to mission since the post Vatican II liberation movements. The New Year Peace Message of John Paul

II in 1993 stated that the 'War mentality' and the 'Consumer mentality' plague humanity; 'Nothing is solved by war; on the contrary, everything is placed in jeopardy by war.'¹⁰ The poverty and inequality which lies at the heart of today's conflicts is not solved by war, indeed the refugee camps and the displaced populations created by conflicts are in themselves the place where conflict is fomented. The task of the international community is to break the cycle of poverty and violence, hence the Church's preferential option for the poor is intrinsically part of its calling to be a peacemaker. Canadian academic and former military chaplain Steven Moore views religious engagement as an evolving domain of ministry among operational chaplains; he went on to write 'an irenic impulse among military chaplains is leading to a peace-building role among religious leaders and their respective communities within indigenous populations.'¹¹ Dialogue is widely recognised as the way to finding common meaning, tolerance and therefore peace.

Dialogue is one of the principles of missiology and COIN doctrine; it is an area in which the chaplain has a significant role to play. One element of COIN doctrine is the establishment of Engagement Teams; teams of female soldiers for example visit women in their communities to discuss their needs, hopes and aspirations. The chaplains are in turn engaged in Religious Engagement Teams. The US military define these teams as: Any command directed contact or interaction where the chaplain, as the command's religious representative, meets with a leader on matters of religion to ameliorate suffering and to promote peace and the benevolent expression of religion.¹² The operational context of the Australian military in recent times has seen engagement with Islamic leaders become central to capability and mission, this dialogue presents some significant challenges. For Christian mission dialogue is central because it is the very nature of the God in whose name the mission is being undertaken. The Trinitarian God is plural by nature and therefore provides the ground from which all dialogical mission is undertaken; in dialogue with Islamic leaders the very 'one-ness' of God becomes apparent and this requires of the chaplain cultural as well as theological awareness. Australian culture is plural by nature and increasingly individualistic, the culture from which Islam was formed is one in which unity in tribe and family is central. Inherent then in this dialogue is the tension between continuity and discontinuity in the relationship of Gospel and culture.¹³ This opens the 'missioner' to the possibility of 'mission in reverse;' in Afghanistan we learnt from the faith, courage and resilience of the indigenous people, this is the very essence of 'prophetic dialogue' which requires of the chaplain 'confident vulnerability' or 'bold humility.'¹⁴ This form of dialogue calls upon us to engage with adherents of other traditions without anxiety, defensiveness or proselytism, claiming neither an 'exclusivist' perspective invalidating others nor an 'inclusivist' absorption of other perspectives into our own, nor yet a 'pluralist' meta-theory locating all traditions on a single map and relativizing their concrete life.¹⁵ The theologian Panikkar looks to a mission stance which he describes as 'Christianness' as opposed to Christianity, which he sees as being overly doctrinal and Christendom which is intrinsically political. He writes: this stance is what we are bound to work with given our present circumstances in which a global awareness has been forced upon us. He does not suggest that we negate the other two dimensions but that being Christian now is going to be more a matter of living out a *distinctive witness* to the possibility of human community than of pre-occupation with self-identity at the public or corporate level.¹⁶ Witness and proclamation are central to contemporary missiology.

COIN doctrine demands the creation of a dominant narrative to thwart that of the insurgents, the battle to create a dominant narrative is competitive, ongoing and subtle¹⁷. The religious engagement team is tasked with reconciliation by allowing the indigenous people to reclaim *their* narrative which the insurgents are endeavouring to subvert through violence and deceit; by sharing narratives we are engaging in prophetic

dialogue. The Army use the expression 'Being the narrative'¹⁸; for the *Missio Dei* narrative is authenticated by witness and through authentic witness, proclamation. The effects of atrocities committed by armies is inestimable, the damage caused by the incidents at Abu Ghraib and Haditha are well documented. Many in the wider community hold to the belief that religion is the cause of conflict and there has been a tendency to relegate religion to the realm of the private, ensuring that it no longer plays a dominant role in political and national life¹⁹. Whilst it is too simplistic a view to lay the blame for war at the feet of religion, there is some truth in this claim and our dialogical stance, our witness and proclamation must run counter to this notion and also contradict the insurgents' narrative that we are on crusade. For religious engagement to be authentic and effective it must not have as its objective the achievement of specific military goals or intelligence gathering, otherwise it risks becoming a tainted and fraudulent facade for the application of force, not a power for peace, reconciliation and the cessation of conflict.²⁰

The benefits of appointing representatives from other faith traditions in the current geo- political environment are obvious. A person who shares Australian values, from an Islamic viewpoint for example, would be invaluable in dialogue with Islamic leaders. But can Christian chaplains share in mission with those of other religions? It is a question which depends upon both missiological and ecclesiological thinking. Since Vatican II the church has been described as a sign or a sacrament; *Lumen Gentium* states: Christ, having been lifted up from the earth has drawn all to Himself. Rising from the dead He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation.²¹ The Church is therefore no longer to be viewed as an exclusive sanctuary of the saved, but a symbol, representative or prototype of the kingdom of God throughout all history. This has ramifications for our understanding of the work of Christ – somewhat controversially the question is asked 'is Christ's mission and therefore the *Missio Dei* not redemption but epiphany?' Theologians advocating an advanced pluralist viewpoint suggest that the *Missio Dei* is simply to promote love, justice, truth and peace not to seek conversion and therefore the Church should be cooperating with those already promoting these values. One writer advocated that the church has the duty to be a sign and sacrament of salvation to the whole of humanity; it should help Buddhism progress along its own course of the history of salvation, and in a way work to make the Buddhist a better Buddhist.²² This is not an uncontroversial view, and many remain convinced that the building up of Christian communities is the very heart of mission.²³ There is truth in this providing that the building up of the church is not seen as a means in itself, but the means whereby the *Missio Dei* is furthered. In dealing with a hypothetical chaplain from another faith community we would need to support one another in our pastoral work for those in our care, however there would also need to be respectful and careful dialogue in understanding our differences. One way perhaps in which we need to approach the uniqueness of Christ, is an appreciation that the 'Paradise' of the Islamic faith, like the Moksha of the Hindus and the Buddhist Nirvana are very different to the Christian notions of salvation. Therefore the axiom 'no salvation outside the Church' is true if by salvation we mean the Christian understanding of the term – having a share in the liberation and healing associated with the rule of God, Jesus proclaimed.²⁴

The role of the military chaplain has always been one in which there are ambiguities - I would contend however that those ambiguities exist in any kind of mission but are brought into sharper focus by the military context. The striving for peace is at the heart of the prophetic role, but is it too simplistic to say that peace is an absence of war? Peace in the scriptures is usually associated with the Hebrew concept of Shalom which is far more than peace; as Von Rad states 'we constrict the term Shalom if we equate it with peace.'²⁵ Shalom is intrinsically tied up with wholeness, wellness, and justice. How we achieve that justice, which is at

the heart of shalom, presents a dilemma. God's justice can never be achieved by violence, but sometimes we seem to have little choice but to use force to protect the weak and vulnerable – a sign indeed of the fallen nature of humanity. It is perhaps when we acknowledge this and commit ourselves to repentance, that the idea of mission as prayer, liturgy and contemplation comes to the fore. Stanley Hauerwas in a thesis in which he writes of war as sacrifice, claims that the Christian alternative to war (and therefore sacrifice) is worship. Just as the church does not have a social ethic but rather is a social ethic; the Church does not have a plan or policy to make war less horrible or to end war, rather the church is the alternative to the sacrifice of war, in a war-weary world. The Church is the end of war.²⁶ If this is true, that praise and worship are the opposite to war then this is an acknowledgement that Church remains a preliminary or proleptic anticipation of the kingdom²⁷. The four marks of the Church – one, holy, catholic and apostolic apply fully to the church as it ideally is and eschatologically will be. If the Church's end consists in praise and worship is not this an acknowledgement that the Church is contingent, finite and only exists, like war, because of the fallen nature of humanity? The chaplain in this context of humility, prayer and worship is also a constant reminder of the call to 'Love your enemies and pray for those who persecute you' (Matt 5:44); in modern theatres of war the enemy has become blurred and could well be the individual with whom you are in dialogue, endeavouring to educate, provide health care for or trying to alleviate their poverty. This prayerfulness also calls the chaplain to profound listening.

How are we to 'Position ourselves to serve' as Christian chaplains in a multi faith organisation serving a largely secular demographic? Whilst this article explores the role of the military chaplain in an operational context, in this instance in Afghanistan, the thesis is that the missiological elements examined in this paper - peace, justice, dialogue, cultural awareness, witness, proclamation, reconciliation, liberation, healing, prayer and worship also relate to mission closer to home, among military members drawn from an increasingly plural and secular community and fellow chaplains of other denominations and faith traditions. They are means by which we position ourselves to serve those among whom we have been called. The Australian Army teaches a values based ethical construct; it finds correlations with a faith based mission which can be shared by chaplains and others across a broad range of traditions. We therefore do not approach our mission from a strictly doctrinal, ecclesiological, Christological perspective but one that positions us to serve alongside men and women and journey with them, seeking the good²⁸. We work alongside and dialogue with our ecumenical and inter faith partners in the context of pilgrimage – acknowledging that potentially we are *all* in the process of 'becoming' of making our way to God and God's kingdom.

The role of the chaplain has increasingly become truly missionary; the chaplain can, I believe contribute to the *Missio Dei* being an instrument or servant of God's kingdom - and the justice, peace and joy that is the kingdom, within both Church *and* military which together can be agents in bringing about the environment for the kingdom inaugurated by Jesus to flourish and grow.

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Religious Leader Engagement: A Chaplain Operational Capability

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Griffith University, Brisbane 9-11 April 2018

Introduction

Today's *irregular warfare* (IW) has greatly impacted how military's prosecute war. Concurrence exists that the emergence of religion's more extreme elements as a factor of conflict has convoluted the operational landscape considerably. As such, the complexities of contemporary conflict confronting the international community are often *intractable* in nature.

In recent decades religiously inspired violence has become more pronounced mainly due to a strategy of elevating religious images to the realm of divine struggle, thus creating in the minds of ardent followers the specter of cosmic war. R. Scott Appleby notes, "Rather than break down barriers, in short, religion often fortifies them...Constructed as inseparable from ethnic and linguistic traits, religion in such settings lends them a transcendent depth and dignity. Extremists thus invoke religion to legitimate discrimination and violence against groups of a different race or language."² Harnessing such emotive themes is the mainstay for many waging worldly political battles. Convincing youth to commit horrific acts of violence against vulnerable civilian populations becomes much less arduous when such atrocities are deemed to be "sanctioned by divine mandate or conceived in the mind of God. The power of this idea has been enormous. It has surpassed all ordinary claims of political authority and elevated religious ideologies to supernatural heights."³ Today, extreme religious expression has given terrorism remarkable power through *spiritualizing* violence.⁴

Compounding these challenges is how certain of today's youth have proven vulnerable to the influences of religiously extreme organizations manipulating and employing them as conduits through which to export their terrorism. Staggeringly, this is a reality that does not appear to be abating, as western nations lurch from one terrorist attack on unsuspecting civilians to another. Consequently, the effect of religious extremism presents as a complicating factor for both expeditionary and domestic operations—a reality confronting military leadership the world over.

In this vein, this article addresses the emergence of the Chaplain operational capability known as Religious Leader Engagement (RLE) complete with its accompanying analysis (Religious Area Assessment, RAA), increasingly perceived by Command as having strategic merit in achieving mission mandates. Coming from within the military milieu, RLE is a seminal contribution among an expanding field of approaches to what in recent decades has become the domain of religious peacebuilding. From the operational perspective, RLE is described here as: (1) an effective means of comprehending the religious terrain of the operational environments (OE); (2) a *facilitative* capacity of engaging religious leaders (RL) and their faith communities, culturally significant groups within the *public space* often resistant to western overtures; (3) as an expanding *hermeneutic* for the operational ministry of chaplains; and (4) concluding with a brief treatment of how RLE is evolving within the CAF training environment.

Poignantly serving as a backdrop to this discussion is the receptivity RLE enjoyed as an emerging peacebuilding construct at the recent Commonwealth Conference on “Sustainable Peace and Development in a Polarising World: Perspectives and Contributions from the Commonwealth of Nations” at Griffith University, Brisbane held 9-11 April, 2018. More than 70 academics from numerous Commonwealth nations gathered at the Centre for Interfaith and Cultural Dialogue (CICD) for three days of presentations and discussions on current Peace and Development themes. RLE was presented in Plenary followed by a multi-national Panel of serving and retired military chaplains from Australia, New Zealand and Canada, moderated by the Rev. Dr. James Christie, CICD Commonwealth Community Visiting Fellow from the University of Winnipeg, Canada. Also explored was the notion of whether the 53-nation Commonwealth, as an organization, could potentially serve as a vehicle for change when other organizations appear to be struggling to maintain their relevancy—a notion that by the end of the conference found resonance with the conferees.

