Royal Australian Army
Chaplains Department

Positioned to Serve



AUSTRALIAN ARMY CHAPLAINCY JOURNAL

There but for the grace of God...

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Cover Photograph: The Australian 2/5th Battalion's Corporal Leslie "Bull" Allen MM carrying an American soldier who had been knocked unconscious by a mortar bomb to safety, Mount Tambu, New Guinea, 30 July 1943. Photographed by Gordon Herbert Short. Australian War Memorial 015515.

Foreword

By Dr Karl James

CPL Leslie Allen, one of Australia's most gallant stretcher-bearers

Australian and American soldiers had rarely served together in the front line. Buna in late 1942 is a notable exception. Another, and less known, instance took place on Mount Tambu in the mountains above Salamaua in mid-1943. This closeness is most powerfully illustrated by the actions of the stretcher-bearer Corporal Leslie Allen.

Allen was almost the stereotype of a bronzed ANZAC. Born in Ballarat East, his early years were difficult. After he was abandoned by his parents at the age of 12, he began working as a farm labourer. By the time he enlisted in the army in 1940, the 23-year-old was a tall and powerfully built man who earned the nickname "Bull" for charging through the opposition on the football field. Personally brave, Allen struggled with authority.

In 1943, Allen was awarded a Military Medal for recovering Australian wounded under fire near Wau in February. Five months later, on 30 July, he again repeatedly risked his own life when rescuing at least 12 wounded American soldiers during fighting on Mount Tambu.

Allen's selfless bravery was afterwards celebrated in Australian newspapers with headings such as "one of the war's most gallant stretcher-bearers" and an "Australian 'Superman". A photograph showing Allen carrying a stunned American to safety was first published in newspapers in mid-August, just two weeks after the incident. The photograph is a powerful image of courage and devotion.

Yet Allen was also a man badly affected by his war service. In the Middle East in 1941, he had been hospitalised with "anxiety neurosis" and when he returned to Australia from New Guinea his behaviour became increasing erratic. In February 1944, he struck an officer and was demoted. In September, Allen was discharged from the army suffering "constitutional temperamental instability", "anxiety symptoms", and malaria.

So traumatised was this veteran of the Libyan, Syrian and Salamaua campaigns, that Allen retreated to an uncle's farm and lost the power of speech for a time. In early 1945, he was awarded the United States Silver Star Medal for his services to the Allied cause. Among the many people who expressed their congratulations was Eleanor Roosevelt, wife of President Franklin D. Roosevelt. In 1949, Allen married Jean Floyd, who had been a nurse during the war. The couple had three sons and named their only daughter Eleanor, after the First Lady.

There have been recent calls for Allen to receive a posthumous additional award. Perhaps the best way to acknowledge his service, however, and that of the many other men and women who served in the islands, is to telling their story, to interpret their actions, and to ask new questions about the significance of their achievements.

People may never become familiar with exotic-sounding locations like Bobdubi Ridge, Komiatum, Finschhafen, Sattelberg, Kaiapit or Shaggy Ridge. But each was a hard-fought battle honour; each was a bitter struggle in the liberation of New Guinea; each was a stepping stone on the long path to the Allied victory that finally came in 1945.

Dr Karl James is Head of the Military History Section at the Australian War Memorial, Canberra, where he specialises in Australia's involvement in the Second World War.
https://www.awm.gov.au/articles/blog/remembering-war-new-guinea

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Editorial

Chaplain Stephen Brooks, CSM
Command Chaplain
HQ FORCOMD

As I begin writing this Editorial Kabul has fallen; hearts are torn, will is broken and the promise of a new Afghanistan beginning now seems all but lost. So often in life the cold hard reality of what truly is can either overwhelm us with despair or draw us towards a road less travelled where hope can be found.

I need only to reflect on my own life experience, when I looked to my parents as personifying all that was right and good. To me they were perfect, all-knowing, and beyond reproach. The day finally dawned when I realised that they were in fact human, fallible, and in need of understanding. For me it was a moment of great liberation to accept their fallibilities and yet to love them none the less, for they were overwhelmingly good people.

The story of Corporal Allen MM reminds us how quickly society creates and grasps onto mythologies. Here was a man paraded as the quintessential Digger, the embodiment of all that was uniquely Australian; courageous, strong, and dependable. Yes he may have been all things to all men but the burden he carried as a consequence would finally become too great and lead to a total breakdown of his physical and mental prowess. In time he did recover, not as the same young man who went to war but as one tested in fire he would find meaning and purpose beyond the admiring throngs.

It is such stories as these that we turn to in the Journal to help us navigate past mythologies, to discover what truly is. Too often the suggested or implied narrative rolled out by well-meaning PR Teams often fail to tackle the harder and more pressing questions facing Veterans and society as a whole. Wars are fought, lives are lost, and for what? Especially when, what was won is now lost. In truth the role of the Chaplain's Journal it is not simply to offer up quantified answers but rather help readers to seek to ask the right questions. What would Australia be like if we didn't acknowledge the past failings and abuse of first nations people? Why do so many veterans struggle to readjust when transitioning out of Defence? When people are broken and burdened with despair where can they find hope? Burnout vs Self-care; is it better to be a live donkey rather than a dead lion? How do Armies maintain their moral action in the face of an enemy who has no rules? When soldiers falter and err is there a pathway to redemption? It is only when we begin to ask such questions can we hope to find the right answers.

The parable of the Prodigal Son is one such story with more questions than answers, because it places the reader in amongst the complexity of intertwined relationships. Who am I, the son, the brother, or the father? Or is there a bit of each within me that seeks redemption, reconciliation, and love? The following examination of the parable by Colonel Ben McLennan CSC is an excellent preamble to this year's Journal, to better understand who we are in relation to the bigger questions in life.

Preamble

by Col Benjamin McLennan, CSC and Bar
Commander
Combat Training Centre

The Prodigal Son

A shameful son; a gracious father; an indignant brother.

It is a story as old as time itself. Yet, it remains thoroughly compelling. This story is the parable of the prodigal son. Told by Jesus in Luke's gospel, it resonates even now. The great storyteller tells us that a father had two sons. Implored by his younger, petulant offspring, the father grants his inheritance. The juvenile squanders his heirloom. In the process of doing so, the younger son disgraces himself and dishonours his family. Destitute and ashamed, he reasons that a life serving his father is better than his impoverished existence. He returns, humiliated, to his father's house.

The father, having waited many years for his 'lost' son to return is overjoyed, celebrating his return to the family. The older brother, who had served his father faithfully, is embittered. He is aggrieved by the welcome extended by his father to a son who had brought disrepute on his family's name.

The father, sensing his elder son's indignation assures him that his enduring faithfulness will be rewarded and entreats him to rejoice in the return of his prodigal brother to the safety and sanctity of the family.

What may we draw from this timeless tale?

Firstly, we should avoid the arrogant impudence of the younger son. Conversely, we should heed his humility. It was humility, perhaps the most noble of human qualities, that precipitated his repentance. In turn, this repentance, allowed his redemption.

Secondly, we may aspire to emulate the clemency of the father. Despite the ignoble, shaming by his son, he showed mercy in lieu of judgement. He extended commensurate grace to the acrimonious behaviour of the older brother. He chose to encourage him, vice condemn.

Finally, we would do well to suppress the judgemental egotism of the older brother. Such a response, albeit natural, debases our humanity.

It could well be said, and perhaps this is why Jesus' parable continues to resonate, that we embody the shameful son, the gracious father and the indignant brother. While our humanness is prone to indulgence and indignation, we maintain the ability, the strength, to choose grace.

What is your choice today?

Restoring lost honour

Lessons on repentance, reconciliation, and restoration from Trooper Jack Alick Bond

Chaplain Ivan Grant
Deputy Command Chaplain
HQ FORCOMD

Chaplain Ivan Grant is a Wiradjuri man who grew up in the Riverina, Central New South Wales, who currently serves as Deputy Command Chaplain at Headquarters Forces Command.

Jack Alick Bond, was one of the many faces that turned up to a recruiting station in 1899. Standing in line with other men from Braidwood and the Araluen Valley, he stepped forward to volunteer for the Boer war. Next came a rigorous selection process, and based on his skill and aptitude was enlisted with the 1st Australian Horse. On 17 January 1900, he deployed to the Boer War in South Africa where he saw his first action at the Battle of Poplars Grove. After returning in May 1901, he enlisted for a second tour, departing for South Africa in February 1902 for six months. In September of 1918, he lied about his age to enlist a third time for WWI, but was not deployed overseas. Jack Alick Bond was to see war come yet again in 1939, but he was now too old to enlist. He never saw the end of WWII; he was tragically killed in a tram accident in 1941 and was buried in an unmarked grave in Port Botany.[1]

What make this story extraordinary is that Jack Alick Bond's face would have stood out amongst the men at the recruiting station that day in 1899, because it was black. Jack was a proud Yuin Man, both his grandparents John and Kitty Bond were influential leaders in the Yuin Nation clans of the upper Shoalhaven, and had worked to build connection and respect in the local Braidwood community. His father Jacky Alick was a skilled and respected police tracker.[2] Sadly, when Jack enlisted to serve his country, he was not recognised as a person in his own country. Australia's newly minted constitution stated in Section 127 'In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, aboriginal natives shall not be counted.'[3] Jack, his family, and his entire tribal nation were non-identities and literally counted for nothing!

For 80 years, this incredible story of one of Australia's first Aboriginal soldiers was lost, with nothing to mark his existence except a barren patch of grass in the corner of a cemetery and some fading photos and records, lost in dark archives. However, the ADF does not forget. As part of a project to learn from our past and recognise the unique contribution that Aboriginal and Torres Strait Islanders have made to the ADF, the story of Jack Alick Bond was brought to light. In 2021 on the bare patch of grass that marked the resting place of a pioneer for indigenous peoples, was replaced with a fitting headstone marked with the Rising Sun emblem. An emblem that he wore the very first version of, as a member of the 1st Australian Horse in 1902;[4] an emblem that today embodies the Service, Courage, Respect, Integrity and Excellence of the Australian soldier.

There are principles in this Story that I believe are valuable and timeless; these are biblical principles of repentance, reconciliation and restoration. Exploring Army's journey of reconciliation with Australia's first peoples, in the light of these principles can provide both lessons and inspiration for harnessing individual character and collective capability into our future.

Failure: To fall short, to miss the mark

The Australian military has a long history of being at the forefront of breaking down the barriers between aboriginal and non-aboriginal peoples; the story of Jack Alick Bond is but one of the earliest examples. However, to understand the ADF's successes, it is important to understand its failures, illustrated in the following snapshots of history.

The frontier wars were a series of conflicts and massacres between 1788 and 1934 that was driven by the increasing tensions of colonisation. These conflicts were not just the individual actions of settlers; many were authorised by government and backed by colonial troops and police. In recent years, much has been done to research and document these incidents. What follows is an account of just one of many such coordinated actions:

> "*At 1 am on 17 April 1816, a party of the 46th Regiment led by Captain James Wallis 'came across an Aboriginal camp on the cliffs above a creek. Wallis ordered his troops into a line and advanced into the moonlight, killing seven Aborigines…. a further seven met their fate by rushing in despair over the precipice. Two women and three men were captured. The bodies of two men … were hauled from the creek and hung on McGee's Hill near Boughton's farm*."[5]

In 1909, the Defence act was amended exempting from service in time of war, "Persons who are not substantially of European origin or descent".[6] This legislation effectively barred Aboriginal and Torres Strait islanders from service; despite this, thousands found a way to enlist in WW1 and WW2. It was not until 1949 that all restrictions were lifted on indigenous Australians joining the armed forces.[7]

During WWII, a soldier was paid approximately eight pounds a month. There was one exception, the Torres Strait Light Infantry Battalion. After a recruiting drive in 1942, the battalion numbered 830 Torres Strait Islander men (which accounted for almost every able man in the region). Despite their critical role in surveillance and defence of critical strategic islands, they were paid less than half of what a non-indigenous soldier was paid. On top of this more than two thirds of their wages were allotted to the Protector of Islanders. An agency that up until 1966 "Managed the affairs of local Aborigines and Islanders deemed to be State wards, under a policy of 'protection and preservation', through assimilation into the broad white community."[8] In the end, this left Torres Strait Islander soldiers with as little as one pound, one shilling per month, almost seven pound less than a white soldier standing in battle next to them.[9] It was not until 1986 that these indigenous soldiers finally received back-pay for their wartime service.

In 2004, a photo appeared in the media of more than 20 soldiers in white hoods standing behind Indigenous soldiers who were not hooded, invoking imagery of the Ku Klux Klan. "News Ltd also reported claims that a dark-skinned soldier had the armour removed from his flak jacket while serving in East Timor while others had offensive slogans written on their gear."[10]

There are often temptations to minimise these stories in history as being reflective of the culture and Government policy of the times, or as ancient history, but this does not change the impact of these failures and can rob individuals and the organisation of the opportunity to learn and appreciate the courage of those who stood for change.

St Paul in Romans 3:23 writes, "For all have sinned and fall short of the glory of God". Failure is a reality of life; but it is also teacher at both a personal and organisational level. Yet so often failure cloaks itself in the darkness of fear and shame, and when it does, important lessons are not only lost but the consequences of failure are compounded.

Those who fear failure often perceived it as a "threatening judgment-oriented experience that can put ones very sense of self on the line"; this can manifest in the painful emotion of shame.[11] When this happens, the fundamental human response is to hide and re-direct blame. These responses have theological and psychological foundations; we see this demonstrated in Genesis and the story of Adam and Eve. "After eating of the tree, and newly vulnerable to shameful self-awareness, Adam and Eve initially hid from God in response to their sense of nakedness. When confronted for having defied God's instructions, Adam immediately blamed Eve for tempting him, while Eve blamed the serpent."[12]

This *hide and blame* response has significant negative implications at individual and organisational levels. The findings of Royal Commission into institutional responses to child sexual abuse or the recent IGADF investigations are powerful examples of the damage done by *hide and blame* responses and how shining a light on failure can bring change.

At a deeper level, the ADF's stated goal is to be a learning organisation that values; "taking appropriate risks to explore opportunities, creating a climate conducive to individual and team learning and encouraging learning from mistakes rather than a culture of blame."[13] Fundamental to this is creating a healthy culture around failure, that is founded on integrity and courage.

Repentance: To turn around

Trust is fundamental to the profession of arms. Trust is a deep and complex mix of experience, knowledge, and faith that in the heat of battle provides confidence in our teammates, our equipment, and our organisation.[14]

So how does trust interact with failure? If trust is broken, can it be restored? If so how? Failure will always undermine trust, but if we wish to create a healthy culture around failure, then understanding processes to restore trust become essential.

"Repentance" is a loaded religious jargon word, but at a fundamental level, to repent is to acknowledge failure of an identified standard and to implement change. In the Christian faith, repentance is a foundational concept centred on two key principles:

- A genuine acknowledgment and remorse of our failure before God - "*If we confess our sins, he is faithful and just and will forgive us our sins ...*" (1 Jn1:9, NIV).
- A genuine change of behaviour, "...*Repent! Turn away from all your offenses; then sin will not be your downfall.*" (Ezekiel 18:30b, NIV).[15]

We also see these same principles applied in a military context. The US Army Doctrine Reference Publication 1, The Army Profession, proposes three professional certification criteria as identified standards:

1. Character: Dedication and adherence to the Army Ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions.
2. Competence: Demonstrated ability to successfully perform duty with discipline and to standard.
3. Commitment: Resolve to contribute honourable service to the Nation and accomplish the mission despite adversity, obstacles, and challenges.[16]

Trust is broken when decisions are made that violates these certification criteria. A violation of each criterion carries with it different pathways and challenges to restore trust. However, two things remain constant in the process:

- "**The restoration of trust** immediately following an incident is rooted in accountability, transparency, and humility." A genuine acknowledgment of a failure is key to restoring trust.
- **Demonstrable change** in behaviour to rectify the failure. An acknowledgment of failure is only hollow words if it is not backed by knowledge and experience of real change; and this takes time.[17]

80 years ago, the story of a Proud Yuin man who broke new ground for his people was lost. The unmarked grave of Jack Alick Bond marked a failure of an organisation and a society. In his speech at the dedication of the new headstone for Trooper Jack Alick Bond, Chief Executive Officer of the NIAA, Ray Griggs AO CSC, captured the principles of repentance in the following words;

> *"It is ... an important story as part of our national journey of truth telling, a journey that it is a crucial part of our quest of becoming a country that has reconciled with all aspects of its past. Truth telling can take many forms, it is not about re-writing history, it's about telling it how it was, it's about embracing the good and the bad, learning the lessons and supporting each other in moving forward together"*[18]

Reconciliation: Not forgetting, but a journey beyond injustice

"Our modern society looks on racism as an individual trait, something that is linked to a person's values and worldview and in modern society it is not and should not be tolerated. In the days of my Father and Grandfather, racism was not just more prevalent, it was Government policy. Aboriginal and Torres Strait Islanders were not recognised as people, they were not citizens, they were a problem to manage. There were both legal and cultural barriers in place that severely affected basic freedoms, access to their country, access to employment, access to health and education, and access to the political process. Aboriginal and Torres Strait Islanders were structurally disempowered."[19]

In 1899, 628 men applied to enlist for overseas service with the First Australian Horse; only 143 were selected.[20] In a time of open racism and structural disempowerment, Jack Alick Bond, an Aboriginal man, won his place based on his skills and merit. He was enlisted as a Trooper with the same rights, responsibilities and pay. At the time, I suspect that neither Jack or the Offices and NCOs that selected him would fully understand the significance, but this was breaking new ground.

The Army has been at the forefront of Australia's Reconciliation Journey. Not because of any political or moralistic standpoint, but because of the values that underpin service and the very nature of warfare, where a person is required to place their lives in the hands of the person next to them. Artificial barriers based on skin colour or ethnicity tend to fall away[21] and individuals are judged on their character, competence and commitment.[22]

It started with Jack and nine other aboriginal men who have been identified as serving in the Boer War. In World Wars One and Two, Korea and Vietnam, thousands of Aboriginal and Torres Strait Islander men and women volunteered to serve.[23] They shared a common uniform, experienced the same hardships and losses, and fought for a common goal. In doing so, new bonds of trust were forged founded on the experience, knowledge, and faith that can only come in the heat of battle.

As each war ended, the relationships and experiences shared on the battlefield were passed on to the next generation of soldiers and taken back into broader society and things changed.[24] Stan Grant in his book "Talking with my country" captures a story of my grandfather marching on Anzac Day, "The local police sergeant watched him. Here was a black face in a parade of white Diggers. The cop watched my grandfather walk to the pub with his Digger mates. The sergeant blocked the doorway and told him he couldn't enter. My grandfather had stopped drinking years earlier, but he pushed through and ordered a beer. His mates – white men he'd fought alongside – surrounded him and defied the policeman. In that moment my grandfather was an Australian. His God said he was equal and he was still proudly black."[25]

An example of the impact this can have is the 1967 referendum to change the constitution so that like all other Australians, Aboriginal and Torres Strait Islander peoples would be counted as part of the population and the Commonwealth would be able to make laws for them. It was overwhelmingly supported by 90.77 percent of the population. While there were many contributing factors to this landmark step in reconciliation, shared military service played a key role in building the foundation.[26]

Reconciliation is fundamentally about restoring a broken relationship and is founded in action. Romans 5:8 says "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (NIV). Our sin, our failure, broke our relationship with God, yet God despite our sin took action to restore that relationship. There was a cost involved, it required sacrifice, but the outcome was radical change.[27] In these theological principles, we see a pathway for indigenous reconciliation and we see that Defence is leading the way through its Reconciliation Action Plan (D-RAP).

"Defence is committed to contributing towards a reconciled Australia, through understanding our past and working towards a shared and prosperous future in partnership with Aboriginal and Torres Strait Islander peoples…Through committing to the actions outlined within the D-RAP we will:

- Strengthen our understanding and appreciation of Aboriginal and Torres Strait Islander cultures.
- Increase the employment and retention of Aboriginal and Torres Strait Islander peoples.
- Develop positive and mutually beneficial relationships with Aboriginal and Torres Strait Islander communities.
- Embed cultural awareness into our daily business operations to create a more inclusive and culturally safe workforce."[28]

Army is building on its history, investing the resources and making the sacrifices necessary to generate change. Reconciliation is fundamentally relational; it is not a process that has an endpoint but a process that evolves. The D-RAP is not just a glossy document; it is people enacting corporate values at an individual level.

Restoration: Made whole but not like before

In perfect world, if you went to visit Trooper Jack Alick bonds grave today, the headstone should be weathered, having been in place for 80 years. However, we do not live in a perfect world, and for 80 years, a proud warrior lay in an unmarked grave.

The grave of Trooper Jack Alick Bond is an illustration of restoration. A failure was recognised and acknowledged, action was taken to address the failure, and the situation was restored. It cannot change the last 80 years; but Jack's story is no longer lost, it stands now as a marker for the future.

Hebrews 11:1 says “Now faith is confidence in what we hope for and assurance about what we do not see”. Christians live in a theological tension. By faith in Christ … spiritual blessings are ours *already*, but the full enjoyment of these blessings is *not yet* ours. This is the life of faith: “the assurance of things hoped for” in the future, and “the conviction of things not seen in the present.”[29] Restoration is a present and future concept. Being restored to a right relationship with God strengthens and empowers us in our daily living, but there is a future promise of an eternal glory.

There are parallels here with indigenous reconciliation and restoration. There are powerful examples of change and restoration that exist right now. Change may come more slowly that we might like, but change is happening. I grew up with opportunities my father could only have dreamed of.

With each new brick of restoration, with each small change that happens in an individual or an organisation, we build a foundation for the future. With each new experience, with new knowledge and with a bit of faith we restore broken trust and new things become possible.

Enabling: Capability at individual and collective level

Therefore, what can we learn from scripture, the Story of trooper Jack Alick Bond, and Army’s history of indigenous reconciliation?

1. **Failure is a teacher** – By learning to see what is broken, we become more resilient, less fearful and more agile. Army must continue to create a healthy culture around failure that is founded on integrity and courage.
2. **Repentance is a student** – learning to see how we became broken, to acknowledge and understand failure empowers holistic learning, restores trust that is fundamental to combat power.
3. **Reconciliation is an action** – to fix what is broken and in the process create something new is an essential skill for an army on the move. We must be able to adapt and reconciliation is fundamentally about implementing learning and acting to bring change.
4. **Restoration is an enabler** – taking what was once broken and using it to build for a better future is critical to a learning organisation. Understanding our history and how we have overcome failure, provides a foundation of knowledge and experience that enables the next step forward.

Conclusion

The story of trooper Jack Alick Bond is remarkable. In a time where an aboriginal man literally counted for nothing, Jack stood up to be counted; but there is another story we see here. It is the story of a group of NCOs and officers whose names are lost in an archive somewhere that judged Jack not on the colour of his skin, but on his skill and his willingness to serve. These men laid a foundation for the values we hold today: Service, Courage, Respect, Integrity and Excellence. It is now our turn to build.

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My Spectrum of Discomfort:
A Personal Perspective at a Sense of Belonging

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Colonel Nick Wilson holds a BA in history and politics, and a MA in Strategy and Management. He has served in a wide variety of appointments; including RMC, DSCM-A, ADC to the Governor-General, battery command and unit operations officer, DOCM-A and the ATG. He commanded the School of Artillery prior to assuming the G7 appointment in Headquarters Forces Command in 2020. He has served operationally on OP WARDEN, TANAGER, SLIPPER and OKRA.

Author's Note

I originally drafted this musing for myself as a personal reflection; perhaps to get my own thoughts in order, if nothing more. However, upon completion of the initial draft, I assessed my experience of leaving Army (and eventually returning) could perhaps be of some assistance to others. It is, after all, a very personal journey.

The stated purpose of the resulting Cove submission was to explore the concept of identity and belonging. This remains the case - it is by no means an academic essay, nor an attempt at a professional paper. However, as a personal interpretation of military sociology I was (and remain) hopeful it could help prepare others for what I know to be a common experience upon separation from the military.

After a quick chat with Chaplain Stephen Brooks, I was asked to submit to the Journal. In this context, please note I have not revised the text below; it is how I saw it to be at the time of writing. In short, this is a story of being a soldier and an identity that I am extremely proud of.

The Beginning

October, 2015. It's a Thursday and I am driving home from a rewarding day at work in emergency management, my first job since leaving the permanent Army some eight months earlier. It's a glorious day, and as the warm weather begins an assault on my home state in preparation for summer, I should be intensely happy. After all, my new job is challenging, with a degree of status, and life appears to have a stability that was elusive in my last years in Defence.

Yet happiness had suddenly employed an avoidance strategy. I didn't have any idea what was wrong; I simply felt unsettled, lost and untethered. The lives and worries of my new friends and workmates seemed frivolous and part of me felt as if I had become a shadow of myself. The frustration I felt at my emotional reaction was palpable.

In hindsight I felt there was a black hole inside that I could not fill. It was not for lack of trying. I was in a demanding professional role, as well as being a member of the Veterans' Review Board of Australia, a branch president with the Returned and Services League, a father and sports coach. I was busy. Yet I felt isolated and alone; as if my identity had somehow dissipated into the air. And for the next few months I alternated between having bouts of optimism for civilian life and troughs of aimless dislocation. Numerous times I recall giving myself a stern lecture – "I can beat this by sheer will". After all, this wasn't me! I had commanded men on operations; in East Timor, the Middle East and Afghanistan and I had a row of ribbons that proved it. Of course, these were now filed away in the cupboard where no-one could see.

Tribalism

I needed to understand what was happening and I distinctly recall spending the weeks of November and December 2015 reading. I consumed as much as I could google wiki and research; and in doing so formed a very clear idea that what I was experiencing as an ex-serviceman was indeed 'normal'. Interestingly, everything I consumed brought me to the subject of tribalism. Paul James, in his 2006 paper 'Globalism, Nationalism, Tribalism: Bringing Theory Back in', defines tribalism simply as 'a way of being'; where kinship, understanding, cultural norms and common mythology combine to produce a very strong sense of identity. He explains that a tribe, in the traditional context of Neolithic social grouping, has hallmarks of organisation, structure, communication, exchange and confirmatory. Political differences tended to be less between individuals and there was a common feeling of closeness provided through shared experiences and understanding; where economic divergences are lessened and people feel connected. The light suddenly came on and things began to make sense.

I began to ask myself whether this concept of tribalism or belonging – something I had never investigated before – was applicable to my reaction in leaving the Army. I had yet to discover Sebastian Junger and his musing on belonging, so I had no affiliation with the ideal of a tribe, less an intuitive grasp that it was somehow responsible for my strange and involuntary emotion. Was the Army a tribe? More specifically, was Army's culture (even character) and sense of connection responsible for promoting the ultimate sense of loss once divorced from it?

While I was satisfied that I had found a potential cause to my sense of dislocation, I wanted further proof that the sociology of service was entirely related, if not defined by, the concept of belonging. After all, belonging to a 'group', and feeling a sense of loss in leaving it, is one thing, but plenty of people do that with routine personal, career and life changes and appear to not suffer beyond the initial sense of isolation. Post-military life was different. It just seemed foreign; disconnection was more profound and things just didn't 'taste' or 'feel' the same. Why was that?

The Peculiarities of Military Sociology

I found the answer through an investment in the study of military sociology. Military sociology is derived from the concept of tribalism but is rather more definitive in its approach. It attempts to apply a systematic method of studying the military as a social group rather than an organisation. As a contemporary theory it is primarily a result of studies emanating out of the Second World War. It includes concepts of dominant assumptions held by military members and maintains a central theme of accepting that service in the military is a profession and life choice, not simply an occupation. Ultimately, I assess military sociology to be a discussion and theory based on the evolution of character.

Theorists have identified six key elements that differentiate the military from other professions and ultimately shape the character and expectations of its members:

- The military has a defined view of competence based on expert knowledge.
- There is a system of continual education and professional development to maintain competence.
- A sense of service to society is imbued from the outset which incurs an obligation.

- It has a values-based ideal that perpetuates professional character and legitimate relationships with other areas of society.
- There is an institutional framework in which it operates.
- The profession has control over a system of rewards and punishments and is in a position to determine and re-assess the quality of those both entering it and serving within its ranks.

Sound familiar? And at the very root of these factors is the nucleus of transition – not out of the military, but rather on entry. No other institution places as much emphasis on procedures, systems and behavioural modification for assimilating new members into its fold as a military does. The recruit, officer cadet, staff cadet or other must learn new and difficult skills, and often in a very short period of time. Remember 'O' week, Kapooka or your first Single Service Training? However, the culture shock is less about the "like this, do that" and more about the introduction to an elaborate code of professional behaviour, etiquette and ultimately entry into a discrete and very special community.

These lessons are then fostered and shaped through years of institutional investment in courses, deployments, training, barracks life, professional development, social recognition and ceremony. Culture is ingrained on the character of those who are part of it; in turn, the characters of those who serve progressively build and adapt the culture. Once assimilated, rules become convention and behaviours are embedded with an understanding of social and professional structures. Knowing one's place is simple; extending one's network and standing is a defined method and conformity is rewarded with promotion. It feels safe, known and definitively understood.

But what happens when it ends?

The Spectrum of Discomfort

For the majority of service personnel, I assess there is no single answer, nor a fix. Separation ultimately becomes intensely personal and from a limited, but contemporary, insight I expect each individual will have a different experience on what I've come to call the 'spectrum of discomfort'. However, it is clear that common factors are present in most transitioning service personnel. For my part, I came to understand these as stages within that spectrum of discomfort. Based on my experiences throughout 2016 I believe these stages are as follows:

1. The Honeymoon Period. Everything is new and shiny. The sense of challenge that may have been evasive in the final years of service is back with a vengeance and it is time to once again step up to the task of proving one's self. Conforming is not only not required but openly derided. Regardless of vocation or job, settlement location, remuneration or condition, this stage for me was characterised by choice. And for the first time in perhaps my entire working life, every choice was mine to make. In hindsight, many if not most of these freedoms are expressions of individuality rather than serious life choices – a decision to grow a beard, or not wear a tie. Perhaps drinking from a bottle versus a glass, determining that you might dare to walk on the grass or even wear jeans on a plane. The expression of choice – perhaps freedom even – was liberating. Looking back, it is perhaps instructive that I never did choose to do either of those last two.

2. Identity and Crisis. The honeymoon period ended for me after approximately six months. I looked into the mirror each morning and started to question the reflection looking back. It didn't feel like me. I wanted people to see me as I felt myself to be; and that, regardless of competence in my new field, was as a soldier. I missed my uniform and I missed the feeling of identity and pride that it provided. I missed my friends too, and the privilege of walking through any given military establishment without having to justify one's presence or acceptance. I also missed soldiers, especially their laconic humour and selfless approach to task, which was so very different to the 'real world' of enterprise bargaining, industrial relations and clock-watching. But more than anything, I missed the honour of being part of something uniquely special.

3. Emotional Disorganisation. The shortest stage, but one where things got slightly messy for me. Intense yet inconsistent feelings of sadness and dislocation. I experienced problems sleeping and was in constant conflict with myself about what I did and did not want. I never once questioned my decision to leave the Army during this period; perhaps because I struggled to quantify what exactly was wrong. But during this phase I think I departed from an ambition of progression within my new field and instead sought solace in Army through the Reserve. I still took great pleasure in my new freedom – my choices – but I also began to look at my new life a little differently. It was still very promising, but it was also small. I enjoyed my civilian occupation, and the friendships I had formed outside Defence, but increasingly I felt the need to reach out into my former life - to maintain contact and relevance and profile.

4. Stabilisation and Realisation. Eventually a relative calm descended. My work-life balance stabilised and I saw my future mapped out quite clearly; and to any reasonable individual I suspect that would have appeared bright, safe and meaningful. Admittedly, my journey had been fruitful in convincing me I could do something else. It had given me new challenges and skills, friendships and networks, and I had loved much of it. But regardless of the infinite positives, every part of my sub-conscious reasoning told me that I would not be truly happy until I finished my journey as a soldier. It wasn't my time yet and I felt the journey was incomplete. Clearly here things could have gone either way, and frankly there would not have been a right or wrong answer. I suspect it was with a degree of selfishness that I chose the path that I knew would make me happy, though it was not without consequence. Yet, of all the decisions over the two and half years I spent in the wilderness, the choice to return to SERCAT 7 was the easiest.

Parting Thoughts

Some parting thoughts… I have purposely chosen not to reference Sebastian Junger in this muse, though I freely admit that he had influence over my topic choice and words. My reasoning was a want to explore my own journey – my own spectrum of discomfort – in relative autonomy. Sebastian is a gifted and influential writer, so in the context of this paper I have stayed away from his persuasion until now. However I would like to use his mind for perhaps one line of reasoning that will assist in tying these threads together.

In his article on PTSD, produced for Vanity Fair in 2015, Junger explains that there are ancient human behaviours in war – loyalty, inter-reliance, cooperation – that typify good soldiering and can't be easily found in modern society. He further reasons that once war ends, soldiers don't miss the danger or loss, per se, but the closeness and cooperation – the sense of purpose – that such environments engender. Personal interest is oft subsumed into group interest, so to go from this close-knit situation to the life of a civilian, where one works outside the home, where children are schooled by strangers and where personal gain often eclipses the collective good, is intensely difficult. In other words, whatever the advances of modern society, transitioning to an individual lifestyle can be deeply brutalizing to the [military person's] spirit.

I would extend Junger's reasoning beyond the veteran to incorporate the service person in general. Transition can be daunting, but it is certainly not insurmountable and life outside Army has many advantages in both lifestyle and fulfilment. I could have stayed out and I have absolute confidence that I would have continued to succeed. But that was not my path yet: 'they' are not my tribe. At present, my place is where I derive the most value and satisfaction and where my values are nested within a culture conducive to service and achievement above and beyond the individual. I came back to the Army for many different reasons, but above all I returned because I felt it a calling. It is a part of me, and I am intensely proud to be a small part of it.

In closing, I simply wish to acknowledge the strength of our tribe and the notion of belonging to it as something very real and indeed very special. The inevitable reality is that we all must leave our Army, and that has great benefits to the individual and society. Most I expect will prosper. However, it is not without challenge and, if nothing else, I hope these thoughts at least cue a recognition of such for those who are considering transition. For my part, I have returned a different person; slightly less focused on the 'five-year plan' perhaps, but more aware of the incredible privilege it is to be a part of something bigger than one's self. When I look at the reflection in the mirror each morning now, it seems entirely right. It's me again.

