

Serving Faithfully

Newsletter of the Catholic Diocese of the Australian Defence Force
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BISHOP MAX'S MESSAGE FOR CHRISTMAS



Once again we are beginning preparations to celebrate Christmas – the Feast of the Birth of Jesus.

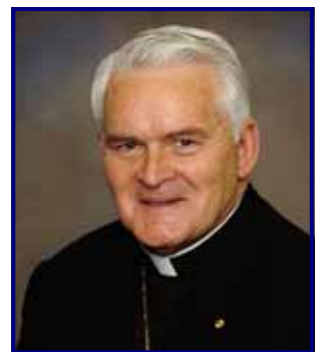
Jesus, the Second Person of the Blessed Trinity - God, becomes flesh. Of all the religious celebrations and traditions – even beyond Christianity – the concept of the Deity taking on completely human life with all its experiences is unique. Of course there are many traditions where the human takes on the divine – but what we are celebrating is quite the opposite. We are caught up in the mystery of the Divine taking on the very essence of what was created.

That God desires us is really quite astonishing. God wants to be close to us and God wants us to be close and inseparable from Him. Through Jesus, the Father expresses that eternal love which is revealed to us as being of His very essence. God constantly seeks our companionship through Jesus in very real and practical ways. As Jesus enters into our human experience he brings the assurance and invitation for us to enter into the Divine experience.

As individuals and as a community we must always be alert to anything we might do, think or say, or what others might do, think or say, that will distract us or steer us away from that union. No matter what we (or others) might do, no matter who we (or they) are, or the position held, or the influence or power exercised – we must always keep at the front of our mind the fact of the personal presence of Jesus in our lives. St John Paul II used often to remind us that only Jesus is the answer to the (so-called) eternal questions about our meaning and purpose for existing. Fundamentally that personal presence of Jesus is what makes all things different for us.

In every age we are confronted with challenges – some very difficult and bewildering, some not so – that seek to draw us away from this truth. Some of those challenges arise from 'outside' the community and are found everywhere in the public forum – sometimes deliberate, sometimes unintended. With the assurance of faith as our foundation our response to these challenges is to be alert at every moment to the presence of Jesus. In this way we are not distracted and we will always be prepared to demonstrate by word and action the truth. Sometimes the challenges come from within the community and that demands a difference response. There is no place in the community of Jesus for disunity, for gossip, for lack of charity. But central to our community is a responsibility to be true to the Lord Jesus and His teaching – to be clear in our expression, to engage and dispel ignorance, to demonstrate how the Gospel values are meant to be lived, and to love and support each other in our journey of faith. In that journey we must always be prepared to correct and to be corrected.

May our celebration of the Birth of Jesus this year urge us to be generous with our time for prayer, with our time for each other, with our alertness to the needs of others, and with our selfless response to those in need however that may be expressed. The Gift of Jesus is for us and is for us to pass on in any way that is possible. God's desire for us is a gift and we should reflect that gift in the way in which we deal with others. May this celebration renew our sense of our true value, excite us to be thankful for this and all God's gifts, and strengthen our ability to build up the community of Jesus in every way possible. May the wonder of Mary and Joseph be a gift of encouragement for you and your family. May you have a Christmas full of the blessings of joy and peace that are traditionally associated with this Feast and this season Christmas.



*Rev Max Davis AM DD
Bishop of the
Catholic Diocese of the ADF*

Serving Faithfully

is a newsletter of the Catholic Diocese of the Australian Defence Force.

It is published quarterly by the Catholic Military Ordinariate of the Australian Defence Force.

The Diocese comprises members of the Australian Defence Force and their families wherever they may be serving. Its people are scattered widely across Australia and overseas.

Serving Faithfully aims to be a means of sharing events and experiences from across the whole Diocese.

Articles are welcome to be submitted for publication to

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I'll be home for Christmas

For many of us who have family and dear friends, these words often express something very special, for the thought of being together at Christmas is a very wonderful, warm and positive expression of our belonging and the foundation of love. For it calls us, warts and all, to remember who we really are, where we have come from, and it hopefully reminds us of those things which are truly important in life.

In many ways, the return of Bishop Max to active ministry as our Bishop in recent weeks conjures up the same positive emotion and expression of gratitude. At the recent retreat for our military chaplains, Bishop Max was present with his chaplains for the first time in four years. There was a palpable realisation amongst us that we were whole again, for our Bishop had returned, our family was one and there was a sense of belonging: something that we had missed for so long. We knew he was with us in spirit over the last three and a half years but his presence amongst us was something very different.