Recap of RLE Plenary and Panel Presentations – Commonwealth Conference

Placing RLE in the contemporary context is always an essential aspect of its presentation, especially when one considers it is a peacebuilding contribution originating from within the military community, as it can appear to be a contradiction of opposing interests. In Plenary the conferees were initially introduced to the interface existing between religion’s role in today’s conflicts and the implications it holds for military formations functioning in an OE. RLE becomes that much more vital when the dichotomy of religion’s role in the West is compared to other parts of the world. Western societies are inherently more secular in orientation where religion functions in the *private space* verses that of the *public*—distinctions that often do not exist in other parts of the world. In such instances, possessing solely a secular sensibility can serve as an impediment when faced with cultures where religion is pervasive, frequently contributing to what is sometimes experienced as a disconnection between Western forces and local populations. The resurgence of religion as a factor of conflict has brought this dichotomy to the fore, resulting in an increasing appreciation for methods more inclusive of the religious component as it relates to conflict mitigation and peace. This has resulted in a gradual, yet perceptible, shift in traditional education and training methods designed for a former era. Curricula now offer more innovative and incisive methods to preparing military personnel for today’s irregular warfare awaiting them in OEs. RLE is one such instance.

Dr. Steve Moore, former CAF chaplain, further delineated the *operational ministry* of chaplains—an internal ministry of sacramental and pastoral support to the troops complemented by an *external*, ‘outside the wire’ ministry of briefing Command as to the religious terrain of the AO and engaging RLs where beneficial to

the mission. Also depicted was the continuing dénouement of RLE within the Canadian Army through its implementation into the training environment. The conferees were introduced to the computer simulated UNIFIED RESOLVE EXERCISE 2018 where Pilgrimages were interjected into the training. Command and chaplains alike were called upon to deal with thousands of unexpected pilgrims en route to holy sites through the *avenue of approach* with its brigades of advancing troops. Brigade and Unit chaplains were directed by Command to engage principal RLs in the AO in search for solutions—scenarios that realistically could develop in an OE where religious belief and practice are vastly different from that of western nations.

Moore's presentation was informative, laying the foundation for what was to be one of the more significant moments of the entire conference—the Panel presentations of Gp Capt Anthony (Ants) Hawes, Principal Chaplain NZDF and Chaplain John Saunders of the Australian Army Chaplaincy. The ensuing Q&A became very animated with insufficient time to respond to all the queries and comments.

Chaplain Ants Hawes, NZDF

Padre Hawes raised the critical question of how the consciousness of military leaders may be raised. Coming from a secular nation, the tendency was for leadership to give little regard to religion, hence little appreciation for understanding religions power to significantly inform practice.

Hawes drew from his own experience in Afghanistan while serving at the PRT in Bamyán Province. It was common practice in the PRT camp for the security forces to regularly do target practice as a means of keeping their skills sharp. After about three months the local Mullah came to the PRT to speak with him. Unbeknown to the NZ troops their firing of weapons was creating problems for the locals. This was especially the case when the people gathered for Friday prayers in the Mosque. Gunfire in the background made it difficult to concentrate during worship. It seems some had suffered at the hands of the Taliban. The discharging of weapons conjured up unpleasant memories. Padre Hawes spoke with the PRT leadership, resolving the situation. It was agreed there would be no more firing of weapons on Fridays unless it was an emergency. The point he drew for the conferees was that it was the local Mullah who came to the PRT to address the issue. He asked to speak with him, the NZ 'Mullah'. It was very natural for the Mullah to represent the people, an esteemed leader within the local Shia community. Additional anecdotes were shared citing similar experiences of another NZ chaplain who found success in operational ministry through his collaboration with his whole-of-government partners in CIMIC-like Operations.

Reaching further back in NZ operations was the successful intervention over the the exploitation of minerals by Papua New Guinea on the Melanesian Island of Bougainville in the 1970s and 1980s. Over a two year period truce NZ was able to facilitate a peace agreement. It fell to NZDF Brigadier Roger Morlock to inform the people of Bougainville of the peace. Being mainly Christian, the Brigadier took his Protestant and Roman Catholic Padres with him and began to spread the news at special church meetings throughout the rural areas of the island. So successful were the chaplains in engaging the religious communities that Morlock related he would have employed more chaplains if he had have had them.

Chaplain Hawes ended his Panel presentation with two themes:

1. What we do.
 - a. CIMIC Training of all members of the command team. Be sure all members of the support team receives the trg before deploying, inclusive of the chaplain.
 - b. More intentionality with speaking of the chaplain's role during Pre-deployment trg.
 - c. Strengthen the voice and reach of the chaplain already embedded in the Deployable Joint HQ for Expeditionary Ops and Disaster Relief Ops
2. What we can do.
 - a. NZ Chaplaincy is in process of redesigning the NZDF Ethics and Moral Guidance practices. Building into this program lectures on understanding the thinking and cultural practices of other nations, which are vastly different from western culture.
 - b. Greater chaplain involvement in the study of World Religions and different Cultural Practices.

Chaplain John Saunders, ADF

Chaplain Saunders also cited the religious disconnect often experienced by western leaders when deployed to countries of the global south. Minimal understanding of the religiosity of other cultures as a *centre of gravity* within society, since such a 'centre' no longer exists in the secular West, may become an impediment to truly *understanding the other*—the consequences of such can be significant for achieving mission mandates. He made the point that chaplains are niche personnel in the sense that they are *boundary spanners* (or *religious modems* in his words), accepted in both religious and secular worlds. As such, they bring a certain capacity to *bridge* to the *other* in ways that many cannot.

Saunders also drew on his operational experience in engaging local RLs from his time in Uruzgan Province, Afghanistan. It was at the Al Minhad Air Base staging area in the UAE that the idea of presenting gifts of the Qur'an to Afghan Mullahs 'came to him'. After contacting an Australian Imam known to him, Qur'ans were shipped to him wrapped as presents from the Australian Muslim Community. As the local Padre, he became the conduit by which the Qur'ans were presented. The effect was immediate: one of gratefulness as well as the all-important subliminal message that the Australian military presence was not that of 'Crusaders' endeavouring to overthrow Islam, as Taliban propaganda would have them believe. Again, through the operational ministry of the Padre with the local RLs, seeds of understanding regarding Australian society were planted that Muslims, Christians and non-religious people could live side-by-side in peace—*modeling pluralism*.

He continued his work with the Afghan National Army (ANA) Mullahs opening doors of understanding, acceptance and friendship, which he saw as determining the bias for peace and peaceful resolution of conflict. The strengthened cords of relation was evident in their referring to him as the 'Australian Mullah' and their inquiry as to when the 'new Mullah' was arriving.

Chaplain Saunders traced RLE experiences among Australian chaplains stretching as far back as Vietnam, and onward to East Timor, the Pacific, Iraq and Afghanistan. He closed by reinforcing that a mindset disconnect often exists between the military forces of the secular West and the increasingly religious nations to which

they deploy. The military chaplain provides a niche capability to bridge this gap, bringing about understanding and effective communication, which may ultimately lead to accelerated cessation of hostilities and the blossoming of lasting peace.

Emerging as an efficacious operational capability, the essence of RLE finds as its source the experiences of chaplains from a number of nations who have come face to face with the realities of war during deployments. An increasing number of chaplains speak of their encounters with religious leaders and their faith communities while deployed. These are persons of faith grappling with deep communal divisions and staggering loss in the midst of open hostilities. This is resulting in gradual, yet intentional theological reflection as to the hermeneutic of the chaplains' evolving role.

An Expanding Hermeneutic of Peace for Chaplains

Religious traditions constantly face new questions and contextual challenges summoning ardent reflection with respect to sacred texts and belief, leading to new self-understanding and orientation toward the world in which people live. Each religious community remakes itself in light of their present circumstances, something that continues from one generation to the next. In the extreme, the vagaries of war influence such *hermeneutical* processes for faith groups confronted with its banality and the evil it unleashes on all concerned, regardless of loyalties. As such, groups look to their central stories, institutions, traditions, texts, rituals, precepts and values in a quest to grasp what it means to be a community of faith confronted with situations of extreme violence and how best to live out that faith in light of such realities. R. Scott Appleby notes, "the legal, theological and spiritual resources of a religious tradition...are relevant only to the extent that they shape religion as it is lived on the ground, where text and tradition transform, and are transformed by, the concrete realities of daily life."⁵ It behooves religious leaders, scholars and theologians to "seek the good between the inherited wisdom and the specific contemporary situation."⁶

As a multifaith community, military chaplaincy represents numerous religious traditions, each with its own understanding and interpretation of belief based upon the sacred texts and teachings of their particular tradition. At the core of this interfaith collaboration resides a *hermeneutics of peace* that recognizes peace and justice as sacred priorities by peaceable means where possible.⁷ Religious leaders in uniform, these men and women of faith often witness the horrific acts of violence and its effects known to conflict and post-conflict environments, manifest in the tragic loss of life and livelihood, often accompanied by the staggering movements of refugees in search of safety. It is circumstances in time and space such as these that challenge one's belief and time-honored traditions, precipitating new self-understandings of chaplaincy.

Demonstrative of this expanding *hermeneutics of peace* is the *impulse* among chaplains to draw on the understanding, imagination and requisite values of their collective faith traditions to aid conflicting groups where possible in *re-humanizing* the *other*. *Hermeneutically*, this *impulse* to engage indigenous populations is visible in its many forms among those struggling to rebuild their lives either in the midst of conflict or in its wake. From the humanitarian assistance of earlier times—something that continues today—to building relation with the religious *other(s)* through dialogue (*encounter*)—or to *ministries of conciliation* where in engaging RLs misunderstandings may be corrected, fear and distrust reduced and communication improved.

From a chaplains' perspective, a *ministry of conciliation* sees one naturally gravitating toward building relationships and establishing trust with local religious leaders, creating an environment where communication and understanding are enhanced. RLs are naturally more at ease in engaging with chaplains

by virtue of their faith stance. As spiritual leaders, they enjoy a natural rapport and share *common ground* with those of other faith traditions. It is in this atmosphere of engendered trust that a *safe space* emerges where sharing one's story can occur, enabling RLs to more freely articulate their concerns and aspirations... those of their communities. Here chaplains become agents of peace, breaking the way for others to build on what they have begun—*facilitation*.

RLE - Civic Engagement

The chaplains' capacity to establish relationships and engender trust with local religious leaders is noteworthy. Such constructive relationships, once established, potentially open ways for communication as Command endeavours to advance mission objectives in the *public space*, amidst populations whose cultures, traditions and religions are, in many instances, foreign to Western troops.

Military chaplains from a number of nations attest to their having engaged local, regional and, in some instances, national RLs while deployed. The circumstances surrounding these *ad hoc* encounters vary from one chaplain to another, the common denominator being the connectivity enjoyed as spiritual leaders. Mindful of not being co-opted for other purposes, these chaplains served as conduits for essential communication, often bringing clarification to situations that would have otherwise become problematic. More than a few relate how their ability to reach across religious boundaries and establishing working relationships with these RLs became of strategic significance to Command.

In recent years progress has been made in bringing more intentionality to such *ad hoc* experiences of chaplains. RLE is a chaplain operational capability of the Royal Canadian Chaplain Service, now being integrated into Canadian Army (CA) training—Religious Area Assessment (RAA) being the initial phase of its implementation. The CA Doctrine Note is now under revision due to the *thickening* of the capability as a broader range of operational applications are emerging in the training environment.

The Dénouement of RLE within the CAF

Of benefit to the reader here, Religious Area Assessment (RAA) is considered the initial building block of the RLE capability, foundational to all religious advisement in an Area of Operation (AO). It is best understood as a comprehensive planning methodology that integrates into the operations process, collecting and analyzing data pertaining to: religious demographics; the history and belief systems of religious groups; how tribal practices may infuse faith expressions (syncretism) and manifest locally; attitudes, customs and any particular religious taboos of which to be aware as well as holy sites in the region, festivals and pilgrimages that may impact operational planning and execution. In this vein, RAA is a structured approach in ascertaining what people do and why they do it with respect to religion, information gathered from as wide a range of resources as practicably possible in the amount of time allotted prior to deployment. As such, it remains a living document to be updated and expanded as the chaplain gains increased knowledge and situational awareness (SA) once on the ground.

As a result of partnering with American chaplains, the Canadian approach has expanded to include additional forms of analysis as a means of facilitating the effectiveness of RAA further.¹ One such investigative instrument is ASCOPE, which delves into Areas, Structures, Capabilities, Organizations, People and Events from a religious perspective. This tool assists chaplains in analyzing what is described as the *human terrain*, better enabling them to examine the OE through the eyes of the local population, categorizing and collating the information.

Chaplains now aid in the development of PMESII—a strategic primary resource document for EXERCISE theme development and Operational Planning. Analysts representative of crucial mission sectors still do the ‘heavy lifting’ in its composition. As a thoroughly researched account, it expands on the **P**olitical, **M**ilitary, **E**conomic, **S**ocial (Cultural and Religious Groups), **I**nformation and **I**nfrasturcture domains relating to the AO. Through processing and organizing operational variables from the political-military perspective pertinent to the OE, chaplains are able to identify their potential impact on Unit Operations.

As the principal reference tool for deploying contingents, military leadership and planners at all levels draw upon the PMESII document. Insights relevant to mission initiatives gleaned via the RAA and ASCOPE processes are assimilated into the PMESII: predominant religious beliefs and customs, as well as relevant religious festivals and practices of the main religious groups. Minority faith communities are identified, and brief synopses of extreme religious factions should they be present. Creating a credible AO backdrop for training purposes also requires the insertion of a number of RL biographical sketches. Chaplain writers develop RL profiles representative of the relevant faith groups: some more senior than others with a brief description of their theological training and ideological thinking; some may be politically active while others more pacifist and altruistic, inclusive of any local / regional activities that could factor into scenarios (injects). Greater granularity of the religious terrain in such resource documents as the PMESII is a significant chaplain contribution to the Operational Planning Process and highly valued by Command.