Beneath the Raintrees: An Oasis

Anita Booker with Floss Foster, OAM

Anita Booker served in The Australian Army from 1988 to 2017 in Psychology Corps as a Psychological Examiner and the Royal Australian Army Medical Corps as a General Service Officer. Since discharging she has focused on supporting health and well-being in the Veteran community of Townsville.

Floss Foster, OAM enlisted in 1982 and reached the appointment of ADF RSM-Ceremonial before commissioning to the rank of Major. Floss Foster was the first female RSM of an ARA Brigade and first RACT female to become an RSM. As a major she transitioned out over 1500 soldiers. Since retiring in 2016 she was a founding director of Veterans off The Street Australia and The Oasis Townsville. She continues to advocate strongly for veterans in Townsville.

As I stand under the rain trees on Staging Camp Avenue, Oonoomba the last 4 years roll through my mind. It's been an adventure, it's been exciting at times, devastating at others but we have made it through. But the most important thing for me is that I made it through. In the beginning I wasn't well with mental illness stemming from my military service. I spent a lot of time at home not able to go out and not able to communicate with the world.

I experienced vicarious trauma from my time as a Psychological Examiner doing the mental health screening for deployed soldiers. It was difficult for me to comprehend for a long time that I was unwell and that I could possibly have Post Traumatic Stress Disorder and depression. For a long time, I was embarrassed and ashamed that I had allowed myself to become unwell, I knew the signs and symptoms, I had recited to them to others countless times over my 20 years in the Australian Army Psychology Corps but I found myself very unwell and unable to continue what I was loved doing – talking to soldiers. I couldn't talk to anyone about my separation because I would well up and my voice would crack. A psychologist re-framed it for me, think about all of the experiences, people I had met and all of the positives I had gained, don't dwell on the negative ending. It was wonderful advice.

For me the turning point was when Floss Foster gave me an opportunity to get involved with a dream. The dream of the Townsville veteran Ex-service community was to have a central hub where veterans could go to find out about veteran community connections and where to find support in the civilian community. The Oasis Townsville was born from an idea that grew over time to become what is today – a home base for the veteran community in Townsville. I am so proud to have been one of the founding directors and company secretary for The Oasis Townsville.

The Oasis Townsville had become a beacon of light for me and the veteran community in Townsville. Wellbeing is at the centre of everything we do. Making sure a person's whole wellbeing was looked after is important in making sure someone is safe physically, emotionally and spiritually. The core of the philosophy behind The Oasis Townsville was to be a referral point for the veteran community; to make sure we knew where a veteran or their family could go to the best service available in the community whether that be in the veteran space or the wider civilian space.

Making a connection for veterans between the military and the civilian world and each other was an important element of our philosophy. When we leave the military, that sense of connection gets lost, it's like you are on your own again and that no-one is looking out for you anymore. We knew instinctively that connection was important and countless research outcomes have shown that the need to belong and to connect with others is widely considered to be a fundamental to human beings.[1] Without a sense of belonging and positive social connections individuals may experience a sense of loss that can lead to loneliness, depression, anxiety, and anger.[2,3,4] A social prescription that involves activities that connects people to their community, in the case of a veteran, the veteran community and the wider civil community,

can improve long term mental and physical health prospects.[5] Volunteering has been our most successful way of connecting people, whether it's providing in-house support or doing activities that involve veterans helping out others like farmers (Operation Farmer Assist).

Operation Farmer Assist program came from a conversation between a farmer in Winton and Floss. We had been talking to him about what veterans go through when they transition especially with medical and mental injuries. Floss wanted a program where she could take a small team away and let them serve their community again, allowing them to give back, be with mates and feel a sense of joy and achievement after the inability to do anything. The farmer went away that night and thought about it, and when we saw him the next day he had an idea! Floss and Shane worked on the idea for months and it took a bit of convincing and finding funding but we finally got it off the ground. We found the best outcomes were achieved when we took both veterans and civilians out for a week. They bonded, some have stayed in contact and some have found jobs through the civilians they met.

For Floss the most reward came from the changes she seen in veterans from the beginning of the week to the end of the week. Thanks always go to Matt who helped get if off the ground. We had two very strong female veterans come out on the trips, one had faced adversity before she joined the Army and then a back injury forced her medical separation. The other was bruised badly by what she had experienced on one of her deployments. In the weeks they were in Winton they experienced what it was like to have a purpose again, that they were able to achieve again and importantly they were not alone. They are today very close friends who we treasure because they are so strong, we are there when things go astray and equally we are there when they are at their very best and continue to blossom. In our opinion this program spoke to the soul of veteran's needs of a small team environment, being with like-minded mates, it was in a safe environment, provided service to the community through the use of skills, knowledge and experience they learnt from their military service.

In December 2020 when reading through my grandfather's military record, I was halted by the 13th Australian Army Personnel Staging Camp entry in his record. I never knew he was in Papua New Guinea, he never talked about his military service or maybe he did and I was too young to understand. This discovery made me realise how important it is to have a connection when you are in the military and when you leave more importantly. Whether it be your section, your unit, or a group of mates – it makes us feel safe to know that we have someone beside us. Having a person beside you when you go over an obstacle on the obstacle course, to the section that help you get through a drill lesson on a promotion course and I can only imagine how important it is to be connected to the man/woman beside you when you are deployed into a combat Area of Operations. For me discovering my grandfather was processed at the staging camp made me feel connected to this place and to him in a way that is difficult to explain.

Above all else for us The Oasis Townsville was to be the heart and soul of the veteran community. Heart and soul is more important than a strategic plan, the money or acknowledgement for what we had created. To us it meant making sure that the decisions we made had a veteran at the centre. Making sure that a connection program such as Farmer Assist was achievable for a veteran and gave them a sense of purpose. For many veterans when they leave the military that sense of purpose is lost, we are no longer serving our community, there is no objective to train for and for some like me there was no reason to get up in the morning. Heart and soul meant everyone was welcome and made to feel welcome whether they were there to be a volunteer veteran compensation and rehabilitation advocate, just coming for coffee or just to check out what was going on. We had a 'kitchen table' approach with anyone able to sit around the table, have a chat, sit back and listen or even on some rare occasions do some work. That kitchen table was the heart and soul of The Oasis Townsville. Many veterans who need a purpose would turn up at the kitchen table every couple of days to reconnect with new mates, share their stories and get some reassurance. Whatever they chose to do in the new civilian environment, they had support and mateship.

According to Beyond Blue a " sense of purpose is the motivation that drives you towards a satisfying future. It also helps you to get the most from the things you do and achieve …"[6] For many veterans, especially for those that are medically separated and are unable to work again in something that gives them purpose it can be a mentally challenging time. These are the veterans that are most vulnerable for falling through the cracks of the support systems and are most vulnerable to suicide. The Oasis Townsville focus was to give purpose back to these veterans whether that be a job that they could do in the civilian community, volunteering or being part of a connection program. I understood these veterans, having lost my sense of purpose, not being able to return to my previously level of functioning and having lost the goals I had set for myself. Empathy, acknowledgement and understanding are the hallmark for someone working with veterans. Qualifications help you get the job done but without empathy and understanding it is difficult. Our volunteer advocates had empathy and understanding in spades, which we believe made for better outcomes. Volunteers are often seen as impediment in some organisations but for Floss and I they were seen as a central cog for the heart and soul of the organisation especially those veterans that gave up their time to volunteer to support others.

A sense of purpose is not just about having a paid job. I was given a sense of purpose again by volunteering as a founding Director of The Oasis Townsville. We gave volunteer advocates a sense of purpose by supporting them to work with clients to get their benefits and entitlements. We gave our volunteers and connection program participants a sense of purpose by supporting them to do things that were achievable and in many instances were pleasurable. It put a smile on their face, gave them a sense of wellbeing and satisfaction and importantly made them feel part of team that was doing something purposeful.

My time with The Oasis Townsville has finished, not the way I wanted, but to say that I have enjoyed and grown in the last four years is an understatement. Connecting with veterans has been a highlight and having a purpose for myself has been immensely fulfilling. I don't think I would be where I am now if it wasn't for my role The Oasis Townsville and the new mates I've made. My life has purpose and meaning again, I am still a work in progress as the demons from my service still raise their heads every now and again, but I am in a much better place. I thank my lucky stars for all the wonderful veterans I have met and worked with and of course my partner in crime Floss Foster. A saying I found many years ago sums up my focus these days 'We are fragile but not defeated' and I think this for all the many veterans out in our community that do have residual effect of their service.

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The Achilles Effect and Preventing Armies from Becoming Mobs

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Abstract

This article proposes that war is more than just a struggle between two armed groups; it is also a struggle between restraint and abandon, conscientiousness and recklessness, order and disorder. It contends the first and most important battle for an army is a battle for self-control and abnegation. It proposes that the combination of organisational traits commonly known as military regimentation play an essential role in winning this battle. Regimentation is therefore not some quaint perversion of the military mind; it is a necessary vaccine against the tendency for war's violent nature to overcome the inhibitions of civilised soldiers, causing them to succumb to primitive impulses and become mobs - or what Brigadier Chris Smith describes as the Achilles effect.

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Introduction

In his poem The Iliad, Homer pits the petulant Athenian demigod Achilles against his antithesis, the Trojan prince Hector. Homer's Hector was a skilled warrior, but he was also a paragon of nobility and reason. He was dispassionate, reflective and kind and he possessed a capacity to control his killing instinct.[1] Achilles, on the other hand, was brooding and temperamental. Incensed by Agamemnon's demeaning treatment of him, Achilles withdrew from Agamemnon's war with Troy and sulked.[2] His delicate sensitivities already heightened, Achilles was enraged when he learned

of the death of his close friend Patroclus at the hands of Hector.[3] Overcome by grief, he returned to battle to avenge the death. All compassion left Achilles and he mercilessly killed every Trojan he could lay his hands on.[4] He eventually confronted Hector, slaying him in front of his parents and abusing the body to an extent that even the gods were sickened by the brutality.[5] Achilles was able to defeat Hector because his grief-induced madness inhibited reason, fear and morality. Through

Achilles's victory over Hector, Homer expresses the tendency for passions such as fear, anger and hatred to consume humanity and reason in war.[6]

This article examines the measures that have emerged in modern Western armies that seem to mollify the propensity for the passions that consumed Achilles to consume armies at war. These measures include: (1) a stoic ethos of respectfulness, abnegation, forbearance, punctiliousness and austerity; (2) rules and conventions governing professional relationships, including overt displays of courtesy, respect and deference; (3) mechanisms that inhibit officers and enlisted soldiers from becoming overly familiar with each other, and that inhibit officers from over-identification with their subordinates; (4) regulations governing standards of behaviour, comportment and uniformity of grooming and dress; (5) regulated daily routines and inspections; and (6) rituals and conventions for marking important occasions.[7] These measures are otherwise known as military regimentation.

In a progressive society, military regimentation is an anachronism. It implies things considered by some to be pejorative such as imposed discipline, unthinking obedience and conformity. It invokes images of stereotypical military practice such as marching, saluting and fastidious grooming. Regimentation is the antithesis of the contemporary zeitgeist and some people believe it is contrary to important battlefield traits like cunning, creativity and initiative. Many people outside the military regard regimental practices as quaint and curious. Soldiers find them grating and pointless. Why then do they persist in armies to this day, even in the armies of the most progressive societies?

Some argue that regimental traits are simply redundant relics of a bygone age. Others contend their persistence is a manifestation of the military mind's preference for tradition, order and control.[8] Yet these explanations are unlikely to be sufficient to explain the stubborn persistence of regimental traits across many different cultures throughout different eras.[9] This article proposes that war is more than just a struggle between two armed groups; it is also a struggle between restraint and abandon, conscientiousness and recklessness, order and disorder. It contends the first and most important battle for an army is a battle for self-control and abnegation. It proposes that the combination of organisational traits commonly known as military regimentation play an essential role in winning this battle. Regimentation is therefore not some quaint perversion of the military mind; it is a necessary vaccine against the tendency for war's violent nature to overcome the inhibitions of civilised soldiers, causing them to succumb to primitive impulses and become mobs—referred to herein as the *Achilles effect*.

This article begins by reflecting on the origins of modern regimental practices, which have their roots in the religious enmity of the Thirty Years War. It explores the philosophical idea that the human condition consists of a tension between reason and passion and between restraint and abandon. It demonstrates how war tends to diminish these tensions in favour of passion and abandon. The article then looks to philosophy and literature to understand the nature of these tensions in war, particularly the harmful effect on armies when passion and abandon dominate. It proposes that military regimentation is an exaggeration of the features of modern civilisation that keep people civilised and it provides evidence of a plausible relationship between the relative degree of order and restraint in an army and its performance in war. The article concludes by exploring the potential mechanism by which regimentation works to vaccinate an army against the *Achilles effect*.

The Achilles effect

It is easy to take the relatively orderly and disciplined conduct of modern Western armies for granted; yet orderly and disciplined armies are a comparatively recent phenomenon. With some exceptions, medieval European armies were practically armed mobs.[10] It is revealing therefore that the origins of modern military regimentation coincide with the emergence of modern Western civilisation after the Thirty Years War.

Three of the main features of modern warfare emerged after the Thirty Years War: [11] the battle culture of forbearance, the use of drill to control and sustain troops, and the creation of the close-knit military community.[12] A number of social and technological factors at the time meant battle often resulted in two adversaries pouring volleys of musket fire into one another at very close range. Losses were staggering; nonetheless, one side usually broke ending the battle.[13] Precision of movement, standing fast in orderly formation and strict obedience were essential for success in battle.[14] Tactics and social arrangements therefore emphasised loyalty and forbearance; standing fast despite the enemy's fire, and stoic acceptance of casualties.[15]

These orderly and resolute practices stand in contrast to a generally more primitive and furious warrior ethos expressed throughout the Thirty Years War and earlier. Sparked by religious rebellion in central Europe, the Thirty Years War came to engulf virtually all the major European powers. Massive armed mobs that included large bodies of foreign mercenaries waged war across the continent. They survived on what they could forage and plunder, devastating and depopulating whole regions of central Europe.[16] It was a period of almost unequalled violence and savagery.[17]

The widespread violence and suffering of the period gave scholars like Thomas Hobbes an insight into the psychological forces that act on people when there is nothing to restrain their behaviour. Hobbes had seen people fight over resources made scarce by war and he had seen the atrocities committed by foreign mercenaries. [18] He came to realise that people in a natural unconstrained state become savage, selfish and indulgent, seeking to acquire power and resources and satisfy their needs at the expense of others.[19]

Hobbes argued that reason and fear of death are the two 'passions' allowing humans to escape their nature and make peace. Fear, he asserted, provides the motivation for peace, and reason illuminates the natural laws keeping people at peace.[20] Hobbes argued that to maintain a state of peace, people must forfeit certain rights in favour of a contract with each other called a commonwealth.[21] He proposed a sovereign should enforce the contract and maintain order, allowing people to escape a perpetual state of war against each other.[22] These are the ideas on which the modern state and modern civilisation are built.[23]

Other authors and philosophers have wrestled with the idea that without a leviathan, or some contra-influence, people tend to satisfy their immediate needs and acquire power and resources at the expense of others. In The Birth of Tragedy,[24] nineteenth century philosopher Friedrich Nietzsche suggested the human condition consists of a struggle between reason and passion and between restraint and abandon.[25] He referred to the traits associated with reason—such as order, restraint and morality—as Apollonian after the Greek god Apollo, whose ascribed characteristics most closely resemble the rational ideal.[26] He referred to the traits aligned with emotion, passion and indulgence as Dionysian after the Greek god Dionysus, whose ascribed characteristics most closely resemble the uninhibited and passionate ideal.[27] Nietzsche believed Greek tragedy's portrayal of the struggle between Apollonian and Dionysian elements gave classical audiences a distilled example of the human condition.[28] He concluded, it is not healthy to allow Apollo or Dionysus to dominate: 'without the other to hold it in check, each drive would tend to the extreme'. [29]

Author Sir William Golding's *The Lord of the Flies* is a modern allegory of the Apollonian–Dionysian struggle.[30] Golding's marooned schoolboys gradually reject the restraints of civilisation in favour of an indulgent, violent and primitive existence. They kill the thoughtful and sensitive Simon and the rational and intellectual Piggy, signifying savagery's consumption of kindness and reason in the absence of a leviathan. Golding's use of children in the story implies that a primitive and violent nature is innate whereas civilisation and peace are artificial and learned. Laws, rules, policemen, schools and other social conventions of civilisation are necessary to keep the darker side of human nature at bay.

Joseph Conrad's Heart of Darkness, which derived from his experiences working on a steamboat in the Belgian Congo at the peak of the colonial rubber trade[31], echoes Golding's inferences.[32] European societies of the period had strict moral codes and were preoccupied with rules, order and structure. Conrad used the Congo as a metaphorical antithesis of restraint in European society. His principal idea was that while the features of civilisation suppress savage tendencies civilisation cannot rid people of these tendencies entirely. Inside everyone lurks a heart of darkness that inexorably rises to the surface in the right circumstances.

Conrad's and Golding's works of fiction are consistent with material cases such as the extraordinary descent into savagery of the crew of the Dutch East India Company ship Batavia, when it ran aground off the Australian coast in 1627.[33] Other cases are also illustrative, such as the behaviour of escaped convicts in Tasmania and their resort to cannibalism[34] and the wanton behaviour of the HMS Bounty mutineers[35]. Each story serves as a reminder of the dark psychological forces civilisation suppresses and the power of situational forces to affect human behaviour.

According to social psychologist Philip Zimbardo, there is a large body of evidence supporting the idea that situational factors triumph over individual power in the right circumstances.[36] Zimbardo was the director of the infamous Stanford Prison experiment in which he and his research team randomly selected volunteer college students to act as guards and prisoners in a fake prison. Some of the participants played their roles zealously, despite being aware the whole thing was faked. Some guards subjected prisoners to abuse and many of the prisoners submitted to the abuse. Zimbardo, who was playing the role of prison superintendent, allowed the abuse to go on for an unreasonable amount of time before shutting down the experiment on the sixth day.[37] He found that the 'pervasive yet subtle power of a host of situational variables can dominate an individual's will to resist'.[38]

Similarly, the pre-eminent military theorist Carl von Clausewitz observed that war is 'composed of primordial violence, hatred, and enmity, which are to be regarded as a blind natural force; of the play of chance and probability within which the creative spirit is free to roam; and of its element of subordination, as an instrument of policy, which makes it subject to reason'.[39] War's element of subordination, as an instrument of policy, which makes it subject to reason mirrors the Apollonian ideal in Nietzsche's dialectic; whereas the play of probability and chance and the element of primordial violence, hatred, and enmity mirror the Dionysian ideal. Importantly, Clausewitz's dialectic differs to Nietzsche's in one crucial way; it includes the admixture of violence.

Clausewitz's point is that the admixture of violence profoundly changes behaviour. Violence tends to exaggerate passions causing excessive fear and hatred. Therefore, if Hobbes et al. are correct—that given the right circumstances it is only possible to cover up inner savagery for so long—then the implication of Clausewitz's theory of war is that war is not just the right situation for savagery to break out, it is the ideal situation. If not tempered by some contra-influence, the admixture of violence breaks down civilisation and causes armies to become mobs.

Francis Ford Cappolla's film, Apocalypse Now, is an allegory of this breakdown of the Dionysian-Apollonian tension in war. Set during the Vietnam War, the film follows Captain Benjamin Willard as the crew of a United States Navy patrol boat escorts him up a river to find and kill Colonel Walter Kurtz. Kurtz has gone insane and become the leader of a rogue group of Montagnard tribesmen deep in the jungle across the Cambodian border. The river in the film serves as a metaphor for Dionysian attraction in war and Willard and the crew of the patrol boat represent war's effect on humanity. As Willard journeys further up the river, and away from the headquarters in Saigon (a vestige of civilisation), disorder and passion displace order and reason. The river grows darker and narrower and the crew members of Willard's boat become increasingly irrational and indulgent, turning to drugs and discarding their uniforms. They become like the primitive Montagnard warriors they eventually come to. Willard finally meets Kurtz at a place beyond the reach of civilisation. The disembodied heads of Kurtz' enemies sit atop spikes and other bodies hang by the neck. Kurtz represents the ideal warrior who pursues an ideal form of warfare, which is uninhibited by reason and restraint. Eventually, Willard brutally assassinates Kurtz by clubbing him with a machete thereby fulfilling his journey into savagery.

Group Captain Sara Mackmin's study of the causes of acts of personal violence by soldiers that contravene the laws of armed conflict supports Cappolla's allegory. She finds, 'a soldier is at most risk of using force illegally when he is only thinking about personal gain, when his cognitive abilities are impaired, when he is in an unfamiliar situation and is guided by limited knowledge or strong group dynamics and when he thinks he can get away with it'.[40] In other words, soldiers succumb to the *Achilles effect* when they are fearful, their passions are aroused and civilising influences are at their weakest.

A mechanism that has a strong civilising power over group dynamics, that inhibits a soldier's sense of getting away with something wrong and provides a sense of familiarity and civilisation in unfamiliar and uncivilised moments, is therefore likely to inhibit the *Achilles effect*. Reinforcing or exaggerating the principal features of civilisation such as restraint, abnegation, order, hierarchy, routine and morality might therefore serve to curtail man's consumption by fury, abandon and indifference under the strain of war. Although not necessarily by design, military regimentation happens to be just such an exaggeration.

The relationship between military regimentation and military effectiveness

The winter of 1778–1779 was the lowest point for the Patriots in their war for independence. The Continental Army suffered a defeat at Germantown in October 1778 before General George Washington led the weary and demoralised army to Valley Forge to camp for the winter. Conditions in the camp were squalid. Soldiers lived in crowded and damp quarters. They were inadequately clothed and fed.[41] Before the end of the winter, disease, malnutrition and exposure would take the lives of many of Washington's 12,000 soldiers.[42] Many more deserted. Washington despaired as he watched his already defeated and ill-disciplined Army disintegrate.[43] He assigned the task of repairing the Continental Army to Baron Friedrich von Steuben, a former member of the Prussian General Staff.[44]

Von Steuben arrived at Valley Forge in February and was immediately discouraged by the sight of the dishevelled mob he found there. He was appalled by the general indifference to field sanitation, military bearing and conduct; and set about fixing it.[45] His strict methods developed in the citizen soldiers a sense of abnegation and acquiescence to collective standards necessary for modern warfare.[46] The undisciplined rabble emerged from Valley Forge a modern regimented and disciplined army. On 19 June 1778, the British abandoned Philadelphia and marched back to New York City. Washington's army pursued them to Monmouth where they fought a draw. The result demonstrated the Patriots had attained the British Army's measure.[47]

The experience of the United States Army's II Corps in North Africa in 1943 also illustrates the positive effect of restoring order and regimentation on demoralised and defeated soldiers. Lieutenant General George S. Patton took command of II Corps from Lloyd Fredendall in the wake of its defeat at Kasserine. Patton observed, 'I cannot see what Fredendall did to justify his existence. Have never seen so little order or discipline … No salutes. Any sort of clothes and general hell'.[48]

Patton's first step was to restore order. He regulated daily routines, he ordered his soldiers to be clean shaven, to wear their helmets at all times, fasten their chin straps, roll down their sleeves, wear neck ties and leggings, and salute their officers.[49] These measures were immediately unpopular, but as one officer observed, 'However, begrudgingly, I must admit that the troops did look more professional and maybe this was part of the aura that I had detected on my return'.[50] Patton's deputy, Major General Omar Bradley, observed, 'Each time a soldier knotted his neck tie, threaded his leggings, and buckled on his heavy steel helmet, he was forcibly reminded … that the pre-Kasserine days had ended, and that a tough new era had begun'.[51] In the space of an eight day offensive, which began just ten days after Patton took command, II Corps regained the ground lost at Kasserine and went on to an important victory at El Guettar.[52]

Like Patton, Field Marshal Sir William Slim famously turned the defeated and demoralised 14th Army into a victorious army by first restoring order. At its lowest point, the 14th Army was losing more men to disease than to enemy action, largely because of carelessness and lethargy born of squalor, fear and indiscipline. Before its turnaround and eventual success, the 14th Army routinely succumbed to inferior numbers of Japanese in battle.[53] Slim credited the turnaround in his army to the restoration of stereotypical military order and discipline.

> At some stage in all wars armies have let their discipline sag, but they have never won victory until they made it taut again; nor will they. We found it a great mistake to belittle the importance of smartness in turn-out, alertness of carriage, cleanliness of person, saluting, or precision of movement, and to dismiss them as naive, unintelligent parade-ground stuff. I do not believe that troops can have unshakable battle discipline without showing those outward and formal signs ... It was our experience in a tough school that the best fighting units, in the long run, were not necessarily those with the most advertised reputations, but those who, when they came out of battle at once resumed a more formal discipline and appearance.[54]

The experience of prisoners of war provides a slightly different, but no less illustrative, example of the effect an absence of stereotypical military order can have on armies at war. *In This Kind of War: The Classic Military History of the Korean War*, historian T.R. Fehrenbach describes the experience of American prisoners in a Chinese POW camp, which became known as Death Valley. Breaking with convention, the Chinese did not separate officers and soldiers in the camp, nor did they allow the prisoners to maintain their own command structures and disciplinary systems. The Chinese advised the prisoners they were all equals.[55] The equality had an immediate appeal to many men;[56] but, without discipline or structure, Death Valley became a Hobbesian world in which some men no longer wanted to live and others, who were determined to live, took food from the sick and dying.[57] Fehrenbach observed:

> The disciplines that hold men together in the face of fear, hunger, and danger are not natural. Stresses equal to, and beyond, the stress of fear and panic must be overlaid on men. Some of these stresses are called civilisation … The controls of civilisation make men, often against their will, become their brother's keeper. When the controls are taken away, it is but a step to becoming their brother's killers. The veneer of civilized decency is much thinner than most Americans, even after seeing Auschwitz and Belsen, think.[58]

Contrast the experience of the prisoners in Death Valley with that of the prisoners in Stalag 11B under British Sergeant Major J.C. Lord. Wounded and taken prisoner at Arnhem, Lord arrived at the camp with several hundred fellow prisoners from the 1st Airborne Division. He found the prisoners in the camp had succumbed to lethargy born of hunger, boredom and squalor. Even the bodies of the dead were unceremoniously taken to their graves in an old cart. Lord set about making things right.[59]

For the next six months Lord was in effective control of the camp, which at times held up to 17,000 prisoners of mixed nationality. He restored order by instituting garrison-style regimental routine and protocols; and with the loyal support of his non-commissioned officers, he maintained it. He kept a formal guard, which mounted daily, and oversaw daily inspections. He made every fit soldier participate in physical training and expected high standards of dress and bearing.[60] These measures were very unpopular when introduced, but helped restore the prisoners' self-respect and military bearing. Officers and soldiers arriving at the camp were amazed by the standard of turnout and attitude of the prisoners. Lord had restored the Apollonian-Dionysus balance by exaggerating the features of civilisation and probably saved the health and lives of many as a result.[61]

There is also a potential correlation between the absence of regimental order and atrocities. Author Jim Frederick describes the insipid attempts of various young officers and non-commissioned officers to maintain order in One Platoon at the peak of the Iraq War.[62] Many members of the platoon regularly took drugs and consumed alcohol. They were often insubordinate, with little consequence for their behaviour. Their appearance reflected their apathetic attitude—unshaven, dishevelled, incorrectly dressed and often choosing not to wear their protective equipment.

The platoon members developed a mutated moral code with an inward protective logic, born of an unhealthy and largely unwarranted sense of victim-hood and self-pity. They grew to believe everyone, and everything, was against them and to hate all Iraqis, their superiors, their headquarters, the other companies and even the other platoons in their company. According to Frederick, 'Foremost among their rationalisations was their conviction that no one else had experienced what they had, and no one else could possibly understand it'.[63] The platoon member's moral code grew out of a sense that they were more important than anyone, and anything, else—even, more important than morality, their country and the purpose for which they were fighting.

The phenomenon that took hold of One Platoon is described in Jonathon Shay's study of the Vietnam War's psychological effect on soldiers titled, *Achilles in Vietnam: Combat Trauma* and *the Undoing of Character*. Shay observed that soldiers in small isolated groups 'sometimes lose responsiveness to the claims of any bonds, ideals or loyalties outside a tiny circle of immediate comrades [in war]. An us-against-them mentality severs all other attachments or commitments'.[64]

As the *Achilles effect* took hold of the One Platoon, the soldiers grew increasingly aggressive. They began to routinely beat suspected insurgents and eventually came to consider all Iraqis as suspects. Some soldiers would get drunk and go out looking for any Iraqi to beat up.[65] Eventually, the platoon's enmity, self-pity and anger led to the rape and murder of a teenage girl, and the murder of her family. The platoon's carelessness and apathy also led to the unnecessary capture and death of three of its members at the hands of insurgents.

In this and the other short case studies presented above, the absence of military regimentation or its restoration was not the only factor at play. For example, there were undoubtedly bad characters within One Platoon;[66] but that is not sufficient to explain the behaviour of the platoon. Many of the thousands of American platoons that deployed to Iraq during the war contained bad characters, but not every bad character engaged in rape and murder. While it is unlikely regimentation would have turned the bad characters in One Platoon into good people, it might have at least served to limit their potential to do bad things. Better still, it might have prevented them from succumbing to the dark passions such as apathy, enmity, and fear that contributed to their descent into a mob.

Regimentation has its limits. It is a poor proxy for a strong sense of right and wrong, for example. There have been many regimented and well-disciplined units that have done unspeakably cruel and barbaric things. Reserve Police Battalion 101, for example, was a relatively orderly and disciplined unit made up of ordinary German men, yet it was responsible for the murder of thousands of Polish Jews and other minorities during the Second World War. Historian Christopher Browning observes that people invoke many reasons to explain why soldiers commit atrocities.[67] Examples include: 'wartime brutalisation, racism, segmentation and routinisation of the task, special selection of the perpetrators, careerism, obedience to orders, deference to authority, ideological indoctrination, and conformity'.[68] In the case of Reserve Police Battalion 101, 'these factors [were] applicable in varying degrees, but none without qualification'.[69]

Browning distinguishes between atrocities caused by the *Achilles effect*, which he associates with a breakdown in self-control,[70] and sanctioned atrocities committed by disciplined troops that lack 'the immediacy of battlefield frenzy and fully [express] government policy'.[71] The My Lai massacre is an instance of the former; whereas, reprisal executions of civilians in response to partisan attacks are examples of the latter.[72] Browning calls these latter types of atrocities—'atrocity by policy.' He notes that unlike atrocities caused by the *Achilles effect*, atrocities by policy are not 'spontaneous explosions or cruel revenge of brutalised men'.[73] Because atrocities by policy derive from a calculating and rational mindset, features of regimentation like order, deference and conformity are likely to enable rather than inhibit them. Therefore, while regimentation might be an effective prophylaxis for the *Achilles effect*, in the hands of the wrong people a regimented and disciplined army can become an efficient instrument of murder. Regimentation cannot do duty for ethics.

Regimentation is also not a substitute for things like unit cohesion, belief in the cause, individual determination, battle discipline, success and good leadership, among a myriad of other factors that affect the performance of armies and units. Regimentation is not a cure-all. Field Marshal Sir William Slim succeeded not just because of his emphasis on restoring order in the 14th Army. He also paid particular attention to organisational matters such as administrative processes, malaria prophylaxis, and the supply and preparation of fresh food. Patton emphasised training and was probably a superior tactician to Fredendall. Training was particularly important in reversing the fortunes of the Continental Army. Slim, Patton and Washington were all good leaders, in one way or another. Yet restoring a degree of regimentation was a tool that each of them employed to prevent the disintegration of their forces. Perhaps, this feature of their leadership suggests the task of keeping the *Achilles effect* at bay is more difficult in the absence of regimentation. It hints at a causal relationship between military regimentation and military effectiveness, and it suggests that bringing about an appropriate level of regimentation in an army, or in a unit, might be a feature of good leadership.

However, the inoculating effect of regimentation might not be sufficient to mollify the *Achilles effect* in every instance. In the same way a supremely fit athlete, who is doing all the things a good athlete should do, is still vulnerable to viruses, a well regimented army—with healthy levels of esprit, leadership, cohesion and the like—is still vulnerable to the corrosive passions induced by war. The example of Wellington's Army at the siege of Badajoz in Spain is illustrative, where after the capture of the town the army ran amok for three days until control was reasserted.[74]

But what of the examples of apparently effective armies and units that shun the rudiments of regimentation? Examples such as the Israeli Army, Western special forces, and some insurgent organisations suggest regimentation is not necessary for wartime effectiveness in all cases. Regimentation's mollifying influence might not be universally necessary to keep the *Achilles effect* at bay. It might be, for example, that extraordinary leadership or extreme levels of ethical indoctrination are sufficient. Or, perhaps relying on extraordinarily high levels of leadership, ethics and other factors is itself a vulnerability. It is perhaps indicative that the special forces of Australia, the United States and the United Kingdom have all in recent years come under scrutiny for behaviour in Afghanistan that, on face value, might suggest they had, to at least some degree, succumbed to the *Achilles effect.*

Compare Slim's experience in Burma to that of the highly publicised 5307th Composite Unit (Provisional) better known as Merrill's Marauders. The unit is famous for its long-range penetration in 1944 to seize the important airfield at Myitkyina in Burma. Its combat record was impressive by any measure; but its participation in the campaign lasted just five months.[75] By August 1944, the 5307th had disintegrated.

The disintegration of the Marauders was the result of several factors. The unit was made up of volunteers from the South West Pacific and Trinidad, in the West Indies. According to American historian Frank McLynn, many of the recruits were 'psychopaths pure and simple'.[76] The 33rd Infantry Regiment in Trinidad, for example, was known as the 'pits of the army' and was a dumping ground for many of the United States Army's troubled souls.[77] As a provisional unit, the Marauders had no unit insignia or history from which to derive identity. The soldiers signed on as volunteers on short-term contracts.[78] They also faced a difficult enemy, endured weeks of almost constant fighting, and suffered unnecessarily from the perception that their commanders broke important promises.[79] These factors notwithstanding, the primary cause of the disintegration of the Marauders was disease; and failure to maintain order within the 5307th was the most important contributing factor.