So the feeling conjured up in the words 'I'll be home for Christmas' came early for us chaplains and for many friends and for those in our Diocese.

Welcome home to your family, Bishop Max! We've missed you, now we feel whole again, for our Bishop shepherd is again with us. **Welcome home!**

To celebrate the return of Bishop Max to active ministry, he was joined on 26 November, the feast of Christ the

King, by the Apostolic Nuncio in Australia, His Excellency Most Reverend Adolfo Yllana, in concelebrating Mass together with Mgr Emmanuel Fadeyi (First Secretary) and Fr Sebastiano Sanna (Second Secretary) of the Embassy of the Holy See and many of our chaplains.



Archbishop Adolfo Yllana and Bishop Max Davis
following the celebration of Mass at the
ANZAC Memorial Chapel of St Paul, Royal Military College, Duntroon



The Hon Tim Fischer AC
Speaking to chaplains at
the 2107 annual retreat



The Catholic Military Chaplains around Australia gathered for their annual retreat at the Marist Hermitage Mittagong NSW over the week 5-10 November 2017. Some twenty chaplains attended with Bishop Max. A number of chaplains were unable to attend due to deployment and two were undertaking initial military courses as part of their induction into the Australian Defence Force. One of the highlights of the week was the presence of the Ordinariate Patron, the Hon Tim Fischer AC, former Deputy Prime Minister and Ambassador to the Vatican

New Website The Catholic Military Ordinariate has a new website, which is updated regularly. It can be accessed at:
military.catholic.org.au

From here you will read the latest news, including this newsletter.
Do take a few moments to explore the site—we welcome your feedback.

Deacon Brenton Fry Chaplain Royal Military College, Duntroon



*Deacon Brenton Fry
addressing the Knights of the
Southern Cross*

Deacon Brenton Fry was the guest speaker at the annual dinner of the Knights of the Southern Cross in Canberra in November. Earlier this year he took up the appointment as the chaplain at the Royal Military College, Duntroon.

During his inspiring address he discussed his service life, his personal journey to becoming a chaplain and touched on some of the challenges and rewards of ministering to the military family.

Brenton enlisted in the Australian Army in 1982 and, following recruit training at Kapooka, he was posted as a Technician Telegraph to 5 Signal Regiment, and then trade transferred to Radio Operator to undertake the demanding and challenging selection course for the Special Air Service Regiment in Perth. Brenton 'survived' the course and was appointed to 152 Signal Squadron and also served in 3 SAS Squadron as a Signaller. During his five years with the Regiment he was also a member of the Counter Terrorist Team, which included training with US Navy Seals in Guam. He then became a warrant officer in the Commando Signal Squadron during the time it was developing a regular army commando capability.

In 1984 he met his future wife Genyese, who he describes as a cradle catholic. He and Genyese have a wonderful marriage of 33 years (which he says he is still working on!) with three children and four grandchildren.

The deep faith of Genyese was passed on to their children and eventually had a profound effect on Brenton who had only a smattering of religion from a Congregational background. He was baptised by Army Chaplain Deacon Graeme Ramsden and was Confirmed and received First Holy Communion from Mgr John Butler at St Joan of Arc Chapel in Enoggera in 1999. This eventually led to discussion of the military deaconate with the late Bishop Geoffrey Mayne and an offer of full-time study, which he accepted despite the options of attractive regimental appointments. Brenton was ordained Deacon by Bishop Max Davis at St Joan of Arc Chapel in December 2005.

Brenton spoke movingly at the Knights' dinner of examples of his chaplaincy duties including the challenges of supporting victims of domestic violence, of how he was intimately involved in preventing suicides, and the support required by soldiers recovering from PTSD following overseas deployments.

In discussing his chaplaincy at the Royal Military College, he said, 'I am always amazed at how God continues to lead me around from Staff Cadet to Staff Cadet. For example, recently I spent time in the field with the First Class cadets. As with most field exercises I did not have a vehicle and needed to keep my ear to the ground as to who is moving into which area and which platoons I have not contacted. So I often jump in

with the enemy party or the resupply and, in this case, I caught a lift to one of the Platoons with the Staff change-over. When I arrived in the Platoon location, they had just conducted a debrief and were in all-round defence, so I found a pit and sat down next to a Cadet who informed me that he had just failed his lead (i.e. in a platoon-commander role) and was considerably distressed.