Having established a more accurate depiction of the religious landscape of the OE, Mission Analysis (MA) further considers how the chaplain is able to support the Commander’s Mission. It defines tasks chaplains will complete, the resources they will require and the restraints they may face. MA also considers the basic facts and assumptions surrounding the mission, anticipating challenges the chaplain may encounter in contributing to the mission, complete with recommendations as to how obstacles may be overcome.

This analysis factors strategically into the operational chaplain’s role with regard to briefing the Commander. Past practice in the Canadian context used a Quad Chart for briefing religious issues affecting current and future operations inclusive of recommendations. The current approach is to keep a Running Estimate, which builds on initial Mission Analysis by identifying and recommending specific courses of action (COAs) brought forward by the chaplain in a Decision Brief for the Commander in preparation for a possible RLE locally.

While the Commander may receive religious information from additional sources, through the process of RAA, MA and a Religious Impact Assessment (RIA), the Chaplain is able to offer strategic guidance relating to the religious context within the AO and the impact it may impose. RIA then culminates the work of the RAA and MA by providing for Commanders concise Recommendations and COAs pertaining to mission objectives as it relates to the religious element—critical contributions to contemporary OEs.

Conclusion

RLE is an emerging chaplain operational capability gaining currency within the military community internationally. Spanning more than two decades, the ad hoc liaisons of chaplains engaging with local and regional religious leaders have grown in number and gained significance in terms of their strategic value to mission mandates. Commanders have come to recognize RLE as an effective means of interfacing with local populations, at times enhancing security through inter-communal dialogue.

The recent operational experiences and insights presented at the Commonwealth Conference at Griffith University from Chaplains Hawes and Saunders serve to reinforce that an identifiable *impulse* to engage the religious *other* in Operational Environments continues to manifest among chaplains from a variety of nations. The genuine receptivity to such *ministry* within this academic forum, representative of numerous nations of the globe, further underscores the significance of RLE as prescient in its application to other contexts. The hope is to broaden the discourse among government, military and academic circles as to the inherent benefits of institutionalizing RLE as a construct efficacious and relevant to operational environments.

End Notes

1. Now in its fifth year, a dozen Royal Canadian Chaplain Service padres and their American counterparts train together at the United States Army Chaplain School and Center at Fort Jackson, Columbia, SC. The Canada/United States/Simulation/Exercise (CANUS SIMEX) is ten days of intense computer simulation where operational skills are honed via true-to-life scenarios adapted to a fictional, yet realistic, AO. Canada presents the RLE portion while US Army chaplains offer RAA as well as ASCOPE, MA and RIA. From an interoperability perspective, this has become crucial training.
2. R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*. Lanham, Maryland: Rowman and Littlefield Publishers, 2000, 62.
3. Mark Juergensmeyer, *Terror in the Mind of God* (Berkeley, Los Angeles, London: University of California Press, 2000), 146, 216.
4. Juergensmeyer, 2000, 217.
5. Scott Appleby, "Retrieving the Missing Dimension of Statecraft," in *Faith-based Diplomacy: Trumping Realpolitik*, ed. Douglas Johnston. (Oxford: Oxford University Press, 2003), 239-40 cited in Katrien Hertog, *The Complex Reality of Religious Peacebuilding: Conceptual Contributions and Critical Analysis* (Lexington Books: Lanham, Maryland, 2010), 81.
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Preparing the Soul for Dents: Developing moral language in ADF members before deployment as PPE to Moral Injury

Chaplain Matthew Stuart

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Prelude

We spend much of our conversations in the Australian Defence Force, particularly in the Army, talking about stuff related to operations. A lot of time is spent focusing on preparing for or what has happened on operations, particularly in the injury space: prevention and rehabilitation of the physical and intellectual. With our focus primarily on the physical and intellectual, we miss the large number of people coming into service who carry heavy moral burdens, even injuries, which leave them exposed to further, if not greater, injury in the conduct of their duties.

“I hate myself, Padre. I know I shouldn’t have done it, and I even knew while it was happening that I shouldn’t have been doing it, but I didn’t stop. I don’t think I could ever forgive myself.”

Or perhaps

“I never realised, until after getting out, how terribly abused I was in that relationship. The things I did, Padre, for that man. I feel dirty. It’s been over ten years and I still feel dirty. How could anyone love me when I feel so dirty?”

Introduction

The “moral” is one of the three identified components of Fighting Power in ADF doctrine, alongside physical and intellectual, with the moral being seen as “the most important.”¹ Though many ADF members will admit that they had felt prepared and as ready as they could be for their operational service, the reality was far different than any training. An unnamed Australian officer wrote of his struggles in dealing with the events from his operational tour in Afghanistan. He wrote: “I dissolved into tears. They were tears of grief and confusion because I was unable to make sense of what was happening to me and within me. I felt completely helpless, unable to control my emotions and unable to fathom the cruelty that blighted the world around me.”² Similar language to this is being heard more and more from those within the ADF who have not deployed, there are many in the ADF who struggle to make sense of the morally confusing reality of their past and the here and now.

I want to argue that within the ADF we should not get caught focusing on the “right side of bang” of Moral Injury, that we should also be looking at “the left of bang” in the preventative and force preparation space. Drawing briefly on current research on Moral Injury and the place of the concepts of shame, guilt and forgiveness in the treatment process, I will argue that in educating ADF members of these concepts and giving them opportunities to develop their articulation before deploying will assist them to navigate, not only the burdens they already carry but also, the complexity and chaos of the battlefield. The ADF has a responsibility to provide members with the ability to be aware of the dents in their soul and to seek out support. Current ADF doctrine provides the means to be able to begin doing this and the model of Chaplaincy within the Army allows for this to happen at the personal level within units; with members and their families. Individual members and the Chain of Command, within the ADF, are asking for relevant and up-to-date training in the moral component.

Moral language as part of fighting power & resilience

The ADF’s mission “is to defend Australia and its national interests”³ within that is the Army’s mission statement: “Army is to prepare land forces for war in order to defend Australia and its national interests.”⁴ In preparing this force, and its people, three pillars have been named and identified as “mastering battle, mastering moral, and mastering war.”⁵ These pillars are critical to the concept of professional mastery that is demanded of all who wear the uniform in the profession of arms.⁶ Professional mastery is concerned with the healthy integration of the three components of fighting power: physical, intellectual and moral.⁷

Currently there is much discussion about ‘moral’ and ‘character’ and their definitions, with the words being used interchangeably, but there is no question that it is the most important component of fighting power.⁸ Regardless of its importance there still is not yet consensus on a working definition suitable for the ADF and the tools for measuring are overly influenced by personal bias.⁹ There is a risk, in the uncertainty and vagueness around ‘moral’ and ‘character’ understanding to simply train members to fall back into an “earlier stage of moral development” leaving them prone to the confusion of the irrational, rational and non-rational of moral dilemmas, especially when they find themselves alone and under significant stress.

The moral component of fighting power is expressed as the “will to fight”; the ADF is concerned with a member’s readiness to place themselves and those around them in a situation to fight and to also risk the loss of life.¹⁰ As we see strategic factors being shaped more at the lowest level due to the massive influence of technological advancement, the defining factor in the outcome of future conflicts could be that of an individual member’s character.¹¹ In Army doctrine the moral component of fighting power is focused on the individual and their respective behaviour based in personal choice.¹² As a member of the international community Australia must operate on the battlefield, and on operations generally, in a moral, just and legal manner. Individuals need to be able to operate in complex and chaotic environments, amongst the friction, danger, chance and uncertainty of not just the battlefield but also in life.

Re-finding the ‘loss’ language of morals

Language is incredibly important in shaping our understanding of the things we experience. We use language like we play games; we participate proficiently without being able to describe what we actually do.¹³ A moral dilemma takes place when the messaging of ‘anything goes as long as it doesn’t hurt anyone’ clashes with the professional space that demands increasingly stringent standards of behaviour.¹⁴ There was once a time when we thought the biggest problem was that people lacked the courage to do what they knew was right.

Unfortunately there are suggestions that within today's western society people no longer know right from wrong; this in part is due to not having the language to articulate the moral dimension of their experiences.¹⁵

This "loss" of the moral language sees an increase of unresolved moral issues which ultimately has a negative impact upon the care of ADF members.¹⁶ Numerous studies over the last ten years have shown a strong correlation between suicide and moral injury¹⁷ as well as the worsening of PTSD.¹⁸ There is evidence that language has a positive corresponding effect upon the experience as well as the mechanisms of survival, recovery and resilience.¹⁹ The organisation of language into a narrative enables some sense to be brought to the rational, irrational and non-rational. The artist Makoto Fujimura alludes to this in the creative process with language translating the unseen into the seen.²⁰

Tom Frame has pointed out that there has been an absence in the readying of troops in regards to moral resilience. He goes as far, and perhaps rightly so, to point out the problematic issue with the lack of identification and assessment of moral injury. These are elements that add to the additional difficulty in determining if moral injury is a normal human response to be addressed, and not necessarily simply a disorder to be treated.²¹ There has been a struggle with the differentiation between PTSD and Moral Injury, and this is the experience of the uniformed member of the ADF. Chaplain Rob Sutherland in an essay tells of the interaction with an Australian Soldier who commented: "Padre, I'm seeing my psychiatrist and psychologist and doctor, I'm taking all the pills they give me and I'm doing their programs, why do I still want to kill myself?"²² A consideration for the drawn out time frame in the recognition of differentiation is in part accredited to the lack of precision and awareness of moral language, particularly the developmental nuances and abstract subtleties. The differentiation is now recognised in that trauma does not need to be present in Moral Injury; "For a person to be morally injured their moral values, their moral reasoning, and their moral compass must be affected in some way."²³ In this often moral injury focuses unhealthily on shame and guilt.²⁴

We have no clear research to suggest that there is a predisposition to moral injury, some researchers suggest that proneness to shame and guilt as well as a neurotic view of self and ability could make one more susceptible to moral injury.²⁵ A sense of release, in the form of forgiveness and absolution, from a troubled conscience can remain for individuals even after an event has been addressed. Thordis Elva in her book *South of Forgiveness* expresses this, "Forgiveness is the only way, I tell myself, because whether or not he deserves my forgiveness, I deserve peace."²⁶ Conversely there are some who believe they are beyond forgiveness and absolution and they must learn to live with dirty hands, if they can.²⁷ As such it is concepts like shame and guilt, remorse and regret, forgiveness and absolution, that some researchers feel need further attention; and not just in the academic field.

"I wanted to know why he forgave. I wanted to know how. And I wanted to know what it meant – for him, for me, for all of us. I was intrigued, if more than a little unsettled, for reasons I couldn't quite identify."²⁸

Accepting Forgiveness and naming Shame and Guilt

The research taking place around moral injury seems to echo a constant in the presence of Shame, Guilt and the importance of Forgiveness in the healing process.²⁹ Though perhaps there is as much confusion of these three ideas as that of moral injury itself for the everyday person. Most members of the ADF have to deal with the mismatch between the ideal and reality, between their expectations and their actual experiences. Going through this they must navigate the conflict that can lead to frustration, hopelessness and despair.³⁰

As John Bradshaw points out “without feeling nothing matters, and yet with feeling anything can matter.”³¹ Developing an understanding and language around shame and guilt and forgiveness will go a long way in potentially reducing toxic psychological and relational impacts of moral dilemmas.

Robert Meagher gives this clear distinction: “Guilt carries the weight of having done something evil, whereas shame’s burden is that of having become evil, to the core.”³² If guilt transforms into shame the healing process can be significantly harder and lengthier. To sit with members and ask the simple question, “do you feel bad about yourself or your action”, in my experience, can provide significant headway in the forgiveness process by helping them to name a previously irritating itch which couldn’t be reached.

Shame and guilt can have a healthy expression in our lives and in our worldviews; they remind us that we are human, and that as humans we are limited. They keep us grounded, being aware that we will make mistakes and that we do need help: “Healthy shame gives us permission to be human.”³³ Bradshaw makes the statement “you cannot offer yourself to another person if you do not know who you really are.”³⁴ When we are able to accept this we are able to begin to accept ourselves and to begin to take responsibility for our responses to reality; this is often difficult and painful.

As is seen in the assumptions of Litz’s work:

“1) Pain means hope. Anguish, guilt and shame are signs of an intact conscience and self-and-other expectations about goodness, humanity and justice; 2) goodness is reclaimable over the long haul; and 3) forgiveness (of self and others) and repair are possible regardless of the transgression.”³⁵

This is supported within the Christian paradigm, “And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us...” (Romans 5:3-45a, NRSV)

There is significant research that supports the role of forgiveness in helping individuals to overcome and grow in dealing with harmful social situations. Unnamed shame and guilt can weaken and destabilise one’s view of themselves and the world. This can lead to individuals being convinced and confident in that their actions, and themselves, are unforgiveable. This ultimately leads to greater isolation and self-condemnation. Litz, in his 2009 paper, suggested that here in lies one of the issues in differentiation with PTSD as “the behavioural, cognitive, and emotional aftermath of unreconciled severe moral conflict ... closely mirrors the re-experiencing, avoidance, and emotional numbing symptoms of PTSD.”³⁶

Looking at self-forgiveness there is several actions that are necessary by an individual: accepting responsibility, facing the painful emotions, commitment to healing, and discipline to change.³⁷ There is the correlation between an individual’s self-esteem and their ability to seek help. Unfortunately, as more time passes and the shame and guilt are not named, individuals fail to see any hope of renewal and reconciliation.