Like other special forces, the Marauders were freed of the normal administrative and disciplinary measures endured by regular forces. The Marauders did not emphasise the features of regimentation that Slim believed to be so critical to battlefield success. During the three months of training in India,

serious disciplinary indiscretions were an almost daily occurrence.[80] Ten per cent of the Marauders went absent without leave.[81] Many Marauders made a sport of shooting at farm animals and even shot at the feet of locals to make them dance.

> On the train to Ledo they fired out of the window at any passing 'wogs' that took their fancy. Arrogant, sociopathic, full of blithe self-confidence, the Marauders were a gung-ho outfit…[82]

This indiscipline translated into a failure to maintain malaria prophylaxis and basic levels of field hygiene, which significantly abetted the prevalence and effect of disease. Without the intervention of someone like Slim to restore Apollonian dominance over Dionysus across the organisation, the Marauders succumbed to a fate born of their own self-pity and indiscipline, illustrating how the absence of regimentation makes a leader's task of keeping the *Achilles effect* at bay all the more difficult.[83]

Virtue, habit and the relationship between good order and military efficiency

Recent studies hint at the connection between outward order and inner self-discipline. An experiment found that people in a messy room tend to score lower in self-control than people in a tidy room, for example.[84] The case of controversial British journalist and explorer Henry Morton Stanley is illustrative of this phenomenon. He was considered by some to possess super human qualities.[85] Others regard him as a brutal colonialist and ruthless exploiter. But, according to psychologist Roy Baumeister and author John Tierney, in recent years a more intriguing story has emerged; one which helps to understand the relationship between outward order and inner self-discipline.[86]

Stanley led his third expedition into Africa in 1871, at the age of forty-six. When his party came across an uncharted jungle, Stanley split it into two. One group was to stay behind and await supplies while Stanley led the other into the jungle. Without Stanley's leadership the stay-behind party disintegrated. It kidnapped young African women and kept them as sex slaves. Its members beat, stabbed, shot and flogged natives for relatively minor indiscretions. They had thieves shot and decapitated and displayed the disembodied heads outside their fort to deter others. One of the stay-behind party paid to have an eleven-year-old girl killed and fed to cannibals while he sketched the ritual.[87] Stanley reflected on the behaviour of the men in the rear party:

> At home these men had no cause to show their natural savagery…they were suddenly transplanted to Africa & its miseries. They were deprived of butcher's meat & bread & wine, books, newspapers, the society & influence of their friends. Fever seized them, wrecked minds and bodies. Good nature was banished by anxiety. Pleasantness was eliminated by toil. Cheerfulness yielded to internal anguish … until they became but shadows, morally & physically of what they had been in English society.[88]

Meanwhile, Stanley's party managed to keep its discipline. For several months, he explored the forest, enduring the worst of the African jungle. His group suffered from disease, including malaria, dysentery, festering sores and ulcers. Its members were unceasingly hungry, and many died of starvation. Natives attacked them with poison arrows and spears sometimes maiming, killing and eating them. Only a third of those who entered the jungle with Stanley came out alive. Nonetheless, despite the extreme hardship, the party remained cohesive. Stanley's willpower and forbearance were essential factors.[89]

The key to Stanley's success was making things like abstinence, fastidiousness and sufferance habits in easier times and thus inoculating himself against his moments of greatest weakness and temptation. It is easy, for example, to agree to diet when one is satiated. It is far more difficult to abstain from eating when one is hungry. But Stanley also knew that his self-control, like a muscle, would atrophy without exercise. During the expedition, he always tried to keep a neat appearance. He 'set great store by the clarity of his handwriting, by the condition of his journals and books, and by the organisation of his boxes'.[90] He also made a point of shaving every morning.[91] Despite the austerity and difficulty of his circumstances, Stanley's punctiliousness helped him ward off apathy and the decline of his own will.[92] And so it is with the seemingly petty and pedantic rudiments that characterise military regimentation. Each element on its own, such as shaving, saluting or polishing a shoe, seems petty and pointless; but, when taken as a whole, all the activities, customs and conventions of military regimentation make sense. Collectively, they work to make things like abstinence, fastidiousness and sufferance habits in easier times to inoculate armies in moments of greatest weakness and temptation. When the *Achilles effect* is strongest, the habits formed by military regimentation ward off apathy and the decline of will.

Conclusion

At the end of Oliver Stone's Vietnam War film Platoon, the main protagonist, Private Chris Taylor reflects, 'I think now, looking back, we did not fight the enemy; we fought ourselves. And the enemy was in us'. [93] War is more than a struggle between two armed groups; it is also a struggle between restraint and abandon; conscientiousness and recklessness, order and disorder. Succumbing to the *Achilles effect* makes victory difficult because mobs perform poorly in war. Victory over oneself might therefore be an essential precursor to victory over one's enemies. This idea explains why militaries tend to exaggerate the principal features of civilisation and therefore why regimentation in one form or another is a consistent feature of armies.

The veneer of civilisation is fragile. War easily fractures that veneer; therefore it needs special reinforcement in an army. Regimentation is that special reinforcement. While individual elements of regimental practice such as saluting and shaving seem to make little sense on their own, they are among a body of civilising mechanisms that reinforce respectfulness, abnegation, forbearance, punctiliousness and austerity, among other things. They control relationships and ward off apathy and the decline of will. Like the instruments of civilisation, regimentation compels soldiers to form a habit of virtuous and disciplined behaviour thereby acting as a prophylaxis against the *Achilles effect*. It amounts to a continual process of exercising, reinforcing and automating outward virtues, which keep the corrosive effects of war at bay. And while regimentation is not a cure-all, its absence probably makes a leader's task of keeping the *Achilles effect* at bay markedly more difficult.

In the contemporary anti-vaccination debate, 'anti-vaxers', who have not experienced the horrific effects of a disease that has been kept at bay for decades by an inoculation program, are quick to undervalue the benefits of the vaccine. They give unreasonable emphasis to the relatively minor consequences of a vaccine's side effects. Unless they have experienced the severe consequences of a disease, they readily dismiss the vaccine's importance. And so, it might be with military regimentation.

People with little experience of war's corrosive effect on armies may tend to dismiss the importance of the inoculating effect of regimentation and, based on superficial and stereotyped notions, overemphasise regimentation's perceived creativity and initiative-sapping qualities. The challenge for post-modern armies is to win the regimentation 'antivax' debate in a seemingly Dionysian age in which the effect of not taking the vaccine is poorly understood; the contemporary zeitgeist is contrary to things like forbearance, restraint and order; and emotion seems to trump reason so often.

End Notes

1. Homer emphasises Hector's nature throughout the book. Book VI provides a good example. Homer describes Hector's visit to his wife and son, and Hector's concern for them. Homer describes Hector's meaningful meeting with the wives of the Trojan soldiers and an intimate meeting with his mother.
2. Book I describes Achilles withdrawal from battle, demonstrating his pettiness and the tendency for emotions and passions to overcome Achilles's reason.
3. Book XVIII describes Achilles's response to hearing of the death of Patroclus; weeping, tearing his hair out and throwing himself on the ground.
4. Book XXI describes Achilles's killing spree and his lack of compassion.
5. Book XXII describes the duel between Hector and Achilles, including Achilles's treatment of Hector's corpse.
6. Other authors and film-makers such as Cormac McCarthy (*Blood Meridian*) and Francis Ford Cappola (Apocalypse Now) have explored this idea too.
7. This article does not suggest the measures came about with deliberate and explicit intention to mollify the passions that affected Achilles rather that their emergence is a function of other inadvertent historical causes.
8. Norman F. Dixon, *On the Psychology of Military Incompetence*, (New York: Basic Books, 1976), 179199. 'It is no accident that 'bull' is so closely linked to conservatism, for its very nature is to prevent change, to impose a pattern upon material and upon behaviour, and to preserve the status quo whether it is that of shining brass or social structure.'
9. Wooden figures found in the tomb of Mesehti of the 11th Dynasty are indicative. An image is available at http://www.unesco.org/culture/museum-for-dialogue/item/en/70/model-of-nubian-soldiers and Brian Campbell, *War and Society in Imperial Rome, 31 BC 284 AD,* (New York: Routledge, 2002), 38.
10. Lauro Martines, Furies: *War in Europe 1450-1700,* (New York: Bloomsbury Press, 2013)
11. Preston, Roland and Wise, *Men in Arms: A History of Warfare and its Interrelationships with Western Society*, 5th edition, (Forth Worth: Holt, Rinehart and Winston Inc., 1991), 116.
12. John A. Lynn, 'Forging the Western Army in Seventeenth Century France,' in MacGregor Knox and Williamson Murray Ed., The Dynamics of Military Revolution, (Cambridge: Cambridge University Press, 2001), 45.
13. Ibid., 46.
14. Ibid., 52.
15. Some might argue that this element of the Western way of warfare is changing into a culture of casualty avoidance.
16. Preston, *Men in Arms,* 96.
17. Martines, Furies, viii.
18. Thomas Hobbes, Leviathan, printed by Andrew Crooke, at the Green Dragon in St. Paul's Churchyard, 1651., Part I, Chapter XII, Section 4, Paragraph 1. Hobbes was witness to the English Civil War, which was also fought with religious and revolutionary zeal similar to the Thirty Years War.
19. Ibid., Part I, Chapter XII, Section 3.
20. Ibid., Part I, Chapter XIII, Section 7.
21. Ibid., Part II, Chapter XVII, Section 8.
22. Ibid., Part II, Chapter XVII, Section 9.
23. Hannah Dawson, *Life Lesson from Hobbes*, Kindle Edition., (London: MacMillan, 2013), Introduction Paragraph 3. '…there are a whole host of activities –monetary transactions, renting a house, motorway driving, even having a party – which are at a basic level dependent on the coercive apparatus of the State and the mutual trust and respect that this creates. This is the *civilized and civilizing foundation* [emphasis added] without which the fantastically plural coordinations of society could not hope to get underway. It is on this foundation that I am free to make as much or as little of my life as I am able.
24. It is important to note this book received significant criticism after it was published and Nietzsche himself later criticise it.'
25. Friedrich Nietzsche, *The Birth of Tragedy*, Douglas Smith (trans), (Oxford: Oxford University Press, 2000), xviii.
26. Ibid., xvi.
27. Ibid.
28. Ibid., xvii.
29. Ibid., xix.
30. William Golding, *Lord of the Flies*, (London: Faber and Faber Limited, 1954).
31. While the Belgian exploitation of the native Congolese was in the context of the colonial rubber trade, author Joseph Conrad uses ivory trade as the context for the *Heart of Darkness*.
32. Joseph Conrad, Heart of Darkness, 2nd edition, D.R.C.A Goonetilleke (trans), (Toronto: Broadview Press, 1999). Originally published in serial form in *Blackwood's Magazine* 1899, 17.
33. Mike Dash, Batavia's Graveyard: *The True Story of the Mad Heretic who led History's Bloodiest Mutiny,* Kindle edition., (New York: Weidenfeld & Nicolson, 2002). Dash describes how the crew and passengers of the Batavia descended into savagery and waged war on one another across a few tiny sand islands off the Australian coast.
34. Alison Alexander, Tasmanian Convicts: *How Felons Built a Free Society,* (Sydney: Allen & Unwin, 2010), 195. Alexander describes how a small group of escaped convicts preyed on one another and fed on each other's flesh to survive.
35. Caroline Alexander, *The Bounty*, London: (Harper Collins), 2003. Alexander describes how savage circumstances led to a number of the Bounty's crew to mutiny.
36. Philip Zimbardo, *The Lucifer Effect: How Good People Turn Evil*, Kindle edition., Random House ebooks, Preface, Paragraph 6.
37. Ibid., Chapter 1, Section 2, Paragraph 5. Zimbardo wrote, 'One thesis [of mine] is that most of us know ourselves only from our limited experiences in familiar situations that involve rules, laws, policies, and pressures that constrain us. We go to school, to work, on vacation, to parties; we pay the bills and the taxes, day in and year out. But what happens when we are exposed to totally new and unfamiliar settings where our habits don't suffice? You start a new job, go on your first computer-matched date, join a fraternity, get arrested, enlist in the military, join a cult, or volunteer for an experiment. The old you might not work as expected when the ground rules change.
38. Ibid., Preface, Paragraph 14.
39. Carl von Clausewitz, *On War*, trans. and ed. Michael Howard and Peter Paret, (Princeton: Princeton University Press, 1989), 89.
40. Sara Mackmin, 'Why Do Professional Soldiers Commit Acts of Personal Violence that Contravene the Law of Armed Conflict?', Defence Studies 7:1, 6589, DOI: 10.1080/14702430601135610
41. Rowland L. Young, 'What is to Become of the Army this Winter', American Bar Association Journal 64, (January 1978): 67.
42. Ibid., 68.
43. Ibid.
44. Ibid., 71.

45. Erick Trickey, 'The Prussian Nobleman who helped save the American Revolution', in http://www.smithsonianmag.com/history/baron-von-steuben-180963048/

46. Ibid.

47. Rowland, 'What is to Become of the Army', p.70.

48. Martin Blumenson, *The Patton Papers 1940-1945*, (Boston: Da Capo Press, Inc. 1974).

49. D.A. Lande, *I was with Patton: First-Person Accounts of WWII in George S. Patton's Command*, (St. Paul: MBI Publishing Company, 2002), 47.

50. Ibid.

51. Alex Axelrod, Patton's Drive: The Making of America's Greatest General, (Guilford: The Lyons Press, 2009), 75.

52. Jeromie Balwin, http://warfarehistorynetwork.com/daily/wwii/lloyd-fredendall-the-general-who-failed-at-thekasserine-pass/

53. William Slim, *Defeat into Victory: Battling Japan in Burma and India, 19421945*, (New York: Cooper Square Press, 2000), Book I.

54. Ibid., 542-543.

55. T.R. Fehrenbach, *This Kind of War: The Classic Military History of the Korean War*, Kindle edition., Chapter 27, Section 2, Paragraphs 9-12.

56. Ibid.

57. Ibid., Chapter 27, Section 2, Paragraph 3842.

58. Ibid., Chapter 27, Section 2, Paragraph 18, 2021.

59. In http://www.napoleon-series.org/cgi-bin/forum/archive2006_config.pl?md=read;id=67470

60. Ibid.

61. Ibid.

62. Jim Frederick, *Black Hearts: One Platoon's Descent into Madness in Iraq's Triangle of Death*, Kindle edition., (London: Macmillan), 2010.

63. Frederick, *Black Hearts*, Chapter 14, Paragraph 11.

64. Jonathon Shay, *Achilles in Vietnam: Combat Trauma and the Undoing of Character*, (New York: Scribner, 1994)., 23.

65. Ibid., Chapter 14, Paragraph 13.

66. The soldier responsible for the rape and murder of Abeer Qassim Hamza entered the United States Army via a waiver for drug and alcohol use and was in the process of discharging from the Army for anti-social behaviour prior to anyone knowing about his role in the rape and murder of Hamza and her family.

67. Christopher R. Browning, *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland*, Kindle edition., (New York: Harper Perennial, 2017), Chapter 18, Paragraph 1.

68. Ibid.

69. Ibid.

70. Ibid., Chapter 18, Paragraphs 2-4

71. Ibid., Chapter 18, Paragraph 5.

72. Ibid.

73. Ibid.

74. The siege of Badajoz took place during the Peninsula Campaign in 1812. Wellington's army lost 4,800 soldiers killed or wounded when it stormed the city walls. Incensed by their suffering and losses, the troops sacked the city, raping and murdering the inhabitants. They got drunk and refused the orders of their officers. It took three days to bring the army back under control.

75. John B. Gaither, *Galahad Redux: An Assessment of the Disintegration of Merrill's Marauders*, Fort Leavenworth, Kansas, 1975., p.iii.

76. Frank McLynn, *The Burma Campaign: Disaster into Triumph 19421954*, Kindle edition., (New Haven: Yale University Press, 2010), Chapter 14, Paragraph 1.

77. Ibid.

78. Ibid.

79. Ibid., Chapter 14.

80. Ibid., Chapter 14, Paragraph 1.

81. Ibid.

82. Ibid.

83. James H. Stone, *Crisis Fleeting: Original Reports on Military Medicine in India and Burma in the Second World War*, Office of the Surgeon General, The Department of the Army, Washington DC, 1969., 396.

84. Ibid., Chapter 7, Paragraph 30.

85. Roy.F. Baumeister and John Tierney, *Willpower: Rediscovering our Greatest Strength,* Kindle edition., (New York: Penguin, 2011), Chapter 7, Paragraph 6.

86. Ibid., Chapter 7, Paragraph 7-8.

87. Ibid., Chapter 7, Paragraph 2.

88. Ibid.

89. Ibid., Chapter 7, Paragraph 4.

90. Ibid., Chapter 7, Paragraph 29.

91. Ibid., Chapter 7, Paragraph 28.

92. Ibid., Chapter 7, Paragraph 29.

93. Oliver Stone was himself a Vietnam War veteran.

The Soldier and the Sixth Commandment

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This article examines the moral and ethical implications of the taking of human life in the discharge of military obligations and duties. It examines the roles of faith, law, ethics and morality in the context of warfare both in the past and in contemporary conflicts.

As the historical moral and ethical principles of the Australian Defence Force were derived from the Judeo-Christian faiths, the examination is set within the broad parameters of historical and contemporary Christianity and, where appropriate, Judaism and Islam – the People of the Book, or *Ahl al-Kitab*.

Introduction

There are times when law and morality can come into conflict, and times when faith can be challenged by the demands of obedience to the law and conformity to popular morality. One significant area in which a rule of faith is frequently compromised is in relation to the taking of life. Dilutions of the command against killing have existed throughout the ages in both the essentially civil area of legislated capital punishment and in the military environment, where a particular instance of such conflict is found in the sanctioned application of violence in warfare, and consideration of this is the theme and purpose of this article.

"It is extremely difficult psychologically for a human to kill another – it requires considerable self-justification, rationalization, psychological and social sanction"[1] yet this is precisely what modern warfare calls upon a soldier to do. In the twenty-first century it is frequently argued that "War is removed from hate and relatively free from guilt"[2]. This argument, which carries an implicit detachment of the soldier from his opponent, through the act of killing being a vocational necessity, is one of the most prominent at this time.

Issues of particular application to the balancing of faith, law and morals in warfare are, at a state level those of the concept of *Just War*, the conduct of such a war (including weaponry), and the use of conscription. At the individual level the main issues are conscientious objection and the concept of lawful command. The dilemma facing the soldier is the subject of specific examination.

The evolution of law in society and its relevance to justified homicide

Judaism, which has clearly formulated some of the philosophy of the Christian religion, developed in the geographical context of the Near East and therefore, unsurprisingly, reflects some of the characteristics of the earlier civilisations in Mesopotamia and Egypt.

In examining early sources, there is evidence that in Mesopotamia there was from a very early stage, systems of rules for behaviour – the beginnings of legal systems. The oldest of these is the Code of Ur-Nammu, c. 2100 BCE and it is the earliest extant legal code in the world.

The Code includes laws relating to murder, theft, adultery, rape, slavery, divorce, occasioning bodily harm and sorcery, and imposes the death penalty for murder, robbery, adultery and rape and pecuniary penalties for other offences.[3]

The best-known Mesopotamian law code is that of Hammurabi (c. 1750 BCE) which has come down to us in an almost complete form. Hammurabi believed he had been called by the gods to "… bring about the rule of righteousness (and) to destroy the wicked and the evil doers"[4]. The code would appear to be the *grundnorm* of Babylonian law and extended to all three classes of Babylonian society – the propertied class, slaves and freed men, and extended to trade, defamation, divorce, adultery, crime, property and to liability for negligence/public nuisance.[5] Laws 196 and 197 provide the basis for retaliation, introducing the concept of an eye for an eye and a tooth for a tooth.

These Mesopotamian law codes did not have much theological content and were more concerned with public administration, contracts and maintaining family relationships. All, however, contained provisions governing the taking of human life, and all provided for capital punishment in the event of the perpetrator being convicted. Thus we have the beginnings of the concept of 'justifiable homicide'.

An examination of Ancient Egyptian law indicates that there did not appear to be a Mesopotamian-style legal code, but a vast array of references to legal matters has survived in ancient letters, instructions, manuscripts and hieroglyphics. Those sources indicate that in Egyptian society there was a strong legal system operating through a combination of royal decrees having the force of law, and of administrative decisions constituting legal precedents – a system of *stare decisis* similar to that to be found in English Common Law. The lack of a code might be the result of this system, giving another parallel with the English legal system where there is no written constitution, but a body of conventions and decisions which make up an 'unwritten constitution'.

As in Mesopotamia, Egyptian legal practice covered the question of murder and also provided for the use of capital punishment for such a crime, as well as several others.

The conduct of War in the Old Testament (Judaic) Context

At the commencement of the historical narratives of the Old Testament the peoples of the "cradle of civilization" had evolved legal systems founded by royal commands, sometimes in part attributed to local deities. All the codes contained prohibitions on murder, yet all provided for capital punishment for certain offences, thus sanctioning the use of an act otherwise prohibited to enforce the law. As conflict between nations was a common phenomenon in the region, the application of violence to achieve territorial and strategic goals, as well as to provide for effective defence was accepted, and the prosecution of military objectives through directed homicide was clearly seen to be a part of national culture. Warfare was simply an accepted part of life.

The primary source of ethics and law in the Judean context is to be found in Scripture, and essentially in the Pentateuch. The traditions of the Judaic faith included two accounts of 'legal' relationships between man and God prior to the exodus from Egypt, both of which would shape the development of law, ethics and morals.

The first of these is the creation narrative in Genesis. Regardless of the original source of this narrative, it was accepted into the traditions of the Hebrew faith. Shortly after the creation narrative, the chronology of the Jewish People relates another encounter with God, the great flood, which was His punishment on lawless man. In the narrative, before the flood, God instructs Noah to build and fill the ark, and covenants with Noah "… with thee will I establish my covenant"[6] explaining his choice being because: "for thee have I seen righteous before me in this generation"[7] At the end of the flood, God covenants with Noah "… not to curse the ground any more for man's sake"'.

In return for this immunity from inundation, God requires man to "… be fruitful and multiply"[8] thus re-establishing mankind on earth, all of whom, including Gentiles, are therefore descendants of Noah; refrain from the eating of flesh "with the life thereof"[9]; and to desist from murder and establishes

capital punishment: “whoso sheddeth man’s blood, by man shall his blood be shed”[10]. This latter command carries an implied moderation – while murder is clearly prohibited, the act of taking a life as punishment is permitted. There is, therefore a moral dimension – homicide (the taking of life) is permitted as a means of regulating the activities of the community, and by performing this community service, the executioner is exempt from the command, and what we now know as justifiable homicide has been instituted within Judaism, reflecting the Mesopotamian Codes in this respect.

Tradition and scripture then develop the theme of the Sinai Covenant, the biblical narrative of the theophany and revelation at Mt Sinai, and of the commandments given to Moses when he went to the heights of the mountain to God who has commanded him thither.[11] The Sinai Covenant is thus derived from revelation, and is God-given law – not a set of rules composed by man. The Decalogue is God’s universal and timeless standards of right and wrong to be followed by His people. It is “a central feature in the covenant that brought Israel into being as a people”,[12] yet it is a conditional one – the blessings of the covenant are contingent on the observance of the law as given to Moses. The Decalogue contains a clear provision against killing, but given the pre-existing tradition that God had required the execution of murderers, the commandment has been translated to mean “Thou shalt do no murder”, rather than “Thou shalt not kill”. The use of capital punishment in the Judaic community was, however, not restricted to the Noachide provision for murderers.

The apparent restraint on killing was disregarded almost at once – when Moses descended from the mountain to find the golden calf, he ordered the massacre of about three thousand who resisted his call for those who were on the Lord’s side to abandon their idolatry[13]. From this it seems that the Noachide restriction on retribution to murderers had been extended to idolaters; in Deuteronomy Chapter 21 there is reference to the use of stoning the stubborn, rebellious and disobedient to death and Psalm 137 contains reference to dashing the heads of the infants of enemies against stones – thus clearly permitting the use of violence and retribution in warfare. Within the Old Testament narratives there is evidence of considerable warfare, both victorious and calamitous, and David, Joshua and Elijah were prominent military commanders. Psalm 24 refers to the King of Glory being the “Lord strong and mighty, even the Lord mighty in battle”. The permissible taking of life both in the upholding of justice and in the conduct of war was therefore well established in the Judean tradition, and it would seem that warfare was, as in Mesopotamia, an accepted part of life, and that it was acceptable if undertaken to fulfil divine will or to eliminate a source of greater evil.

Much of the historical record of warfare of this time indicates a pattern of mass killing. The majority of the wars described in Deuteronomy and Joshua would suggest that God demands the total destruction of the enemy – for example, in the case of the Hittites, the Amorites and the Canaanites the demand is to “… leave nothing that breathes alive – You will utterly destroy them”[14]. This approach is similar to the ‘sword verses’ in the Qur’an, which will be discussed further in this examination.

Earlier in Deuteronomy 20 there is an injunction to the effect that before launching upon such a campaign of slaughter on an enemy city one should first propose peace to the inhabitants, but if they reject such an offer: “Smite every male thereof with the edge of the sword”,[15] and in Numbers 21 Israel vows to God “If thou wilt deliver these people into my hand, I will utterly destroy their cities.”[16]

An examination of the nature of conflict in the Old Testament indicates that there are two major concepts involved – war is either carried out with a sacrificial aim – the destruction of the enemy being a massive sacrifice to God in return for victory – and the concept of war as part of divine justice[17] – war being fought for a just and Godly cause.

In this context the ‘sacrificial’ war is a war against those who were Israel’s heathen enemies and thus a way of securing Israel’s position as the Chosen people, and thus assisting in God’s purpose.

The ‘justice’ war is perhaps the least desirable of the two as it would seem to motivate and encourage war under the justification of eradicating evil in the name of the Creator as in Deuteronomy 12 where God demands the Israelites to “Overthrow their altars, break their pillars, burn their groves with fire, hew down the graven images of their gods”[18] – and, as Susan Niditch suggests, can lead to people accepting the notion of killing humans being acceptable through dehumanizing them.[19]

In both of these cases, the conflict is one of aggression, not self-defence, and the ideology is arguably both controversial and dangerous, and is “… clothed in the respectability of the Covenant”[20]

Following the final defeat of Jewish rebellions against Rome in 137 CE the moral and ethical aspects of war in the Judaic context became, in the main, purely academic. In the Rabbinic/Talmudic period that followed the collapse of the Jewish State, considerable intellectual effort was devoted to the theory and nature of war, and the Rabbis identified two categories of war. The first was “divinely commanded” war – of the type fought by Joshua to conquer the Promised Land and to exterminate the idolaters who lived there; and the second was “permitted or optional” war – such as those fought by David to extend the borders of Israel and to enhance the king’s greatness and prestige (and thus to deter potential foes). The Rabbis gave consideration to who should undertake military service and, basing their work on Deuteronomy 21, proposed four categories of exemption, namely:

- The unfinished house (v. 5)
- The unharvested vineyard (v. 6)
- The unconsummated marriage (v. 7)
- The fearful and the faint-hearted (v. 8)

However, in all the Talmudic considerations of warfare there is no mention of any conflict arising between the sixth commandment and the taking of life in war – it would appear that this moral/ethical paradox did not exist. If the war falls into either of the Rabbinic categories, the question clearly does not arise, nor is there any consideration of conscientious objection – seemingly, one could be exempt through the Deuteronomic classifications of fear and faint-heartedness but not through objection to the taking of life.

War in the early Christian Period

At the time of Jesus of Nazareth there were two broad sources of faith-based laws in the Judaic tradition – the Noachide Laws and the Decalogue. Jesus proclaimed that he had not come to destroy the “law and the prophets” [21] and in the Sermon on the Mount made explicit reference to the Decalogue. He then reinforced this in the Summary of the Law where he repeated the message in Leviticus 19:18, emphasising that on the first two commandments hung “all the law and the prophets”.[22] He also taught that the civil law should be respected in his instruction to “render unto Caesar”[23]. In the Sermon on the Mount Jesus provided a strong moral directive in the Beatitudes[24], giving a clear insight into what forms of social behaviour were to be accepted by his followers, thus establishing a form of legal pluralism and a moral code – the laws of Rome were to be observed, the Sinaic Commandments were to be followed, and standards of moral behaviour were set.

Jesus enjoined his followers to adhere to the civil law, yet at the same time he made the law less rigorous in some circumstances, for example licensing the violation of the Sabbath observance for the sake of healing the sick – thus introducing a moral dimension to the interpretation and application of the Sinaic law. As a result, three sets of directives for Christian conduct existed: the religious laws of the Decalogue, incorporating the early Noachide laws and the directive to aliens in Leviticus; the Summary of the Law; and the interpretations of the teachings of Jesus contained in

the writings of St Paul and the Jerusalem Fathers in Acts and in the Epistles. In addition to these there was the general teaching of Jesus contained in the Gospel narratives.

The teachings of Jesus were, however, almost silent in relation to warfare and although frequent reference is found to the prohibition of murder in the Decalogue, this is not extended explicitly to the taking of life in armed conflict. As no Palestinian Jew of the time could be compelled to serve in the Roman army it would have been unlikely that the question would have arisen in relation to the disciples or to the Jewish community in general. In his encounter with the centurion, Jesus showed no disapproval of the man's military service and noted his faith in Jesus' ability to heal, based on the recognition of his authority. As James Childress notes "it was not necessary to reject military service in order to enter the Kingdom of God"[25].

Emphasis is certainly found for non-violence, as for example in the rejection of the *lex talionis* and the injunction to love one's enemies in the Sermon on the Mount (itself foretold in Proverbs 25 : 21)[26], and in the caution that those who live by the sword should be prepared to die by it. Jesus, in the Beatitudes, stressed the role of peacemakers and, even in the Garden of Gethsemane, forbade the disciples from taking up arms to defend him and offered no resistance to the manifold physical indignities that followed. Even in the expulsion of the money-lenders and merchants from the Temple it would seem that the use of force was very limited.

The early Christians thus had two sources for living the good life. First were the commandments, clearly stated in both scripture and in divine instruction as *commandments* with the obvious indication that their breach would result in divine displeasure. The second, the *moral* guidelines of the Beatitudes, carried an implied reward: "Blessed are they…"' Therefore guidance for living the good life included duties that were commanded, and carried punishment; and those that were recommended, and brought reward. This introduces the issue of separation of law from morality.

Within the teachings of Jesus there is no specific reference to homicide although it would be reasonable to extrapolate from the teachings on the law and the prophets, if not an acceptance of judicial killing/justifiable homicide, an absence of a prohibition on such acts.

Christian Law after the reign of Constantine

This position changed with the Emperor Constantine's decision in 315 CE to permit religious freedom (at least as far as Christians were concerned) and the subsequent decision of the Emperor Theodosius in 380 to make Christianity the State Religion. However, as Christianity flourished free from persecution, the power of Rome declined, and the constant threats from Barbarians led to the withdrawal of garrisons from the more distant regions of the Empire. The need to protect the now Christian Roman Empire from external aggression led to Christians, as citizens of the Empire, being involved in warfare, and required to confront the issue of taking of life.

Evidence from the Patristic period suggests that there was no early 'Church pacifism' and that Christians served in the Roman army before Constantine. 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".*[27]

The question of justifiable homicide does not seem to have been an issue.

Tertullian records that Christians prayed for brave soldiers and observed that to him the only problem with Christians serving in the army was to be found in the vulgarity of those with whom they served.[28] Where Christians were martyred in relation to their military service it was for refusing idolatry (worshipping the emperor or the *signa*) and in the martyr literature there is no recorded case of a Christian soldier being martyred for refusing to kill.[29] Augustine of Hippo was prepared to accept the Roman *justum bellum* insofar as a Christian might be required to go to the aid of an innocent neighbour under attack[30] - he was of the view that Jesus was *contra malitia* not *militia*.[31]

Early Islamic teaching on war

The final consideration in this background to the development of faith, law and morality in relation to the taking of life in military service among the *Ahl al-Kitab* is that of the background to Islam.

Geographical considerations relevant to the development of Islam include the fact that Arabia is predominantly made up of steppes and desert and in the period before the advent of Muhammad it was populated in the main by Bedouin tribes engaged in a pastoral and nomadic life.

The social organisation of the Arab population was based on the family, the clan (several families) and the tribe – a loose grouping of clans.

The small, dispersed and nomadic populations of Arabia based their ethics on tribal experience and tradition, and on the preservation of family and tribal honour – hospitality to strangers, manliness, military prowess and bravery, and loyalty to the family. Pre-Islamic Arab religion and morality was therefore based on tribal experience and tradition, and not on the actions of a benevolent creator god – rather aptly described by John Esposito as "tribal humanism".[32]

"Law" was a system of custom-based independent self-regulation at the tribal level, with similar authority patterns in the cities and villages. There was no connection between these "legal traditions" and tribal religions. Punishment for the taking of life was known as *thār*, which was essentially a system of blood vengeance.

The advent of Muhammad and the episodical revelations to him from Allah[33] were eventually recorded to form the word of God, the Qur'an[34]. Within the Qur'an one finds strong arguments against the taking of human life and, arguably, more guidance on the matter than is to be found in the Judeo-Christian Scriptures.

The Qur'anic equivalent of the Sixth Commandment states:

> *"And those who cry not unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery – and whosoever doeth this shall pay the penalty. The doom will be doubled for him on the Day of Resurrection and he will abide therein disdained for ever. Save him who repenteth and believeth and doeth righteous work; as for such Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful".*[35]

It cautions that "It is not for a believer to slay another unless it be by mistake"[36] (thus introducing the concept of excusable homicide).

The Qur'an is, however, quite explicit when it comes to those who would make war against Islam:

> *"The only reward for those who make war upon Allah and His Messenger and strive after corruption in the land will be that they will be killed or crucified or have their hands and feet on alternative sides cut off, or will be expelled out of the land. Such will be their degradation in the world and in the Hereafter theirs will be an awful doom".*[37]

However, there is an exemption clause for those who voluntarily surrender: "Save those who repent before you overpower them, for know that Allah is Forgiving, Merciful".[38] (Note that this is similar to the siege provisions in Deuteronomy 20:11). Killing is restricted to those who make war upon Islam – not, interestingly upon those who might be ideologically opposed to it. Aggression in the spread of Islam, it would seem, is unjustified.