'I then moved off to the next Cadet in a different pit. This Cadet also felt that he was on wood and needed to pass their next lead to continue in training. I gave them a set of Rosary beads, explaining that they are not a lucky rabbit's foot, but should you feel uncertain or lacking in a bit of confidence, just reach down (to the outside of your pocket (heaven help you if you actually put your hand IN your pocket!)), touch them and remember that you are a person worthy of God's love, and to be confident in that space. Incidentally, that Cadet passed their lead – much to amazement of the staff.

'A further encounter is perhaps God's greatest triumph for that exercise. The next Staff Cadet was openly distressed, knowing that he not only needed to pass his retest but also would still be on wood for the next field activity. After talking to the Cadet for some time and finding out he was what we might call a lapsed Catholic, I gave him a set of Rosary Beads to which he said, "Padre, I haven't prayed for a long time." I looked into his tear-filled eyes and touched him lightly on the shoulder saying, "Please don't forget that no matter where you are in your life no matter what you are doing or have done, Jesus loves you and always will, please let me pray for you." So we prayed for a short while I handed him the Rosary Beads and said, "If you don't have time to pray the Rosary just touch each bead in turn and say, 'Jesus I trust in YOU.'"

'I saw him two days later and he came up to me and said, "Padre, thank you so much for the other day, because what I didn't tell you was that night I lost a piece of my night vision gear (very serious), but I didn't care, I really didn't care no matter how serious that was – last night I lost something even more serious, I lost my faith." Well as you could imagine my Padre radar was off the scale. "Then you prayed for me and gave me the Rosary beads, (opening his pocket and showing them to me), and you gave me my faith back, thank you Padre, I cannot thank you enough." To which I replied, "Mate, thank Jesus." '



*Deacon Brenton Fry dining in the Cadets Mess
at the Royal Military College*

A Gift in Your Will

Making a gift to the Catholic Military Ordinariate is a meaningful way to fund the education of future priests and deacons and to support our clergy in providing spiritual guidance to our service men and women and their families.

To make a bequest, you should consult your solicitor or trustee company. It may be sufficient to make an addition or amendment to an existing will by adding a codicil.

A useful website for more information is: includeacharity.com.au

Beersheba Remembered

The 31st October marked the centenary of the famous charge of the Australian Light Horse at Beersheba.

WAR GRAVES CEREMONY

To commemorate the 1916-18 Sinai-Palestine Campaign, a Joint Ceremony (Australia, New Zealand, Israel), was conducted at the Commonwealth War Graves Cemetery at Beersheba at 9 am on 31 October 2107. This

included a mounted party carrying Guidons of 4/19th Prince of Wales Light Horse Regiment, 12/16 Hunter River Lancers Regiment and New Zealand's Queen Alexandra's Mounted Rifles Regiment. Music was provided by the Australian Army Band and the New Zealand Defence Force Band.

In a Call to Remembrance at the morning ceremony, Major General Kelly MNZM, Chief of Army New Zealand, spoke of the famous victory at Beersheba.

'In a bold outflanking manoeuvre, which made full use



*The Charge of the Australian Light Horse at Beersheba,
Charles Lambert (1920) AWM ART02811*

of the mobility of the Australian and New Zealand mounted men, Allied Forces swept down upon Beersheba from the east.

'Barring their advance was the Ottoman strongpoint on Tel el Saba, which dominated the flat ground leading into the town. The New Zealand Mounted Rifles Brigade, with support from the Australian and British Units of the Anzac Mounted Division, was given the task of capturing

this key position.

'The New Zealanders closed up on the hill and then launched their assault up its steep rocky slopes. After much hard fighting they secured Tel el Saba. With the hill in New Zealand hands the door was open for the light horsemen of the Australian Mounted Division to launch their famous charge into Beersheba that completed the rout of the enemy forces and secured the town and its vital well.

Continued page 5

CHAPLAINS ON THE MOVE

Several Catholic Chaplains will be taking up new postings over December 2017 and January 2018. We thank them for their generosity and commitment to chaplaincy.

Navy

- Fr Paul Stuart RAN: From HMAS Cerberus VIC to Fleet Base Sydney NSW.
- Fr Giles Atherton RAN: Appointed to HMAS Cerberus VIC.