Nadia Bolz-Weber in her short video “Forgive Assholes” suggests, “So what if forgiveness, rather than being like a pansy way of saying, it’s OK, is actually a way of wielding bolt-cutters and snapping that which links us?”³⁸ Throughout many societies when a serious moral offence has happened the individual must acknowledge their guilt and express a desire for forgiveness, or at a minimum a sense of remorse. Rather than treated simply by therapy, these are addressed through a process that seeks justice and restitution. This is particularly highlighted in the aftermath of the Rwandan genocide, in 1994. John Rucyahana writes about

“The Gacacha Courts”. He describes historically how “Rwandans sat on gacacha to testify and work out their problems.”³⁹ This historical format was implemented when the international courts were established in Tanzania; distant and removed from the people of the villages. To understand the full extent of this process, upon the community wronged and the individual responsible, Bishop Rucyahana explains.

Those who have done wrong are brought to justice by the community. If you offended the community, the community judges you, and eventually it is that same community that restores you and welcomes you back. By allowing the people in the community to question someone who is suspected of perpetrating the genocide, the anger and resentment are greatly relieved because they have been expressed. In asking these questions the people are airing their sorrow, and that helps to relieve it.

The Gacacha courts also provide more opportunity for people to repent. Since people of the same villages are there, they are helping each other to be accountable. ...

This process helps people to unearth the truth, to overcome denial, and to move toward repentance. The community remembers what happened. People do not forget something that their hearts remind them of every single day. The pain and the guilt make them remember vividly.⁴⁰

There is a strong correlation between the importance of forgiveness, and a spiritual frame work for individuals in coping and dealing with the aftermath of a moral conflict. It has been identified previously, and expressed in significant amounts of research, self-esteem (sense of purpose and meaning) is enhanced through spiritual beliefs and can assist in reducing the symptoms associated with moral distress.⁴¹ ADF members, both those with and without religious identities, regularly seek out uniformed chaplaincy as a source of hope, forgiveness and reconciliation they desperately desire in healing moral injuries.

Re-Finding the Chaplain’s voice

In the last several years there has been a significant push in the direction of “resilience” training across the ADF; it would seem as a way of addressing felt deficiencies in the “moral” and “character” space. This push has often seen a significant number of commanders approaching Chaplains for advice in this area, in my experience particularly when commanders have been advised to provide “resilience” training for individuals. I think it healthy to note, this is not a new interest from the Army. In 2007 Chaplains David Grulke and Mark Hinton wrote an article in the Army’s Journal entitled *Character and the Strategic Soldier: the development of moral leadership for the all corp soldier training continuum*. In it they were critical of training material in the Subject One courses, at the time, failing on numerous levels resulting in an inadequate continuum for leadership and character to develop. Key in their limited research was the identification of a deficiency in individual member’s ability to articulate a clear understanding of self and place in the world, as well as lacking the ability to articulate a process for ethical and moral thinking.⁴² In 2013, Chaplains identified that there was a failing within units in the delivery of character development.⁴³ This was made alongside the observation of commanders “not sure what to do with their chaplain”. This was contrasted by the then Head of Modernisation and Strategic Planning-Army suggesting that Chaplaincy “have a key role in supporting moral and ethical decision making”.⁴⁴ In the Commander Forces Command Directive 88/15 it is clear in directing “our training and support systems must build resilience to improve our individual and organisational capacity to prepare for chaos, to withstand shocks, and to recover quickly to confront the

future.”⁴⁵ Within this directive is a focus on the development of a Character Development Policy and the role of Chaplaincy across the many layers involved.

Within Army’s doctrine Chaplaincy is identified as being able to provide “considerable expertise” with the educational process for moral development and military ethics.⁴⁶ There are two, of the five, core functions of uniform chaplains within the ADF, as expressed in the Defence Chaplaincy Manual (CHAPMAN) of importance here. First is to “Provide Advice” to commanders and personnel, not limited to but including personal morality, ethics and character formation. The second core responsibility identified for Chaplains is that of “Character Formation”, which is to include: “1. Development and delivery of character and pastoral education programs that encourage spiritual formation and resilience, 2. assisting delivery of mental health courses in accordance with the ADF Mental Health Strategy, 3. contributing to elements of command training and direction, such as divisional meetings and Commanding Officer’s (CO) hours.”⁴⁷ This involvement in education is further emphasised in CHAPMAN when outlining the responsibilities of Support Chaplains, who minister at the individual unit level, where character formation is explicitly named.⁴⁸

Currently from an ADF Chaplaincy perspective, the aim of “character formation” is to maintain, foster and extend the characteristics and skills of individuals around moral judgement and right behaviours.⁴⁹ Unfortunately the resources and training to provide this is very much dependent upon the individual Chaplain and the Unit/Organisations they support; it is only in recent years that the ADF is seeing programs and materials produced, provided and supported by Chaplaincy, which are accessible, relevant and professional. What is necessary is that Chaplains must work together and with others in developing accessible resources for development of the moral component of fighting power.⁵⁰

Developing moral language supports Army’s Mission

In preparing uniformed members for the potential of there being no ‘right’ answer is a way of preparing members to deal with the possibility of ‘unresolved moral dilemmas.’⁵¹ Thompson and Jetty suggest that training focusing on ‘traditional and conventional war fighting’ may increase the possibility of moral injury. Their suggestion to counter this is in four areas: enhance moral decision-making, exercising moral judgements, enhancing confidence, and heightening resilience to morally ambiguous situations. They warn, though, of the danger in separating training in military ethics and mental health training. I would take this further, and suggest that no matter how much “adventure training”, resilience building activities, PME or mental health training a group conducts, the outcomes will not be as fulfilling if individuals have not begun to develop their language within the moral space.

Jane Scharl suggests that if we are truly intent on moving towards peace then we must also demand “a rigorous moral education that teaches us to see and name good and evil wherever we see it, but most importantly in our own hearts.”⁵² The decline of moral education, the likes of Austin Brunson suggest, is in part due to “a lack of good moral leadership.”

Within ADF policy we see the importance of this clearly stated within ADDP 00.6 Leadership:

Related to follower willingness or conviction is the concept that leadership has a moral or ethical component. Followers see the difference between striving for a goal that they believe to be ethically sound and one that is ethically bankrupt. This distinction is made to differentiate between those leaders that are influential and visionary but morally corrupt and those that are equally influential and visionary but morally sound.⁵³

Current ADF doctrine emphasises the strong connection between ethical development, internalised values and self-discipline to regulate individual behaviour. Though the “externally controlled state” of rules and regulations is effective at the recruit level, the “leader” becomes instrumental in encouraging members and teams to progress to an “internally controlled state”. ADF doctrine is clear that this responsibility for moral development is not simply about modelling behaviours, it is also in the encouraging of discussion and reflection.⁵⁴ The Australian public expects ADF members to know what to do in morally ambiguous situations, to apply sensitivity and in the end justify their actions and decisions often to dilemmas that have no easy answers.

“He or she, by necessity, will operate in an environment that is violent, chaotic, not linear sequential; an environment full of friction, where nothing seems to work properly. The simple becomes difficult, and the difficult becomes simple; and there is a continual tension between the rational, irrational and non-rational.”⁵⁵

Mark Evan’s reflection may be on the experience of the modern soldier on operations, but it is a view echoed by many after their initial entry into the ADF.⁵⁶ Members of the ADF join wanting to be a part of something that has a purpose; a constructive and transformative purpose. Researchers are suggesting that rigorous moral development is far more important in regards to ADF member’s “will to fight” in the reality of the changing face of warfare^{57, 58}

Elizabeth Boase and Christopher Frechette point out the eroding effect that ‘trauma’ has upon identity and solidarity for one’s well-being.⁵⁹ When individuals and teams have fragile identities and a diminished solidarity they are significantly less resilient in the face of the ambiguity of the battlefield, as well as the moral dilemmas present in barracks and in life. A growing field within theology, Trauma Hermeneutics, demonstrates the importance of “the capacity of the text to support both solidarity and identity in ways that enhance well-being.”⁶⁰ Research in Moral Injury supports this by suggesting that individuals are less likely to suffer from a moral injurious experience if they have stronger self-esteem and have a strong social connection (like a religious affiliation).⁶¹

Conclusion

“Every situation I faced appeared to be morally ambiguous, and evil had gained the upper hand, seemingly smothering hope and goodness. This was not a good place to be and I knew it.”

Chaplain Haydn Swinbourn

The ADF has a responsibility to prepare members in all three components of fighting power: physical, intellectual and moral. Currently ADF training is focused primarily on the physical agility and cognitive ability of uniformed individuals and not on their spiritual capacity. The ADF expects individuals and teams to appropriately determine the employment of lawful and disciplined use of violence against another human being, and to recover after such an event.

If an individual has an unhealthy view of shame and/or guilt this directly impacts their ability to make morally right decisions when placed under the stress of operations. Many uniformed members of the ADF struggle when they enlist with the shame and guilt of life choices and events before they step onto the battlefield.

Through the argument of this essay, hopefully I have shown the importance of extending the research and production of resources for the inclusion of moral language in the preventative and force preparation space.

As formal training is provided to develop the physical and intellectual components at the individual and team levels, formal training must be provided for the moral component. Uniformed Chaplains are so placed in the ADF to be able to develop, provide and assist leaders in the delivery of relevant, accessible and professional resources on the moral component of fighting power.

If we are serious about preparing our uniformed members for the tasks we send them on, then we must also prepare them to deal with the dents of the soul before they step foot on the battlefield.

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52. Jane Clark Scharl, *The Cologne Riots & the Loss of a Moral Language*, cited 04 July 2018 (<http://www.theimaginativeconservative.org/2016/01/the-cologne-riots-and-the-loss-of-a-moral-language.html>)
53. ADF, *ADDP 00.6 Leadership*, 1-4
54. ADF, *ADDP 00.6 Leadership*, 2-15
55. Tom Frame, *Moral Injury: unseen wounds in an age of barbarism*, 49-50
56. In 2016 I spent six weeks at I RTB, Kapooka. Regularly was my conversations with Recruits who were overwhelmed by the differences, that they thought they were prepared for, but realised during training that nothing could have prepared them.
57. The lack of a clear “front”, victory feels elusive and unclear, civilian casualties is a regular feature, and perceived blue or green allies become red without notice, just to name a few.
58. Blinka and Harris, *Moral Injury in Warriors and Veterans: The Challenge to Social Work*
59. Boase and Frechette, *Bible Through the Lens of Trauma*, 15
60. Boase and Frechette, *Bible Through the Lens of Trauma*, 15
61. Centre for Defence Leadership and Ethics, *Moral Injury: from theory to practice*, 20

Transformational Leadership for Chaplains

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Introduction

Chaplains are not only uniquely positioned to be influential leaders but in the footsteps of Jesus they become transformational, in how they exercise their ministry to influence those with whom they serve. Inspirational leaders promote change by embodying the values they hold at heart and encourage others to commit to a shared vision. As Bass and Riggio (2006) explain, such men and women often demonstrate one or more of the four components of transformational leadership: *idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration*. I propose a reflection on the leadership style that Chaplains can adopt and offer an additional tool through the Institute for Psychological Sciences (IPS) model to assist them in becoming transformational leaders.

Leadership

The Australian Army has the values of Courage, Initiative, Respect and Teamwork. While studying leadership within this culture the focus is often on the leader. Clearly leadership is more. For leadership to have a real effect it must be dynamic, it must be dependent upon interactions between the leader and those whom they serve and most importantly it must be situationally understood. The interactional framework for leadership recognises that effective leadership is influenced by three elements: the leader, the follower, and the situation. Leadership is not limited to saying the right words, or making the right decisions; it involves a commitment to the principles of achieving the mission in a sustainable way, whilst promoting the flourishing of all.

By virtue of their role, Chaplains are uniquely positioned to serve as leaders, to the betterment of family, community, and self.

Virtuous Leaders

In their *calling* a Chaplain can only be true to self if they are a virtuous leader. One who is a virtuous leader is both morally and practically sound in their ministry. Being morally and practically sound would resemble a genuine individual that lives a life in accordance with the position and beliefs of the Church they serve. It is only virtuous leaders who can morally transform, by looking beyond self-interest and management fades to bring their people together as a team. Within such a team, each member is valued for their contribution in working together to achieve their full potential.

Some may argue that imposing change, attaining rank, status or winning are good measures of success, and therefore should take precedence over imposed and antiquated religious ideals. Surely, virtuous leaders are themselves prone to self-absorption and self-righteous moralising! Here lies the dilemma; we live in a secular society where there is a tendency to accept unchallenged everything that is fed by *what is trending*,

be that fashion, media or the latest attempt of social engineering. A tragic consequence of leaving such trends unchallenged, is that people can lose the ability to ask the question why? Instead, many conform to the mantra of least resistance and ultimately accept all, and believe in nothing. Nothing becomes absolute and all principles in life be that the truth, values or beliefs simply become a matter of opinion, which like the wind is prone to fickle change. The irony, is that our society will still demand more of its leaders than of itself. Woe to any leader who fails to be accountable, is dishonest or lacks integrity when and if they or their organisation comes under scrutiny. Failure to do so, will bring an avalanche of condemnation, yet the very people *throwing vitriolic stones* will rarely accept any need for self-reflection into their own behaviours or lack of resolve.