The unjustified killing of a single human without a 'truthful' cause - "Murder or spreading mischief in the land"[39] is described as a crime against the whole of humanity – "It would be as if he (the murderer) kills all people".[40] The importance and sanctity of human life was further stressed by an admonition that "Those who take the life which Allah has forgiven save in (the course of) justice … shall pay the penalty and doom will be doubled for him on the Day of Resurrection and he will abide therein disdained for ever".[41]

Capital punishment within the Islamic community is also restricted to punishment for murder and corruption: "Whosever killeth a human being be it not for manslaughter or corruption in the earth, it shall be as if he had killed all mankind"[42], and this is contrasted to the saving of life "And whosoever saveth the life of one, it shall be as if he had saved the life of all mankind"[43]. A defence is provided for the murderer:

> *"O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his injured brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord"*[44].

Unlike the Christian Scriptures which remain largely silent on the issue of killing in warfare the Qur'an has some quite explicit – and frequently misunderstood and inappropriately applied – references to the matter.

In relation to the conduct of war Islam sets down clear guidelines as to when war is ethically right, and clear guidelines as to how such a war should be conducted. In brief, war is permitted:

- in self-defence;
- when other nations have attacked an Islamic state; and
- if another state is oppressing its own Muslims.

Such war should be conducted:

- in a disciplined way;
- so as to avoid injuring non-combatants;
- with the minimum necessary force;
- without anger; and
- with humane treatment towards prisoners of war

Islam, as demonstrated above, allows war in self-defence "Sanction is given to those who fight because they have been wronged,"[45] to defend Islam (rather than to spread it), to protect those who have been removed from their homes by force because they are Muslims[46], and to protect the innocent who are being oppressed[47], but aggression and total and unrestricted warfare is clearly discouraged: "Fight in the way of Allah against those who fight against you, but begin not hostilities" Lo! Allah loveth not aggressors"[48].

This was further reinforced after the Prophet's death when his cousin Abdullah ibn Abbas interpreted this verse to read "Do not kill women, children, old men or whoever comes to you with peace and restrains his hand from fighting, for if you would do so you will certainly have transgressed"[49]. Indeed, warfare in Islam is seen as being justified only as a reaction to violent provocation and should be brought to a close as soon as is possible: "Fight them until there is no more persecution, and worship is devoted to Allah. If they cease hostilities, there can be no further hostility, except against aggressors"[50].

An enemy who offers terms of peace must be respected:

> *"Except (from combat) those who seek refuge with a people between whom and you there is a covenant or those who come unto you because their hearts forbid them to make war on you or against their own people. Had Allah willed, he could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you, and offer you peace, Allah alloweth you no way against them"*[51]

In the Qur'an, revealed to Muhammad on his triumphant return to Mecca, is the instruction: "And if they incline to peace, incline thou also to it and trust in Allah. Lo! He is Hearer, Knower".[52]

Much of the misunderstanding of the attitude of Islam to warfare is based on the so-called "sword verse" of the Qur'an which reads "When the sacred months have passed, slay the idolaters wherever you find them".[53] Sadly, the second part of the verse is often discarded, as it reads "But if they repent and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful".

As Muslims believe that the Qur'an is the authentic word of God, there is no tradition of historical criticism of the text in Islam (although the *ahadith* have been subjected to such an approach). To most Muslims, historical criticism of the Qur'an would be both subversive to their belief and dangerous to pursue. This is most unfortunate as the application of the process of *Sitz im Leben* to the sword verse reveals that it almost certainly refers to the period surrounding the Treaty of Hudaybiyah of 628 CE between the State of Medina, led by Muhammad, and the Quraysh tribe of Mecca. This view is reinforced by the verse "Freedom of obligation (is proclaimed) from Allah and His Messenger towards those idolators with whom ye made a treaty"[54] and the idolators are the idolators and polytheists living in Mecca and the verse is a warning to those who would continue their idolatry and polytheism within Mecca after an agreed time (the "sacred months"). Thus the verse is a content-specific one, set clearly in time and place, applied to the purification of Mecca from idolatrous and polytheistic pilgrimage and practice.

A second "sword verse" is "Choose not friends from them (who disbelieve) till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them".[55] Again, this verse is frequently quoted in isolation from the one which follows: "If they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them".[56] These verses were also set in the context of the clashes between the Muslims led by Muhammad and the Quraysh and their followers.

In the context of self-defence the Qur'an provides that:

> *"Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory"*[57].

These verses argue that armed conflict can be resorted to in self-defence in the event of attack or oppression, but not otherwise. Therefore, a Muslim soldier has clear guidance about when it is considered permissible for him to slay another human, and that is only in a defensive operation.

The emergence of the concept of Laws of War

Warfare, both tactical and strategic was an accepted part of feudalism – the rendering of military service in support of one's feudal lord involving both the issues of conscription and taking of life in conflict was an accepted part of life, accepted by both Church and State. However, with the advent of more sophisticated weaponry, such as the crossbow (both hand held and larger) and the trebuchet there was concern about the nature of the battlefield and in 1139 the Second Lateran Council attempted to prohibit the use of these weapons against Christians[58]. Warfare was therefore accepted by the Church as an activity that was consistent with the faith, as no attempt was made to ban it either between Christian nations or between Christian nations and those seen as heathen, nor did the Council address the more general question of the taking of life in military operations.

Aquinas addressed the issues surrounding the role of armed conflict. Founding his approach in both faith and reason he examined both the moral justification for going to war (*jus **ad** bellum*) and the moral conduct of warfare (*jus **in** bello*). He held that war must be waged by a legitimate authority that the cause must be just, and the intention for resorting to conflict must be right. These principles will be expanded on later. As Aquinas believed that there could be a 'just' war, he accepted that war involves killing, and that in a just war such killing could be justified.

With the evolution of the modern nation state questions of good government arose, culminating in the Enlightenment with the emergence of political utilitarianism. Utilitarianism's basic theory is that the best laws are those which are the most productive of happiness to the community at large, and that it is therefore the business of government to promote the happiness of society by punishing and rewarding through a strong central government with a legal system based on rules – a code of laws of strict liability. This could be interpreted as a move from what God might wish to what men might want, described by a modern scholar as "Politics, practices and conduct oriented by principles of acquisitiveness and self-interest".[59]

Utilitarianism is, in many ways, a moral minefield. The seeking of maximum happiness could well give way to aggressive diplomacy, search for *lebensraum* and popular, not just war. The challenge here is posed by a society in which the community's moral base has become grounded in disinterest, self-interest, greed, concepts of superiority or a thirst for power. Obvious examples are the excesses of Nazi Germany, Soviet Georgia and South African *apartheid*, all of which serve as stark reminders of the dangers of utilitarianism – if the majority of a community or nation have abhorrent ideals, utilitarianism facilitates such practices, as does the centralization of power in the hands of a popular leader. In such a society, going to war would be acceptable if it achieved the maximum happiness for the majority of the population and this immediately calls into question the rights of the minority – who might well see the resort to war being unjust and quite possibly immoral.

Just War in the modern world – its challenges and complexities

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. Whilst all are required to comply with the law of the land as a minimum requirement, what other guidelines are available to them? What happens when one is faced by a clear conflict between legal obligations and the principles of faith, particularly where those legal obligations require training for and active taking of life – something many people would see as fundamentally inconsistent with faith and morality? We clearly exist in a state of moral as well as religious pluralism, as many would not claim adherence to any faith, while also, in all probability, seeking the good life.

The twentieth century debates on the issues of law and morality dealt almost exclusively with matters of individual morality, not of state morality in the diplomatic environment. However, the twentieth century saw the evolution of total war, and one of the most unfortunate but obvious characteristics of the modern world is the existence of a prolific state of armed conflict, bringing with it a clear challenge to an individual's senses of faith and morals, and the obligations imposed on him or her by positive law. Here arises the many horned dilemma facing the soldier.

The major issues in this situation are the concept of a just war, the questions of military service both voluntary and involuntary (conscription), and the issues confronting the soldier, of which the principal one is the taking of another man's life.

Nominally it may seem that the arguments about war are impersonal – the engaging in warfare being a matter at the state level, not the individual, but the 20th century saw the huge individual cost of, and personal involvement in war and therefore significant questioning of how conflict can be accommodated in terms of faith, law and morals and how this impacts on the individual.

In this modern period there appears to be a general assumption that if a war is just, the citizen must be prepared and willing to take up arms, both in situations of attack and defence, and that such action is compatible with the Christian faith. Four of Aquinas' principles are of particular relevance both to those who decide to commit a nation to war and to those who are then required to go into battle. First and foremost is the principle that an aggressive war must really be a *last resort*, and that all other attempts to reconcile the parties must have been exhausted. Clearly, there is a moral prohibition against wars of unjustified invasion driven by greed, wars for national glory and wars to convert perceived heathen. The war must have a *just cause* – the halting of an invasion, countering the unjustified attack upon an ally by a third party, the defeat of a truly evil enemy or a defensive war fought on one's own territory. There must be a *proportionality of response* – this includes the choice of weaponry and the scale of forces committed. Except in the case of fighting a defensive war against an invader on one's own land there must be *a reasonable possibility of success* to justify the expense of manpower and materiel. Finally, consideration must be given to the minimizing of innocent civilian casualties.

At the start of the 20th century it would appear that military action in a just war was still an acceptable principle in Western Christian society, and that governments could legislate to provide for naval and military forces. The issue at stake in this article is on the individual within such forces. An individual faced with the question of entering into military service is confronted by issues of both faith and morality in addition to the requirement for obedience imposed on him by both military and civil law, and it is argued that the factors influencing the decision vary with the issues surrounding the potential conflict – the human dimension of *jus in bello*.

First, one should consider the concept of just war. Legally, a popularly elected government can legislate for war – a point made by Aquinas. The issue of faith is influenced by the question of legitimacy of killing. Whilst it can be argued that "to kill in hatred is murder; and soldiers, are not murderers but executioners"[60], the sixth commandment is quite specific – killing is prohibited. Why, then, can this be ignored? Surely if one is to love one's neighbour, if one is to render to no man evil for evil, to turn the other cheek, if one is to accept that the peacemakers are the blessed ones it would seem that to take the life of another is both illegal and against any attempt to be in *imitatio Christi*. Yet, if one is truly to love one's immediate neighbour it is also a requirement that one should be prepared to lay down one's life for a friend – and surely that includes one's family and one's fellows. Can one love an enemy who is on the path of rape and pillage? Ultimately the upholding of right is surely preferable to surrendering to manifest evil.

Morally, then, it can be argued that there can be a justification for a defensive war, and legally, a state may legislate for its security by the creation, maintenance and training of military forces, whose political aim is the security of the homeland and whose military aim is success in battle. Moral values in this context are those universal values the observance of which is a necessary condition of the survival of any society.

If one accepts this, there is justification for raising and maintaining a military force. However, how can this force be raised? Should it be entirely voluntary or should it be raised through a combination of volunteering and conscription? The *legal* issue here is that a democratically elected government has the power to secure the safety of the state and it can therefore legislate to coerce its citizens. However, conscription is coercion – it is forcing an individual to act in a way he would not wish to – although in this context Christ's instruction "whoso shall compel thee to go a mile, go with him twain"[61] does indicate that in the practice of one's faith coercion should be accepted and complied with. Nevertheless, coercion to serve in a war would appear to be *prima facie* immoral and wrong unless one accepts the utilitarian principle of seeking the greater good in peace and prosperity, and therefore the need to provide means of ensuring this.

At this point, it is appropriate to make a brief return to the Judaic approach to Just War, as the emergence of the State of Israel in 1948 – an emergence into a very hostile geographical environment – forced Jewish reconsideration of the issues of warfare and the individual. Conscription in Israel is almost universal, and is governed by the *Israeli Security Service Law*. The law does provide for conscientious objection on the grounds of *unqualified* pacifism, which was defined by the High Court in 2002 as being objection to <u>all</u> war, but there have been very few instances of such an objection being upheld, and popular attitudes are very much in favour of conscription. There has been some organised opposition to service not in the defence of the territorial integrity of Israel – that is, in action conducted in the occupied territories in the West Bank and Gaza (seen as military rule over another people), and the bombing of targets which might result in civilian casualties. These objections have been dismissed, with the High Court ruling of 2002 stating that such objection constituted "selective refusal" to serve and not genuine conscientious objection.

The selective service objections would seem to be against the Davidic concept of permitted or optional war, and service in the defence of the territorial integrity of the State of Israel itself would appear to be seen in the context of "divinely commanded" war – protection of the Chosen People from the idolatrous enemy, and hence the near universal acceptance of such service. In this respect, again, there has been little consideration of the issue of taking human life and the challenge this poses in respect of the teachings of the Decalogue.

In any conscription scheme the spreading of the burden of military service should be as even as possible and the scheme should endeavour to be as fair as possible. The first issue is then one of who should be exempt, and a reasonable approach is to exempt those who perform essential services to the community – such as ministers of religion, teachers, doctors, nurses, emergency service workers, farmers, and transport operators, thereby maintaining the functioning of the state; and those who are medically or emotionally unfit for service. Once these 'essential occupations' have been exempted, the burden falls on the remaining eligible citizens. If the 'pool' is larger than the requirement, some form of selection must be devised and this should be as even-handed as possible. The method employed in Australia and New Zealand during the Viet-Nam war was by the random selection of dates of birth.

There remains, however, the issue of those who sincerely believe they cannot serve in <u>any</u> war, or in a war they see as being unjust, both as individuals to whom the slaughter of war is abhorrent or groups of such persuasion. Members of such groups find any military service to be incompatible with their faiths. Several nations have provided for these 'conscientious objectors' through legislation permitting them to show cause as to why they should be exempt.[62] Some nations permit the objection to be to a specific conflict and others – like Israel - insist that it must be an objection to *any*. Sometimes the courts may decide that the conscientious objector holds beliefs that allow him to undertake military duties of a non-combatant nature and may direct accordingly. In determining the sincerity of beliefs of the objector, courts and tribunals take into consideration such facts as whether he would defend himself from personal attack and whether he would stop a person from killing a member of his family. A positive answer to these questions militates against the success of the application.[63]

For those who decide that they can participate in military service, there are the questions of faith, law and morality which may arise on the battlefield – the human dimension of *jus in bello*. During the 20th Century a substantial *corpus* of treaties and conventions such as the Hague and Geneva Conventions have sought to regulate the conduct of war and in 1998 the *Statute of the International Criminal Court* was adopted in Rome, giving the newly established court jurisdiction to investigate war crimes as defined in the Statute[64].

Even so, situations may arise in which the soldier is faced with a command which he feels he cannot obey for reasons that may be unacceptable to his beliefs, seemingly immoral, potentially illegal as being contrary to the conventions and usages of the laws of war or a perceived tactical misjudgement. Such a situation might involve the treatment of prisoners or civilians or the undertaking of an action that has little prospect of success. (As foreseen by Aquinas' provision that there must be a reasonable prospect of success in a military operation). The situation at law is usually one of refusal to obey a lawful command of one's superior officer. In a situation such as this the refusal should not be one based on one's own self-preservation but a sincere belief that the order is wrong – legally, or morally, or contrary to one's personal religious beliefs. If time permits, the order might be disputed, or the superior be asked to commit the order to writing, but the individual refusing to obey the order must be prepared – initially at least – to take the punishment imposed. Such a situation is one in which Alan Jacobs' observation that "it is far better to be crucified than to crucify"[65] seems very pertinent.

There is also the dilemma facing a commander at any level who must give an order that he knows will probably send someone to his death – be this a corporal on a patrol, selecting a forward scout in a situation where an ambush is a possibility, or a colonel ordering an assault which will inevitably involve the taking of casualties. In each case the superior officer is required to minimize the chance of his own life being lost as he has a duty to command, (and his subordinates expect him to do this), but it is not easy to be, effectively, an executioner. The example of the Roman centurion is useful here – he must have made many such decisions, but Christ did not hold this against him when he sought help with his stricken child. Both Saviour and centurion understood the meaning of being 'a man under authority'. An army officer must be "… emotionally capable of ordering his troops to risk their lives, and in some cases be capable of ordering them to their probable or certain deaths".[66]

So, in seeking to resolve the problems facing the soldier, the practice of his or her faith is well summarized by J N Hartt as "the devotion to ideals and beloved communities despite fearsome perils,"[67] and military law, both national and international, subject him or her to unquestioned obedience and he or she must use personal morality in deciding what questionable commands should be disobeyed, in full realization of the consequences.

Conclusions

Over the history of mankind the nature of faith as a guide to behaviour has remained constant and based on the concept of *Lex domini immaculata*[68] yet throughout time the laws of faith have been modified in the morality of man and restated in the laws of the many nations, often with diminished impact, and the rules of conduct contained in the Scriptures have been modified to meet what is accepted in contemporary society as right or wrong, good or evil. Almost *ab initio* some of the

rules were modified in the public interest, causing personal dilemmas for some closely involved – the issue of the soldier and the sixth commandment being one of the most pertinent where faith's teaching, morality's approach of *pro bono publico*, and the requirement of obedience to the law all pull in different directions.

Faith, Kopfensteiner says, illuminates but does not replace reason[69] and it is therefore to reason that a person without faith must turn for guidance in seeking the ethical standards of the common good and the good life. Morals can exist without faith, and Donal Harrington observes that people differ in their ideas as to what morality means[70], and the diversity of cultures in modern communities makes it very difficult to propose a shared or common morality. Basic rights and common values are therefore essentially broad and general in character.

In the postmodern environment of today where morality has become more fluid and law more flexible, swinging between prohibition and permissiveness, faith alone remains steadfast and stable and shines as the lighthouse surrounded by the swirling tide of uncertainty, instability and rapid change. Faith and belief must therefore provide the soldier with his or her personal lodestar.

In the ultimate, the best guide to ethical behaviour is encapsulated in the Summary of the Law, the first verse of which is the duty of the faithful; and the second for all mankind:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength … Thou shalt love thy neighbour as thyself".[71]

End Notes

1. Wright, Q. A Study of War Chicago, University of Chicago Press, Vol. 1, pp. 92-93.
2. Wallace, A. F. C. "Psychological Preparation for War" in War: The Anthropology of Armed Conflict and Aggression. Fried, M., Harris, M., and Murphy, R. (Eds). New York: The Natural History Press, 1968.
3. Kramer, S History begins at Sumer (Philadelphia, Pennsylvania University Press, 1988) pp 52-55.
4. Full text at https://wsu.edu/~dee/MESO/CODE.HTM
5. For example, Law 53 covering liability for a breached dam wall resulting in damage to a neighbour's fields.
6. Gen. 6:7.
7. Gen. 7:1.
8. Gen. 9:1.
9. Gen. 9:3.
10. Gen. 9:6.
11. Ex. 19:3.
12. Bright, J A History of Israel Westminster, John Knox Press, 4th Edition 2000, pp. 142-3.
13. Ex. 32:28.
14. Deut. 20: `11-18
15. Ibid., v. 13.
16. Numbers 21; 2-3
17. Niditch, S. War in the Hebrew Bible Oxford, OUP, 1993, p. 77.
18. Deut. 12:3
19. Niditch, Op. cit., p. 77.
20. Ibid. p. 57.
21. Matt. 5:17.
22. Matt. 22 37-40.
23. Matt. 22:21.
24. Matt. 5: 2-11.
25. Macquarrie, J and Childress, J Op. Cit. p. 440.
26. "If your enemies are hungry, give them bread to eat; and if they are thirsty, give them water to drink".
27. Clement of Rome in The Early Christian Fathers – a selection from the writings of the Fathers from St Clement of Rome to St. Athanasius ed. and trans. Bettenson, H, Oxford, OUP, 1982, p. 31.
28. Helgeland, John 'Christians and the Roman Army A.D. 173-337' in Church History 43 (1974) p. 151.
29. Ibid., p. 161.
30. Johnson, J T in Macquarrie and Childress, Op. cit., p. 328.
31. Childress, Ibid., p. 447.
32. Esposito, J L Islam – the Straight Path (5th Edn) Oxford: Oxford University Press, 2016, p. 4.
33. Arabic for "The God"(Note the monotheistic definitive article)
34. Arabic for "Recitation"
35. 25: 68-70 Throughout this paper references to the Qur'an show first the Surah (Chapter) and then the Ayah (Verse). Note, also, the capitalization of the qualities (or Names) of Allah, as this is the approach taken in the English versions of the Qur'an.
36. 25: 68-70
37. 5:33
38. 5:35
39. Ibid.
40. Ibid.
41. 25:68.
42. 5:32
43. 5:33.
44. 2:78
45. 22:39.
46. 22:40.
47. 4:75.
48. 2:190.
49. *Tasfir al-Tabari* V 3, p. 563.
50. 2:193.

51. 4:90.

52. 8:61.

53. 9:5.

54. 9:1

55. 4:89.

56. 4:90.

57. 22: 38-9.

58. Article 29 stated "We prohibit under anathema that murderous art of crossbowmen and archers, which is hateful to God, to be employed against Christians and Catholics from now on". (http://www.ewtn.com/library/councils/lateran2.htm (Accessed 10 February 2019).

59. Morgan, M L A Holocaust Reader New York, Oxford University Press, 2001, p. 84.

60. Tawney, R. H. 'Some Reflections of a Soldier' in The Attack and Other Papers London George, Allen, Unwin 1953, p. 27.

61. Matt. 5: 41.

62. An example is the *National Service Act* 1951 (Australia) which provides:
'29 (1) The following persons are exempt …persons whose conscientious beliefs do not allow them to engage in any form of naval, military or air force service'.
(2) … the burden of proving the exemption rests on the person claiming the exemption and the question shall be decided … by a court of summary jurisdiction constituted by a Police, Stipendiary or Special Magistrate'.

63. Cahill, R A *Conscription Story* 1955-9 www.labourhistory.org.au/hummer/vol-2-no-4/conscription accessed 11 February 2019.

64. Regrettably, many nations including the United States have not ratified the Statute.

65. Jacobs, *A Original Sin: a Cultural History* London, SPCK, 2008, p. 222.

66. Biggar, N 'What should military ethics learn from the First World War? A Christian assessment' in *Australian Army Chaplaincy Journal 2018.*

67. Hartt, J N in Macquarrie and Childress, *Op. cit.,* p. 223.

68. Psalm 18:8 (Vulgate), 19:7 King James Bible "The Law of the Lord is an undefiled law".

69. Kopfensteiner, in Hoose, *Op. cit.,* p. 129.

70. Harrington, D in Hannon, *Op. cit.,* p. 27.

71. Mark 12: 30-31.

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RACS Responses to the Defence Values

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In 2020 the Chief of the Defence Force (CDF) announced that, for the first time, Defence as a whole would share a single agreed set of values. Up until this point, each of the Services and APS had determined their own expression of values and, while there was much synergy between them, they lacked the power of a single cohesive statement. It was the culmination of careful consideration undertaken in the Pathway to Change process which commenced in 2012.

> *"We will initiate a discussion across Defence about our cultural intent and the extent to which our current single Service and APS values and behaviours complement each other and properly articulate that intent. It will be a comprehensive consultation about the things for which we hold ourselves and each other to account. The refreshed values and behaviours will be introduced into our education and training programs so that their importance is constantly reinforced."*[1]

When the CDF announced the Defence Values it was with the expectation that, at all levels of Defence, these values would be upheld, demonstrated and promoted as the minimum expectation of behaviour and ethics. These Defence Values and the subsequent Defence Behaviours were not to be the responsibility of an isolated group of leaders but were now the guiding principles and expectations of every member of Defence. It was the CDF's expectation that reflection of and adherence to these values and behaviours by individuals would outwork to lasting cultural change at the organisational level.

Army's cultural and ethical foundation is its values and the bonds of trust and respect between each and every person who joins in service to our nation. These core values form the bedrock of everything we do: *(please refer to Defence Values and Behaviours on the following page)*.

The Religious Advisory Committee to the Services (RACS) contributed to the consultation process for the new Defence Values and soon after their release discussed them at length. Understanding that *"senior leaders at all levels must drive and exemplify Defence's culture change,"*[2] the discussion focussed on how RACS could further support the initiative of the CDF.

> *"We know that our people, like all Australians, take their cultural cues both from their leaders and from their everyday experiences. Indeed, in most cases their everyday work and their lived experience constitutes the most powerful determinant of behaviour."*[3]

RACS deemed it important and appropriate to demonstrate the natural alignment of the tenants and teachings of their faith groups to the Defence Values. This was not a difficult assignment as each of the Faith Traditions represented on RACS have a rich and deep heritage to draw upon. The challenge came in distilling the breath of content available with the required outcome.

Australian Government
Department of Defence

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Defence Values

Service: The selflessness of character to place the security and interests of our nation and its people ahead of my own.

Courage: The strength of character to say and do the right thing, always, especially in the face of adversity.

Respect: The humanity of character to value others and treat them with dignity.

Integrity: The consistency of character to align my thoughts, words and actions to do what is right.

Excellence: The willingness of character to strive each day to be the best I can be, both professionally and personally.

Defence Behaviours

To live Our Defence Values I will:

Act with purpose for Defence and the nation.

Be adaptable, innovative and agile.

Collaborate and be team-focused.

Be accountable and trustworthy.

Reflect, learn and improve.

Be inclusive and value others.



Each RACS member was asked to provide a 100-word response to each of the Defence values (The 5 Christian RACS members worked together to produce a single statement). They were asked to draw from their various teachings and sacred writings which inform their faith tradition and to draw parallels and observations regarding how adherence to faith actually acts as a capability multiplier for those in Defence.

The responses were varied and yet provided common threads which, when woven together, become a vibrant tapestry reflective of the diversity that is Australian culture.

What follows are the individual Faith Group responses to the new Defence Values:

Buddhist response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

Service is a most basic human virtue, a testament to the depth of our humanity and capacity for self-transcendence. For Buddhists, it is an essential practice to cultivate wisdom through compassionate understanding of our profound interdependence with all beings. The more we care for the happiness of others, the greater our own sense of well-being and ability to live harmoniously with nature and society. “Even as a mother protects with her life, her only child, so with a boundless heart should one cherish all living beings; radiating kindness over the entire world.” (Metta Sutta)

Courage

True courage requires truthfulness and humility to understand who we really are. In Buddhism, it stems from ‘right view’ and ‘right intention’, a foundation for fearlessness so we are able take on the suffering of others and do what is needed to help all beings. True courage is only possible when we have right view about the nature of reality, as it frees us from our own relentless cycle of suffering. The Mangalasutta (V.11) describes how: “The mind is not shaken when touched by the changes of worldly circumstances, it is sorrowless, detached, and secure; this is a Supreme Blessing.”

Respect

The word “respect” comes from a Latin root meaning, ‘to look again more carefully’. To respect a person is to be open to getting to know them, giving them the opportunity to reveal other sides of their character, making the effort to become aware of their good qualities and, where appropriate, to honour those qualities. The Buddha said that the ability to feel respect is a great blessing. (Sn.265). Respect is the acknowledgement that all sentient beings have the same basic physical, psychological, and spiritual needs, and that another’s experience and wisdom can be helpful to us.

Integrity

The Diamond Sutra states: “The virtue of integrity is the clarity of the mirror, the illuminating quality of the light.” Integrity opens up an inner spaciousness which allows us to pause before reacting, and to discern how to act for a beneficent outcome. A window into ‘clear seeing’, integrity allows us to be present with the uncertainty in ourselves, so as to maintain a creative tension between the light and shadow and choose how and when to respond rather than being engulfed by the chaos. It is potentially a powerful point for integration within our self. The Jatakas (V.378) describe integrity as one of the Ten Virtues of a King’, who “must possess the virtue of integrity to be a just and benevolent ruler.”

Excellence

The Buddha saw intentional action as a necessary ground for cultivating wisdom and attaining excellence. He recognised how frequently action is misguided and understood the need for wisdom to be tactical and strategic in fostering beneficial actions. This requires integrity: a willingness to look honestly at the results of one’s actions and to admit when we have caused harm, and if necessary, to alter our behaviour so as to avoid making the same mistake again.

The Buddha instructed his young son, Rahula, to reflect on his thoughts, words, and deeds as if in a mirror, in order to observe any impurities in his mind before (re)acting, and to also try to anticipate what results might arise from such actions.

Christian response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

Service is at the heart of Christianity – Jesus provided the example for all to follow. In thought, word and deed, the needs of others should come before our own.

The Disciples recall Jesus’ words, *“there is no greater love than to lay down one’s life for one’s friends.”* (John 15:13) *“...but among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must be the slave of everyone else. For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”* (Mark 10:43–45)

Courage

Courage is the willingness to say and do the right thing regardless of personal cost. Without courage, it is impossible to stand for what is right and to protect that which is in danger. Courage to protect the weak and to shun the oppressor is a quality to be grasped.

“Be on guard. Stand firm in the faith. Be courageous. Be strong. And do everything with love.” (1 Corinthians 16:13–14) *“This is my command—be strong and courageous! Do not be afraid or discouraged. For the Lord your God is with you wherever you go.”* (Joshua 1:9)

Respect

Respect is to be given to all as everyone bears the image of God. The respect God has for His people is inherently on display as He refers to us as His ‘Children’. Similarly, respect for one another is fundamental for effective, healthy and productive relationships. Mutual respect allows for individual differences while maintaining a unified people.

“Then God said, “Let us make human beings in our image, to be like us...” (Genesis 1:26a) Jesus said, *“Do to others as you would like them to do to you.”* (Luke 6:31)

Integrity

Our internal world must align with our external world. In all we say and do, truth must be at the centre.

“And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honourable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise. Keep putting into practice all you learned and received from me—everything you heard from me and saw me doing. Then the God of peace will be with you.” (Philippians 4:8-9) *“But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves”* (James 1:22)

Excellence

Our goal and desire for life should be towards excellence in thought, word and deed, echoing the perfection of the God we serve. Our actions should be skilful and effective, reflecting the beauty and intricacy of creation.

“And you yourself must be an example to them by doing good works of every kind. Let everything you do reflect the integrity and seriousness of your teaching.” (Titus 2:7) Jesus said, *“In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.”* (Matthew 5:16)

Hindu response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

In the ADF, Service is often associated with the selflessness of the individual whereby they place the greater interests of the group over their own. In Chapter 3 of the Bhagavad Gita, emphasises *"we must act in a selfless spirit"*, without ego-involvement and without getting entangled in whether things work out the way we want. We cannot hope to escape Karma by refraining from our duties, even to survive in the world, we must act. The Bhagavad Gita placed an emphasis on selfless service, wherein the importance of duty is emphasised whilst at the same time one should be prepared for not getting the desired outcome in battle.

Courage

Courage in the ADF is in relation to doing the right thing in the face of adversity. In Bhagavad Gita 05.2, it explains how people are reluctant to let things go, often seeing it as a sign of weakness. Letting go is considered a sign of courage. In Gita 11.33, the courage to let go is combined with the courage to hold on. As both requires strength, both in faith and mental fortitude. In a military environment, one must have the courage to make the right decisions, whether to let go of certain plans or to hold on, which is the essence of what the Bhagavad Gita tries to explain.

Respect

Respect is often intertwined with Humility. As Shri Chaitanya Mahaprabhu had said: *"Consider yourself as less important than a blade of grass. Do not crave for respect but respect others".* In Hindu traditions, humility and being respectful are considered as marks of being an educated and cultured person. The Sanskrit saying for "Education bestows humility" is *"Vidya dadati vinayam".* Thus, the greeting of *"Namaste"* is another example of greeting one with respect and humility, a key value of Defence.

Integrity

Bhagavad Gita in 15:07 says *"The living entities in this conditioned world are my eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind".* Here, integrity means to commit to live according to certain principles and then conscientiously aligning one's actions, thoughts and words to live accordingly. Integrity is thus best inspired by integration. Integrity can only come with integration with the family and the values that are involved with that. In order to sustain integrity, those serving in the armed forces must bring themselves to integrate to the values of Defence so they too can behave and act with integrity.

Excellence

A very famous Bhagavad Gita 05:28 quote *"with the senses the mind and the intellect always controlled, having liberation as the supreme goal, free from desire, fear and anger- the sage is verily liberated for ever. With focus you can achieve success and excellence in any field you participate."*

yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ

यतेन्द्रयिमनोबुद्धरि्मुनरि्मोक्षपरायण: |
वगितेच्छाभयक्रोधो य: सदा मुक्त एव स: ||

Islamic response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

The selflessness of character to place the security and interests of our nation and its people ahead of my own.

Islam highly emphasises the importance of character building and being in the service of others. The Prophet Muhammad, peace be upon him, has said: *"The one who serves water to others should be the last one to drink from it."* Sunan ibn Majah Hadith No. 3434
*"There are certain people whom **Allāh** chooses from amongst the masses to give them blessings so that they can be at the assistance of others. **Allāh** will keep such blessings with them so long as they continue using them to assist others. If they stop doing so, however, it is taken away from them and given to somebody else."* Narrated by al-Tabarani, on the authority of Ibn Umar

Courage

The strength of character to say and do the right thing, always, especially in the face of adversity. Truthfulness is a quality of speech and action.