Army

- Fr Damian Styles: From Kapooka NSW to Darwin NT.
- Fr Piotr Kowalczyk: From Darwin NT to Kapooka NSW.
- Deacon Garth Mayger: From Watsonia VIC to Darwin NT.
- Deacon Mick Flew: From Darwin NT to Holsworthy NSW.
- Chaplain Cesar Lopez: From Puckapunyal VIC to Townsville QLD.
- Chaplain Joseph Moloney: Appointed to Bandiana/Bonegilla VIC.
- Fr Bryan Pipins sj: Concludes his posting at Enoggera in anticipation of departing Army Chaplaincy in 2018. The next edition of 'Serving faithfully' will note Bryan's valued service.

Air Force

- Fr Raphael Abboud: Appointed to RAAF Williamtown.

RECENTLY-APPOINTED FULL-TIME CHAPLAINS

The Diocese warmly and gratefully welcomes five new full-time chaplains to our ranks:

- Chaplain Cesar Lopez (Army) has been a Reservist Lay Pastoral Associate for several years, appointed into the

Permanent Army mid-year and posted to Puckapunyal VIC.

- Fr Raphael Abboud (Air Force) recently graduated from Officer Training School, East Sale VIC. Fr Raphael is a member of the Maronite Eparchy and has been a Reserve Chaplain at RAAF Richmond.
- Fr Giles Atherton (Navy) successfully graduated from the New Entry officers Course at HMAS Creswell in late November; he is a member of the Franciscans of the Immaculate (FI).
- Fr Brendan Quirk (Army), presently Parish Priest of Rockdale/Bexley in Sydney, has been released by the Archdiocese to serve full-time in Army from 2018.
- Chaplain Joseph Moloney (Army) is a freshly-minted chaplain! Joe has been a serving member of the Permanent Army, transferring to the In-Service Training Scheme for ADF Chaplains in 2013. He completed three years of theological studies and two years of pastoral formation in Brisbane and will take up his posting as a Chaplain.

MONS GLYNN MURPHY OAM



Mons Glynn Murphy

Mons Glynn is completing his term as Director General Chaplaincy-Army (DGCHAP-A) in December after four hectic years in this role. Glynn has been a long-term member of Army, both in the Reserve and twenty years in full-time service, which included overseas deployments on several occasions.

He will remain as a Reserve Principal Chaplain in Army and the Episcopal Vicar-Army. Mons Glynn is a priest of the Diocese of Ballarat. The Military Diocese expresses its deep appreciation to Glynn for his on-going priestly service and commitment to the Military Diocese.



A proud Chaplain Raphael Abboud with his graduation certificate following the completion the Officers' Training School course at RAAF Base East Sale



Correction

This photo on page 4 of issue 27 of *Serving Faithfully* was incorrectly described.

It is of Father James English, WW2 Chaplain to the 58/59th Battalion

From page 4

'... It would take another year of heavy fighting, including victories and defeats on both sides, before the Ottoman Empire asked the Allies for an Armistice in October 1918.

'... As the Australian and New Zealand memorials and cemeteries remind us, they came from the ends of the earth, never to return, but are honoured still for their service and their sacrifice.'

Prayer of Remembrance

(Mgr Glynn Murphy OAM, Director General Chaplaincy-Army)
Ever present and loving God, we remember before your today that a century ago you remained with every soldier from our Allied nations, amidst the sacrifice and destruction of the Sinai-Palestine Campaign.

We recall that they quelled fear through courage, far from home and family, seeking peace and freedom for our world.

We remember and give thanks for their steadfast loyalty to each other, amidst the worst days of their young lives.

Remind us, our Creator, that the best of our human spirit can shine through the darkest of times. In remembering this saving truth, help us guard against such darkness for the good of future generations.

Amen

Prayer for Peace

(Chaplain Anthony Hawes OHC, Principal Chaplain, New Zealand Defence Force)

I mua o Te Atua, he iwi kotahi tatou

(Before God, we are one people)

God of yesterday, today and forever, as we gather today to remember those who fought that our world may know peace, we are once again struggling with the threat of those who desire war. We pray for peace, only too aware of the horrendous cost of war and its endless destruction.

We pray for our world in these days of tension. That you would see that reason, patience, understanding and forbearance would rule in the place of fear, greed and hatred.

Grant your wisdom to leaders everywhere, that they may have courage to do what is right, and words of grace, strength and hope for those they lead and those they reason with. Give them faith to see that good can overcome evil and love can overcome hatred.

We pray that we may do our duty without fear or favour, to fight for justice, truth and righteousness. So that finally peace may triumph in the hearts and minds of all mankind.