Psychology of an effective organisation highlights that a virtuous leader is exactly what is needed and lacking in our modern secular world (Divine Mercy University, 2016b). A leader who is both morally courageous and practical in their application is highly effective on a number of levels. Such a leader is not easily deflected by the challenges of the day, nor do they cave into popularised views or unsound practices.

On closer examination, there are many examples of organisational leadership which claim to have achieved corporate profitability for stakeholders, whilst all the while allowing or concealing questionable management practices in the name of success. It is naive to think that such leadership will not come at a cost to future reputation. One need only view the recent Royal Commissions investigating Institutional Child Sexual Abuse, and Banking Practices in Australia to gauge the success of such leaders. The leaders who hid behind their clerical office or found refuge in the boardroom were soon *outed*, with reputations destroyed and their leadership in tatters. Unsurprisingly, their organisations in an effort to *save the brand*, acted swiftly to distance themselves from the very same people who were entrusted to make their group successful. Clearly for any organisation to have desirable outcomes, which reflect good practices and the people that work within, must have at its starting point a virtuous leader. Only then can an organisation move forward with confidence and be open to transformation.

Understanding the foundational components of Transformational Leadership

Idealised influence. To be positioned to influence means having the conviction to strive for the ideal outcome, but equally so, a depth of understanding in one's thoughts, advice and counselling which is evidence based, not subjectively framed.

Inspirational motivation. Motivation on its own can quickly dissipate, unless it is built on the premise of inspiring others to move beyond limited expectations, to take up the challenge and walk the path less travelled that leads to personal and communal growth.

Intellectual stimulation. Finding solace in *intellectual comfort conclaves* or what was universally accepted in the past, denies individuals and groups the opportunity to grow and remain relevant. Operating in a world in constant flux demands greater scrutiny of thought and action. For the Chaplain the challenge is to remove intellectual complacency, revisit theological debate and apply intellectual rigor to all aspects of ministry.

Individualised consideration. Understanding the inherent dignity and worth of each individual person demands a high level of respect. One size does not fit all, nor a generic form of leadership based on expectation, rather than service. It is therefore essential to understand the needs and aspirations of individuals and tailor the manner in which the message, the advice and ultimately leadership is delivered to enable positive transformation.

Transformational Leadership

Transformational leaders are sensitive to their own need for growth and the importance of relationships among all members of their team. Transformational leaders understand how to harness the minds, hearts and hands of the people within their organisation. They are able to motivate others to meet the human desire to do something meaningful and inspire them to persevere in its achievement. Transformational leaders are able to create environments of stimulation and creativity to fulfil organisational and community missions.

Seeing a person as a transformational leader can build commitment to change by setting the example, explaining their vision and fostering a team's development. Transformational leaders promote both individuals flourishing and organisational success. In the case of Chaplains, they are uniquely positioned to serve both the senior leadership group of an organisation and help the organisation's members.

Within the military context, transformational leadership is not simply about motivation, nor is it about developing specific skills, it is more. Transformational Leadership is a way of being, for and with others. As stated the four components of this model; *idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration* are only effective if they are applied and grounded on strong moral foundations. The four components need to be underpinned by moral character in the choices that are made. In essence what this means for a Chaplain as a transformational leader, is that they *display prudence, act with courage, live humbly and provide genuine concern for self and others* in the following way:

Display prudence in realising what is the right course of action to follow in each unique situation and the ability to know when and how to act. As a consequence Command, members and their families will have the confidence to trust a Chaplain's ability to lead.

Act with courage gives a Chaplain the internal strength to seek advice when required, to acknowledge mistakes and to lean forward on issues that require a considered voice or strong advocacy.

Live humbly ensures that a Chaplain is aware beyond self, seeks to encourage individuals to become who they truly are and provides wisdom to stimulate intellectual growth.

Provide genuine concern for self and others means that a Chaplain would seek knowledge about the individual, listen to their concerns, respect their needs and act in the best interests of the person and the common good.

The relationship that a transformational leader has with those whom they serve, is pivotal to the success and ultimately faithfulness to being for and with others. Yet it is how one defines another, which dictates the manner in which that relationship fosters or falters.

Defining the Person We Serve.

The human person is unique and there are many elements within our community, military, family and friends who seek the best for us. How do we do justice for someone, how do we define the human person? On one level a person will disclose something of themselves within interpersonal encounters, yet each person remains a mystery revealed fully only in the eyes of God. Most medical and psychological treatment plans do not factor this important element when caring for an individual. Whilst many acknowledge the spiritual nature of a person, there is still much resistance to this concept of the role God plays in revealing who

a person truly is. To accept a person as a mystery yet to be fully revealed, one must understand their transcendental nature and how that affects their situation and meaning. Therefore if we truly desire healing for a person then we must also consider this added dimension as part of the overall treatment plan. The members of the Institute for Psychological Sciences provided an interesting summary of how to look at this. They developed a synthetic, Christian definition of the human person as:

An individual substance of a rational (intellectual), volitional (free), relational (interpersonal), embodied (including emotional) and unified (body-soul) nature; the person is called to flourishing, moral responsibility, and virtue through his or her state of life and life works and service; in an explicitly theological (Biblical and Magisterial ¹) perspective, human persons are also created in the image of God and made by and for divine and human love, and, although suffering the effects of original sin and personal sin, are invited to divine redemption in Christ Jesus, sanctification through the Holy Spirit, and beatitude with God the Father. ²

This model is not synonymous with transformational leadership. However there are important points of contact between the two that may assist a person to understand the leadership dynamic. Especially for a Chaplain allowing a means of providing a fully functional capability.

Contact points of IPS model and Transformation leadership

The purpose for both the IPS vision and transformational leadership is assisting people to function well. But the question that must be asked is flourishing for what? The Christian difference informs the how, the why and purpose of leadership. In this view we are called to work in service in all aspects of our lives. Transformational leadership is more agnostic with respect to purpose, which is to transform, but transform into what is an open question. Transformational leadership and the IPS model both recognise the dignity of the person; however in the Christian view the source of our dignity is explicit. The transformational model of leadership also recognises the dignity of the person however its source is implied; there is no explicit definition or understanding of the principle by which each human being is dignified.

Both views also recognise the relational nature of the human person, but in the Christian view this comes from the fact that humankind are made in the image and likeness of God. We are a community of persons that reflects the likeness of the Trinity. Transformational leadership recognises the importance of relationships, particularly when it comes to motivating and inspiration. This aspect is essential for a Chaplain in their leadership model.

Transformational leadership and IPS model both recognise our rational nature. Once again, the Christian view is that our rationality as a reflection of God's image, in reality life is a gift from God. Transformational leadership recognises how important it is for people to be intellectually challenged and stimulated, it presents an opportunity for mastery and a sense of accomplishment. This understanding is ideal for the military character training space in which Chaplains have a role.

In the Christian vision we are free, it enables us to love as an imitation of Christ. In transformational leadership setting the example (idealised influence) demonstrates the leader's goodwill and effort, therefore influencing people to choose to give their best.

So if there are so many points of contact between transformational leadership and the Christian view presented from the IPS model, why should one study transformational leadership? Simply put,

transformational leadership can be studied systematically, it can therefore be taught to Chaplains and adopted as an effective means of leadership. The transformational leadership model offers a common language to integrate faith and leadership. It provides Chaplains with a foundation from which to build leadership that transforms and inspires others, holds them accountable and allows for real growth of both the Chaplain and those whom they serve.

The Model and a Chaplain

The concept of being a helping professional has multiple levels of appeal for Chaplains. The helping professional chaplain should be the vision of how a Chaplain interacts with members in their pastoral charge. A Chaplain by virtue of their position, is afforded many unique opportunities to help foster members and provide additional assistance and support within that organisation.

The IPS model reminds a Chaplain to see something deeper in a person, not just to address the top layer. When a Chaplain has a busy workload, it may be easy at times to lose sight of the inherent dignity and worth of an individual. Awareness of the IPS model combined with transformational leadership gives a means of expressing what it is that the Chaplain is providing to those who serve our nation. Understanding that each person truly possesses an inherent dignity and worth ensures a Person-centred approach. If embraced fully this approach allows the Chaplain to function within the intent of their supported commander, whilst maintaining appropriate focus on and care for, the individual and families in complex cases. Ensuring professional boundaries are set, that realistic advice is given while maintaining individual accountability and upholding self-care will assist a Chaplain in remaining an effective member and resource for their commander, organisation and community.

Within the four components of transformational leadership a Chaplain will find some areas which are more natural and attainable. It is within their strengths they will also discover their weaknesses and the need to confront them. The Army demands much from its members; to be mission focused, resilient in the face of adversity and overcome challenges to name but a few. It also expects all to display the four core values of Courage, Initiative, Teamwork and Respect. It is within this environment that Chaplains should consider how they might overcome their own weaknesses:

A Chaplain who is not a follower may find the Army a difficult organisation in which to operate, yet they should not lose sight of what it is that they can offer to the organisation. Learning to contribute to the group, team or organisation develops a Chaplain's understanding of *other* and the need for self-less service.

A Chaplain who is goal focused will need to address their work life balance to ensure nourishment of body, mind and spirit through professional development and self-care. Understanding that a Chaplain's calling is not based on success but rather faithfulness, brings greater purpose to ministry.

A Chaplain who is self-reliant must also have the courage and humility to seek assistance when the need for support arises. Knowing that the work of a Chaplain finds meaning and purpose in relationship, helps remove the barriers of stoic resignation.

A Chaplain who doubts about their ability should request a 360 degree report from superiors, subordinates and peers to identify strengths and where there is a need for development. Seeking to unmask a Chaplain's full potential, will provide the opportunity to define strengths and the weaknesses that are found there in.

Not all Chaplains may have the confidence to seek help, it is important to ensure they don't feel alone or isolated in confronting their weaknesses. Left to flounder like a ship without a rudder serves no purpose for the Chaplain, their ministry or those for whom they serve. A transformational leader amongst Chaplains would take the lead and time to bring together the whole Chaplain Team for a targeted planning conference. The conference would incorporate a plan to assist members in developing their goals, mission, self-care strategies and professional development outcomes for the year. By undertaking a targeted approach to ministry each Chaplain in turn can then promote a vision, and empower others to focus on the same. It would also create a means to measure the success of the plan. Team building activities for the Chaplains such as social activities for the team and recognition of achievements would assist to focus the group and celebrate achievements by individuals. A Chaplain cannot be everything for everyone, he or she needs to know their limits, know when to refer others, and know when to say no. Both the IPS model and Transformational Leadership can provide a helpful lens for self-awareness and improvement.

The Human Person

The human person is fulfilled in virtue and is guided by goals and a purpose in life. The military member is no different, seeking meaning, and even an ultimate meaning when faced with the consequences of the profession of arms. Helping individuals to explore this reality even challenging them to seek a communion with God can help build capability and fortitude. Every person develops over time in positive and negative ways, and assisting people to form strong dynamic tendencies to virtue, especially for Chaplains the qualities such as hope, patience, and forgiveness goes a long way to empowering people. Human flourishing involves purposeful development of the person's capacities and relationships, through virtue, vocation, and related practices that aim at the good life. Virtues perfect human capacities, allowing a person to express a means of their innate dignity. Chaplains have a unique opportunity to train as transformational leaders within their field as helping professionals, and also contribute to other transformational leadership, gaining a view of the human person as a whole.

Conclusion

The idea that Transformational Leadership includes a balance between a science and an art, allows one to better understand how to influence an organised group towards achieving its goals. What becomes clear is that any leadership model that moves between the leader, the importance of followers, and looks for opportune situations to promote the interests of all involved, is transformational. Chaplains understand that leadership is first and foremost about service, to serve those who serve. It would appear from this perspective that for a Chaplain leadership model to be fully effective, it must embrace some elements of both; so as to encourage others to reach for the skies, whilst continuing to walk with them on their life's journey. A Chaplain who practices transformational leadership, combined with a spiritual understanding of the human person, can not only bring renewed hope to an organisation and its members, but more importantly help support them in fully realising their worth and potential.

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End Notes

1. Magisterial the authority to teach religious doctrine.
2. The members of the IPS Group (Institute for the Psychological Sciences) having participated in this text include: Paul C. Vitz, Craig Steven Titus, William Nordling, Christian Brugger, Philip Scrofani, Michael Pakaluk, Gladys Sweeney, Margaret Laracy, Michael Donahue, Su Li Lee, Steven Hamel, Roman Lokhmotov, Mary Clare Smith, Holiday Rondeau. Copyright © 2014 The Institute for the Psychological Sciences. Permission to reproduce and distribute is granted if the text is unaltered and authorship is duly noted

Mentoring for Life and Ministry

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Introduction

This essay advocates the importance of mentoring, both broadly within the military and specifically within Chaplaincy. In this day and age, there is an eagerness for innovation and experimentation with the aspiration of evolving to the next level. Rather than looking over the horizon for a new discovery or method, we may in fact find more value from returning to an ancient practice that has significant value and relevance for today. In a time of rapid technological advancement and modernisation, the counter-intuitive key to greater capability within the Royal Australian Army Chaplains Department (RAAChD) may well reside in mentoring.