The Quran states: *"O you who believe! Be conscious of God, and be among the truthful."* Quran 9:119
The Prophet Muhammad, peace be upon him, has said: *"I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with God. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with God."* Sahih Muslim Hadith No. 2607c

Respect

The humanity of character to value others and treat them with dignity.
The Prophet Muhammad, peace be upon him, has said: *"The most perfect believer in respect of faith is he who is best of them in manners."* Sunan Abi Dawud Hadith No. 4682 *"None amongst you believes truly until he or she loves for his brother/sister that which he/she loves for himself."* Sahih Muslim Hadith No. 45a

Integrity

The consistency of character to align my thoughts, words and actions to do what is right.
The Prophet Muhammad, peace be upon him, has said: *"Verily, actions are rewarded based on intentions and every person will have only what they intended."* Sahih Bukhari Hadith No. 1
"Be servants of Allah as brothers. Do not be hostile to each other and do not hate each other. Follow the right course, seek nearness to Allah in worship, and give glad tidings." Musnad Imam Ahmad Hadith No. 9763

Excellence

The willingness of character to strive each day to be the best I can be, both professionally and personally.
The role model for every Muslim is the Prophet Muhammad, peace be upon him.
God states about him in the Quran: *"And indeed you are upon a lofty character."* Quran 68:4
The quest for improving character is the lifelong object of a Muslim.
The Prophet Muhammad, peace be upon him, has said: *"I was sent to perfect good character."* Muwatta Hadith No. 1643

Jewish response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

Judaism has always placed 'we' before 'me', service of others before self-serving activities. While recognising the fundamental value of every single human being -we are all created in the image of our Maker (Genesis1:26)- it also prizes my concern for the community, my recognition of the needs of the many; the interests of the majority and the nation in most cases takes priority over personal needs.
The second century sage Hillel would say –If I am not for myself, who will be for me but if I am only for myself what am I? (Ethics of the Fathers 1:14). He also said *"Don't separate yourself from the community"* (Ibid 2:4). This is echoed in the Talmud (Taanit 11a): *"Don't separate yourself…but rather share in their troubles…"*

Courage

Jewish sources place courage high on the scale of virtuous behaviour, Jewish history speaks volumes about standing up for your beliefs in the face of adversity. Courage shapes the human character, strengthens its resilience, seals its integrity.
Who is the hero, the person of courage asks Ben Zoma (Ibid 4:1) and he replies: 'One who masters impulse, as it says in the Book of Proverbs (16) *"He who is slow to anger is better than the mighty and he who rules over his spirit is better than he who conquers a city".* The definition of courage is not a physical capacity as much as it is a character capacity. As the poet WB Yeats put it: *"Why should we honour those who die on the battlefield? A man may show as reckless a courage in entering into the abyss of himself".*

Respect

Every single human being, if not every living being, is entitled to respect. We were created by God with respect, we were hopefully brought into the world with the love and respect of our parents. This motivates us to show respect for others, to respect, in the words of Rabbi Jonathan Sacks, the dignity of our differences. The value of showing respect is one of the key elements of Judaism as it is of most, if not all faiths. Rabbi Hillel said, *"That which is hateful to you, do not do to others"* (Shabbat 31a). This, of course, is a formulation of the most famous golden rule of Judaism enshrined in the Bible: Love your neighbour as yourself (Leviticus19:18).

Integrity

Let your outside reflect your inside counselled the Jewish sages. Look, they said, at the holiest item in the Temple in Jerusalem, the Ark of the covenant, it had gold not only on the outside but also on the inside where it wasn't visible to the human eye: *"You shall cover it with pure gold, from within and from without you shall cover it"* (Exodus 25:11). This is one of the best definitions I know of integrity. Our outward actions need to reflect our inner honesty and sincerity. Integrity is about truthfulness to oneself and to one's God as it is to the other. For Judaism truth and integrity along with justice and peace are the pillars of the world (Ethics of the Fathers 1:18). We have a word for a person of integrity-mentsch. Always be a mentsch!

Excellence

The search for excellence has always characterised Judaism and is reflected in its emphasis on education. Perfection is for God but excellence is within the reach of all human beings. Jewish moralists call on us to be the best people we are capable of becoming, of taming and controlling the wilder impulses of our personalities and allowing our better angels to triumph. Strive to develop a *"good heart"* (Ibid 2:9);work on developing an *"informed /wise heart"* (Exodus 35:9);nurture a *"generous heart"* (Ibid 25:2).The pathway to excellence is one of heart, always travel on the roads that have heart. *"Its ways are ways of pleasantness, and all its paths are peace."* (Proverbs 3)

Sikh response to the Defence Values

SERVICE
COURAGE
RESPECT
INTEGRITY
EXCELLENCE

Service

Sikhs hold the concept of selfless service in very high regard. They serve God through selfless service for by devoting their lives to service they get rid of their own ego and pride. Sikhs value Community Service performed for others without expecting anything in return. The tradition of langar, or "free kitchen," is one of the many ways that Sikhs reach out thus weaving the threads of trust and respect that bind and strengthen our communities.
"One who performs selfless service, without thought of reward, shall attain his Lord and Master" (Guru Granth Sahib page 286)
"Through selfless service, eternal peace is obtained" (Guru Granth Sahib page125)

Courage

A Sikh place of worship welcomes people of all faiths and backgrounds and Sikhs develop the virtues of wisdom and courage to respect and protect the rights of others. They are ever ready to sacrifice for others for they care for the security and protection of all human beings within our society. Guru Gobind Singh, the tenth Sikh Guru, very clearly set the mission for the Sikhs to tread the unique path to fearlessly protect and serve all and to fear none but God.
"With your mind, body and mouth praise the virtues of God; courage and wisdom shall enter deep within your mind" (Guru Granth Sahib page 937)

Respect

If you don't see God in all you don't see God at all. The Sikh religion teaches respect for people of all faiths. Sikhs respect and believe that all humans are equal before God and all creatures must be treated with respect. Sikhs treat their Holy Scripture (Guru Ganth Sahib) with great respect and dignity. The Sikh prayer ends with seeking the welfare of everyone in the world - Sarbat da Bhalla - working towards the common good of all. For Sikhs, this means reaching out to respectfully serve and uplift all.
"Nanak Naam Chardikala, teraa bhanaa Sarbaht dah Bhalla" (Sikh Prayer)

Integrity

Sikhs see God in everyone. They understand and practice equality among all races irrespective of caste, religion, colour, status, age or gender and value and respect positive ideals like truth, compassion, contentment, humility, love and integrity. Sikhs uphold the values of honesty, generosity, service and spirituality on a daily basis.
The Sikh Gurus encouraged Sikhs to act justly, with integrity, intent and honesty to protect the rights of others.
"Truth is high but higher still is truthful living" (Guru Ganth Sahib page 62)

Excellence

Sikhs help to build a loving community life by actively contributing to society. They are ready to protect and stand for the rights of the weak among us, to fight for justice and fairness for all and to always accept the Will of God and stay focused and positive.
"He is the Ocean of excellence, infinite and endless." (Guru Granth Sahib page 292)
"Night and day, he sings the Glorious Praises of the Lord, and manifests the excellence of the Lord." (Guru Granth Sahib page 512)
"The Gurmukh practices true self-control, and acts in excellence" (Guru Granth Sahib page 1059)

Conclusion

It is obvious from the strength of these statements that there is no dissonance between being a person of a particular faith tradition and being an effective member of the Defence community. In fact, the values held by all faith groups align seamlessly and resonate in common voice. Holding a particular faith is shown to be an additional contributor to Defence capability, as the moral, ethical and spiritual values all align.

RACS offers these responses in the hope that they will both inform and contribute to an ongoing discussion of how individuals can and should respond to the various challenges and opportunities of service in the Australian Defence Force.

In all that we do, let us continue in Service, Courage, Respect, Integrity and Excellence.

End Notes

1. Pathway to Change: Evolving Defence Culture - A Strategy for Cultural Change and Reinforcement - 2012
2. Ibid: page 10
3. Ibid: page 6

The Religious Advisory Committee to the Services provides religious support, including advice, to Defence so as to ensure that the religious, spiritual and pastoral needs of ADF members are appropriately maintained. It is made up of representatives from the major religious groups: Buddhist, Christian, Hindu, Jewish, Muslim and Sikh.

RACS provides:

- *a direct link between chaplains, Defence, and the respective civilian Religious Institutions;*
- *a common channel between Religious Institutions in Australia and Defence;*
- *support to all Faith Groups within Defence, seeking to ensure that they are respected, and that reasonable provision, subject to command and operational requirements, is made for the practice of their beliefs;*
- *leadership in the exercise of pastoral oversight and care for chaplains and their families;*
- *advice and assistance to Defence, chaplains and ADF personnel in the areas of worship, religious education, pastoral ministry, Chapel life, and other areas of religious and moral import.*

RACS is committed to meeting the needs of the religiously and spiritually diverse communities found within the ADF.

Reflections on the Foibles of Chaplaincy

Exploring and Exploiting the Link

Chaplain Renton McRae

A Churches of Christ Minister, Renton served as a soldier with SASR before becoming an Army Chaplain. He currently serves as COORD Chaplain at the Land Warefare Centre, Kokoda Barracks, Cunungra, QLD.

Exploring the Link

> *The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands."*
>
> *So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning.*
>
> *When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up – one on one side, one on the other – so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. (Exodus 17:8-13 NIV).*

Two images from this ancient battle impress themselves upon my mind: on the high ground, Moses the commander of the Israelites stands with his arms outstretched to the heavens, while in the valley below a battle of life and death unfolds. The Amalekites had caught the Israelites off guard, ambushing them as they made their way towards the Promised Land. There was dissension and anger amongst the people towards Moses over the lack of drinking water, posing another challenge to his leadership. Like all good commanders Moses controlled the high ground and ordered the battle, discovering that when his arms were raised high the Israelites dominated and when he lowered his arms they lost heart. As his arms grew tired Moses calls upon his advisors Aaron and Hur to support him.

Using the same imagery, on either side of the Commanding Officer, like Moses, are two people uniquely positioned. One, the Regimental Sergeant Major (RSM), a visible pillar of strength projecting moral authority and discipline. The other, the Chaplain, known in Army as call-sign Shepherd. Although command can function without either, a threefold cord is not easily broken. The synergy of trust is magnified when each is motivated to balance the tension between achieving the mission and serving the soldier. I cannot think of another organisation with the equivalent respective roles providing command the same relational and professional support. The challenge for every chaplain is whether their CO perceives them as a trusted, valued advisor.

This article builds upon my previous paper entitled, *Reflections on the Foibles of Chaplaincy* and looks at the relationship between the chaplain and their Commanding Officer (CO).[1] The aim is to provide insight on how to move from institutional transferred trust to relational trust. The first step in this journey is to examine the dynamics of military command and leadership, and the tension between the two. I will refer to this tension as the *link* and explore how it provides the means for the chaplain to build relationship with their CO. A familiarisation of military doctrine is critical for the chaplain to understand how commanders, their staff and subordinates think and behave. In a forthcoming article entitled, *Exploit the Link* I will reflect on the practical application. The principles are transferable and where possible I have sought to be inclusive towards Navy and Air Force.

As a Specialist Service Officer (SSO) within Army, most new-to-service chaplains enter Defence with limited exposure to the formative processes that shape the military commander and leader.[2] As an advisor to command, the chaplain must develop a healthy working relationship with their CO, which can be challenging if the chaplain's paradigm of leadership is not in alignment with the military culture and ethos. Army's doctrine on leadership begins with, "It is vital to understand the link between command and leadership."[3] Why is the *link* described as vital? The *link* provides insight into the challenges of command and leadership, and the greater these challenges are understood, the more informed the chaplain's ability to discern the relational and institutional dynamics impacting their work environment. The *link* is vital because it also points towards the military's most valuable commodity – the soldier, sailor and aviator. Commanders are acutely aware of the *link* between command and leadership. How they manage this tension, combined with personality and experience, determines the command climate in which their staff and subordinates must work.

The career path of military officers prepares them for the responsibility of command. Although often described as a heavy burden to bear, few officers do no not aspire to command, and dream of higher command. When appointed to the coveted role of Commanding Officer, the gap between military theory and practice narrows, where competency and character are laid bare. The gap between theory and practice is an unavoidable necessity because without the resultant tension, maturity is hindered, at least in theory. The picture below and its caption highlights the tension when theory and practice are out of synch.



A sign used in Australia to advise that slow drivers are about to temporarily increase their speed

Command and Leadership

Recently, the Australian Defence Force (ADF) released a new joint leadership doctrine[4] however, it does not mention the *link*. Fortunately, the *ADF Command and Control* doctrine[5] delivered, not in name but in description, explaining the *link* without mentioning it because it is intrinsic to its nature. Before I explore this further I will look at the ADF definition of command.

Command: The authority which a commander in the military Service lawfully exercises over subordinates by virtue of rank or assignment.

Notes:

1. Command includes the authority and responsibility for effectively using available resources and for planning the employment of, organising, directing, coordinating and controlling military forces for the accomplishment of assigned missions.
2. It also includes responsibility for health, welfare, morale and discipline of assigned personnel.[6]

Commanders know that personnel are central to achieving any mission. From the formative processes of their first appointments, they understand the responsibilities involved in managing subordinates' health, welfare, morale, and discipline. With a proven ability to excel above their peers in a highly competitive and ambitiously driven military culture, commanders are well acquainted with the nature of military authority. Chaplains, on the other hand, must adapt to a process of intense cultural assimilation where complex layers of information and experience must be appropriated to relate effectively within a command and leadership environment. The legal basis for command and its constitutional status in the exercise of military power is likely to be well outside the chaplain's experience. Understanding how seriously commanders view their responsibilities helps to interpret the institutional effects of power and authority on the individual and the organisation up and down the chain of command.

The numerous demands on a commander's time and energy to accomplish assigned missions, the need to comply with constitutional and legislative accountabilities, and the ever-increasing control of corporate governance add pressure and stress to an all-consuming weight of responsibility. These influences and many others motivate and drive command; for many it is like an addictive drug empowering their intellectual superiority, feeding creative ability, and driving ambition. Compounded by the loss of personal time and space and conditioned by familiarity and the seductiveness of power, a subtle risk to ignore the fundamentals of leadership can emerge. When the principles of leadership are ignored it can cause considerable frustration in the chain of command, and manifests at the lowest level, morale.

The *ADF Command and Control* doctrine explains the tension of the *link*,

> *A member of the military may be assigned a leadership position with the legitimate and related powers of command, and yet display little or no positive leadership behaviour.*
>
> *With command comes the power and authority over subordinates that the leader needs to achieve tasks. Although not the intended purpose, command takes away the requirement to actively exercise persuasion and personal influence to get things done.*
>
> *In theory, a commander is able to ignore leadership and rely solely on command to achieve military objectives. In reality, this would be foolish…*[7]

Each of these three sentences illustrates powerful truths that in theory are called foolish yet in practice are far-reaching. Army's *Command, Leadership and Management* doctrine states, "The most important element of command is leadership. Commanders command organisations, but lead people."[8] The 'but' also represents the *link* and introduces the topic of trust, "Leadership creates the foundation for the development of trust and mutual understanding between leaders and their team members."[9] Trust is central to the ADF definition of leadership:

> The process of influencing others in order to gain their willing consent in the ethical pursuit of missions.[10]

The commander who neglects the principles of leadership risks commanding primarily through the legal genre of power and authority, which demands rather than influences. Such authority creates fear that undermines trust and keeps subordinates on edge, or in-line. It can resemble bullying and the need to control others, and has long been rewarded by military systems that demand results and seek to impress and placate superiors. There are exceptions of course, as in times of war or emergencies that call for a more directive leadership style. Just as character is not formed in crisis, so too the leadership of the commander should inspire follower-ship, "because it engages troops at a deeper and more personal level."[11] Remove the *link* and you remove the tension, but who then is able to challenge the authority or behaviour of the commander? A combination of courage and foolishness is revealed when a subordinate questions the decisions or motives of their commander, but to display either requires conviction. Interpreting these tensions and communicating them to the chain of command requires experience and knowledge, and no-one is better positioned to do this than the Unit Support Chaplain.

Moral authority

Call sign Shepherd represents a moral authority figure exercising spiritual leadership amongst all ranks. Theirs is not an authority that can be enforced and is not dependent upon whether a Defence member is religious or not, but relies upon an inherent moral consciousness. Consequently, my presence and advice as a chaplain can influence the military environment. From a pastoral perspective, my most effective work is carried out in the privacy of other's lives – whether it be sitting at a kitchen table into the early hours of the night lamenting a failed relationship, or perceived failures in the work place, or wrestling over the decision to keep 'soldiering on'. At such times, most people do not want a professional opinion or assessment, they need another human being who will not judge or reject them in moments of emotional vulnerability. Back in the uniformed environment not a word need be mentioned other than "thanks for your time, Padre."

In the pastoral context the shepherd may feel at home with a belligerent sheep yet have great anxiety dealing with an aggressive or domineering commander. When advising command, particularly when the potential of conflict is inevitable, the chaplain's influence as an agent of moral authority is exercised. At the logical level they may have limited influence, but it is the chaplain's "prophetic" voice that speaks to the conscience of command, convicting them of the *link*, and their responsibility to their subordinates. Gaining confidence in the chaplain's "prophetic" role is the subject of another reflection brewing at the back of my mind.

Emotional detachment is the risk command takes when they insulate themselves physically from their soldiers, sailors or aviators. This may assist with tough decision making or difficult and necessary conversations, but it can also harden the commander's heart to the consequences of their actions. A decision may be legally sound but what impact will it have on the individual, their family, the unit or for the commander? If the chaplain feels threatened by confrontation they will find it difficult to give hard advice. The courage needed to challenge command must come from the conviction and motivation of moral authority. Developing the character and skills to operate in the command leadership environment reinforces the importance of understanding the dynamics of the chaplain–command relationship.

It is critical that commanders know their subordinates if they are to lead them with integrity. If there is a leadership problem, who has the access and opportunity to speak personally with the commander? I would suggest that apart from the RSM the chaplain is positioned to speak into command because of their ability to function outside of the chain of command. The position of the CO, RSM and chaplain each represents moral authority in various forms, which can be forfeited by lack of character or leadership, because it must be *willingly* conferred. It takes courage to disagree with the CO or with health care professionals, but the conviction to do so must come from the motivation to protect the powerless or expose injustice. The role of moral authority in command and leadership is acknowledged within doctrine but seldom discussed in practice. A recent article by Nick Bosio entitled, *What 'RIGHT' Looks Like: Linking Command and Moral Authority* examines the importance of moral authority in command and leadership and explains how legal and moral power interact.[12]

There are times when commanders have no choice but to make the hard decisions that negatively impact subordinates' lives or careers. Commanders rely on their staff and advisors to give accurate and timely information that allows them to fulfil their key duty of decision making. Bosio points out however that "current military training and doctrine does not significantly explore moral authority."[13] Commanders wrestle over decisions that negatively impact their subordinates and may physically feel the weight of command. When the mission or task is achieved to the detriment of the soldier, sailor or aviator, the weight can be crushing. At such times, who is there to hold up the arms of the commander when they are weary in body from lack of sleep, discouraged or struggling in health? Who amongst their staff and advisors can they turn to for support? It is difficult and often inappropriate for a commander to reveal vulnerability or weakness to subordinates. When viewed through the lens of pastoral care and confidentiality, the legal nature of this responsibility is easily lost on the chaplain.

When a commander says, "My door is always open", it's not an invitation for coffee. The commander's responsibility for their subordinates provides the open door, or the platform for the chaplain to build relationship as a trusted advisor. Whilst this may sound simplistic and appear obvious, it addresses two underlying issues. The first deals with a problem that has and always will exist, when the chaplain's personality or competency causes friction with command. The second is less obvious but poses a greater challenge to chaplaincy, the institutional and cultural shifts impacting the chaplain–command relationship. The cultural transition towards secularism will continue to see an emerging generation of commanders who have a superficial understanding of the value of their chaplain, and may demonstrate a passive aggression towards religion. The opposite is also true, presenting an opportunity to rewrite the script. The foibles of chaplaincy reinforce the mystery and paradox that an institution like Defence should empower a role such as chaplaincy, possibly reflecting the divine more than design. How to build a strong chaplain–command relationship is not about how well the chaplain feels they get on with their CO. The chaplain is called to bless, not impress.

Relational trust and confidentiality are central to the chaplain's role and identity, and provide the filter through which they view all personal interaction. Traditionally, the chaplain's position was not defined by rank, and for most chaplains this mindset continues, for good reason. Within the normal parameters of promotion, chaplains do not see themselves as subordinate in a system that defines itself by rank, particularly when rank defines relationship. The chaplain has the freedom to bridge the rank divide, although I believe developing trust with the CO is more an issue of the chaplain's competency, than of their character or calling. The issue of the chaplain's competency and how to develop a relationship of trust with the CO is expanded upon in a forthcoming article entitled, *Exploit the Link.*

In Summary

Reflections on the foibles of chaplaincy recognises that chaplains are a quirky lot with unique personalities and skills that enhance unit capability. *Explore the link* narrows the subject to the relationship between the chaplain and their CO. This article has briefly examined the dynamics of military command and leadership and the tension between the two, stating that it is vital to understand the *link* between command and leadership. Vital, because the *link* symbolizes the military's most valued commodity – the soldier, sailor and aviator. The *link* also provides the welcome mat into the commander's limited time and space reminding the chaplain how seriously commanders takes their *responsibility for the health, welfare, morale and discipline of all assigned personnel*. How to move from institutional transferred trust to relational trust is the challenge this article seeks to address, particularly if it is not welcomed and the commander's door is closed.

The *link* exploits the tension between command and leadership for the purpose of developing the relationship between the chaplain and their commander.

Exploiting the Link

The biblical story of the battle at Rephidim illustrates the value and importance of having the support of trusted advisors.[14] While Joshua fought the Amalekites in the valley below, Moses the commander of the Israelites stands on the high ground with his arms raised. "When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up – one on one side, one on the other – so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword."[15] This story reveals a dependence upon others that requires humility and maturity, and says much about the strengths of trust and vulnerability. In my previous article entitled *Explore the Link*, I contrasted Aaron and Hur with the Regimental Sergeant Major (RSM) and Unit Support Chaplain, and illustrated how the two roles are positioned to support command. Each complementing the moral authority of the commander, and when relational trust exists between all three the commander is less insulated, less isolated, and able to interact more regularly with those under their authority, impacting morale.

The *link* represents the tension between command and leadership. It is also symbolic for the soldier, sailor and aviator since in caring for the enlisted, the chaplain reflects command. The practical application of exploiting the *link* builds on the doctrine of command and leadership and helps to shape the chaplain–command relationship, with the hope that institutional transferred trust will develop into relational trust. The gap between theory and practice applies to all of life especially relationships, and two essential conditions govern the chaplain–command relationship. The chaplain must be capable of offering genuine support, and command must be capable and willing to receive it. This is the aim of *Exploit the Link*. I have reworked some key concepts from the philosophy of Mission Command and adapted them to illustrate how to develop the chaplain–command relationship.

Mission Command

> *Mission Command is a philosophy of command in which subordinates are given a clear indication by a superior of their intentions. The result required, the task, the resources and any constraints are clearly enunciated, however subordinates are allowed the freedom to decide how to achieve the required result.*[16]

Integrating into the command leadership team can present many challenges for the chaplain. Developing a sense of belonging and identity underpins confidence, but takes time to build, and feeling valued as a team member is difficult if you are not sure where you fit in. Unlike other members of the commander' staff and advisory group the chaplain functions with considerable autonomy, having limited reporting lines or accountability. Navigating within a highly structured and disciplined environment can be daunting for a new-to-service chaplain. From the definition of mission command the chaplain can gain an understanding of the commander's intent, how to manage freedom of action, accountability, and develop the chaplain–command relationship.

Commander's Intent

Mission Command is based on the clear expression of the commander's intent. Whether on base, exercise or deployed / operations the chaplain's role varies little. Caring for the religious, spiritual and pastoral needs of all ranks covers a broad description. By way of illustration, my CO's intent on a deployment to the Middle East was very clear and simple, "Wherever my soldiers are I want you there." I then had the freedom, access to transport and resources that ensured I was able to travel across the entire AO (area of operations) to achieve this intent. In our initial conversation I shared that my role was to be the CO's eyes and ears on the ground. We discussed what this meant and as the deployment progressed my role had as much to do with hearts and minds.

The gulf between those at the bottom and those at the top is very wide, yet the chaplain transitions between the two being accepted in both, connecting with everything and everyone in-between. The average soldier, sailor, or aviator may have few opportunities to speak personally with the CO during their tenure and may view them like an unapproachable demi-god. In their travels the chaplain bridges the rank divide helping create a healthy command climate, influencing the CO's command philosophy, humanising their personality, quashing / dispelling rumours, starting new ones, and gauging morale. This is where the chaplain's competency determines their standing and reputation, and whether doors are opened or closed.

From their *ab initio* training to their first postings on the road to sub-unit command (OC), officers are exposed to the presence of chaplains, with varying degrees of appreciation. This is where the *Foibles of Chaplaincy* take effect, revealing to command the chaplain's heart, the compassion and care of the shepherd. Army Chaplains should ensure they and their CO are familiar with the Army's *Director General's Guidance For Commanding Officers with Australian Army Chaplains, January 2021*.[17] This publication provides an excellent outline of topics that inform commanders of what they can realistically expect from their chaplain. It can be used to establish a clear understanding of the chaplain–command relationship when either begins a new posting. The measure of trust given to the chaplain is dependent upon their being competent to utilise their autonomy responsibly.

Freedom of action

Once a subordinate understands their commander's intent they *are allowed the freedom to decide how to achieve the required result.*

The mandate "to be where my soldiers are" represents the CO's authority. The CO's intent empowers the chaplain's freedom of action. To be present to the needs of others requires the flexibility to interact, listen and question, seeking to understand the issues and problems members are experiencing. By being present I inject myself into people's work environments, into their problems and their solutions, seeking to resolve issues at the lowest denominator. The art of interruption, like an uninvited intrusion requires a high level of emotional intelligence and skill to hear the story behind the story, to know when to probe, to challenge or to walk away. The power is in the invitation not the interruption. In recent years Army has learnt much from Air Force concerning emotional intelligence, which gives hope for Navy. Jokes aside, I was pleased to read in *Army in Motion*, under *Leadership and Good Soldiering* the addition of the term emotional intelligence, stated as, "Army leadership is built on character, competency and emotional intelligence."[18] This is good news and indicates Army is on the right path through *Good Soldiering*.

Freedom of movement empowers the chaplain to be the most mobile person in any establishment. To be *wherever my people are* the shepherd needs to be seen and available. Having the liberty to embed myself within the training and operational environment my physical presence provides a form of psychological safety for the powerless, and creates a check in the conscience of others, reminding them of personal responsibility. When it works, it works well, but it demands that the chaplain is highly disciplined, physically fit, agile and adaptable. It also means chaplains should spend a good part of their day outside the comforts of air-conditioning. Being present for others may mean I miss a scheduled staff meeting or put off administration until tomorrow, or maybe next week. When I know I am operating within my CO's intent, my freedom of movement and time management work together accordingly. At any given time I should be able justify where I am and what I am doing. Like all freedoms they require responsibility and accountability.

Accountability

There are numerous layers of accountability at work in our lives at any given time. I need the influence of laws and regulations in their formal and informal application to hold me accountable. By professional standards I am an ordained minister of religion accountable to my sending denomination who endorses me as a military chaplain. Should I fail morally my endorsement can be withdrawn and my role as a chaplain is terminated. Within the military my CO is my boss, the person to whom I am accountable. The tension of serving two masters is another paradox governed by moral conscience and the mutually exclusive, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."[19] I am subject to the laws that exercise control over my freedom as a citizen. A privileged freedom that has eventually taught me to slow down and let the faster drivers overtake, allowing me to be accountable to my neighbour.

The greatest law is the law of love, written on my heart holding me accountable to my wife and family, and my faith. Accountability to the many laws and regulations in our lives is necessary to provide the boundaries that guide us to maturity, should we choose to allow them to do so. In my role as a military chaplain, the accountability that has had the most influence on me has not come from a particular CO, nor from my compulsory professional supervisor, or from my wife, but from a trusted friend, a chaplain who has taught me much about the perils of duplicity. Our relational trust has been tested on several occasions and we share a mutual respect. By word and example my friend challenges me to be the best chaplain I can be and humours me by saying I do the same in return.

As an agent of moral authority chaplains are deemed trustworthy. The self-sufficiency of this trust reflects the institutional, cultural and personal expectations traditionally bestowed on clergy. Whilst this may not be widely understood or acknowledged, it is one of the strengths chaplains bring to Defence, allowing them to operate outside the chain of command. No other military member is accorded this responsibility, offering command and all ranks, the opportunity to share in confidence, should they wish to do so. The same entitlement protects the chaplain from the institutional influences of power and authority, based on their accountability to a higher authority. In this context the chaplain's presence and words have the potential to appeal to the commander's conscience, the *link*, reminding them of the moral and legal responsibility they have for those under their command. Stretching this further, the chaplain can hold command accountable to the moral authority they exercise, however, command can ignore or reject this such is their discretionary power. From this perspective the commander is morally accountable to those they command.

The chaplain's accountability to their CO is best maintained by a weekly scheduled meeting, where they can talk freely concerning religious, spiritual and pastoral needs, and any other relevant topic. As a younger chaplain, comfortable working behind the scenes, I underestimated how seriously command takes welfare issues. My reluctance to report was shaped as much by ignorance as it was by the need for confidentiality. With greater experience I realise how critical information is to commanders, keeping them informed also helps them stay emotionally connected with their troops. How to communicate up the chain and protect confidentiality is one of many tensions that comes with freedom of action. What I may consider unimportant may be of great interest to an OC or CO, reinforcing the importance of knowing the mind and intent of the commander, and in doing so it builds the commander's trust and confidence in their chaplain.

The commander assesses their chaplain not on how good a person they may or may not be but on how well they care for *my* soldiers, sailors and aviators, how well has the shepherd cared for *my* flock? This is where accountability for the chaplain's freedom of action should function intuitively between the commander and chaplain. It is an understanding of trust in the chaplain's competency, proven and tested over time. The practical outworking of this trust is how the commander gains insight into the foibles of chaplaincy. A lack of competency, or a personality clash, creates a tension with command that is not easily resolved. The greater the relational trust between chaplain and commander the greater the accountability.

A trusted advisor

There is something about being labelled as a "nice" chaplain that has long irritated me and it is connected to competency. Another chaplain recently phoned me and asked if they could refer a couple to see me. They sent an email to the couple introducing me saying, "Renton is a very nice chaplain..." Digging deeper I realise I associate the description of being a "nice" chaplain with a character flaw that seeks to please people, telling them what they want to hear rather than what they may need to hear. Being "nice" lacks the conviction and courage to confront, to risk offending. My trusted friend, mentioned earlier, is not a nice chaplain and has no interest in impressing others, or playing the games people play. However, my friend is tireless in supporting the soldier and fearless in offering advice to command. A trusted advisor has the character and conviction to risk offending. Sometimes you have to offend the mind if you are going to change the heart.

Recently, I discovered another insight into the quandary of the "nice" chaplain. Stephen M.R. Covey, in his book, *The Speed of Trust*, talks about four cores of credibility: integrity, intent, capabilities and results. In describing these cores of credibility Covey gives a definition of the "nice guy". Covey describes the person who may have all the character of a saint and may be the nicest person you will ever meet but, "To have integrity only – and not the other three cores – is to be the 'nice guy', maybe even a thorough honest person, who is basically useless… You might trust him to keep a confidence, but there's no way you would trust him to get anything done. He's honest – but irrelevant."[20] Covey is describing the challenges many chaplains have experienced as they seek to assimilate into the military system and culture. One thing is certain, you can't build a relationship of trust on being nice. The key to developing a relationship as a trusted advisor is dependent upon competency.

Trusted advisors consistently deliver clear, accurate and timely information. Moses chose Aaron and Hur to go up the mountain with him for good reason. In true Middle Eastern tradition positions of power and influence are often kept in the family. Aaron was Moses' older brother, as well as the high priest, and Hur his nephew, reminding us that blood is thicker than water. Trust is the central issue. In his autobiography *Looking for Trouble*, General Sir Peter De la Billiere describes the chaplain as a trusted advisor,

> In Hereford, holding the fort during Jonny's (CO SAS) frequent absences, I became more aware than ever of the vital role played by our padre. Any padre is useful to a commanding officer, as he can keep his finger on the pulse of a unit in a way which the CO himself finds impossible; but at that date the SAS was lucky enough to have an outstanding man, the Reverend Walter Evans (known to all as 'Evens Above'). This small, unobtrusive Welshman was endowed with a quick wit, wisdom and humanity which enriched our lives immeasurably: he had the gift of being able to talk to anyone, and, without seeming to pry, of discovering people's innermost thoughts. He was thus invaluable to myself and Jonny, in that he could gauge morale far more accurately than we could; and whereas a soldier might give me a superficial 'Fine Sir', when I asked him how things were, he would open his heart to the padre. Walter was particularly good at going round and talking with families, and he was in his element in the Sergeants' Mess parties, not minding that the language grew rougher as the evening wore on. As he remarked afterwards: 'Out it would all come – in vino veritas.' Inspired by Walter's example, for the rest of my career I always made a point of consulting my senior padre, to gain an unbiased opinion on the state of morale from outside the chain of command.[21]

Conclusion

Command is a uniquely human experience and not all commanders are great leaders and many great leaders are overlooked for higher command. As part of the command team the chaplain helps command to create and sustain an effective command climate. Drawing on the theory of mission command provides further insight to develop the relationship between the chaplain and commander. Mission command enlightens the nature of the chaplain's autonomy, explains their freedom of action providing the time and means to be present in the lives of uniformed members and their families. The importance of trust and accountability are central to the chaplain's character and integrity ensuring they are competent to serve in any environment or circumstances.

End Notes

1. McRae, Renton, *Reflections on the Foibles of Chaplaincy*. Australian Army Chaplains Journal 2020 Edition. Also published on "The Cove" (The Cove is an online professional development network for the Australian Army).
2. The exception applies to soldiers and officers who have prior service or have entered chaplaincy through the In-service transfer scheme. However, prior military service does not guarantee a chaplain will be competent in the essentials of chaplaincy.
3. Australian Army. *Land Warfare Doctrine (LWD) 0-0 Command, Leadership and Management.* Commonwealth of Australia, 2008, and LWD 0-2 Leadership, Commonwealth of Australia (Australian Army 2002).
4. On 21 June 2021, the Chief of the Defence Force GEN Angus Campbell released ADDP 00.6 *ADF Leadership*, the new Australian Defence Force (ADF) leadership doctrine. This doctrine is a concise and accessible publication describing ADF's approach to leadership.
5. Australian Defence Doctrine Publication (ADDP) 00.1-Command and Control, Edition 2 AL1 March 2019. CHAPTER 1. 1.2
6. Ibid.
7. ADDP 00.1-Command and Control, Edition 2 AL1 March 2019. CHAPTER 1. 1.10
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9. Ibid
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11. *LWD 0-2 Leadership*, CHAPTER 1 Section 1.1
12. Bosio, Nick, *What 'RIGHT' Looks Like: Linking Command and Moral Authority*, The Forge 2021.
13. Ibid, p.7.
14. Exodus 17:8-13 NIV.
15. Ibid.
16. LWD 0-2 Glossary quoting LWP G-0-1-4 The Military Appreciation Process, 2001.
17. Director General's Guidance For Commanding Officers with Australian Army Chaplains, January 2021. (Copies available from DGCHAP-A office).
18. Army in Motion, Army's Contribution to Defence Strategy, Edition Two. Leadership and Good Soldering 3.8
19. Mark 12:17 (KJV).
20. Covey, Stephen M.R. The Speed of Trust, Simon & Schuster, New York, 2006, p. 60.
21. De la Billiere, Peter, Looking for Trouble, Harper Collins, 1995, (page number unknown).