Amen

The Final Blessing

(Mgr Murphy)

May God bless our nations and the world with enduring peace, through respect for the common sanctity of lives lived through love shared.

So may we honour the young lives of our Allied forces who endured so much a century ago to bring such peace to humanity.

This I pray through Christ, the Prince of Peace.

Amen

PARK OF THE AUSTRALIAN SOLDIER SERVICE



Memorial at the Park of the Australian

An Australian ceremony was held at 4.30 pm at the Park of the Australian Soldier. The Park was established by the Pratt Foundation in 2008 to commemorate the charge of the Australian Light Horse at Beersheba. The Park includes a life-sized Light Horse memorial as a centrepiece and provides a place of reflection and a place to play for local children in an integrated playground.

Lieutenant General Angus Campbell AO DSC, Chief of Army, spoke during the ceremony: 'No episode in our country's wartime past evokes that era like the Battle of Beersheba and

no cohort of soldiers have captured our imagination like the Light Horsemen.' He also quoted Lieutenant General Harry Chauvel who described our Light Horsemen as '... a type peculiarly his own and has no counterpart that I know of except his New Zealand brother.'

Prayer of Remembrance

Mgr Glynn Murphy prayed:

God, our Creator, you provide water for the life in our world.

A century ago here, Australian Light Horsemen secured the waters of life, on the path to peace at the wells of Beersheba.

May those loved sons of Australia live forever bathed in your Eternal life.

Amen

The ceremony concluded with a Gala Barbecue attended by 1,300 people.

THE DESERT COLUMN

358 Trooper Ion Llewellyn Idriess was a member of the 5th Light Horse AIF. During his overseas deployment he kept a detailed diary, which was published in 1932 by Angus and Robertson as *The Desert Column*. It has been republished 23 times and most recently in 2017 by ETT Imprint, Sydney as a 100th Anniversary Edition. The original diary is at the Australian War Memorial Library. Idriess subsequently wrote over 50 books drawing on his wartime and Australian experiences. He was awarded the OBE for services to literature and died in Sydney in 1979 at the age of 89.

Idriess described his diary-keeping: 'I began the diary as we crowded the decks of Gallipoli ... it grew to be a mania: I would whip out the little book and note, immediately, anything exciting that was happening. As the years dragged on my haversack became full of little notebooks. These memories in tabloid form are my sole souvenirs of the War, except of course stray bits of shrapnel, bomb, and high explosive splinters' He edited the diary down to 370 pages. It includes a foreword by General Chauvel: '... it is as far as I am aware, the only "soldier's" book yet written on that campaign. (Sinai and Palestine) ... In addition to giving a vivid description of the campaign as he saw it, Trooper Idriess also shows the interest that was taken in the Holy Land ... thanks largely to the padres of all denominations who, interested themselves, made it their business to interest others by lectures and personally conducted tours.'

Idriess describes the charge at Beersheba: 'There, at the steady trot was regiment after regiment, squadron after squadron, coming, coming, coming! It was just half-light, they were distinct yet indistinct. The Turkish guns blazed at those hazy horsemen but they came steadily on. At two miles distant they emerged from clouds of dust, squadrons of men and horses taking shape. All the Turkish guns around Beersheba must have been directed at the menace then ... At a mile distant their thousand hooves were stuttering thunder, coming at a rate that frightened a man – they were an awe-inspiring sight, galloping through the red haze ... the dying sun glittering on bayonet-points. Machine-guns and rifle-fire just roared but the 4th Brigade just galloped on. We heard shouts among the thundering hooves, saw balls of flame amongst those hooves – horse after horse crashed, but the massed squadrons thundered on ... the last half-mile was a berserk gallop with the squadrons in magnificent line, a heart-throbbing sight ... the horses leaping the redoubt trenches ... we heard the mad shouts as the men jumped down into the trenches, a following regiment thundered over another redoubt, and to a triumphant roar of voices and hooves was galloping down the half-mile slope right into the town. Then came a whirlwind of movements from all over the field, galloping batteries – dense dust from mounting regiments – a rush as troops poured for the opening in the gathering dark – mad, mad excitement – terrific explosions from down in the town. Beersheba had fallen.'

A Letter to a Cobber – Right to Die or Duty to Die?