In 2018 the RAAChD articulated the theme of being 'Positioned to Serve.'¹ The very fact that Chaplains can wear the uniform, be an organic part of the Army and experience all the highs and lows of military service is a wonderful opportunity – one which must not be taken for granted. Recent years have seen the civilianisation of many roles in the military, ranging from administration to catering, to medical care and psychological services. One may judge for themselves what impact this has had upon their effectiveness, relevance and understanding of today's soldiers. Chaplains must appreciate and never take for granted the opportunities they are given, the tradition in which they serve and the honour that is bestowed upon them. Both individually and collectively Chaplains have been placed in a wonderful position. It is their ongoing opportunity to fulfil Jesus' command in Matthew 20:25-28 to use this position to serve others. A true understanding of that honour will lead the Chaplain to seek to do all they can to have a positive influence, both within and beyond the RAAChD.

Effectiveness as a Chaplain

The most effective Chaplains are not necessarily the ones who receive the most outstanding Performance Appraisal Report in the latter stages of each year. A Chaplain must serve their commander and fulfil their intent. However, they must balance this commitment at least equally with that of serving God and others, noting the New Testament imperative of James 1:27-2:17 to especially make a difference for the poor, the marginalised, those without a voice and those who are mistreated. The Chaplains who are the most valuable are the ones who serve with all their heart, soul, mind and strength, (Luke 10:27), serving God by serving their neighbour. Just as the Samaritan man in the Parable of the Good Samaritan² demonstrated, the neighbour that must be loved is the one that you come across, not the one that you choose. The most effective Chaplains are the ones that serve with the altruistic, infinite and eternal love of the Almighty God, rather than relying upon their own strength or will.

When a Chaplain truly grasps the responsibility of being 'Positioned to Serve,' they will sacrifice their time, resources and at times their desire to look good for the sake of building other people. John Maxwell

writes of the 'Law of Legacy,' as it relates to both Kingdom ministry and corporate leadership. He says the leaders who leave a legacy "lead with tomorrow as well as today in mind."³ The Chaplain who is committed to leaving a legacy of others who are 'Positioned to Serve' long into the future will do all they can to train, mentor, coach and develop those others who will follow in their footsteps. If a Chaplain respects the traditions and legacy of those Chaplains who have gone before them over the last century, this will be evidenced by the way they commit themselves to developing those who would walk in their footsteps in years to come. In their assessment of mentoring for leadership, Randy Reese and Robert Loane speak of the strength of mentoring as a way of leaving a lasting legacy as a key contribution.⁴ The full impact of the mentoring will be seen long after the interactions have ceased.

The importance of mentoring

We should not underestimate the importance of leaving a lasting and powerful legacy. However, Chaplains are too often focussed upon what they can achieve today, at times to the exclusion of what can be achieved through others who would follow in their footsteps. Leighton Ford writes that "the final test of a leader is that they leave behind others who have the conviction and the will to carry on."⁵ A coordinating Chaplain may have more than five other Chaplains for whom they are responsible. A critical determinant of the effectiveness of the collective ministry of those individual Chaplains resides within this person's ability and willingness to effectively mentor or coach their team members. Even a Chaplain who enters Defence with a vast amount of ministry and life experience can struggle through their first posting. A "COORD" who genuinely cares, skilfully and lovingly guiding their apprentice through their formational experiences will accomplish much for the glory of God. The future capability and effectiveness of the RAACHD depends very much upon today's Chaplains, as they mentor those who follow in their footsteps.

Historical and Biblical foundations of mentoring

Mentoring is a time-honored and even ancient concept, where an "older guide helps a younger protégé along the journey."⁶ Rick Lewis traces its earlier origins to Homer's writings about the relationship between Mentor and Telemachus. Mentor brought "divine assistance" to his mentee in a variety of ways, across a period of time. He gave "careful advice, encouragement and example" as a source of guidance and encouragement to Telemachus.⁷

Mentoring has an especially strong foundation within the Bible. Biblical examples of mentoring include Jethro for Moses, Moses for Joshua, Moses for Caleb, Samuel for Saul, Samuel for David, Jonathan for David, Elijah for Elisha, Paul for Timothy and Eunice for Lois.⁸ Most notably, the way in which Jesus discipled the twelve Apostles bore many of the aspects of what we could consider to be a mentoring relationship.⁹

Amongst the people of God, leadership is thoroughly grounded in one's own personal experience. In 1 Timothy 1:16, Paul writes of the way in which his ministry flowed from his own experience of God's mercy and forgiveness. Howard Hendricks insightfully comments that the effective Christian leader always leads "from the overflow of a full life."¹⁰ In nurturing and discipling people Paul realized the importance of sharing life, as well as message.¹¹ Surely the people with whom he ministered benefited immensely here, as Paul not only told them the truth, but also showed them how to live out that truth. Thus, leadership that really impacts lives is not the kind that flows from head to head, but that which flows from heart to heart.¹²

Mentoring defined

Mentoring is one of those words that can mean different things to different people. As we reflect upon post-modernity, this is not necessarily a bad thing. Mentoring can also take on a variety of forms, depending on the context that is being considered. Walter Wright defines mentoring as “an interactive learning relationship mutually recognized and defined by both leader and follower with the purpose of increasing the follower’s maturity in leadership.”¹³ From a military perspective, Kenneth Tovo writes very clearly and authoritatively regarding mentoring. He notes the baggage that the word can carry and the diversity of functional meanings that people may perceive. He looks to military doctrine to define it as “a voluntary developmental relationship that exists between a person of greater experience and a person of lesser experience that is characterised by mutual trust and respect.”¹⁴

It can clearly be seen that mentoring is the most relational form of leadership development. It has long been recognised that people learn and develop most effectively through relationship.¹⁵ Any sound definition of mentoring will focus on the relational aspect of the developmental interaction that is taking place. There are various types or styles of mentoring relationships that are possible. Wright prefers a three-fold distinction, between passive, occasional and deliberate mentoring.¹⁶ Ford classifies mentoring as either intensive, occasional or passive, adding a fourth category of soul-friend, a Celtic historical concept of distant mentoring.¹⁷ While there may be differences of classification according to different writers, there is overall harmony within these frameworks. The general understanding is that some mentoring is very intentional, private and exclusive. Some mentoring occurs from a distance, where the mentor may have never even spoken personally with the person being mentored. And furthermore, there are differences in the level of intensity or frequency of the relationship. Within RAACHD there would be those who are engaged in formal mentoring relationships and others who are engaged in informal, unspecified mentoring relationships. All forms of mentoring are helpful, but those that are left relatively unarticulated or undefined may not always be as consistent or intentional.

Differences between coaching and mentoring

Mentoring is similar to, but should not be confused with, coaching. There is a difference and an overlap between the two. A working understanding of the distinction and the overlap can enable people to ensure that they avail themselves of both and that they consciously recognise what opportunities they have in leading others. The mentoring relationship needs to be structured in such a way as to promote confidentiality for the mentee. The mentor needs to listen and discern without judgment, creating an environment where candid, honest feedback can be given.¹⁸ If a mentor is attempting to balance the role of being a workplace supervisor with mentoring, a sense of mission creep can occur, where they are compromised in their role or where the mentee is not comfortable to be as transparent. Table 1.1 displays this and other differences between coaching and mentoring.

Table 1.1 – differences between coaching and mentoring

	Coaching	Mentoring
Focuses on	What the person does	Who the person is and what the person does
Based upon	Position and competence	Relationship and maturity
Develops	Skills	Attitudes
Best done by	A workplace supervisor	One who is outside of the immediate context
Goal	Professional growth	Personal and professional growth

A focus on mentoring a person in the ministry that they do is of significant value, however discussion around this goal may deviate into that which may be better described as coaching. Of relevance to this point, Bryn Hughes juxtaposes coaching and mentoring, asserting that people cannot be mentored by someone in their own workplace, as this would be better defined as coaching.¹⁹ Vicki Osborn agrees, affirming that the military commander “can guide, coach and train as is their responsibility, however, a mentor is much more personal.”²⁰ The clear understanding here is of a significant difference between coaching and mentoring. A good boss will serve predominantly as a coach in the workplace, guiding, shaping and grooming their direct reports in their work. In contrast, an effective mentor will serve more like a parent; caring, encouraging, directing and above all, remaining steadfast to their protégé.²¹ The issue of whether a person can double as both a mentor and workplace manager is critical to consider. Mentoring is “an organic process that cannot be prescribed or forced,”²² as may occur in the workplace. It must flow from the heart as one person seeks the good of another and it is for this reason that many would consider that attempts to “combine mentoring and line management almost always fail, because there is a conflict of role.”²³

Mentoring people in who they are and in what they do

It is of value to mentor people in what they do, as often occurs in a coaching role or supervisory relationship. However, in a pluralistic and complex operating environment, people need to be resourced and developed so that they can be strong and resilient in who they are and then they will have the ability to improvise, adapt and overcome in whatever circumstances they find themselves. Being a Chaplain places significant stress upon the individual in a variety of ways. The emotional load that is carried by the Chaplain is ongoing, as they “rejoice with those who rejoice and mourn with those who mourn,” (Romans 12:15). Chaplains often feel challenged physically, through fitness training or the rigours of travel or life in the field environment. Lastly, the spiritual challenge cannot be underestimated, as Chaplains minister in a society that is not on the whole sharing their beliefs. So, the person who is the Chaplain needs to be supported in who they are, in order to persevere in an evolving and challenging ministry context.

By way of acknowledging the personal challenges and complexities in all ministry situations, Lewis takes the approach of prioritizing “being over doing, because who a person is has an enormous impact on their behaviour and their thinking.”²⁴ Likewise, Hughes speaks of the focus of mentoring being upon that of developing “attitudes, values, vision and the whole person,” rather than upon skills or abilities.²⁵ In concurrence, Ted Engstrom writes of the necessity of this focus on developing people in who they are, reasoning that the majority of ministry training centres around the development of skills, so mentoring

possesses a distinct and critical value.²⁶ Lewis notes the way in which Paul encouraged Timothy, by helping him to “develop his personal character, spiritual life and ministry.” The Apostle Paul took a broad approach of giving input to aid both personal growth and development in ministry, noting how closely the two overlap.²⁷

How Chaplains can mentor one another

I propose that Chaplains should seek to be mentored and to mentor others, either formally or informally. In a pluralistic, hedonistic and agnostic mission field, Chaplains can come alongside one another, to enquire, encourage and walk alongside others. A sense of being alone is common for Chaplains, even for those who serve on larger bases or in larger teams. The ecumenical environment of Chaplaincy necessitates an additional aspect of difference between Chaplains, where grace and forbearance are required. All Chaplains will be acutely aware from their own experience of how much there is to learn and adapt to in transitioning from civilian ministry to military chaplaincy. The lessons, the adjustments, the successes and failures need to be passed on through trusting relationships. As Osborn insightfully reminds us, within the Australian Army, the knowledge resides within human beings rather than textbooks, so “we are more likely to gain greater understanding and derive deeper personal meaning” through mentoring.²⁸

The value of interdependence is of critical importance to a person’s willingness to be involved in mentoring. As Sam Gregory points out, interdependence is not always natural for our serving personnel and though teamwork is one of our core values, it seems independence is a more natural bias. The goal of our existence should not be that of independence, but one of dependence.²⁹ Any Chaplain who has gone through a Biblically informed process of formation should be reliant upon others and upon God, as well as being self-reliant. Regrettably, when some Chaplains come together it is only a matter of time before tensions and competitiveness rise to the surface, rather than mutual concern and kindness for one another.

Chaplains require versatility to work across a variety of areas, including “the repair of broken souls, broken hearts and broken parts; the fine-tuning of the soldier’s moral compass; and the preservation of his or her ethical sensibilities.” In this way they can contribute as force multipliers, building the overall capability of the force.³⁰

How Chaplains can informally mentor Commanders

It has often been said that “command is a lonely place to be.” Commanders are in the unenviable position of being responsible for the care and command of their people. The Chaplain will be of a lower rank than their Commander, however often they may be older in age or experience and rich in pastoral experience. It is not likely that a mentoring relationship will be articulated, however a Chaplain who is doing their role effectively will serve their Commander, in a similar way to a mentoring relationship. Surely the mandate of “providing advice to command” includes personal discussions regarding stress, relationships, work-life balance and personal well-being. The key for a Chaplain is to listen humbly and offer insights in a non-threatening and non-judgemental way. As Gregory writes, Chaplains can “remind them of the value of teamwork and the principle of interdependence.³¹ Indeed the challenge may be to remind them of their values and their philosophy, putting these into practice rather than surrendering to the temptation to command in a way that is ill-considered or less constructive.

Clearly there exists a significant requirement for Chaplains to meet a myriad of needs, be they obvious or initially less obvious needs. At times Chaplains have been viewed as the one who can bring “an encouraging presence, prayer and cigarettes in the forward areas,” or other small luxuries such as chocolate, and Anzac

biscuit or a warm drink.³² However, a reliance upon such temporary elements can belie the deeper and more enduring influence the Chaplain can have. The Chaplain can be for the Commander one who assists them through tactful and reflective comments to see the right path through the complex challenges of military command.

Mentoring in the broader Army

If you read any military autobiography, soon enough you will see the difference that has been made by someone who was considered to be a mentor. Be it someone who was known closely or admired from afar, people provide inspiration and aspiration. Their characteristics are remembered and admired, long after any of their words are specifically remembered. General Norman Schwarzkopf tells of one whom he describes as a mentor, a Captain Samuel Rucks Martin, who inspired many with his stories from the battlefield.³³ He encapsulated what it meant to be an Officer, gave something for Schwarzkopf and his peers to aspire to and he built their morale to an extent that cannot be quantified.