When Wounds to the Soul Cut to the Bone

Chaplain Michael Quested

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Sent to a place with no tourism, I encountered different people from different parts of the world – yet the same conversation kept emerging. Really it was about the same question – "Where was God…" This question was not centred around local bombings that were read out like traffic reports on the local radio back home. This question was dealing often with old stuff; stuff that hurt from back home and sometimes from a wound that was very old. These questions came up over and over but not from atheists, not from people unsure about the existence of God. These were questions from God-honouring believers of many persuasions who were wrestling with "where was God when…?" They were mature Christians, but their experience of life made them suspicious of God – a serious stumbling block to faith wherever you are.

These people of faith knew from scripture and theologically that God is always there. The real underlying question they didn't articulate quite so clearly. Things that hurt us we can share. Yet events that really cut us deep, experiences that cut the soul to the bone – these experiences and events we only whisper about when we are really sure, when there is trust – especially with blokes. Most blokes have cut themselves to the bone at some point, the white pearl in the bottom of a fresh wound. That moment and that day we tend to try not to think about. When the soul has been cut to the bone, flayed open by life – we don't like to remember either – but we don't forget. When someone shares this depth of pain you're on sacred ground and you'd better be prepared for what is coming. As people shared their pain, the question was there, over and over – not so much "where was God" as "what was God doing when…?" These were people of faith, they knew where God was. The pain-soaked question these people of faith were asking was, "What was God doing when they suffered, when loved ones got cancer, when their dreams turned into divorces, disease, and destruction?" What was God doing when life savagely cut the soul to the bone?

Questions spoken with pain and signed with tears deserve a genuine answer soul to soul. No sugar-soaked cliché or well-worn quote; and sorry I don't hold to every detail being mapped out by God before the beginning of time either. "So what was God doing when…?" Firstly, there is an unstated expectation here. You cannot have disappointment without expectation and you cannot state disappointment with the failed expectation without declaring judgement. In short, you cannot be disappointed with God without having an expectation of God and you cannot be angry with God without first making a judgement. Christians don't like to admit they are disappointed with God; let alone to cognitively process this to realise they have already judged God and they are now angry with God. People just won't say it, but there it is. So before we can answer, "What was God doing when life sliced open our soul like a scene from a Quintin Tarantino movie", we need to ask what our expectation of God was when something horrendous happened.

Years ago, I had an otherwise pleasant elderly parishioner who chewed me out without mercy when I went to take her communion one Tuesday afternoon. Her husband had died years earlier but time had not healed – she was the only person I know who has ever worn out a funeral video. She complained bitterly on and on… "It was the anniversary of the funeral on Saturday and YOU weren't here! YOU knew it was the anniversary of the funeral and YOU didn't come…! I was all alone all day…" She had already spoken loudly to a parishioner who lived across the road how terrible I was. She phoned her niece, "How awful and you were all alone aunty." She phoned the former Rector of the Parish, now retired – "Remember you honour the Office of Priesthood – not the man…" She spoke to anyone who would listen really. Very calmly, I reminded her that we had a standing appointment for every second Tuesday at 3:00pm. It was Tuesday 3:00pm and I was there. She assumed I would be there on the Saturday, she waited for me on the Saturday, she phoned all these people and complained that I wasn't there on the Saturday – but she had never made an appointment! I never said I would be there; I had no appointment to see her. Her very vocal disappointment and anger at me was because I failed to keep an appointment that SHE had never made.

When we hurt we accuse God and find him guilty of not keeping a promise and then we get angry with God while at the same time feeling guilty for being angry. Yet God never promised you there would be no suffering, heartache, pain, grief, loss or tragedy. God didn't promise you a trouble-free life, hassle-free kids, perfect health, or a peaceful death. All the promises of scripture God keeps; but in our pain we blame God for not keeping a promise that God never made in the first place. Jesus prayed in the garden, "…let this cup pass from me…" – it didn't. Paul struggled with the "thorn in his side", "three times I begged the Lord to make this suffering go away..." (2Cor. 12:9) and yet he was never healed – until death healed him. Answered prayer doesn't always mean a "yes."

So to the wounded ones with their soul cleaved to the bone –what do you say? Firstly: don't! Don't say anything – hear them. Hear their pain, hear them tell of dreams that were buried, share tears with them – I wonder if there is a greater honour? "I'll never get over it… why me?...the betrayal was so complete…I didn't deserve…how can people be so cruel?...it was so wrong…I'll never get over it." Set them free. "You're right. You never will get over it." The mother whose three children on the way home from school were killed by a drunk driver – she will take that loss with her to the grave. To the soldier whose mate is killed by an IED and never came home – we're not computers and you can't just select a file and delete it. You will never get over it. That's the truth and it can be so liberating. The divinely complex human soul was never intended to be cut so deep and just move on. Stop chasing an impossibility that won't happen. To any parent who ever lost a child – you will never 'get over it', and no one wants you to ever forget a single part of them. Be free from the expectation to be completely emotionally healed. You don't have to self-medicate or anaesthetize yourself with distractions. Stop feeling a failure because you haven't 'got over it'. You don't have to feel like a failure just because you're not happy all of the time – if you're functioning and living life then that's a very good start. You will never get over it but God is still with you. Maybe now if you're not expecting to find some magic program that always seemed just out of reach – then maybe now you can work through the painful experience that slashed your soul to the bone in the first place.

"You won't forget, but you don't need to endlessly revisit what happened. You do not need to be imprisoned in your reactions." The parishioner mentioned earlier literally re-lived her husband's funeral – watching the traumatic funeral video over and over – stuck in that moment. Why so much attention on the anniversary of the funeral when her wedding anniversary passed seemingly unnoticed? You can see she needed help, everyone could see it – she didn't. Reaching out for help beyond ourselves is the first step towards sanity. We may not "get over it" but we do not need to remain paralysed in the moment.

"Yes, the experience will always be there, but you do not need to be forever defined by what happened. Who are you?" What defines who you are? I remember speaking to a Warrant Officer who said, "I would never want to define my life by one tour. Yes, some bad stuff happened, but I choose what defines who I am. A husband, a father, I choose." "In fact, it would be untrue to your humanity if you simply got over it". A significant experience will mark you for life; it should mark you. Falling in love changed you. Becoming a parent changed you. All experience changes you.

When something is so wrong that you will never get over it, your reaction will either make you live or consume you. Great suffering puts a fork in the road between contortion or grace – it will make you better or bitter – your call. A young African American experienced racial prejudice all his life. He had every reason to be bitter, angry, and filled with hate. Instead on the 28th August 1963 Martin Luther King stood up publicly and said, "I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character." It takes enormous courage to face the evil you've experienced and turn towards the God whose Son suffered horrendous evil on your behalf.

God doesn't want you to "just get over it", to gloss over your suffering as if it didn't really matter or happen. God doesn't want your suffering wallpapered over with clichés or a wobbly theology wheeled out for the occasion either. God hates evil (Psalm 97:10, Prov. 8:13, Rom. 12:9). God hates the evil that was done to you or that you witnessed. All injustice; every betrayal; every wrong done by one to another – all of these God stands against. God hates evil. God's response to all the evil of the world – was the greatest act of love the world has ever known in the sending of his Son. The promise God makes to you, in the depth of your suffering, to answer the cry of the soul as it was cut to the bone – God's promise perfectly kept is that even at that very moment you were never ever alone. "For, I will be with you always, even to the end of the world." (Matt. 28:20).

Burnout/Compassion Fatigue Relapse Prevention Plan

Chaplain Neil McKinlay

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Introduction & Definition

The terms "burnout" and "compassion fatigue" are somewhat self-explanatory. Both speak of an end result. Burnout is a candle burning brightly for the length of its wick, now spluttering towards its end. Upon extinguishment the melted wax solidifies and is engulfed in the ensuing darkness. Compassion Fatigue is an ambulance running out of fuel as it speeds on its way to the scene of a serious accident. It rolls to a stop at the side of the road and shuts off its lights and siren to save embarrassment. As is a candle with no wick left to burn, so is an ambulance with no fuel left to run: both are spent.

Competitors & Carers

Competitive workplaces fuel burnout. Those seeking promotion, those trying to climb corporate ladders, lack proper peer support because they are competing against their peers. Thus, they may crash and burn if they neglect self-care. Then there are those who are in the support industry, those who are the Carers of their competitive peers and others. These succumb to Compassion Fatigue due to taking to heart their peers' burdens and problems without offloading. It is a recipe for disaster when Carers themselves have to compete with their peers for recognition and promotion. Though very much related, Burnout and Compassion Fatigue are not exactly the same thing, but when combined in an individual, they cause the competitive Carer to flat-line. Logically speaking, it would be better to have one or the other than having both Burnout and Compassion Fatigue at the same time. However, since logic lacks compassion, it would be far better to suffer from neither! Therefore, recognise the symptoms.

Symptoms

Humanly speaking, those with Burnout and/or Compassion Fatigue have nothing left to give. They are stressed-out to the max. Their vim, vigour and vitality, their drive, has been replaced by a hollow feeling: emptiness. Their zeal, zest and zing, their passion, has been turned into fatigue, and their flaming fire has become dying embers and burnt-out ash. Empathy has ceded to sympathy, which has finally surrendered to apathy. Pain-avoidance is now about self-preservation: Reflection becomes deflection as the hard-shelled tortoise retreats into itself. It is a turning inward. "Now solitaire's the only game in town." Loneliness. Withdrawal. Avoidance. The brave face works hard to conceal by disguise the broken spirit. "The tears of a clown when no one's around". Salty-tears. Self-reflection. Self-pity. Self-loathing. Self-medication. "Running on empty". Fatigue. Breathlessness. Anxiety. Tightened vocal cords. Gastric pains. Racing heart. Emotional pain. Hurt. Fear. Irritability. Smouldering anger. Crash. Reboot. Crash. Crash. "Someone help me, help me please. Is the answer up above?" Help!

Triggers

Busyness. Competitiveness. Nurturing negative thoughts and attitudes. Being “happy” in misery. Viewing the glass as half empty and in need of a top-up. Stressful situations. Neglecting to care for self.

Cure

Self-care. Rest. Re-focus. Recalibrate. “Count your blessings, name them one by one”. Set smaller goals. Calm down and slow down. Relax. Unwind. De-stress. Appreciate what you have. Appreciate creation. Stop to smell the flowers. “Be still and know that I am God”. Be thankful. Be grateful. Be kind, especially to yourself. Seek professional help. LET, repeat, LET others help you!

Relapse Prevention Plan

You have not failed if you are burnt out. You have not let the side down if you are compassion fatigued. You have simply neglected self-care. Self-care is not a sin. Nor is it a crime. It is just something that you must do, if you are going to fulfil your responsibilities to your job, your family, your friends and yourself. Sick and ill doctors have to cancel the appointments of the sick and ill. A helpless helper is useless. Like the oxygen masks on airplanes, therefore, look after your own wellbeing – first! It is sensible, not selfish, to look after oneself.

- Burnout and Compassion Fatigue have KO’d even champions
- Learn the symptoms to avoid the punches
- Eat well, and train your mind as well as your body before entering the ring
- Take time between each round to self-assess and have others assess your present condition
- If you are face down on the canvas then listen closely to the count before you even think of trying to get back into the fray
- Don’t forget to relax between title bouts

Conclusion & My Personal Care

Read Bible daily. Reflect on passage. Pray. Instead of always running around the lake or through the park, occasionally have a relaxing walk while enjoying and appreciating God’s creation. Listen to the birdsong. Even sing along with the birds! Be thankful to God, for the sun sparkling on the water, for the breeze in the trees, for all of His handiwork. Don’t just glorify God. Enjoy Him too! Really enjoy Him! Relax on my own. Relax with my wife. Relax with my family. Relax in my spa. Relax on my couch. Relax through the night in my bed. Relax! Don’t let politics annoy. Don’t let busy traffic annoy. Don’t let Social Media annoy. Stay calm. Stay focussed. Be grateful for family and friends.

I thought I was looking after myself. It was only after I had crashed that I realised how much I wasn’t. I did not enjoy getting KO’d and “canvased”! But God certainly got my attention while I was seeing stars!

The chief end of man is to glorify God and to enjoy Him forever.

Creative Actions of Redemption

Finding a new voice in the team through the arts and liturgy

Chaplain Matthew Stuart
Army Recruit Training Centre

Chaplain Matthew Stuart is an Australian Army Chaplain currently posted to 1 RTB. Ordained with the Uniting Church in Australia; his background includes School Chaplaincy and Youth Ministry across a range of sectors. He served as a soldier with the Reserves for 15 years before being commissioned full time to the RAAChD. He has deployed on OP ASTUTE and OP HIGHROAD.

Abstract

In the ADF we solely focus on the punishment aspect of dealing with wrong behaviour. Unfortunately this does not address the moral dissonance that can take root in our hearts, which at a simple level from a Christian aspect could be called sin – when someone has acted against the moral rules. Teams and individuals perceive that they have sinned when they have acted against the Defence values, even if they have been punished if the moral dissonance is left unresolved then destructive activities can present themselves.

The creative arts and liturgies, across cultures and religions, have been valuable and critical activities for individuals and communities to be reconciled and reconnected to God. The profession of arms has used both, formally and often informally, throughout history. The creative arts have an individual focus while liturgy – a Christian concept – has a team focus that both share much in common in the work of redemption – regaining identity in community to shared meaning and purpose. The both invite individuals to *participate, identify* the wrong and for the team to *acknowledge* the person. The question needing consideration is how do chaplains or commanders or team leaders intentionally use redemptive activities to help address sin.

Introduction

> *“Padre I am concerned we are losing our identity as Diggers. There is such a focus on future technologies, on human performance, on out sourcing everything to universities and businesses. It’s like we are becoming an industry not a profession. I feel like we are losing the ANZAC spirit, that we are betraying everything everyone before us sacrificed for. And I have no idea how to deal with it, other than getting angry like everyone one else.”*

I have heard this concern from current and former soldiers and officers of the Australian Army. I hear within it what may be identified as moral dissonance: when an individual’s behaviour or that of another’s behaviour is in conflict with their belief and value framework (morals). For the Christian tradition, at a basic level, this could be referred to as *sin* – when someone has acted against the religious or moral law.[1] I would suggest for the profession of arms that when people behave in contradiction to the Defence Values – Service, Courage, Respect, Integrity and Excellence – they view themselves or are viewed as having *sinned* against the organisation: sinned against the team. This *sin* is responded to in a range of ways, from disciplinary action to ostracism or self isolation, which if left unresolved outside of the team can result in destructive expressions. Punishment may address the misbehaviour but the moral dissonance, sin, that is connected to the individual’s identity requires resolution – it needs activities of redemption.

This paper will look at two activities that provide individuals and teams ways of finding redemption from *sin*: the creative arts and liturgy. Both are interrelated and the line between them is more porous than may be noticeable at first. For this essay I view the creative arts more focused on the redemption of the individual while liturgy is about the redemption within the team. The creative arts have proven to be a valuable and accessible resource in helping soldiers to work through their life experiences in rediscovering meaning and purpose. Liturgy, a Christian word associated with the "work of the people" which refers to communal rituals of shared language, is less formally studied within Defence though elements are found adhoc in small team gatherings. The two can be found relating together yet they are also separate and not necessarily dependent upon one another.

Lost Identity – sin separates us from the community and ourselves

Army's Command Statement: Good Soldiering is clear that an important aspect of being a professional soldier is the ability to remain ethically accountable to the Australian people. Our ability to do that is judged by our decision making being in line with the Defence Values, and in the Army we add to that the inherited ideal of *mateship*. Though we don't formally name mateship as a value, one may suggest that it is the one word that expresses the Army's ethos, and my experience suggests that it is in fact held in a higher regard than the Defence Values. As an organisation we inculcate the totality of wearing the rising sun to the point that this becomes the source of many individual's identity, even becoming the source of their sense of meaning and purpose.

To be perceived to go against the Defence Values, or worse mateship, results in people being placed outside the team, which challenges what one knows of themselves. Just as there are those who view what has taken place by the team or members of the team to be against Defence Values or mateship. This emotional response is often referred to as moral dissonance – shame, guilt, disgust or betrayal for example – that if left unresolved can become a moral injury. Unlike PTSD where one could suggest is the result from an event of trauma, moral dissonance revolves around the behaviour originating from an individual that could have (but doesn't have to) led to a traumatic event.

I would take this further, from a Christian perspective, and align moral dissonance – an emotional discomfort to the conflict of values or morals – to that of sin – the emotional response to a moral wrong.[2]

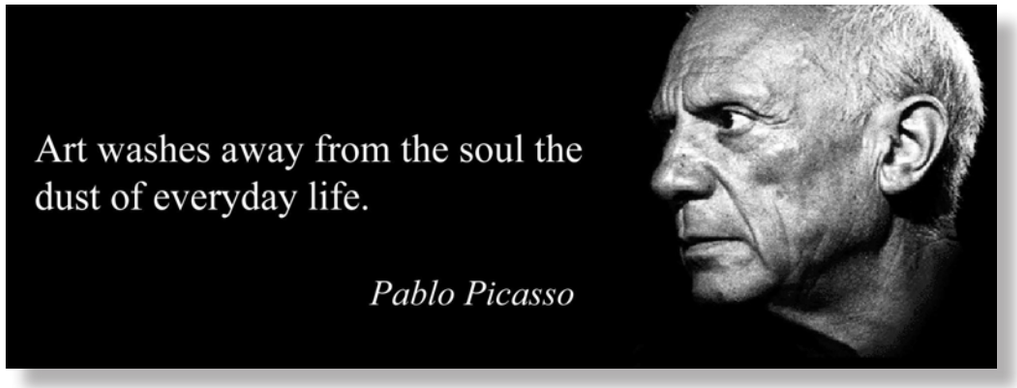
It is important for individuals to develop their language around moral dissonance as well as forgiveness. Doing this hard work goes a long way in potentially reducing the destructive psychological and relational practices from moral dissonance. The first thing needed is what in many Christian traditions is called confession – naming the sin (wrong behaviour) and owning the emotional response to it. This naming needs to be done to the person whom has been wronged, or the action was against, and in the case of the action or wrong was against the team the naming needs to be done to the person of authority. Only when this naming has been done can the individual find forgiveness.

Though a few may see disciplinary action as resolution in fact for most this only addresses the wrong behaviour it doesn't actually help an individual to make sense of their position within the team now, or if they even have a position. This is even more real for those who are transitioned from Defence due to medical or life changes, they themselves haven't misbehaved yet a deep sense of being punished is very real for them. Some even feel betrayed by the team, they have given so much of their health or family, and yet here they believe they are being punished.

A punishment is understood as the act of punishing. Which in turn is defined as "to impose a penalty on for a fault, offence, or violation".[3] Some definitions include retribution or retaliation making it incredibly clear that this response is about the behaviour, not about the individual. We see this through the disciplinary process where the decision maker is required to be outside of the individual's direct chain of command, so that the facts can be considered not the individual. It is only if the individual is found guilty of wrong behaviour that during the sentencing is the individual's circumstances are taken into account – again this is not about the individual's understanding of themselves but about the objects in their lives.

As such though there can be forgiveness for the wrong – no longer feeling resentment towards the person or their actions[4] – this doesn't actually deal with the individual's relationship with themselves or with the team. This we see in the definition of redemption, "an act of redeeming or atoning", of the necessity for there to be a participation from the individual.[5] Two ancient activities that can be instrumental in people finding redemption, these are the creative arts and liturgy. And they can function individually or communally. Both activities contain within them the same three actions - participation, identification, and acknowledgement.

- **Participation** is the individual who has sinned, or who has felt sinned against, engages in the activity.
- **Identification** is the naming of the wrong action and the communal hearing of the wrong.
- **Acknowledgement** is the community supporting the individual's place and identity through relationship. This action looks different for the two activities, as the individual may not be present as the community views their creative work while liturgy requires the individual to be present in the activity with the community.



Art – giving new voice to self

The Australian National Veterans Art Museum is a veteran-led community that promotes the use of the creative arts by veterans to tell their stories. The use of the arts by veterans has gone back as far as WWI by Australian soldiers as a form of nourishing a sense of wellbeing and identity. Dr. Brendan Nelson AO remarked that "Art has been shown to play a critical role in the healing and recovery of returning service personnel."[6] For the last several years the ADF has facilitated the Arts for Recovery, Resilience, Teamwork and Skills program to provide workshops for wounded, injured and ill veterans on their recovery journey.

Participation

Giriija Kaimal suggested that artistic expression evolved as a way for people to cope with change and challenging situations. [7] The arts give individuals a starting point to deal with their moral emotions, often overwhelming and even unspeakable. Kaimal shows that through active participation people who engage in a creative process are able to slowly tell their story, name their emotional response, and as a result of this they end up using more words.[8]

The willingness of an individual to participate in the creative process requires a courage to become vulnerable, as it brings criticism and requires deep self-reflection. Though it is through this that someone can begin to get an understanding of themselves as well as their place within the wider community.[9] From the Christian tradition Michael Card points out that the imagination acts as the bridge between the heart and the mind, the creative process "enables us to think with the heart and feel with the mind."[10]

Identification

When someone who is dealing with the moral struggle of their sin, or the sin of someone else, to open themselves up to engaging in a creative process unlocks the ability to give voice to the unspeakable. To be able to give form to that which results in significant, even debilitative, moral dissonance is crucial for a veteran to set out on the path to redemption.[11]

The redemptive part of the creative process is understood on the veteran for they can move from the purely metaphorical natural of what they've created to be able to acknowledge and incorporate the action and that part into their life story.[12] This can be done as Ally Lombardo pointed out when she submitted her submission *Between Light and Dark* in the 2018 Napier Waller Art Prize:

> My submitted pieces are an expression; of my own dealings with PTSD, anxiety, depression, and personal confusion associated with all such struggles. They are not self-portraits of my own face, but rather I have used the faces of other soldiers I've met enduring the same struggles, and incorporated my own feelings, into a corroborated painting about all of us.[13]

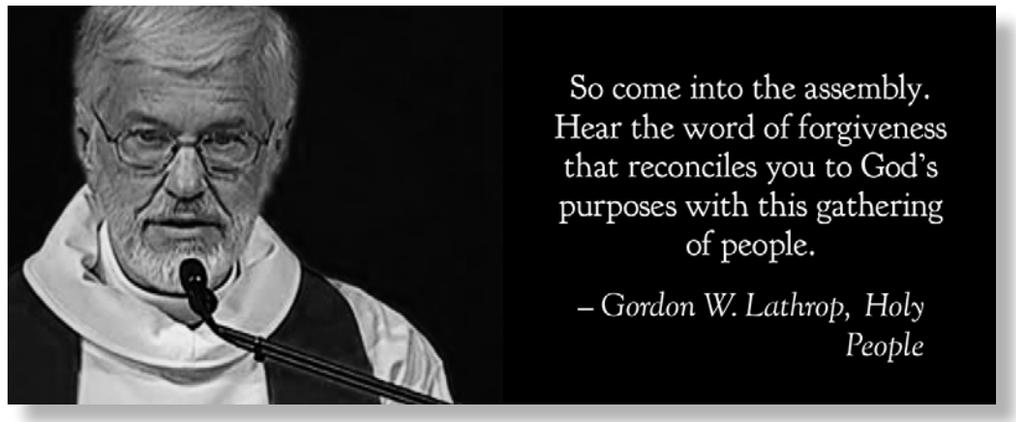
Acknowledgement

The Boom Gate Gallery, at the Long Bay Correctional Facility, has for over thirty years given prisoners the opportunity to share their stories of disconnection and alienation from society with the community. The artmaking process allows individuals to "change how one sees the world and understands one's place within it" through self-reflection and critical thinking.[14] The art making process is only a part of the process the gallery provides the opportunity for the inmates stories to be seen and heard.

We've seen this same idea throughout the numerous creative programs across the US, UK and also here in Australia, for veterans. Veterans through art therapy are able to deal with the moral dissonance, of their service and for some their sin, by helping to develop a sense of agency and belonging. The ADF has developed the program Arts for Recovery, Resilience, Teamwork and Skills (ARRTS) that focuses on helping veterans to find healing and redemption which is reinforced by the community attending the concluding showcase.[15] We hear the importance of the community engagement from veteran artists who have exhibited in the annual Australian War Memorial Napier Waller Art Prize. This national and public event is critical in giving voice to veteran stories that would otherwise never be told but also in the much needed completion of the redemption process.[16]

The annual Napier Waller Art Prize is open to former and current Australian Defence Force personnel. It encourages artistic excellence, promotes the transformative power of creativity, and raises awareness of the experiences and talent of service personnel. There is no required theme, and entrants are invited to use diverse media and original concepts.

This online exhibition presents finalists in the prize and those entries highly commended by the judging panel. The art works reflect the resilience, imagination, skill and humour that members of the Australian Defence Force are well regarded for. They also comment on the challenges and consequences of military service.



Liturgy – finding new voice in the team

A ritual is defined by the Cambridge Dictionary as "a set of fixed actions and sometimes words performed regularly, especially as part of a ceremony."[17] There is a strong connection between ceremonies, that would be recognised as rituals, and redemption across cultures and religions that are rooted within the source of meaning and purpose. Within the Christian tradition these rituals are called liturgies; these are not events merely witnessed by spectators but are occasions where both the people and God (the source of meaning and purpose) participate.

The Archbishop of Seattle recently wrote about the work of redemption taking place in liturgy, that there are the two elements of our presence and also participation. "When it comes to the liturgy, it is not simply enough to be present, because we are not to be 'silent spectators' or consumers, but devout collaborators with Christ in the holy work of redemption."[18] Within the Christian traditions *liturgy* is roughly understood as 'the people's work', taken from the Greek words *laos* (people) and *ergon* (work). As such liturgy is not a matter of the words used but also what we do, liturgical theologian Stephen Burns highlights:

> Liturgy is not the same as books, however important books may be to particular styles of celebration. The liturgy is something bigger than texts or words – certainly something more sensual – involving hearing, sight, smell, taste and touch.[19]

As such I would propose: ritual is the intentional events of a team to remember their shared meaning and purpose in order to understand the place of their shared actions in the world. Within these events when one is separated as a result of sin the individual and the team can be reconciled in their new

relationships and find redemption once again in working in the wider community. An online seminar, hosted by Literary Arts, explored through literature how ritual helps build 'clarity and the capacity for change' as people within their communities seek to protect and grow through 'the tension between what has been and what might be leads to necessary conflict'.[20]

Participation

> *Everything was falling apart. He had come home from exercise and found the apartment empty of everything. For several days he had not told anyone, he was spending less with people and more time with alcohol.*
>
> *It was coming up to pay week and his team would always go out for lunch, which would often extend into an EKO and drinks together. He had decided not to attend, he didn't feel he would be able to face everyone.*
>
> *There was a knock at his door. Several of the guys had rocked up to grab him.*[21]

One of the significant indicators of an individual struggling with moral dissonance, or sin, is through self isolation; for a team this is when they begin to ostracise an individual. Richard Giles notes that this is not the action needed, but instead we need to enter our vulnerability, with our team, as we painfully deal with those things separating us from our source of meaning and purpose – from God.[22]

When we suffer a separation from the source of our meaning and purpose, which is heard over and over again in veterans who have transitioned, what helps us to be made whole is to be in a team that together we make sense of the 'frenzy of the abnormal'.[23] Aiden Kavanagh has noted that within the Christian tradition it is the communal participation in particular liturgical actions:

> … attention to scripture, which can lead to solidarity with others in different times and places, with all that there is to be learned from their stories; confession, which allows for pathways through shame and guilt to reconciliation …[24]

Identification

> *A platoon had received the news that one of their members had died while on holidays. The Platoon SGT invited everyone around to her house for a BBQ and drinks, in memory of their team mate.*
>
> *She stood up in front of everyone early on and said, "We all had different relationships with PTE X, but today is an opportunity for us to share our stories and remember them. In all their shittiness and humour and for the fact that they were one of us."*[25]

Lutheran liturgical theologian Gordon W. Lathrop highlights that the central acts of reconciliation within the Christian liturgy is that of confession and forgiveness. The role of the team, or the assembly as he would name the community, is to help the individual to be 'reorientated' into the sacred work of God.[26] In order for this to be possible Thich Nhan Hanh, a Buddhist teacher, says our ability to do this 'depends very much on our capacity to make peace with ourselves'.[27]

In the aftermath of the Rwandan genocides in 1994 the ritual of 'The Gacacha Courts' where practiced and supported throughout communities. The ritual involved individuals sitting within the community to confess and to work out the problem. Bishop John Rucyahana describes the ritual:

> 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 community that restores you and welcomes you back. …
>
> The Gacacha courts also provided more opportunity for people to repent. Since people from the same village are there, they are helping each other to be accountable. …[28]

Acknowledgement

> *There was no denying that the CO was technically good and incredibly intelligent, unfortunately there was a growing frustration from the HQ staff and the Company command teams. People weren't too sure how their concerns would be received and the CO didn't realise that his staff along with the OCs and CSMs felt like they were on a knife edge.*
>
> *Once a fortnight PME was conducted in the Mess, on this occasion the CO notified everyone that he was going to take the session and everyone was to be in civilian attire.*
>
> *"I recognize that I can be somewhat standoffish, in the past some people have called arrogant and a bastard. So today the Padre is going to facilitate a 360 degree review, of me. We are all diggers who are trained to enter the chaos of fear, not just on the battlefield but also in all aspects of what it means to wear the uniform."*[29]

Bishop Rucyahana remarked that people can't forget the things that everyday their hearts remind them of, and as such communities remember. Rituals give us an action to gather around as we seek some meaning in this chaotic and ambivalent age, and the act of gathering together is in fact a spiritual act. Richard Giles emphasis that liturgy is a journey of gather together for peace that has to be entered into week by week.[30]

> For we all do live amidst many other complexes of symbolic communication which have their own ways of indicating world-meaning and shaping our identity. We speak diverse languages, tell different stories, know different seasons, eat different foods with diverse conceptions of hospitality, arrange community leadership differently. Some of us live with several different languages, calendars, sets of stories.[31]

Gordon W Lathrop, from the Christian tradition, emphasis that the Christian gathering was for a purpose to do something, it had a centre it gathered around, and it had a different way of being a team.[32]

Conclusion

In the West we typically focus on the punishment aspect of dealing with wrong behaviour. Unfortunately this does not address the moral dissonance, sin, that can take root in our hearts. Sin is a reality that we all must struggle with that can have significant destructive results within lives and relationships of individuals and teams, if we do not deal with it. The creative arts and liturgies, across cultures and religions, have been valuable and critical actions for individuals and communities to be reconciled and reconnected to God.

There will be some who will be left disappointed by this article asking the classic question of "so what?" I leave it with you, the chaplain or the commander or the team leader, to think about how you might be aware of how to use redemptive activities – like the creative arts of liturgy – for your members and teams that wrestling with potential moral dissonance. What might activities look like that encourage individuals to *participate*, for the individual to *identify* the wrong, and for the team to *acknowledge* the person's place?

End Notes

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17. https://dictionary.cambridge.org/dictionary/english/ritual, assessed June 21 2021
18. Paul D. Erie Erie, DD, STL, The Work of Redemption, www.holy rosary edmonds.org/news/the-work-of-redemption, assessed June 18 2021
19. Stephen Burns, SCM Studyguide: Liturgy, (London: SCM Press, 2006), 3
20. www.literary-arts.org/event/delve-online-ritual-redemption-and-epiphany, assessed June 25 2021
21. This was an account shared with me by a JNCO in a previous unit who was referred to me by their chain of command. He shared that this was the thing that stopped him from hurting himself anymore or further.
22. www.liturgy-arts.org/event/delve-online-ritual-redemption-and-epiphany, assessed June 25 2021
23. Stephen Burns, 161
24. Ibid. 161
25. A platoon sergeant had approached me after receiving the news of one of her PTE dying while overseas on holidays. She felt incredibly responsible, though initially she wasn't entirely sure why. After a number of coffees and conversations she decided that she wanted to do something for the platoon, as a number of them felt similar to her. I asked her what she wanted to do and she planned a BBQ, something the platoon does regularly, to be an opportunity for everyone to talk about their relationship with the PTE.
26. Gordon W. Lathrop, Holy People: a liturgical ecclesiology, (Minneapolis: Fortress Press, 2006), Kindle Edition, location 293.
27. Richard Giles, Creating Uncommon Worship: transforming the liturgy of the Eucharist, (Norwich: Canterbury Press, 2004), 28
28. John Rucyahana, *The Bishop of Rwanda: finding forgiveness amidst a pile of bones* (Nashville: Thomas Nelson, 2007), 203
29. It was with nervous apprehension that I first walked into the CO's office and closed his door; not always an occasion that many COs look forward to. We had had a number of conversations, in his office and over coffee, that later included the XO and OPSO. The CO was the one who came up with the idea of doing the 360 Degree Review and wanted to use a time that everyone knew and would be familiar with.
30. Richard Giles. 28
31. Gordon W. Lathrop, Location 2069
32. Ibid., Location 522



A Reflection on Chaplaincy

Chaplain Joel Vergara
Regional Support Chaplain - Darwin
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Joel Vergara is a Catholic priest and the Army Regional Support Chaplain in Darwin. He provides pastoral support to units, sub-units and their families without a dedicated chaplain. Joel grew up in the Philippines and he was ordained as a priest in Melbourne.

Abstract

The position of the Chaplain within the Australian Defence Force is unique. The Chaplain serves as an Officer within the ADF but operates in a privileged position, being available to support service men and women and their families, where they live and serve. What precisely makes the Chaplain unique and relevant is the sense of religious calling. Because at the heart of the contribution of Chaplaincy is the authentic offering of oneself to God's calling.