Major General Peter R Phillips AO MC KCSG [Papal] [Ret'd]

Dear 'Snow',

It was good to see you and I enjoyed our chat. I am sorry that you have had such a rough time and that your prognosis is so poor. I am not surprised that your thoughts are turning to your final hours. You asked what I thought about you signing up for assisted dying or euthanasia. That's a tough one but, as promised, I am giving you my views in this letter as honestly as I can.

I came to the position a long time ago that society should not go down the path of legalising euthanasia. My view arose out of the debates about the repeal of the Northern Territory laws back in the 1990s and particular concern for veterans and war widows. The RSL National Executive spent much time on the matter and decided to support the Australian Medical Association which was firmly opposed to legalising euthanasia. Our National President at the time was the late Major General 'Digger' James. You will remember that he was a respected soldier who had lost a leg in Korea and went on to become a doctor. He was steadfast on this issue and carried the day.

Back then the feedback was that a majority of the League's membership (then about 240,000) was in favour of laws permitting euthanasia. In group discussions, however, it was apparent that only a minority was in favour of active, as opposed to passive, euthanasia. The real issue was provision of proper palliative care and pain relief, even though that might hasten death.

It was also apparent that many ex-servicemen felt that taking one's life rather than becoming a burden to their families was the 'proper thing to do'. This is not surprising given our training in the Services to be prepared to sacrifice our lives if necessary for our comrades and for the nation. We often heard of this wish not to be a burden to others.

In 1998, the Government had me set up a National Ex-Service Round Table on Aged Care. During my 10 years as chairman, the forum kept under review improved palliative care for veterans and war widows. That was widely welcomed and I recall no instance where we were ever asked to promote or even consider euthanasia as an alternative.

We were particularly impressed by the efforts of Dr Sylvester of the Austin Repat Hospital in Melbourne, in establishing the 'Respecting Patient Choices' program. We saw that promotion of advanced care planning, combined with good quality palliative care, was well accepted, provided a greater sense of autonomy to individuals planning for their demise, and that it was an arrangement that was ethical and capable of resolution between the doctor and patient. I am pleased that advanced care directives are now widely accepted and you have been wise to talk through this with your family. Please make sure you get it down in writing and sign up before your faculties fail. DVA has a useful document, Planning Ahead, on its website which might help. (tinyurl.com/DVA-PLANNING-AHEAD)

Of course, many are moved by compassion for the few difficult cases of people in extreme suffering. My experience, however, is that 'hard cases make bad law' and that is reflected in what is going on in places like the Netherlands Belgium, Canada, Oregon in the US and other places that have euthanasia legislation.

I am not emotionally distant from this issue. My granddaughter lived in an irreversible coma in a Brisbane hospital and nursing home for four years in the 1990s before her death at the age of seven. While we might have wished to see her die, we were greatly moved by the care given to her by strangers and the impact that the 'termination' of even one child would have on the well being of her family and society as a whole.

To end your life through euthanasia would also have impacts on your family and the wider society that you ought to consider. You may think that you have had enough and should shuffle off this mortal coil but I am sure that your family will see your last moments as precious. I particularly remember an uncle of mine, ex-WWII Air Force, who suffered with cancer for 13 years until his death. I offered him commiserations but he said, 'Thanks, Peter, but I wouldn't have missed these years for quids. Why? Simply because, since I became ill, the family has given me so much love - undreamed of!'

Remember also that euthanasia, assisted dying or whatever you call it, is suicide. Would you want to be remembered for that? and what of the example for future generations? Youth suicide figures are bad enough now without it being seen to be condoned by us oldies.

I am concerned also about letting doctors be involved in 'physician assisted suicide' and I don't think that is compatible with palliative care. Would you want to be cared for by a doctor who deliberately promoted and assisted in ending the life of the terminally ill? Let me tell you about a German medical officer in the Afrika Corps who was captured by the SAS in the Western Desert in 1942. While held captive by a patrol, he assisted by working with the British MO in the patrol. Eventually he escaped and returned to the German lines. After the War, he admitted that he had taken the life of one of his terribly wounded patients by giving him an overdose. He went on, however, to devote his life to making amends through providing palliative care and was a founder of the hospice movement. You can read about him in Ben McIntyre's book, *SAS Rogue Heroes*, Penguin, 2016.