Barbie Keller speaks of a recent experience with a Mentoring Training Team in Papua New Guinea. She writes that for a successful mission to occur, the individuals and the team must commit to ensuring that other people will achieve greatness.³⁴ This mentoring must occur at both an individual and collective levels. In recent years, the Australian military has often used the word “mentor” in naming their operational taskforce, such as in the case of the Mentoring and Reconstruction Task Force, then Mentoring Task Force as part of Operation Slipper. In today’s military, members of the rank of Sergeant and above are frequently overwhelmed with a plethora of tasks. Notably, these Senior Non-Commissioned Officers, Warrant Officers and Commissioned Officers are also the ones who possess the skills and knowledge of the organisation. In order to excel in gainfully employing the lower ranks, those who have the rank, responsibility and knowledge must give higher priority to building up those who are under their command, for the sake of achieving exponentially more in the medium to long term. A greater focus on mentoring our soldiers will also enhance their morale, productivity, and sense of being valued, both for who they are and what they contribute.

A personal word of testimony

During the earlier years of my ministry, I carried a greater sense of self-reliance than I do today. Suggestions of mentoring were met by myself with a sense of scepticism as to their value and worth. After around ten years of full time ministry, I was compelled to engage with a mentor as I navigated some stormy seas of congregational life. Over the recent years I have been tremendously blessed to meet six times per year, usually over Skype with a professional mentor. This has involved a significant investment of time and money. The mentoring relationship that I benefit from has since helped me to deal with the hard times and also to grow into new areas, as a person, as a Christian Minister and as a military Chaplain. In the coming years, I hope to be able to be present for others, either in formal or informal ways, to guide, uphold and encourage them on their journey of ministry.³⁵

In conclusion

There is no doubt that military Chaplaincy is a source of challenge for the individual, both personally and professionally. Intentional mentoring can help the Chaplain to grow through the hard times and thrive in the good times, for the advancement of the capability of the Chaplains Department and the wider Australian Defence Force.

An acknowledgement of the efficacy for mentoring to contribute to the overall capability of individuals demands a personal response. All Chaplains, regardless of their level of experience or expertise should seek out a mentor who can contribute to them, both personally and professionally. If this involves financial payment or the work of devising a written covenant, then one can be sure it will be worth the investment of time and money. Furthermore, all Chaplains, even those who may feel relatively new to the profession themselves can be proactive in mentoring others. This may be through a specified agreement, or it may be through informal meetings. It is clear that when a Chaplain takes proactive steps to look out for others, enquire regarding their ministry situation and personal life, questions and needs are forthcoming. In I John 4, the children of God are called to express their love and gratitude for God by loving one another. Being willing to be a mentor, either formally or informally is an excellent way of expressing one's love for the Lord.

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11. For an example of this dynamic, see 1 Thessalonians 2:8.
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19. Hughes, p. 60.
20. Vicki Osborn, 11 April, 2018. *Mentoring in the Australian Army*, 24 July, 2018. <https://www.cove.org.au/trenchline/article-mentoring-in-the-australian-army> , p. 1.

21. Hughes, p. 60.
22. Osborn, p. 3.
23. David Clutterbuck, *Mentoring and the military*, July 25, 2018. <https://coachingandmentoringinternational.org/mentoring-and-the-military/> , p. 4.
24. Lewis, p. 14.
25. Hughes, p. 56.
26. Ted Engstrom, *The Making of a Christian Leader*. Grand Rapids: Zondervan, 1976, p. 122.
27. Lewis, p. 51.
28. Osborn, p. 1.
29. Sam Gregory, Interdependence is not a Biblical value. *In Australian Army Chaplaincy Journal*; 2017 Edition, p. 10.
30. Michael Gladwin, *Captains of the Soul: A History of Australian Army Chaplains*. Sydney; Big Sky Publishing, 2013, p. 329.
31. Gregory, p. 9.
32. Gladwin, p. xii.
33. General H. Norman Schwarzkopf. *The Autobiography: It Doesn't take a Hero*. New York: Bantam Books, 1992, p. 63.
34. Barbie Keller, 7 March 2018. *Eating Humble Pie: How going to the wrong objective tells a story about mentoring*. 24 July, 2018. <https://www.cove.org.au/adaptation/article-eating-humble-pie-how-going-to-the-wrong-objective-tells-a-story-about-mentoring/> , p. 2.
35. There are a number of mentoring resources and contacts that are available. Examples include the Australian Christian Mentoring Network, Anamcara Consulting or Soul Life Ministries.

Army Padres: A Former Commanding Officer's Personal Perspective

Lieutenant Colonel Gavin Keating, DSC, CSC

Following a distinguished Army career LTCOL Keating has recently commenced studying to become Roman Catholic Deacon. Upon ordination and the completion of the ADF in-service training scheme he will continue serving as a Chaplain in the RAACHD

A few years ago I had the privilege of commanding an infantry battalion of the Royal Australian Regiment. For many General Service Officers unit command is one of the highlights of their professional careers and this was certainly the situation in my case. It was everything that the Directorate of Officer Career Management said it would be: demanding and rewarding! Perhaps it could be said that the 'reward' was in direct proportion to the 'demand.' Doctrine talks about leadership as the act of appropriately balancing the competing demands of task, group and individual needs. It sounds easy on paper but is perhaps the most difficult aspect of unit command. Short of deployment on operations I often found that task and group needs tended to merge, since 'group needs' centered on ensuring the group could carry out the tasks required by the larger institution. As such the real 'demand' was balancing institutional requirements and individual needs. I was fortunate to serve with many highly capable people who helped me to try and get this balance right. One of the key people in this respect was the Battalion padre. Given this context I would like to offer a few personal observations about Army padres from a former CO's perspective. I do not pretend that they are particularly unique or insightful – they simply reflect my experience and might be useful to others.

I remember the first time I met the Battalion's padre. It was during the handover period and I came across him at the Brigade swimming competition, wearing a pair of speedos and marshalling the unit's swimmers. From memory he was not a great swimmer but what did stick in my mind was that he was enthusiastically making a contribution to the sort of activity that helps shape a unit's inner life. He was present and active and that made all the difference. It is a fundamental truism that all units have their own unique character, formed by nature of their military specialisation, history, customs and traditions and key personalities. Having an innate feel for this character is critical for the key personnel in any unit, and this includes the padre. Indeed, given the unique nature of a padre's duties this is particularly critical. The best way for this 'feel' to be developed is active personal participation in all areas of a unit's life: training (particularly field training), major exercises, barracks routine, ceremonial activities and sport. No one expects the padre to be the top marksman or the best runner but their presence is critical for developing the trust so essential to providing effective pastoral care. The more demanding the activity the more important is the padre's presence. The Battalion's padre was pretty popular because when he turned up in the field the soldiers knew they would get a bit of help to deepen their fighting pits or an extra person to put on picket (not that the latter was officially encouraged). This presence can be really difficult for a padre who does not have the luxury of being able to focus on a single unit but this is a handicap that must be overcome to the greatest extent possible. Getting involved at the appropriate time and place is not necessarily easy and requires consistent effort from the padre. The unit's CO and staff also have a

responsibility to identify and facilitate opportunities for this sort of engagement.

Having made this fundamental, but perhaps obvious, point it is fair to ask what COs actually want from their padres (or perhaps more pointedly what they should want). This might vary a bit, particularly given the CO's own attitude towards religion. Drawing on first principles, however, might be useful. COs have access to a plethora of 'subject matter experts' who advise them on everything from tactical operations to overseeing large equipment accounts. Some exist internal to the unit and some reside externally. Most are in uniform but, increasingly (particularly in the medical and rehabilitation areas) they can be civilians. As such the padre can simply be seen as yet another specialist adviser who can offer useful insights on a range of issues. It does not take personal devotion for a CO to see that their padre can be of service in this general sense. Of course, padres represent a unique specialization and stand somewhat aside from the formal military hierarchy that governs most of the other 'SMEs'. The only other figure who used to occupy a similar position in a unit was the Regimental Medical Officer. However, with the centralization of uniformed doctors in recent decades, this parallel no longer exists. Indeed, the great loss involved in this reorganization was the severing of the bond that existed between units and their integral doctor. No amount of 'habitual association' can reestablish this former intimacy. Thus the unit padre is the one remaining integral specialist adviser available to a CO who has both a deep understanding of the unit's life and a military position which is understood to sit, in many important respects, somewhat outside of the formal hierarchy. This last point may not be well defined in a formal sense but the fact is that anyone can talk to the padre at any time, without having to adhere to the normal process of the 'chain of command.' In my experience this is a universally accepted position, well understood by the most junior soldier through to the most senior officer. It is a position which means that unit padres offer their COs something that no one else in uniform can.

What I really wanted from the Battalion's padre were insights and assistance that might help me to better balance the competing 'I's of institutional and individual needs. In recent times the range of advisers available to provide counsel on individual needs, such as doctors, psychologists, rehabilitation consultants and social workers, has greatly expanded. Each of these is important and the connections between physical and mental health, domestic life and the wellbeing of individual soldiers and officers are increasingly well understood. However, the importance of spiritual health to an individual's welfare and military effectiveness, itself strongly connected to these other areas, remains unchanged since ancient times. It is easy for science to overlook this reality and the active ministry of a padre is the best antidote to ignoring an aspect of human existence which some may find hard to quantify but remains a reality repeatedly proven in the Army's history. The old saying that 'there are no atheists in the trenches' still rings true. In fact you could say 'there are no atheists anytime when humans are confronted by their own mortality.' This is an occupational reality inevitably associated with the profession of arms. The tragic death of one of the unit's soldiers in a motorbike accident certainly reinforced this to me. The scene of the padre helping a group of distressed young men make sense of the tragic death of their equally young friend one late night in the unit's guardroom will always remind me that padres provide a service that uniquely meets some pretty basic human needs.

There is an old joke about how unit Regimental Sergeant Majors always wrote their religious denomination on their personnel records in pencil, so they could amend it to match the CO's affiliation! Even if this is true I am pretty sure it was never a common practice among padres, nor should it be. Like everyone else COs profess a wide spectrum of beliefs. My experience was that most COs, and indeed most soldiers, related to their unit padre *on the basis that they were the unit padre* and not through a denominational lens. Diggers

tend to be pretty pragmatic about most things and I think this includes most aspects of theology. Australian Army chaplaincy has a strong tradition of ecumenical cooperation and this is critical for a unit padre and their approach to their service and to the padres in neighbouring units. Ecumenical dissension can only interfere with what most soldiers and officers want from a padre, which is a sympathetic ear and someone who can give them spiritual support in whatever form it is required.

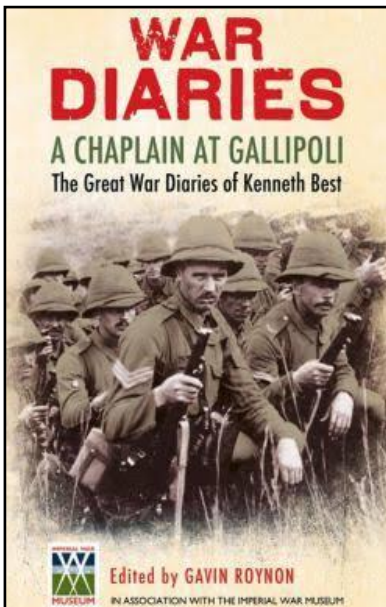
Most padres I have served with initially came from 'outside' the Army system, although there are some notable exceptions to this rule of thumb. Many are not strangers to big institutions but the Army does present some unique language, organizational and cultural challenges to the newcomer, as any recruit or officer cadet will attest. No one expects the padre to be an expert on personnel administration, military law or drill but it is also true that the more knowledgeable a person is about 'the system' the easier it is to navigate your way through it. More importantly, it becomes progressively easier to exercise effective pastoral care when a padre knows how to 'pull the right levers.' Even most COs do not know all the 'ins and outs of the system' (I certainly did not) so it is expected that padres will have plenty of questions. Asking them and getting the right answers is really important. Sometimes I have detected reluctance from some padres to embrace their formal military education, particularly when it comes to generalist officer career courses. I think this is unfortunate because it denies them the chance to develop their military credibility. There might be some surprise if a padre passes out of a course as the top tactics student but knowing something about the military planning process, or a myriad number of other areas, can help padres make better contributions to their units.

The example of the Battalion's padre during our service together, and the example of many other padres (of all 'flavours') over the course of my career, certainly had an impact on me. In fact, in late 2017 I was fortunate to be given the opportunity by the Army to commence training as a padre. It would be easy to describe why this came about as a modern adaptation of 'being struck by lightning whilst on the road to Damascus' (funnily enough I have had occasion to travel between Jerusalem and Damascus by road). I am learning, however, that discernment is not necessarily a linear or particularly well defined process. It is hard to articulate the complex play of motivations that influenced this decision. When I arrived at my first unit, many years ago, I was vaguely aware that there would be one or two 'problem' soldiers in the platoon who would need to be 'assisted', hopefully without detracting too much from training for war. It took a further 17 years for me to realise that *everyone* in the Battalion was carrying a cross of some sort. Admittedly, some carried their individual crosses more easily than others but everyone needed spiritual help at some point, regardless of whether they were willing to admit it or not. It was this much belated realisation that played a big part in my change in direction. Achieving the right balance between the individual and the institution (and the mission when deployed) is not an easy feat for a CO. Padres who can bring their spiritual insights and support to the Army, and combine it with a deep empathy for their units (and some understanding of what makes the larger institution actually work), remain the sort of 'force multipliers' that military theorists dream about.