Introduction

I was visiting my sisters in Melbourne when the Victorian government announced a seven-day lockdown due to the new COVID-19 spread cases. This was the state's fourth lockdown. And as concern grew over the spread of infection from a new variant, the initial week of restrictions was extended for a further seven days.

Whilst on a forced home quarantine, I was given a stay-at-home-work task to write an article. This is written as a short reflection of my faith in Jesus Christ, the Redeemer, the centre of the universe and of history,[1] whom I bear my identity as a Christian and whom I find meaning and purpose as a Military Chaplain.

My initial reflection forced me to look back on the very first prayer I had ever learned. My mother taught me how to make the Sign of the Cross – a prayer honouring the Blessed Trinity.[2] I can still remember how she would gently guide my two little fingers pointing to my forehead, down to my belly and to my left and right shoulders as I say, *"In the name of the Father, of the Son, and of the Holy Spirit. Amen."* As far as I can recall, this was earliest memory of my faith. It was a very simple act of faith and still a mystery to me how it gradually grew up and brought me where I am now.

I entered the seminary at a young age of sixteen. My ten years of seminary formation was a period of discernment, excitement, uncertainty and faith. For a long time, I really struggled to confirm if I really heard the voice of Jesus saying, *"Follow me"* (Matthew 4:19, NRSV). In the end, with the grace of God, I was ordained as a priest and I realised that what makes life meaningful is the freedom to surrender oneself to the divine invitation and "to be conformed to Christ."[3]

Australian Army officer, Chaplain Joel Vergara, leads a prayer for the United States Marine Corps and the Australian Defence Force members who attended the Guadalcanal Memorial Service in Honiara, Solomon Islands during Indo-Pacific Endeavour 2018.

The shepherd

When I joined the Australian Army as a Chaplain, I was grateful to take a unique role and privilege to serve the nation's men and women in uniform. While I myself also wear the same uniform with pride, mine has a cross on both sides of the collar. The cross tells the soldiers who I am and what I do in this organisation. But more than for self-promotion, the two crosses stitched on my uniform's collars and the one that is placed on the front of my slouch hat are there to remind me of my vocation, that I am called to a humble service under the cross of Christ.

Military Chaplains are commissioned officers and wear the honorary rank of an officer. For me, the cross denotes a higher value than my officer's rank. I believe the cross is a description of my duty of service both to God and nation. This means, as a Chaplain, the cross binds me for a unique level of relationship in the military. I am not an officer who has been bestowed with command authority and hierarchical privileges, but my official duty is to relate and communicate with compassion, kindness, understanding, wisdom and love. Military Chaplains are "shepherds among the flock" caring for those men and women, who are in a military setting and away from the civilian context of the society.

I remember my three-year posting to the 1st Recruit Training Battalion (1RTB), known to soldiers as Kapooka. The sign "Soldiering Begins Here" on the main road inside Kapooka welcomes the Recruits on their enlistment day at 1RTB. It was an apt reminder that everyone who comes here will go through a serious transformation. The basic Army training can be both exciting and fulfilling, as much as it can be daunting and challenging.

In a place like Kapooka, there is one who has a friendly face, one who doesn't yell, one whose looks is not intimidating, and obviously, it's the Chaplain. While I was there, I appreciated how the Recruits would fondly address me as "Padre" and not as "Sir." The way the Recruits would approach the chaplain reminded me that the Army had indeed employed me to be a "shepherd." My role was to walk alongside these young ones, to encourage them on their journey, to pray for them, and to help them see things in a better perspective. In the Army, only the Chaplains are employed to provide religious, spiritual and pastoral care for our soldiers and their families regardless of the challenges they face or the environment they are in.

When I was posted to the Royal Military College (RMC) at Duntroon, I had the privilege to be a "shepherd" once again to many young men and women aspiring to serve the nation. The college prepares the Staff Cadets and other selected candidates for leadership careers in the military. During my time at RMC, I worked with a great team of Chaplains who encouraged and supported me in fulfilling the pastoral duties of a class Chaplain. We ensured that there was always a Chaplain available to support every class. It was critical that the Chaplain goes out with the Staff Cadets on their battle blocks. Because this is one of those moments when they usually find themselves vulnerable, needing motivation and encouragement, most especially when they failed the assessments. Whilst in the field some Staff Cadets would request for spiritual support, blessing, and the reception of the Holy Communion.

The missing shepherd

One time I went to the Puckapunyal Training Area (PTA) to support the Staff Cadets in the Second Class during their offensive operation field assessment. During my visit, I carried a walking stick, not for support or anything, but to emphasise my role as a shepherd. One late afternoon I was walking with a section that is about to conduct an "enemy attack" and then my phone rang. One of my fellow Chaplains was calling. I quietly stepped aside to answer her call. I separated myself from the section and I whispered, "I cannot speak right now."

In just a matter of seconds I lost the small group that I was following. I can't believe they were gone! I found myself standing on my own in the middle of the bush. And without a map, I had no clue where I was. I walked back to the location where I thought we came from and where I thought we left our packs, but I couldn't find it. I was disoriented and lost my bearings. I helplessly waited for the section to attack the enemy so that I could follow the sound of their weapons. Unfortunately, the scenario had changed at the last minute as there was no enemy contact at all. And then I heard some movement and the sound of a stick cracking and the rustle of dry leaves in the distance. It gave me hope as I followed the noise, only to found a couple of kangaroos hopping away.

It was already getting dark and it was so embarrassing to admit – the shepherd was lost and needed to be rescued! I spent at least one hour of just going around the bush (no pun intended) before I decided to call the Second Class 2IC. Thankfully, there was a phone coverage, the young Captain answered my call, "Padre, where are you?" I said, "I'm lost. Can you please pick me up?" He asked, "What is your grid reference Padre?" I responded, "I do not know. I don't have a map." Feeling sorry, the 2IC assured me that he would come over to find me, but I could hear the military instructor's side of him as he said very firmly, "do not go anywhere, Padre!" Thanks to Google Map, the 2IC had managed to locate me. When I saw him coming, I said to myself, "Indeed, there's God!"

A few months later, I recalled this momentous incident in my homily during the chapel service at Duntroon Chapel, a day before the class graduation. As I told this story, the beautiful chapel was filled with laughter from the graduating class and their guests. Perhaps, it was something that everyone in this class will remember of me, "the shepherd who has gone missing." Indeed, when I first arrived in Darwin for my next posting, I met a couple of young lieutenants who came from that class, they greeted me at the Officers Mess, and with a cheeky smile they asked, "did get you lost again, Padre?"

I am reminded that a shepherd who is meant to care, lead and guide can get lost once in a while. Chaplains are subject to the human failure too!

Religious calling

The parable of the Lost Sheep, the Lost Coin, and the Lost Son, illustrate the profound message of home coming to God's embrace, who longs to bring forgiveness, redemption and mercy to the wanderers.[4] God is portrayed as concerned about the lost, and willing and anxious that they be returned to Him.

My own story of getting lost and being found is not only a nice story to tell, but it has given me opportunity to reflect on my spiritual journey towards God. My safe return to the camp is like coming back home, where I am safe and where I belong. For me, it is a simple image of "coming home" to the Father who anxiously waited for me. Ultimately, God is our *true* home.[5] Christians believe that God is the centre, the source of all that is good,[6] true and beautiful.[7] Therefore, as a Christian and as a Chaplain, it will be detrimental to myself and every individual under care, if I deliberately ignore the love, connection, and friendship with God.

Hence, among the virtues that I must possess for my religious calling none is more important than fidelity to prayer life. In her autobiography, St. Therese of Lisieux (1873-1897), defines prayer, *"For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it a cry of recognition and of love, embracing both trial and joy."*[8] The effort to pray daily is not only part of my Christian life,[9] it is also the great path leading into the fulfilment of my religious calling. So, if I am true to my faith, it is essential that for every circumstance, like Jesus, I am always open to the desire of God and not my own will.[10]

John Main OSB writes on the importance and implication of having a good prayer life and stillness with God:

> *The real tragedy of our time is that we are so filled with desire, for happiness, for success, for wealth, for power, whatever it may be, that we are always imagining ourselves as we might be. So rarely do we come to know ourselves as we are and to accept our present position. But traditional wisdom tells us: know that you are and that you are as you are. It may well be that we are sinners and if we are, it is important that we should know that we are. But far more important for us is to know from our own experience that God is the ground of our being . . . This is the stability that we all need, not the striving and movement of desire, but the stability and the stillness of spiritual rootedness.*[11]

When the secular attitude and materialistic values have become the source of motivation of anyone who is called by God, regardless of affiliation, their ministry becomes a contradiction of the belief in a religious calling.[12] Our work no longer serves God. It serves us.

Growing up as Catholic, I had been taught and I firmly believe the Eucharist or Mass is not a mere ritual, but ultimately *"the source of and summit of the Christian life."*[13] I will always find the Mass like a home, with its liturgy, hymns, prayers and gestures. Attending the Mass feels like coming home where I draw all the goodness, comfort, assurance and refreshment that I need. The Catechism couldn't be clearer: *"For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."*[14]

As a Catholic priest, it is my sacred duty to celebrate the Mass,[15] whether privately or with others the Eucharist takes precedence over all other responsibilities unless mission essential requirements warrant otherwise.[16] From the start, the author of the Letter to the Hebrews wrote, the priest was *"chosen from among mortals is put in charge of things pertaining to God on their behalf to offer gifts and sacrifices for sins"* (Heb 5:1). Reflecting on the priest's identity, St. John Paul the Great (Pope John Paul II) writes, *"Every priest, according to the gifts bestowed upon him by the Creator, can serve God in various ways and with his priestly ministry, can reach various sectors of human life, bringing them closer to God. However, he remains and must remain a man chosen among others and 'made their representative before God.'"*[17]

My ten years in the Army Chaplaincy have given me wonderful opportunity to celebrate the Holy Eucharist at some strange places and circumstances. I had celebrated Mass in an active combat zone, in a Navy warship, at artillery gun-line, in the airport flight line, in the jungle, in a volcanic island, in a mess hall, inside a tent, at the back of a Unimog truck, among others. I had used all sorts of available materials like milk crates, ration pack boxes and stretcher beds as the altar. I find it always delightful when devout soldiers turn up for the Mass and sometimes even non-Catholics will be present to participate, show respect and support. However limited the space, however small the number of congregations, however the quality of music, at Mass we enter into the mysterious communion in the divine life of Christ and with one another.[18]

It is true that one of my roles as a Catholic priest is to ensure that I look after those who identify as Catholic in the military and provide their specific religious needs, but this is not always the case. One important aspect of Chaplaincy is to provide care to military members and their dependants, of every religious faith as well those who do not identify as having a faith. I do not give unsolicited religious advice or evangelise during counselling sessions. This is not against my religious calling, but I see it as a vocation within a vocation. There is no greater privilege than to support people with other faiths or lack therefore. However this privilege also comes with significant responsibility. Chaplains are most effective when they are able to listen without judgement, when they are trusted, when they demonstrate the integrity of their calling and willing to work within the expectations of the organisation that they have volunteered to join.[19]

On October 31, 2019, Pope Francis met with more than 130 Catholic Military Chaplains from around the world participating a course on international humanitarian law. The conference focused on the theme, "The loss of personal freedom in the context of armed conflicts: The mission of the Military Chaplain." In his address, the pope reminded that Military Chaplains are witnesses of God's love to all. Inherent to their religious ministry is the duty to protect the fundamental human rights and dignity of every person:

> *Dear Ordinaries and military chaplains: as you carry out your mission to form the consciences of the members of the armed forces, I encourage you to spare no effort to enable the norms of international humanitarian law to be accepted in the hearts of those entrusted to your pastoral care. Let yourselves be guided by the words of the Gospel: "I was in prison and you came to me" (Mt 25:36).*
>
> *This means assisting the particular portion of the People of God entrusted to your care to identify those elements of the common patrimony of humanity, based on the natural law, that can become a bridge and a platform of encounter with everyone. The servants of Christ in the military world are also the first to be at the service of men and women and of their fundamental rights. I think of those among you who are close to military personnel in situations of international conflict; you are called to open their consciences to that universal love which brings one person closer to another, no matter what the other's race, nationality, culture or religion may be.*[20]

As a chaplain, it is my duty and my joy to praise God's love, always.[21] Jesus says, *"You are the salt of the earth... You are the light of the world"* (Mt 5:13–14). When the flavour of salt or the light of a lamp fades altogether, we no longer see things as they really are. Just as salt adds flavour to food and light illuminates the darkness, so too the authenticity and honesty to God's call has a significant effect on my ability to reflect God's love and glory.

My prayer is that everyone in the Military Chaplaincy may grow more and more to love the religious calling they have from God.

End Notes

1. John Paul II, *Encyclical Letter. Redemptoris Hominis.* (Melbourne: A.C.T.S. Publications, 1979), n.1.
2. *Catechism of the Catholic Church* (Homebush: St. Pauls, 1994), 2157.
3. "Decree on the Ministry and Life of Priests. *Presbyterorum Ordinis,*" in *Vatican Council II: The Conciliar and Post-Conciliar Documents,* Volume 1, ed. Austin Flannery (Dublin: Dominican Publications, 1975), n.15.
4. Cf. Lk 15:4-7; 15:8-10; 15:11-13.
5. Cf. Jn 14:1-7.
6. St. Thomas Aquinas, *Summa Theologiae*, Blackfriars edition. (London: Eyre & Spottiswoode, 1964-1981) Part 1. Q.6. Article 1-4.
7. *Catechism of the Catholic Church*, 41, 1723, 2052.
8. St. Thérèse of Lisieux, "Manuscrits Autobiographiques," accessed June 21, 2021 https://www.archives-carmel-lisieux.fr/english/carmel/index.php/oeuvres-de-therese/manuscrits-autobiographiques/manuscrit-c-ms-c/336-ms-c-25r.
9. Cf. 1Thes 5:17.
10. Cf. Jn 4:34; 5:30; 6:38.
11. John Main OSB, *Growing in God, The Way of Unknowing* (New York: Crossroad, 1990), 79-81.
12. Cf. Rom 12:1-2.
13. "Dogmatic Constitution on the Church. *Lumen Gentium,"* in *Vatican Council II: The Conciliar and Post-Conciliar Documents,* Volume 1, ed. Austin Flannery (New York: Costello Publishing Company, 1984) no.11.
14. *Catechism of the Catholic Church*, n.1324.
15. "Decree on the Ministry and Life of Priests. *Presbyterorum Ordinis,*" n.13.
16. "Basic Expectations for the Pastoral Care of Catholic Personnel," The Catholic Diocese of the Australian Military Service, accessed June 18, 2021 http://military.catholic.org.au/pastoral-care/.
17. "Congregation for the Clergy: Priesthood a Greater Love International Symposium on the Thirtieth Anniversary of the Promulgation of the Conciliar Decree Presbyterorum Ordinis," The Holy See, accessed June 21, 2021, https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_28101995_intsy_en.html
18. *Catechism of the Catholic Church,* 1325; Cf. 1 Cor 10:16-17.
19. Darren Jaensch, "Director General's Cultural Expectation for Chaplains within the Australian Army," *Director General Chaplaincy – Army*, January 2021, 2.
20. "Address of His Holiness Pope Francis to the Fifth International Course of Formation of Catholic Military Chaplains on International Humanitarian Law," The Holy See, accessed June 21, 2021, https://www.vatican.va/content/francesco/en/speeches/2019/october/documents/papa-francesco_20191031_cappellani-militari.html
21. Cf. Ps 89.

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What are you bringing to supervision?

Suggestions to enhance the delivery of chaplaincy across Army

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"The fact is that the church, like business and industry, sometimes becomes distracted by institutional demands of program production, worker deployment, organisational policy, and economic survival at the expense of persons and mission".

Introduction

The above quote is not only relevant to civilian religious bodies but even more so to chaplains who work in a secular organisation. There are many challenges to the effective delivery of professional chaplaincy, some of these include providing pastoral care in difficult or complex situations, working with a chain of command which does not understand or is hostile to chaplaincy and stress or tension between colleagues in ministry. Supervision is a platform which can address these issues and more. It has been an important part of ministry formation and ongoing ministry development in some denominations for quite some time. For example, the Uniting Church in Australia requires all ministry agents to be engaged in supervision. Within other denominations it may be experienced as something similar but different, such as spiritual direction, mentoring or coaching and in some denominations it may not be experienced at all. In June 2020 the Director General Chaplaincy Army, released a directive mandating supervision for all Army chaplains.

In response to that directive I produced an article which was written as a resource enabling chaplains to engage with the chain of command about the importance of supervision and some common objections raised against it. In July 2020 the Director General released Guidance to Army Chaplains for 2020/21. This document lays out how chaplains should focus on Core Business, Culture and Capability: the three Cs. In the following paragraphs I will provide a more detailed description of pastoral supervision, consider how pastoral supervision can be used to enhance the three Cs and suggest some ways that individual chaplains can achieve the best effect from their supervision.

What is supervision?

Professional supervision falls broadly into two categories: clinical and pastoral supervision. Clinical supervision is provided by clinicians such as psychologists and psychiatrists among other disciplines where there is a clinical or therapeutic basis for services. Some chaplains may benefit from receiving clinical supervision if they want to focus on specific counselling theories or therapy styles. Pastoral supervision, however, is about providing space for the supervisee to be able to reflect critically and theologically on their work. Leach and Paterson suggest that "Pastoral supervision is a relationship between two or more disciples who meet to consider the ministry of one or more of them in an intentional and disciplined way." They add, that supervision is practiced for the sake of the supervisee as well as the people with whom the supervisee works. Hawkins and Shohet, argue that supervision allows people to grapple with new ideas, avoid illusion, delusion and collusion, help them respond to complex demands and finally they observe that "quality work cannot be sustained alone." Pastoral supervision and clinical supervision share much in terms of the practical skills and how they are applied but differ in that pastoral supervision also seeks to bring theological reflection into the supervision space.

The three basic tasks of supervision originally described by Inskipp and Proctor are restorative, normative and formative and they are often represented as a three legged stool. Firstly, the restorative tasks support the supervisee by giving them space to debrief and reflect, by offering encouragement, sharing ideas and helping them to connect with their vocation. Secondly, the normative leg deals with managerial and boundary issues for example it helps the supervisee assess whether they are working within their relevant code of professional ethics, how much work they are taking on and the quality of their work and how they are managing their boundaries. Thirdly, the formative leg focuses on the teaching side of supervision, for example it allows the supervisee to receive education on different aspects of their work. This may be in the form of education by the supervisor, through self-reflection or through the suggestion of new resources. This leg of the stool is focused on encouraging growth.

The other key model this essay will refer to is the Seven Eyed Model developed by Hawkins and Shohet. This model looks at seven modes within the supervision relationship:

1. The content of the therapy session
2. Supervisee's interventions with the client
3. The therapy relationship
4. The therapists' processes
5. The supervisory relationship
6. The supervisors own processes
7. The wider context

This model suggests that some of the work of supervision is about focusing on the work the supervisee is doing with the client, some with the supervisor and some within the wider context in which they find themselves. Put simply then, pastoral supervision is a relationship which focuses on the ministry/work of the supervisee using guided reflection and other micro skills to support them, educate them and ensure that they are focusing on appropriate areas of their ministry. By providing supervision for its clergy, an organisation is showing how much they value and take seriously the work their clergy do.

While there are many aspects of their work a chaplain could reflect on in supervision, this next section will examine how they might employ their supervision to enhance the three Cs which have been laid out in Guidance to Chaplains mentioned previously.

Core Business

The department's first priority should be in delivering its Core Business: operationally-focused chaplaincy. In the document chaplains are challenged to be "a workforce that is professional and positioned to serve." Ministry is often described as a vocation rather than a profession and careerism is decried. Yet there is an increasing push from within and outside the department to professionalise the services it offers. As Army continues to professionalise the department, chaplains need to consider the role of supervision. The most important way supervision can assist chaplains to focus on this is by providing space to reflect how pastoral care and support to the members and their families is provided.

Within the Seven Eyed model of supervision, the first three eyes relate to how a supervisee is assisting the client. In this sense, reflecting on how the client is feeling, how effective the relationship is and how effective the interventions are, can help the supervisee to improve the pastoral care they offer. By reflecting on themselves and how they are feeling, they can discover if they are starting to stereotype or pigeon hole people and their problems, rather than treating everyone as individuals. Another way that supervision can assist in the practice of core business is when it is used to ensure that any training materials which are developed, fall within the core role of being specialists in religious, spiritual and pastoral care.

A third way supervision can help with the delivery of core business is by providing space to reflect on exercise participation or weekly battle rhythm actions. Such reflection can assist the chaplain in discovering how they are spending their time and if it is on relevant issues or, if they are neglecting certain aspects of their work in favour of others. As chaplains continue to explore how they offer operationally focused chaplaincy and develop as professional chaplains, they need to engage in appropriate supervision which will challenge and stimulate them.

Culture

The second C is Culture, the culture which the department is striving to build is one where "we are known as collegial and show respect to each other." The document also speaks of the importance of diversity while remaining true to the chaplains sending church. This can be a real balancing act. The most important way supervision can help to develop and maintain a strong positive culture is by helping chaplains to develop a professional identity as military chaplains. Pohly surveys a number of different organisations which practice supervision before suggesting that supervision encourages the development of professional identity and utilization of professional skill. Likewise, Creaner identifies that supervision during the training of a counsellor can assist them in developing their professional identity. While Army generally receives chaplains who have completed their ministry training and have some pastoral experience, it is plausible to suggest that mentoring from a Coordinating Chaplain and good supervision provided by a military chaplain or by a supervisor with military experience in their first appointment, would assist with the formation and development of the professional identity of the new chaplain. A second way that supervision benefits chaplaincy culture is by providing an additional touch-point to see how well chaplains are maintaining their relationship with their sending church. It also provides opportunities to reflect on, and where necessary, strengthen or repair any weak links with those churches.

A third important aspect of supervision, and how it helps enhance culture, is that it can provide space for chaplains to reflect on and analyse some of the friction that is experienced, as well as frustrations with other members in the department, and to develop strategies for handling these situations. Where this is achieved in supervision, it does not need to be discussed in more public forums. Exploring these frustrations in supervision also means the chaplain has more energy to spend in ministry to others. This point falls under the seventh eye of the seven eyed model. The department needs to have a strong and positive culture, which is diverse and inclusive, if it is to be best placed to support Army and the wider Defence community in the future, good supervision is a vital tool in the development and maintenance of this positive culture.

Capability

The third C in the three priorities is Capability. The department is asking that chaplains be "Ready Now" in that they are prepared, trained, educated, equipped and organised so that they can be deployed, when and where they need to go. The first way supervision helps meet this priority is by adding another level of focused and individualised education and equipping to the professional development program. The department already provides corporate professional development through the regional seminar, and in locally organised professional military education. Many chaplains are also engaged in private study in relevant fields, or participate in professional development or conferences organised by their sending churches.

Supervision adds another method for engaging in professional development and remaining current with best practice pastoral care. It can also challenge chaplains to reflect critically and theologically on the ministry they are providing, and through the formative leg of the stool up-skill where appropriate. Reflective Practice is at the heart of supervision. By reflecting on how chaplains are working now, it can help them to be better in the future. The second way is, that it provides space to be creative and imaginative so that chaplains can adapt and transform the capability to be future ready. There are many different tools that supervisors have available to them which can aid in developing creativity and imagination in a supervisee, as they seek to help them reflect on their ministry.

The section titled Capability, within the Guidance to Chaplains, challenges chaplains to make the department a leading choice for clergy and religious practitioners. With that in mind, a third way that supervision helps the 3 Cs is by providing an avenue of self-care for chaplains. It helps them clean up at work, to borrow the pit head time metaphor again, and through the restorative leg it can help a chaplain recharge their energy and be a source of encouragement. In these ways supervision helps to improve the future capability chaplains will deliver to Army.

How we can implement supervision

Having laid out how supervision can help chaplains to check how they are doing against the three Cs, I will now discuss some simple steps that will allow chaplains to get the most out of their supervision. The first is to be intentional about how the hour is used. There is no exhaustive list of situations, events or emotions which can be discussed in supervision. There are only guidelines, and even these are flexible and best discussed as part of an initial contracting meeting. The variety of possible topics for discussion means it is up to individual chaplains, to ensure that they are intentionally using their time in supervision for what is needed. This includes preparing themselves with something worthwhile to discuss which is focused on an area they are seeking to address.

The second is to ensure that they have an appropriate supervisor who is going to challenge them when necessary, but who can also be supportive and teach as well. Leach and Patterson discuss four different stages that a supervisee may be at in their experience in ministry and provide considerations for how to supervise them. Understanding these stages will help chaplains to pick better supervisors who can meet their needs or help them grow into areas in which they feel called to serve. Chaplains should be discouraged from choosing supervisors who are convenient, simply because of cost or location. This will get easier to do as the pool of acceptable and experienced supervisors grows.

The third way chaplains can get the most out of supervision is by making it a priority rather than a box checking exercise. The reality is there will be some chaplains who view supervision as an unnecessary addition or as a burden. There will be times in everyone's ministry where they are busy and the temptation will be there to postpone or move supervision, or to just turn up and "wing it." However, if chaplains are to get the most out of supervision they must be willing to prioritise it. Ultimately, as Pohly says, "ownership of supervision is essential." Implementing a good supervision program and getting benefit and value for money from it is going to be an individual responsibility. It is a relationship chaplains need to think about carefully and prioritise in terms of time and resources.

Conclusion

Professional supervision should be seen as a positive endeavour which can enhance the effect that chaplains can deliver on the ground. It is a place to critically and imaginatively reflect on how the Core Business is delivered, how the Culture in the department is built and maintained and how the future Capability of chaplaincy is shaped. Supervision can also be a place where chaplains unpack their baggage and examine the relationships and parts of themselves that cause pain, anger and frustration. It can be seen as a burden that has to be done or as a gift that Army gives its chaplains for their self-care and professional development. While attending supervision is mandatory, how much benefit each individual gains from it is up to that person, their attitude and how much time and energy they are willing to put into selecting a supervisor and then attending to the work of supervision. It is new for some people and familiar to others, but as the department continues to professionalise the services it offers this increasingly diverse organisation, and as the department grows and develops new chaplains, having a good and normalised supervision program in place will pay dividends. This is not just best practice but also demonstrates the importance Defence places on having quality chaplains who offer good ministry in the religious and spiritual space and can provide effective pastoral care and sound ethical and moral advice.

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Book Review: Call Sign Vampire

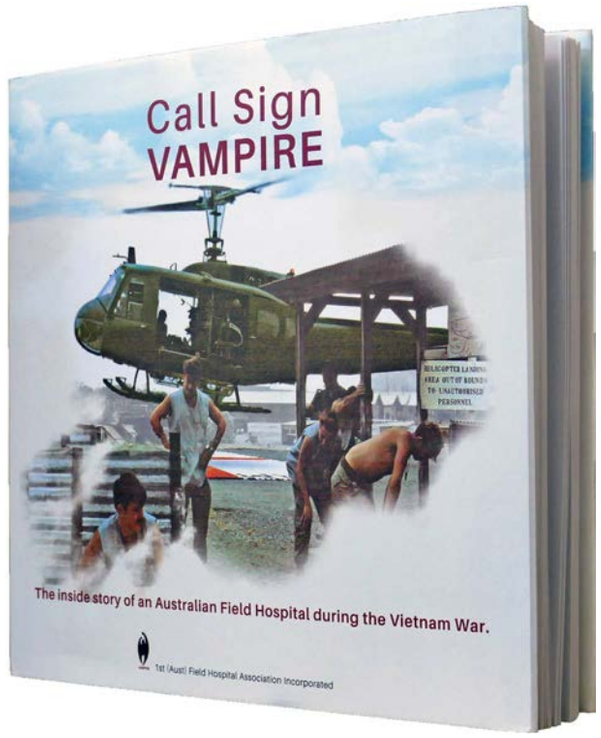
The inside story of an Australian Field Hospital during the Vietnam War.

Authors: Rodney Searle, Denise Bell, Paul Danaher, Gregory Anderson
Published and Distributed by 1st (Aust) Field Hospital Association Inc.
ISBN: 978-0-646-83599-0
30 x 30cm 280pp

Reviewed by 2nd Lieutenant Karl Metcalf (Retd) 7RAR

2nd Lieutenant Karl Metcalf served with 7 RAR during the Vietnam War and was a patient at the 8th (Aust) Field Ambulance at Nui Dat and the 1st (Aust) Field Hospital at Vung Tau in South Vietnam. He is very grateful to the medical staff for his treatment.

This book provides a window into the frenetic world of a military hospital in a war zone; an environment where time was of the essence and life often hung in the balance. A history of the 1st (Aust) Field Hospital at Vung Tau, South Vietnam, between 1968 and 1971; this book has been brought to life by the recollections of those who were there; personal accounts from those that served as well as the patients who passed through the doors of the hospital. You can feel the full range of their experiences: exhaustion from dealing with the never-ending Dustoff casualties; compassion for their patients; elation when a patient, thought to have no hope of survival, pulls through; sadness at the soldiers declared 'Dead on Arrival'; and even greater sadness when a very seriously ill patient dies under their care. That last event was fortunately very rare, with the hospital recording a phenomenal survival rate of 99%.



Denise Bell, one of the authors recommends the book to Defence Chaplains saying: *"Chaplains were a part of 1AFH's team and had a part to play in the pastoral care of the wounded when they arrived at Vampire Pad (the unit's helicopter landing area), and they were at times the last person to hold and comfort the soldiers as they died from their traumatic wounds. They were held in high regard by not only the wounded but by the staff at the hospital, they were an integral part of the fabric of the unit. This being so, an entire chapter is dedicated to Chaplains and their work with other mentions throughout the book."*

Coming through strongly in the book is the incredible stress that all members of the hospital experienced dealing with the very heavy workload and shocking injuries of their patients. The book pulls no punches, it tells it as it was, direct and to the point: gross trauma, resuscitation, severe pain, amputations, deaths, and disposing of body parts. These are but a few of the stressful episodes encountered by those who worked there. Added to by never knowing when the Dustoff siren would next blare its strident wailing across the hospital, calling all hands on deck, including those not on duty, to deal with the next lot of casualties.

The book is well set out and covers the medical evacuation chain from the medics in the field and the Dustoff helicopters through to triage, theatre, wards, and either recovery and return to unit or medical evacuation to Australia. Every department of the hospital has been described in its own chapter. The book has many great photographs. Perhaps the most interesting are those showing the medical staff at work: Dustoffs picking up patients in the field, arriving at the Vampire helipad, bringing them into triage, resuscitation (where necessary) and preparation in triage, surgery in the operating theatre, and medevac to Australia. And it has photos and recollections of some of the patients, including a very moving section covering 7 RAR's Graham Edwards, AM.

Who should read this book? Anyone who was a patient in either 2nd Field Ambulance, 8th (Aust) Field Ambulance, or 1st (Aust) Field Hospital. You will learn a lot about what was going on in the background during your stay as a patient in these establishments. I would add that anyone who is a relative or a friend of one of the patients should also read the book, it will help you understand what it was like to be there and give you a very good appreciation of the wonderful work that the medical staff did to keep our diggers alive and help them recover. And of course, anyone who worked in Vietnam as a member of the medical fraternity, whether a medic, a surgeon, a nurse, a chaplain or a member of the Red Cross.

Having written the above I must now admit that I am biased. I was a patient in 8 Field Ambulance at Nui Dat (RPG shrapnel right buttock – I naively asked the doctor if he could simply pluck it out with a pair of tweezers - I knew nothing about the process of debridement but was soon to find out). And a patient in 1 Australian Field Hospital (bullet through sole of the left foot – I was so delighted to be alive in triage that the nurse politely but firmly told me to keep quiet – they were treating a very seriously wounded soldier nearby). I am very grateful to the medical staff for my treatment.

I congratulate the team that put Call Sign Vampire together. They have done a great job.

Enquiries: book@callsignvampire.com.au

Extracts from chapter 18 CHAPLAINS

> *" Sometimes I felt that you were kind of powerless. I mean, nurses are giving injections and people are taking pulses and I wonder whether I was doing any good. I talked to the CO about it and I said, "Sometimes I feel we're just in the way". He rebuked me pretty strongly and said, "No you're the one normal thing here. Everything else is abnormal." Howard Dillon (Chaplain)*
>
> *"…….. it was quite a shock to be at the hospital and find that you were supposed to give the last rites to dead soldiers. The medical team, even though they were working on the soldiers, there was no one to actually be there for the person. So, I found myself as being the kind of anchor person there reassuring the soldier So, you'd find yourself stroking a forehead, holding a hand and praying. Talking quietly in an ear, that's if they could hear. Sometimes with the mine explosions they were deaf. Sometimes they had things on their mind, so it becomes a kind of confessional." Howard Dillon*
>
> *Chaplain Howard Dillon RAACD HQ, 1ALSG 23 Apr 1969 – 16 Apr 1970 Australians at War Film Archive no. 910*

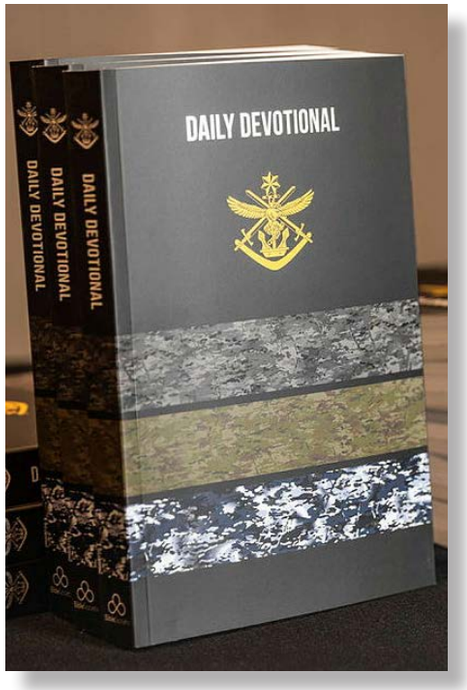
Book Review: Australian Defence Force Daily Devotional

Daily Devotions Prepared by ADF Chaplains for Members of the ADF and their Families

Compiled by Chaplain Haydn Lea
Sydney: Bible Society, 2021,
ISBN 9780008168186,
xxi+168pp

Reviewed by Chaplain Darren Cronshaw

Chaplain Cronshaw is a Baptist pastor serving at Auburn Baptist Church and teaching as Professor of Missional Leadership and Head of Research with Australian College of Ministries (Sydney College of Divinity). He is currently posted to 1st Recruit Training Battalion, Blamey Barracks, Kapooka, NSW.