I note that 2018 will see the 50th anniversary of the battles at Coral-Balmoral in South Vietnam. You will remember at Balmoral that after one of the attacks on 3RAR some 50 North Vietnamese soldiers lay dead near our Company's forward defences. Later we found that many more wounded had been dragged away. In fact, several were found in a terrible state by our patrols. It would have been too easy to simply despatch them on the spot with a well aimed shot rather than treat them or organize to get them to a prisoner of war compound or hospital. Had we come from a country that looked kindly or blindly on 'mercy killing' perhaps we would have done so. Yet my abiding memory is of our soldiers picking maggots from and binding the wounds of these young enemy soldiers.

In more recent years, I did some work for the Centre for Ageing and Pastoral Studies at Charles Sturt University. I searched for but found no tenable moral argument in favour of active euthanasia. If it was brought into law, I think the few cases would become many as more and more vulnerable people who are aged, suffering or depressed would come to consent, under real or imagined pressure, to be 'euthanised' rather than seek proper care. Even now, we see calls in overseas countries for euthanasia to be available to mentally incompetent aged persons and seriously disabled children. I am especially concerned now that, as the number of aged persons with dementia grows exponentially, mercy killing will be seen as a solution. Next it could even be seen as a panacea for health budgets!

I hope that you continue to get good care and, even if the 'hospital food is no better than those b----- Army Field Rations', hang in there!

Yours aye,

Peter

Major General Peter Phillips has been a member of the RSL and Legacy for 46 years. He has served as President of Canberra Legacy and National President of the RSL from 1997 to 2003. He chaired the Finance Council of the Military Ordinariate for ten years until 2016.

Dying: The inevitable and choices ... are we ready?

A dinner was held in the Dining Room at Newman College on 17 February 2017 to highlight the work of the Little Sisters of the Poor from St Joseph's Home in Melbourne. Various speakers addressed the proposed Victorian legislation concerning Assisted Dying, including these extracts from Father Bill Uren SJ and Sister Angela. Reprinted with permission from The Newman College Newsletter, NEWMAN, Autumn 2017.



Father Bill Uren SJ,
Rector of Newman College
University of Melbourne

Let me say at the outset that there are many excellent recommendations in the Final Report of the Victorian Parliamentary Inquiry into End of Life Choices.

I am thinking in the first instance of the recommendations aimed at discouraging unnecessary medical interventions at the end of life that only have the effect of prolonging the dying experience. I worked for three years at the Mater Hospital complex in

Brisbane as the Hospital Ethicist. I don't believe we ever undertreated a patient; but I think at times, we over-treated dying patients- and sometimes for good non-medical reasons. But it did prolong the dying experience and whatever pain may have been associated with it.

Secondly, I strongly endorse the recommendations that are aimed at making expert palliative care more widely available and at ensuring that all medically trained professionals are properly educated in the effective administration of palliative care. With an ageing population one would have thought this should have been the absolutely central recommendation of the Report, and one which, if it had been implemented decades ago, would have eliminated most of the sad cases of dying in pain that were reported to the Inquiry.

Thirdly, I also support the recommendations concerning Advanced Care Directives. These can be very helpful in ensuring that dying patients are not exposed to treatments which may be not only unnecessary but also unwanted.

But, finally, I cannot support the recommendation 49 that proposes assistance in dying, in effect, euthanasia, no matter how strictly (and, I believe, naively) the legislation may be drafted. As with the initial legislation concerning abortion, it will only be a matter of time before abortion on demand (as we have it now) is complemented by euthanasia on demand - as the dissenting report of Mr Daniel Mulino so clearly demonstrates. His report is, I believe, the only scientifically-researched part of the Report - most of the rest is anecdotal in character: sad, sad cases, to be sure, but ones that in so many instances could have been effectively treated if appropriate palliative care had been available. What is proposed is 'foot -

in-the-door' legislation. It is only a matter of time before the door will be wide open.

There are two main arguments in support of euthanasia. The first is the 'intractable pain' argument that was so influential in convincing six of the eight members of the Inquiry to support Recommendation 49. But is pain intractable? Certainly most palliative care specialists would say that proper palliative treatment would obviate such a situation. But even if, contrary to this supposition, pain does become intractable, what is the objection to what is called 'palliative sedation', that is, reducing the patient to an unconscious state so that they do not feel the pain. If I have a serious operation and am likely to experience pain, I am either sedated or anaesthetized. Why not, if I am dying in 'intractable pain'? I then die naturally, rather than, as in euthanasia, some health care professional is licensed to kill me.