Book Review: A Chaplain at Gallipoli: the Great War Diaries of Kenneth Best - Gavin Runyon, ed.

Chaplain Charles Vesely

An ordained minister of the Uniting Church in Australia, Chaplain Vesely serves in the regular Army as the Senior Chaplain 1st Division, Deployable Joint Force HQ in Brisbane, Queensland.



A Chaplain at Gallipoli: the Great War Diaries of Kenneth Best

Gavin Runyon, ed.

Publisher: Simon & Schuster, London, 2011

ISBN: 978-1-85720-225-3

In recent times the various 100-year anniversaries of battles the Great War (as World War I was originally referred to), have given rise to a significant number of diarised accounts of the battles and events of Great War. The enthusiastic military historian has now access to vast collections of first-hand accounts through the diaries and letters of many and varied people who lived through that devastating time. Chaplains are well represented in this genre, as often it was the chaplains who had opportunities and discipline to maintain such daily accounts, and may well have used them for reflection and debrief in their tough ministry field.

The book commences with a short biography of The Reverend Kenneth Best CF, MC, thus giving valuable insight into the diarist. Best who followed his father in ordained Anglican ministry, was appointed to the Territorial Army (Army Reserve) as a chaplain whilst still a curate. Best's appointment to chaplaincy comes two years post-ordination as a priest.

Chaplain (4th Class) Kenneth Best's Great War diaries are another unique insight into life for the frontline British soldiers fighting alongside Anzac troops. Best writes openly and honestly, as he see events unfold in Egypt, and the Dardanelles. Best has little time for those who seek to shirk duty and is there with the troops serving as required. Best stands firm in his service, and even when illness and strikes Best on a number of occasions, he returns to the service of the troops.

The interesting aspect of Kenneth Best's Great War diaries is that through Best's pen, one is able to read how Anzac troops were perceived through British eyes. Reading the accounts of Anzac troops in Egypt and on the Gallipoli peninsula through Best's British eyes is at times an interesting contrast when those same incidents are read from the accounts of Australian and New Zealand observers.

The book concludes with a chapter seeking to explain the work and role of British Army Chaplains in the Great War. This chapter gives the reader some opportunity for critical analysis of the role both from a British perspective which then provides the chance to compare with an Australian point of view of the role of chaplaincy.

The final aspect of the book which is worth noting is that Best returns home after the war carrying what appear to be some significant spiritual injuries. Best leaves ministry to take up teaching mathematics, he does return to chaplaincy during the Second World War, after which the author of his biography points out: "His religious faith was not so enduring, however; and in his later years he was an agnostic." (p13) This loss of faith by many including chaplains post the 'Great Wars' has been noted in a number of places, and may cause present chaplains and persons of faith for some opportunity of reflection.

In the very generous selection of diary material available on the Great War the War Diaries of Kenneth Best are well worth the reading and reflecting effort. The book is exceptionally well researched and presented, through the efforts of support of the Imperial War Museum and the estate of the late Kenneth Best.

Book Review: Captains of the Soul: A History of Australian Army Chaplains - Michael Gladwin

Joshua Grubb

A PhD candidate at La Trobe University, where he investigates how leaf-eating invertebrates recover after bushfire. Joshua's special interest is entomology (the study of insects), and outside of work he enjoys reading about church and culture.

Captains of the Soul: A History of Australian Army Chaplains

Michael Gladwin

Publisher: Big Sky Publishing, Sydney, 2014

ISBN: 978-1922132529

The one-time NPR radio host Ken Myers once said that if you lost your memory, you would have no idea who you were: you'd be completely at sea, facing a crisis of personal identity. He then extended the analogy: the history and culture of a society or people functions as their memory. If you forget your history, you won't know who you are. In this regard, Gladwin's detailed, but readable book plays a valuable role for Australian Defence chaplains, recounting of their long tradition of service, from their beginning in the British Army to the present day. His book provides a comprehensive overview of their history from two directions: administration and field work.

Like any position in Defence, chaplains need strong organisational support to perform their job effectively. However, it took decades to develop the current system, with disputes arising over rank, pay and duties. Although these deficiencies reduced recruitment and retention at times, chaplains continued to serve Australian troops. Throughout their history, chaplains (with few exceptions) have shown themselves as honourable and courageous soldiers. Many have performed their role while under fire, and have been beside many soldiers as they passed from this life to the next.

Countless stories grow from this legacy, which is partly why *Captains of the Soul* won the 2015 Christian book of the year award, where the judges noted that:

"Gladwin does not flinch from portraying chaplains who behaved disgracefully nor from facing up to the problem of fatalism amongst some Australian troops. However, acts of heroism by 'the soldier without the gun' abound and provide Christian communicators with a treasury of inspiring, home grown stories."

Every chaplain I've known uses stories for didactic and inspirational purposes, so it's worth having such a well-researched set of anecdotes on hand. One of the most interesting stories comes from East Timor, where the church is a significant part of local life. Defence intelligence had thought this unimportant, and it only was through chaplains building trust with church officials that access to valuable local authorities and organisations was made.

Chaplains seeking to increase their impact among the armed forces can undoubtedly draw inspiration and direction from how other chaplains, over many years, have seen their position and role. Together, their testimony reveals a strong foundation on which future developments can be built. This will certainly deepen a chaplain's sense of who they are and their crucial position of service in the Australian Defence Force.

The history of chaplains testify to a role that has yielded other fruit, especially in their prophetic and intellectual voice. Gladwin notes:

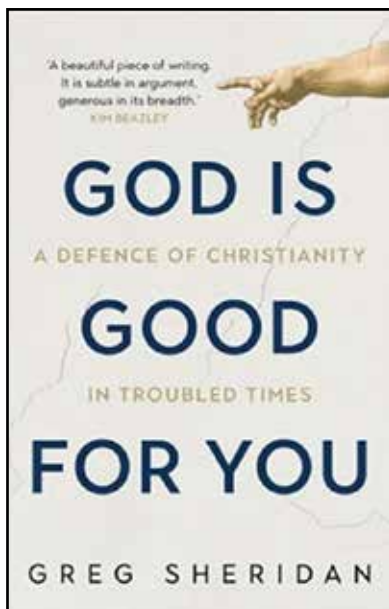
“There is no doubt that Australian Army chaplains have produced some profound reflection on uniformed ministry and demonstrated a capacity for sustained examination of the pressing moral and ethical problems facing the Army and their own department. The need for this kind of intellectual engagement remains undiminished in a society and an institution that questions the value of institutionalised religion and those who are its official representatives.”

Because war brings out the best and worst in mankind, chaplains have a challenging prophetic duty to speak against evil and uphold the good, and they have done so when the occasion demanded. In addition, their unique position, close to much death and suffering, means their intellectual insights should be valued, and are a way they can serve our wider society. Thus, *Captains of the Soul* with its unique perspective on Australian society, will not only appeal to chaplains, but also to other pastoral workers, and to those interested in Australia's military and cultural history.

Book Review: God is good for you: a defence of Christianity in uncertain Times - Greg Sheridan

Chaplain Charles Vesely

An ordained minister of the Uniting Church in Australia, Chaplain Vesely serves in the regular Army as the Senior Chaplain 1st Division, Deployable Joint Force HQ in Brisbane, Queensland.



God is good for you: a defence of Christianity in uncertain Times

Greg Sheridan

Publisher: Allen & Unwin, Sydney Australia, 2018

ISBN: 978 1 76063 260 1

If one was to follow the various media, social and traditional, it becomes heavily evident that we live in a post-Christian, post-religious age in the Western world. The rise of secularism, humanism and various manifestations of socialism seem to be the “new faith” being embraced, and we in Australia along with the UK, Canada and the US just marginally behind, are in the midst of this societal change. The 2016 Australian Census figures are but one of the numerous pieces of evidence that Australian is turning its back on traditional Christian faith, and is moving to atheism/secularism with the zeal of new convert.

Greg Sheridan, the author of this book is a well-respected journalist, with considerable years of experience. Sheridan has written a number of books on Asian politics, and writes regular columns in key Australian newspapers in the area of politics and government. Sheridan’s *God is Good for You* is a work written in a gentle and easy to read way, giving the reader an opportunity to pause and reflect on what is happening in our Western world, and indeed our own Australia. Sheridan examines the contribution of and shaping of Australia by the Christian faith, and how the Christian traditions are foundational to the legal, moral and social fabric of our society. *“If we lose God, we lose something essential of our humanity.”* (p32)

Sheridan divides his book in to two parts. The first is an examination of the Christian beliefs and how

the same have shaped our western culture. The unique manner in which Sheridan undertakes this area is from an Australian point of view, all the while connecting with how those views may look in other English-speaking nations. Sheridan boldly takes on the rationalists, the postulations of English author Richard Dawkins and others who have entered the space of faith with exceedingly loud voices. He also enters into the shape of various expressions of the Christian faith in Australia with an open and sympathetic approach. Such inquiry is particularly helpful if one is seeking to understand what the Christian church may appear to be like in the next few decades. This first part of Sheridan's book is a valuable analysis of what has been taking place in our society since the turn of the 20th-century and how Christianity may be expressed in an ever changing Australian social landscape where it is fast becoming the minority view.

In the second part of *God is Good for You*, Sheridan records expressions of Christian faith by a cross-section of Australians, but weighted heavily by politicians from a variety of positions on the political spectrum. The reader may be surprised by some of the individuals who Sheridan manages to interview, and the candour with which they speak of their faith. In the final chapter Sheridan challenges Christians to become the "Bold Minority" holding onto their faith and traditions. That bold minority, Sheridan postulates may continue to shape our society and be the preserve of the values which are essential to our identity and western civilisation.

There have been numerous books written on the contribution of the Judeo-Christian tradition to western civilisation, *God is Good for You* examines where we are as Australians in the first quarter of the twenty-first century. Sheridan undertakes to bring his readers into a space to begin and maybe understand that one needs to be very careful before one considers abandoning a faith in God to follow the growing tide of relativism. *God is Good for You* is not an apologetic for Australian Christianity, but rather an exploration of our family identity and who we are as human beings living in this corner of the world. As I read Sheridan's book, the theme that became my understanding of his message thorough his pages is that one may change a family's name, but as to its DNA, it remains constant and provides organic linkages to identity and to whom they are connected. Ultimately it is the ability to understand a nation's DNA which will provide its people with an essential opportunity to understand who they are, and the benefits of this identity.

One could argue that Sheridan has limited his focus, in an effort to keep afloat tired and antiquated ideals of a religion which serves little purpose beyond its charities and schools. To take such a stance overlooks that which is foundational to its formation. Uproot the foundation and what do you have? A world which avoids offence, where values and beliefs become opinions, and focus on self, displaces the common good.

God is Good for You is essential reading for all those who have some interest in the direction, which our Western society is taking. The book is essential reading for the religious and non-religious alike. Sheridan in his very readable way brings a rich and vast contribution to this discussion. To attempt to enter into the dialogue of post-faith and Christianity in Australia in 2018, without having read *God is Good for You*, would simply be an inexcusable folly.

The Spirit of the ANZACs

Chaplain Jim Cosgrove

An Anglican Priest who after a long career in the Regular Army as a Chaplain, is now a Reservist Chaplain for 17th Combat Support Service Brigade, Brisbane, Queensland

There's 100 years since Anzac, since the war to end all wars
yet Australia's sons and daughters still respond to freedom's cause,
in those hundred years of fighting there's a lot that's still the same
and the good old Aussie Digger still brings honour to his name.

We behold the Aussie Spirit in this proud Centenary
and the birthplace of a Nation - "Anzac Cove - Gallipoli",
where a Lone Pine tells the story of those men who paid the price
and is testament to Glory found in acts of Sacrifice.

For it's not the prize of victory that marks our celebration
but the 'Spirit' of Gallipoli that so describes our nation,
it's the character of Mateship, it's the courage that they showed
and the selflessness that saw them fall with faces to the foe.

They were young and full of life when they responded to the call,
they were looking for adventure and they knew no fear at all,
when confronted by the torments that for all who war awaits,
they endured the hell and horror through commitment to their mates.

They endured great deprivation, hunger, hardship, thirst and pain
beside their mates, with gritted teeth they'd joke and not complain,
they would clamber over trenches with machine guns spewing death,
they knew their Mates would watch their back until their dying breath.

At battles on the Western Front, the blizzards of Korea
the mud of the Kokoda Track, the Last Charge at Beersheba,
the Tunnel rats of Vietnam, Malaya, Timor Leste,
Tobruk, Iraq, Afghanistan - Our diggers gave their best.

Let us recall our Diggers' traits of which we all take pride
the Larrikin, the Optimist, the ones who always tried,
the willingness to lend a hand and greet life with a smile,
the willingness to sacrifice their lives in times of trial.

Across the years these Anzac voices call to you and me,
do not forget the sacrifice of mates who set you free,
of those young souls whom age won't weary nor the years condemn,
by living Anzac Spirit lives - We will remember them.

So when we hear the bugle play its solemn haunting strain,
when Last Post bids us to recall young vital lives again,
in silence may our hearts reflect on Anzac's hundred years,
on those who sacrificed their lives and those who shed their tears.

Then as the bugle rouses us from silent reverie,
as themes of life and freedom dawn anew for you and me,
Australians all let us rejoice - For we are young and free,
The Spirit of the Anzacs starts its second century.

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