One of the early ways I grew in faith was setting aside a time in the morning for daily devotions or a quiet time – to read the Bible and pray. I found other practices helpful too including quiet contemplative practices such as silence and solitude, contemplation and meditation. Active engaged practices such as seeking to be aware of God in the midst of everyday life, expressing my faith in community service, prayer walking around town, relaxing with sport, and conversations about spirituality with friends and mentors have also been a part of my growth in faith. I need other people and I need my faith to be exercised in relevant world-changing ways to grow. But I know I also need to retreat and reflect, to remind myself of who God is and what's the story with God that I seek to cooperate with.

So I welcome the new Daily Devotional written by chaplains for Defence members and their families. Over half of the devotions are written by Chaplain Haydn Lea who compiled the book, but he included 13 other ADF chaplains as contributors. The volume offers 5 readings per week for 50 weeks of the year. The devotions include an overview of the Bible from the Old Testament through the New Testament, life of Jesus and letters to the early church. There is a heart-warming section on poetic prayerful Psalms and an overview of basic Christian beliefs. The volume covers questions of faith and science, women in church, alcohol, tattoos and sex. It is unapologetically evangelical in approach but ecumenically sensitive (e.g. regarding communion). It lends itself to personal reading but would be enhanced with personal journalling or group Bible study; e.g., answering reflection questions such as "Knowing that God is with us, for us and in us, what are you trying to hide or hold back from God? What can you let go of today to embrace his hand of blessing?" (p.290)

Something I most appreciate about the Daily Devotional are how many readings engage the context and challenges of military life. Grief and death, anxiety and COVID, complaints and sacrifice, trust in teams and prayers for mates are among the themes explored. Other devotions explain the need for spiritual training alongside physical training and warn us against drawing our identity from how "good" we are at military stuff rather than finding identity in God, or for example: "There is no point in chasing after promotions, deployments or decorations if we are not following Jesus as our first priority and serving other people." We used to be told "That's what Service Allowance is for" when experiencing hardships and struggles, and there are readings about God's assurance in the midst of feeling overwhelmed and crushed. The soldier's saying "Bullets don't fly without supply" to remind us of the importance of different Corps, just as diversity of gifts and contributions are important in faith – faith is not meant to be practised alone.

No resource can do everything or be all things to all people, but for other emerging resources, or especially for my own chaplaincy practice in other contexts, I reflected that I would like to see and use more stories, more pictures, more prayers and other spiritual disciplines, and a broader understanding of the gospel and mission.

Firstly, among the best devotions were those that included stories, but I suggest more would be even better. My favourite stories in the Devotional included King David and Bathsheba as like "if a CO had one of his soldiers killed to cover up an affair with that soldier's wife" and the Tanzanian marathon runner as a model of perseverance. I would have loved to have read more stories, and that desire reminds me to always underline and illustrate my teaching with stories rather than merely transmitting ideas.

Secondly, the devotional had lots of words but not pictures or paintings that might invite contemplation in imaginative directions that words cannot.

Thirdly, there was little about other spiritual disciplines other than Bible reading. It is important to be "brilliant at the basics" (p.142) but the basics is not just about what we believe but what we practice that forms Christ in us; e.g., Sabbath, solitude, silence, journalling, contemplative reading, fasting and different forms of prayer. A dedicated section or further book might develop these. Moreover, each devotional could include a one sentence prayer to introduce readers to including prayer in their response to Bible reading.

Finally, the devotional is unashamedly evangelical and underlines the importance of personal response to God made possible through atonement, but the gospel is broader. The Bible is described as "one coherent story about God rescuing his people from sin" but it also describes God's dream for the whole world that God invites people to cooperate with. The mission of God is reconciling people to God's self but also expressing compassion, fostering peace and justice, and caring for Creation. With that vision of holistic mission, we can see and communicate the vocation of the profession of arms as potentially cooperating with God's purposes for peace and justice. This is not to suggest that God is always on our side and against any threat force, but God is on the side of peace and justice.

Nevertheless, my faith was enriched reading through the whole devotional. I asked recruits to read from different devotions in chapel and gave out dozens to new recruits. It is a fruitful resource with potential to help ADF members explore or grow in faith for years to come.

"In the midst of your joys and celebrations, during the dark nights of the soul and in times of need, this book will help you to see and understand God and his ways."
(DGCHAP-AF Mark Willis as Chair of ADF Chaplaincy Committee, p.ii)

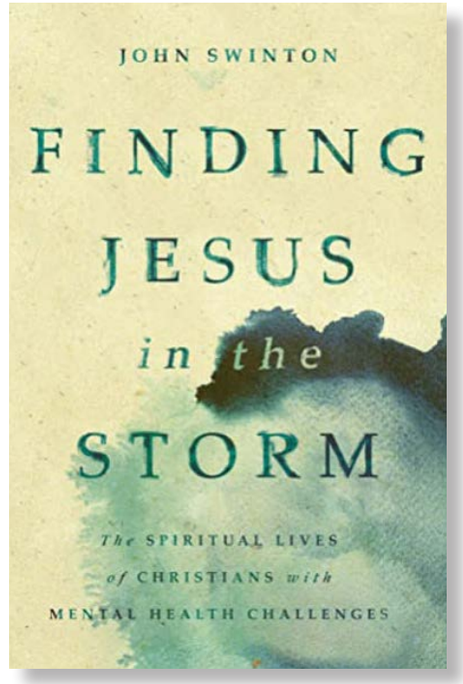
Book Review: Finding Jesus in the Storm

The Spiritual Lives of Christians with Mental Health Challenges.

John Swinton,
London: SCM, 2020. ISBN 9780334059745
224pp

Reviewed by Jessie and Darren Cronshaw

Jessie Cronshaw is a nursing student with particular interests in mental health and women's health. Chaplain Darren Cronshaw is a member of the Army Reserve serving at 1st Recruit Training Batallion, Kapooka. Darren is the pastor of Auburn Baptist Church and teacher of leadership and research methods with Australian College of Ministries (Sydney College of Divinity).



A question we often ask is "Where is God?" It is a common question we ask in the midst of frustrating or painful circumstances – usually implying that we are unsure whether and how God is present. It is also a good theological question to ask curiously in any context – hopefully implying that we believe God is there but want to discern what God is doing. The question about God's presence and activity is especially difficult regarding mental illness. Mental health challenges have their own suffering but the stigma and misrepresentation increases the pain and anguish. Moreover, people of faith can have other overlays of disappointment wondering where God and church fits with their struggle.

We were drawn to Finding Jesus in the Storm to read about how spirituality interacts with mental health challenges for the Christians who John Swinton interviewed and worked with.
Swinton is professor of practical theology and pastoral care and founding director of the Centre for Spirituality, Health, and Disability at the University of Aberdeen. He draws on his background as a nurse in mental health and learning disabilities, a community mental health chaplain and a minister, but is also one of the UK's most respected pastoral theologians especially in mental health and also aged care.

The core strength of the book is listening to and understanding the lived experience of people with Christian faith who are living with the mental health challenges of bipolar disorder, depression and schizophrenia. The descriptions are not focused on curing, although they sometimes address paths to healing or how the people are seeking to live well with unconventional mental health experiences. The book goes beyond the usual thin descriptions or presumptuous portrayals to thicker narratives that are made possible by the qualitative research interview process that was spread over 2 years.

It offers empathetic insights into the deep and complex pain, including showing how thoughts of suicide are understandable given the grinding exhaustion and abandonment that all too often goes with mental illness. The heartfelt expression throughout the book does not lead to any specific number of steps in response but does invite compassionate caregivers to listen and care empathetically:

> *"This tension between inner pain and numbness toward outer life makes it difficult to grasp any potential goodness in life. People can talk all they want about someone being loved and valued, but if you can't feel that or if your inner pain makes it impossible even to consider such a thing as being possible, words make little difference."* (p.94)

Swinton explains some of the ambiguities and complexities of diagnosis and treatment. We appreciated Swinton's critique of how politically charged mental health diagnosis can become; with dehumanising check lists, dangers of reductive explanation, and the lack of rigorousness in classification with WHO's International Classification of Diseases (ICD) and APA's Manual of Mental Disorders (DSM). He explores the associated biological processes alongside social, cultural, interpersonal and spiritual.

Attention to spirituality in mental health is helpful when psychosis and schizophrenia often includes hearing voices and other spiritually significant experiences. Unexplainable psychological distress has too often been explained away by ascribing it to sin or demonic influence, which is lazy analysis according to Swinton. Depression can foster a sense of God being absent but Swinton advises seeing this as an invitation to lament and authenticity. For example, Anna explained how depression changed her view of God:

> *"It's affected my theology in that I think I finds it a little bit harder to, not to trust … I don't know if I would say I find it harder to trust God, but I find it difficult to have a certain kind of trust. There's no longer, like, whenever people have theological platitudes that essentially, like, God will just make everything OK if we trust him, I definitely don't have that sort of theology anymore. "* (p.109)

Swinton counsels that faith can express itself in trusting God as being in medicine and frames taking meds as a deeply spiritual act; a way to reconnect with God, self and others. Medication can work not just to alleviate symptoms but affect a soul's positive view. Yet wholeness does not come just through medicine but through relationships in community including ecclesial support. Mental health challenges does stretch faith and it becomes all the more important to "hold faith for one another". Seemingly intangible factors such as love, belonging and meaningful work are antidepressant influences.

Finding Jesus in the Storm is highly recommended reading for those experiencing mental health challenges or those supporting them. It is also offers a fruitful model of research centred on understanding through listening to lived experience

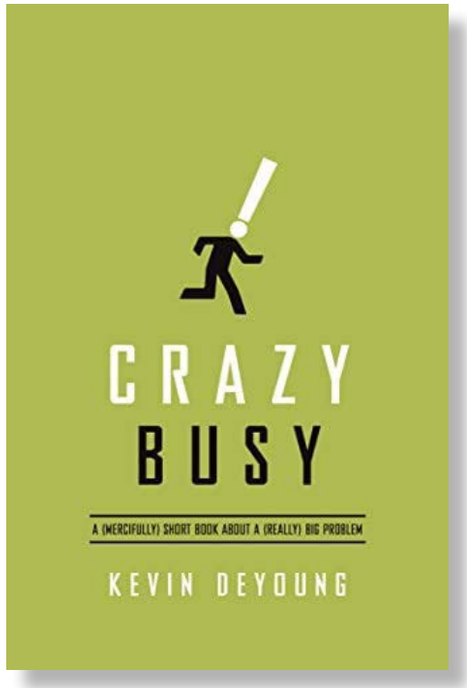
Book Review: Crazy Busy

A mercifully short book about a really big problem

Author: Kevin DeYoung
Wheaton: Crossway, 2013.
ISBN 978-1-4335-3338-9
128pp

Reviewed by Chaplain Andrew Margetson

Chaplain Andrew Margetson is a Baptist minister who has served as a pastoral support chaplain in the Army since 2008. He is currently posted to the School of Infantry in Singleton, New South Wales.



It is a blessing to come across a book that speaks directly to the heart of one of the ubiquitous challenges that is faced by military chaplains. Kevin DeYoung's contribution is relevant, practical and encouraging, as it urges the reader to consider the internal reasons for their busyness. Other books that I have come across on the topic of busyness tend to focus on the external issues, such as managing expectations, or prioritising tasks in accord with their level of perceived importance or urgency. 'Crazy busy' is distinguished by its approach to urging the reader to consider the internal reasons for their busyness.

When two chaplains meet together, often the first topic of conversation is their level of busyness, followed by an agreement that the world is a better place because of everything they have been doing in recent times. The author shares openly of the struggles that he has faced throughout his life and ministry, causing the reader to be disarmed and engaged with someone who knows the real life challenges of being crazily busy. He speaks of the way in which ministry can become shallow as leaders move frantically between people, tasks and projects, in a rush to achieve or accomplish more. The reader is urged to be present and engaged, doing one thing and serving one person at a time, for the sake of meaningful connection and depth of ministry.

The most confronting and sobering chapter of his book details the "many manifestations of pride" that can engulf the ministering person. DeYoung describes the impact of people-pleasing, the desire for affirmation from others, the pull of performance evaluation, the longing for possessions and the desire to prove oneself. Furthermore, the quest for power, perfectionism or even the next career move can all fuel a person's busyness. As he talks through each of these areas, the reflective reader

will become increasingly aware of the internal drivers of their own busyness. He closes the chapter by saying, “it’s okay to be busy at times. You can’t love and serve others without giving of your time. So work hard; work long; work often. Just remember it’s not supposed to be about you. Feed people, not your pride.”

The military chaplain is familiar with the challenges of balancing numerous needs. Organisational and individual challenges abound. When the chaplain is positioned to serve in the areas of greatest need, they can maximise their impact by providing pastoral support, character development and religious services where the people need it most. Every Army Chaplain in the Australian Army is blessed with myriad opportunities to influence and encourage soldiers to be the best they can be. It is imperative that they manage the internal and external factors that impact their day to day tasks and levels of activity. Deyoung’s book is an enjoyable and engaging read for a busy person. It is strong on relevance and application into the challenges of 21st century ministry. Most importantly, it will leave the reader feeling a little lighter – encouraged, focussed and equipped to get on with the ministry that God has ordained.

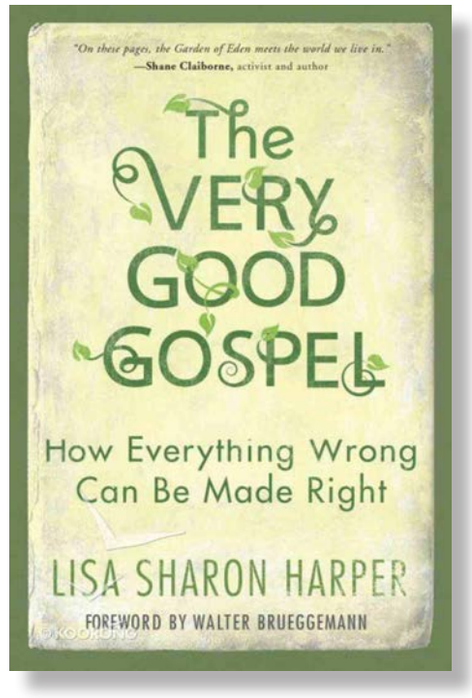
Book Review: The Very Good Gospel

How everything wrong can be made right

Author: Lisa Sharon Harper
Waterbrook Press, 2016
Colorado Springs, United States
ISBN 1601428588
240pp

Reviewed by Chaplain Andrew Murray

Andrew is an Australian Christian Churches minister and with his wife, Rebecca, leads a church in Scone, NSW. He is currently serving with the 12th/16th Hunter River Lancers.



There are fewer, if any, more inspiring things than when we sit and allow the presence of God to permeate our being. To steep in the presence of the Almighty, allowing a more grand and far greater vision of what life could be, dare-say it be said “what life should be”, is what could be said of reading The Very Good Gospel.

Writer, speaker, teacher and theologian, Harper has a focus on justice and redemption. The Very Good Gospel is an enticing read on the topic of redemption and God’s heart for the world we live in and the people who call it home.

The book takes us on a journey from creation to now and the design under which God had intended for creation, while contrasting with the current reality of the state of the world. Harper skilfully paints a beautiful picture of God’s heart and love for all His creation, while softly, yet not in any way shying away from, dealing with the harsh and broken reality that affects all of creation. Her message is a call to return to “shalom” or peace and right-relationship within ourselves and among each other. The book is incredibly accessible while avoiding being simplistic or under-stated in its narrative.

Harper navigates the topic of sin and the schism it caused in God’s plan for the world and humanity. She highlights that sin not only is personal but a communal issue, asserting that sin is the trusting in our own way to peace and fulfilment, rather than God’s way. She highlights that when humans trust in our own plans to reach shalom, we end up with a compromised shalom, one that exploits others to achieve a half-peace, a shaky and temporary solution to our own suffering which causes it for others.

She also does not shy away from the fact that redemption takes work and effort, and our part in this is to trust God and to give over the desire to seek this for ourselves to the one who can provide a real and lasting solution which is complete and whole, one that does not leverage others. This solution is provided completely in Christ and His work.

The book is not only thought provoking, it is entirely practical with real suggestions for those who have read and been motivated to action. Each chapter focuses on a different area where God's redemption, His very good gospel, needs to work to see justice brought for those suffering under inequality. These areas include arenas of our relationship with God, self, gender, race, environment and more.

The Very Good Gospel is an inspiring exploration of Shalom and what it's presence, and its absence means for us today. It's also a call to arms, a rally cry to be the people God would use to bring about His Shalom.

From those working with broken and downcast persons, to those who are broken and downcast themselves, this book is a wonderful reminder, perhaps even a first glimpse, of the greater and bigger purposes and we can be experiencing as reality as we trust in God's path to peace over our own. I'd strongly recommend this book to all.

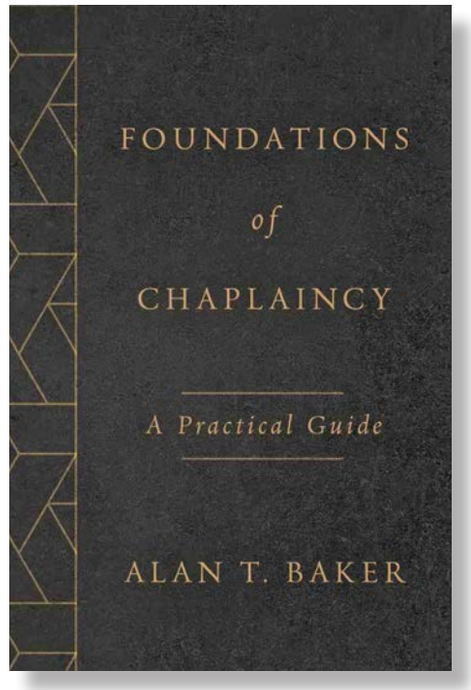
Book Review: Foundations of Chaplaincy

A Practical Guide

Author: Alan T Baker
Grand Rapids, MI: Eerdmans. 2021.
ISBN: 978-0-8028-7749-9
269pp

Reviewed by Chaplain Chris Booth

Chaplain Chris Booth, a former Ordinance Corp Logistics Officer, is currently an Anglican Priest from Sydney Diocese serving as an Army Chaplain with the 3rd Combat Engineer Regiment at Lavarack Barracks in Townsville.



If you are anything like me, you have come across the moment where you shut the door to your office and ask: "what exactly am I doing here?" Perhaps you are frustrated by an unexpected 'social work' load and the apparent lack of easy opportunities to share your faith. Perhaps you feel flat or at a loss as to how to validate all the 'good' work you seem to be doing? Perhaps you are junior in chaplaincy and just want another voice in your life to provide some clear guidance as to what the work of chaplaincy involves to shape expectations of you commander. Foundations of Chaplaincy is a great resource to help in those moments. Written by Alan Baker, this is a commendable, comprehensive and concise view of what chaplaincy is across a range of contexts. Baker is an experienced US Naval officer and chaplain who trains, supervises and endorses prospective and current chaplains in a variety of settings. He is an older wise brother who has done the job of balancing spiritual and secular expectations, caring of a congregation of unbelievers, who has been positioned to serve and who has now gone and heard from a range of other chaplains who have done likewise, gathered their input, and compiled this book.

The book has a simple structure, which helps use it as both something to read through or as a reference source. Indeed Baker states that it 'serves as a reference handbook for chaplaincy' (p.2) and will benefit for those prospective chaplains, current chaplains, lectures and even those faith groups that send and support chaplains or organisational leaders that employ chaplains. The book is centred on 'the four chaplain functional capabilities'.

They are the chaplain as a:

- Provider (chapter 2)
- Facilitator (chapter 3)
- Caregiver (chapter 4)
- Adviser (chapter 5)

This is tied in with a conclusion which also touches on self-care and is supported by a number of excellent appendixes such as a checklist for new chaplains (from parish life), or a sample CPE verbatim.

Baker understands the dichotomy working within a secular institution but also having a God shaped heart that seeks genuine transformation. This transformation is seen best by 'intentionally initiating a ministry of presence to serve the suffering.' (p.18) Baker paints a picture of a shepherd who has the smell of his sheep on him so much so they are familiar with his presence but also highlights the 'set-apartness' or need for holiness by the chaplain. A key strength on this book that is repeatedly evident is the author's ability to articulate the position of a chaplain who has very well defined faith goals within an organisation that has very clearly defined secular goals.

The clarity of thought provided on the role of a chaplain is outstanding and the overall effect is encouraging. This ought to be a great resource for all chaplains in helping focus/ re-zero their approach on this work. Having something like this near-by while rewriting duty statements would be a huge benefit and may even further enhance considerations on how we articulate our doctrine. In reading Foundations of Chaplaincy, there may be moments where you disagree with the author's opinion but by in large this book offers an important stimulus to how we think about the vocation of chaplaincy. What that looks like for each one of us may be different, as the author acknowledges, but I warmly offer Foundations of Chaplaincy as a great 'conversation partner' in how you express your calling.

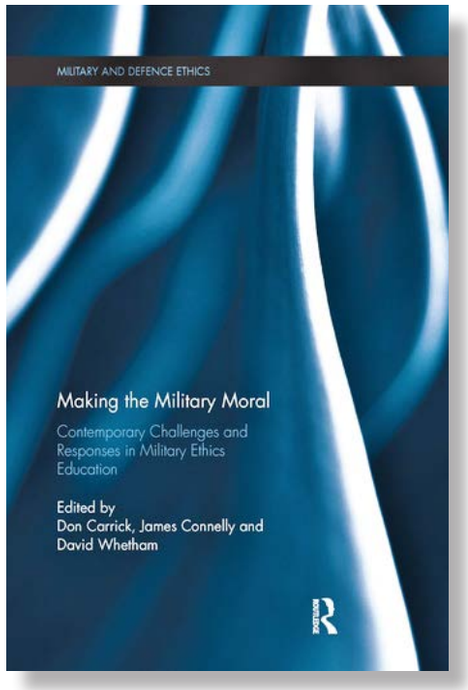
Book Review: Making the Military Moral

Contemporary Challenges and Responses in Military Ethics Education

Editors: Don Carrick, James Connelly and David Whetham
London: Routledge, 2018,
ISBN 9781472412058 (hardback),
xii+164pp

Reviewed by Chaplain Darren Cronshaw

Chaplain Cronshaw is a Baptist pastor serving at Auburn Baptist Church and teaching as Professor of Missional Leadership and Head of Research with Australian College of Ministries (Sydney College of Divinity). He is currently posted to 1st Recruit Training Battalion, Blamey Barracks, Kapooka, NSW.



Militaries across the globe are rethinking the demands of military ethics in the face of technological advancements and changing dynamics of warfare. They are also rethinking how to instruct military members of all ranks in understanding the importance and application of military ethics, not least because of the costs when ethics are breached.

Making the Military Moral offers ten chapters on military ethics education from thirteen contributors – a mixture of military ethicists and educators with a psychologist, public servant and chaplain. Seven contributors including the editors are from the UK, four from Canada, one from Finland and one from USA.

James Connelly's introductory chapter "On making the military moral" raises the importance of ethics education for all ranks, given recent ethical scandals and the pace of military change. Connelly contends military virtues are developed in practice rather than the classroom, but the classroom can be used to reflect on moral reasoning. Soldiers need to "do the right thing because it is the right thing to do" but they first need to learn how to know what is the right thing; i.e. a clear moral compass. They also need practice in navigating morally problematic situations, whether ethical dilemmas or tests of integrity (using Stephen Coleman's terms). This is where case studies or scenarios are helpful that can teach and test features of a moral concept or theory; e.g., whether to use torture in exceptional cases such as to avoid the ticking time bomb and how different theories inform that decision.

David Fisher argues about "Why morality matters to the military". Scandals of Abu Ghraib prison and Baha Mousa's unlawful killing remind us of the importance of moral principles. Sometimes morality may be ignored because it is considered personal preference, but Fisher says it is essential both because it is right and because it will better help win hearts and minds of locals. Fisher narrates an inspiring story of a soldier

teetering on the edge of unethical violence until a colleague reminds him: “Marines don’t do that” (p. 16). To foster such attitudes, Fisher urges training in moral principles but also habits, skills and virtues especially practical wisdom, moral courage, self-control, and justice. This is the kind of training that can automatically take over when faced with challenges of unacceptable behaviour, illegal orders, or misplaced loyalty and a “wall of silence”.

George R Lucas Jr from the US Naval Academy discusses “Military ethics and the importance of cultural competency”. Responding to cultural insensitivities epitomised by soldiers burning prisoners’ copies of the Qur’an in Afghanistan in 2012, he appeals for cultural sensitivity training as part of a moral military. Human Terrain Teams are one capability that can enhance this with their understanding of regional knowledge, anthropology, and cultural awareness, but cultural competency is needed for all ranks and roles.

Peter Bradley and Allister MacIntyre draw on their Canadian experience in “Solving the military moral bystander problem with ethics instruction”. This is an excellent background chapter on severe unacceptable behaviour (UB), brutality, cruelty, rape, murder of wounded enemies, but especially research on the related dynamics of the “moral bystander” and lack of whistle-blowing. In the military bystander behaviour can be exacerbated by obedience and deference to authority, peer loyalty, and self-justification. Training implications include that we need more than a few hours and training is needed at individual levels but also collective cultural change; all soldiers need a moral awareness of UB, tools for ethical analysis, processes for how to intervene and report, and a solid sense of professional identity; and training needs evaluation and research on the extent it leads to ethical action. Bystander behaviour at Abu Ghraib and when Canadian soldiers murdered a Somali teenager underlines: “There should be little doubt in any soldier’s mind that there are no circumstances that can possibly justify torture, physical abuse, rape and murder” (p.37).

Stéphanie A H Bélanger and Michelle Moore explore ambiguities of tasking, language around war and enemies, and difficulties of identifying targets and clarifying objectives in Afghanistan in their chapter “Ethics at and after war: challenging battlefields”.

Sally Rohan in “An organic professional military ethic and the educational challenge” articulates why the nature of Armed Forces is a profession and soldiers need education for this Professional Military Ethic (PME), including:

- Moral authority which derives from service and moral principles.
- Moral purpose to answer why and to what end soldiers are fighting.
- Moral expertise as an ethical shield against immortal acts.
- Moral community where a corporate culture cultivates a “learning organisation” of reflective practice.

Conceptualising one’s self as a professional may serve a military’s moral aspirations well when appeal to character or decision-making in moral ambiguity is not enough. It leads to asking not just “what should I do” as “what should a soldier in my Army do?” That suggests to me the power of ethical culture and inspiring stories of moral courage that illustrates that to use in our training.

John Thomas offers historical perspectives in “Ethical challenges for the modern military”. Nuremberg underlined that all soldiers have individual responsibility. Yet since Vietnam and through to ISIS war has been changing with combat happening anywhere, simultaneous engagement, and difficulties in distinguishing combatants from civilians. This increased complexity is exacerbated by longer interventions and increased scrutiny, at a time when our society’s culture promotes moral relativism. Thomas bemoans how the French lost moral authority in Algeria when their use of torture became known and General Royal tragically concluded: “The French no longer recognised themselves in their Army”. Ethics that embrace a respect for life and elevation of human dignity are essential for winning hearts and minds. Armies need to win the kinetic phase but establish and maintain the peace as well.

Janne Aalto as Senior Chaplain at the Defence Command Finland discusses “Challenges in combining ethical education for conscripts and professional military”. Finnish conscripts are trained by chaplains in ethical education and Laws of Armed Conflict. Aalto discusses “action competence” pedagogy where ethics is ideally never just taught but must be practised. Training must aim for action for soldiers to do the right thing not just know theoretically “the right thing to do”. This drives to the core of how military professionals are not just doing a job but following a professional ethics code which Aalto and his team seek to inculcate.

George R Wilkes offers what I considered the most valuable chapter in “Evaluating military ethics education: common values, specific contexts”. It is one thing to underline the importance and content of military ethics training – many militaries have been giving extra effort to this. A few are also carefully evaluating their training and the resulting ethics of their soldiers. There is only a certain amount of time for ethics education so it is worth evaluating and adjusting. Internal feedback mechanisms are important for practitioner-teachers. External evaluation is also worthwhile when an academic or outside perspective can identify things internal reporting does not and offer comparisons with other militaries [or other sectors]. Wilkes discusses cases of Canada and Singapore which have annual ethical preparedness reporting to assess training absorption. He also commends the most formative ethical preparedness training he has witnessed: immersion tours, taking recruits to institutions of past genocides, cultural awareness training, and value or identity-based approaches. Foundationally, Wilkes suggests what makes for effective ethical training is teaching ethical principles, exploring them with case studies, and having educators who soldiers see as credible.

David Whetham concludes with “Challenges to the professional military ethics education landscape”, arguing for both education in just war principles and practical ethics training. Education for just war as applied to contemporary warfare is needed in the context of huge changes in the nature of conflict including “discretionary conflict” when national survival is not at stake. Whetham asks penetrating questions of the application of traditional just war principles. Is pre-empting a threat of Weapons of Mass Destruction (WMDs) a just cause? Does legitimate authority necessarily involve UN approval? How does proportionality apply to cyber-attack response? What does a reasonable prospect of success look like today? How do soldiers apply discrimination when an enemy feigns surrender or uses child shields? What can we learn from war in Afghanistan about failing to establish an aim; or Somalia about how decisions of small unit leaders have global implications? Soldiers need this deeper level intellectual stretching but also practical training in how to fight ethically. Whetham suggests staging a progression of training from non-stressful classrooms and then onto stressful scenarios.

My take-aways from the volume are that our character training needs our best efforts in rigorous ethical education and carefully crafted training, and the follow up of mentoring that fosters ongoing growth in ethical leadership and a group culture that truly champions organisational ethics. Ethical training cannot be just left to a few periods of Laws of Armed Conflict but needs to exploit opportunities for integrating ethics in other lessons and across the spectrum of Army’s leadership levels, as is being developed by the Centre for Australian Army Leadership (CAAL) in cooperation with training schools and their chaplains. Moreover, research on decision-making processes and evaluating whether and how military ethics education leads to ethical action is crucial. Making the Military Moral is a valuable resource for those responsible for such military ethics education initiatives.

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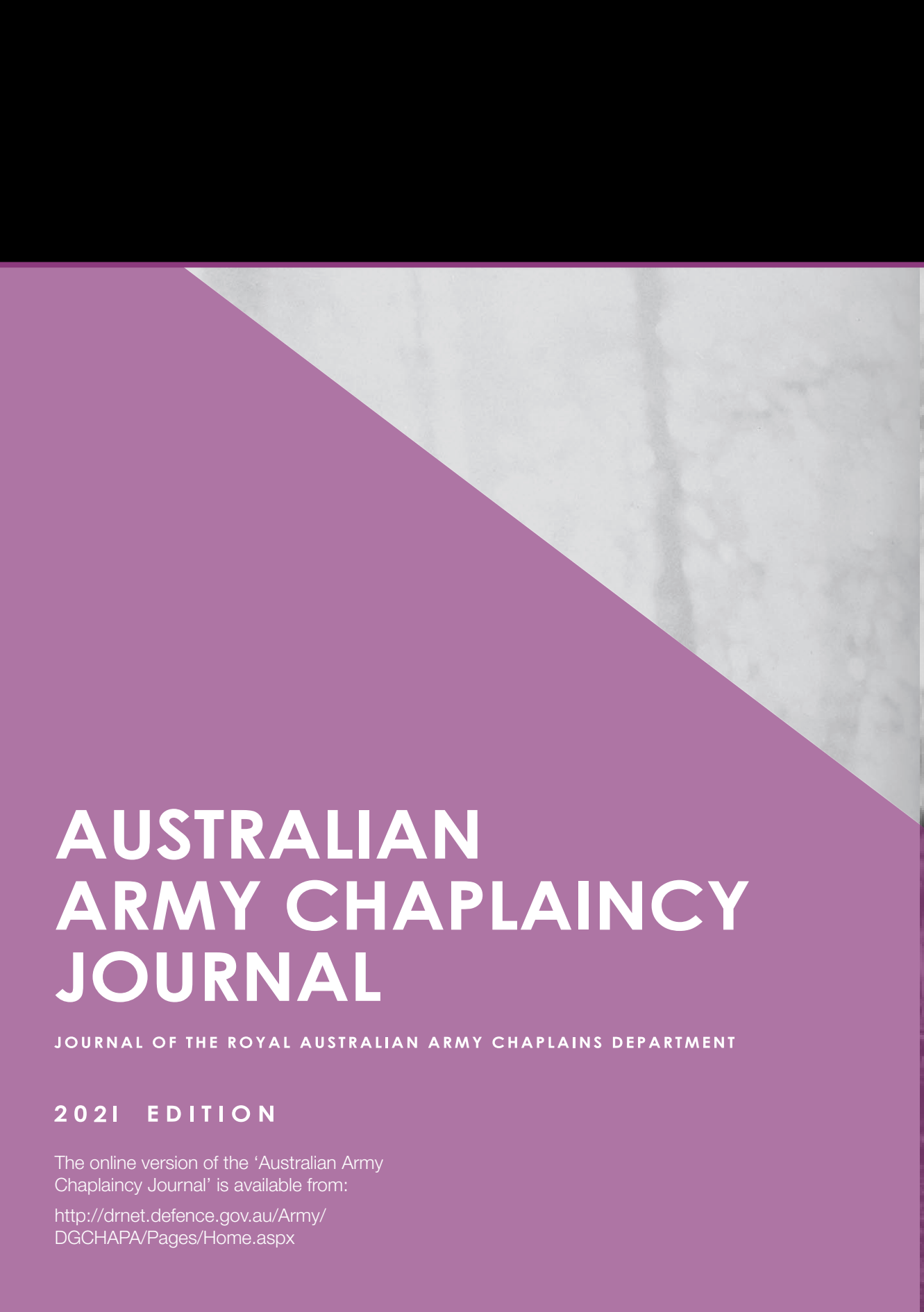
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