Which brings me to the second main argument that is advanced in support of euthanasia the 'my life/my dying' argument. It's my life - why can't I dispose of it as I wish. It's nobody else's concern'. Well, sorry, it is. What euthanasia legislation does, as I have just said, is licensing some person to kill another person. So, first of all, unlike suicide, it involves at least a third party- the person who administers the lethal injection or the person who hands me the poison. Then, it will also involve two doctors who will have approved the request. But, more than this, it will have society-wide ramifications.

We will have compromised one of the central planks that defines civilised society, namely the absolutely basic respect for life that enjoins that one person may not kill another. When we rejected capital punishment we reinforced this central plank; by euthanasia we compromise it and we compromise the status of the medical profession. I think it is naive to believe that if we compromise this central plank, practices like suicide (already the major cause of death of males between the ages of 15 and 44) won't increase, as will elder abuse in a variety of forms, both governmental and familial. Already in Canada after one-year, euthanasia is estimated to have saved the health-care budget \$149m. Will governments be willing to invest in appropriate palliative care when this alternative 'solution' is available? And will family members be willing to pay the last service of sitting compassionately at the bedside of dying parents or relatives when this alternative is suggested? In many cases I think not— we will have radically changed not only the dying process but also some of the more civilising aspects of our society. It's NOT just my life.



Sister Angela
Mother Superior, Little Sisters of
the Poor, St Joseph's Northcote

... As Little Sisters of the Poor our readiness to face the possibility of legislated Assisted Dying consists in bearing witness to respect for the life of every person made in the image and likeness of God, and in supporting those who carry a burden which is seemingly too heavy and which could lead to the thought that it is 'better to finish it all'.

Accompanying the person who is dying is an integral part of the mission of the Little Sisters of the Poor. It is the summit of our apostolate, which consists in providing a home for the elderly poor.

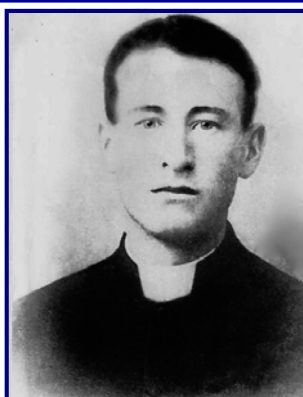
We believe 'accompanying' embraces all the concepts of palliative care, so that we can say with conviction 'don't kill, accompany.'

St John Paul II called this accompaniment, 'the way of love and true mercy'. This way of love, which our common humanity calls for is the opposite of assisted suicide and euthanasia, which St John Paul called a 'disturbing perversion of mercy'. True compassion 'leads to sharing another's pain; it does not kill the person whose suffering we cannot bear'. Compassion of 'suffering with' another, manifests what is best in us as members of the human family.

Finally, in a society where the elderly may be seen as unproductive members, or a burden, Pope Benedict XVI had this to say: 'Dear elderly brothers and sisters ... never feel down at heart; you are a wealth for society, even in suffering and sickness.'

Reverend Private John Henehan

[Group Captain J Pratt, KCHS [Ret'd)]



Father John Henehan

In 1907, Father John Henehan a young Irish priest arrived in Victoria for the Ballarat Diocese. He came to Point Fairy in December of that year as curate to the Parish priest and in the following two years there made many friends. A good organiser, he was responsible for many successful projects in aid of the Church and the school. He was popular with children and young people and encouraged them on the benefits of sports. At Warracknabeal, Charlton, St

Arnaud, Casterton and Ballarat, he left his mark wherever he served in the Diocese.

In the early days of World War One, the policy of the Catholic hierarchy in Europe deterred young Catholic priests from becoming army chaplains with the result that most Catholic army chaplains were over forty. However, as the war continued and casualties mounted, the policy was necessarily modified. In the meantime, younger priests, fired by the spirit of their calling, and worried at the likelihood of wounded soldiers dying without their entitlement to the succour of the priest at such moments, joined the AIF and applied to be service chaplains.

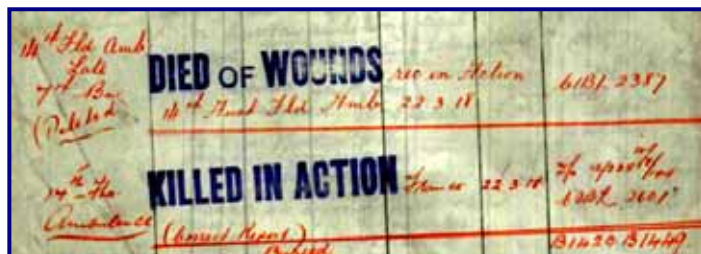
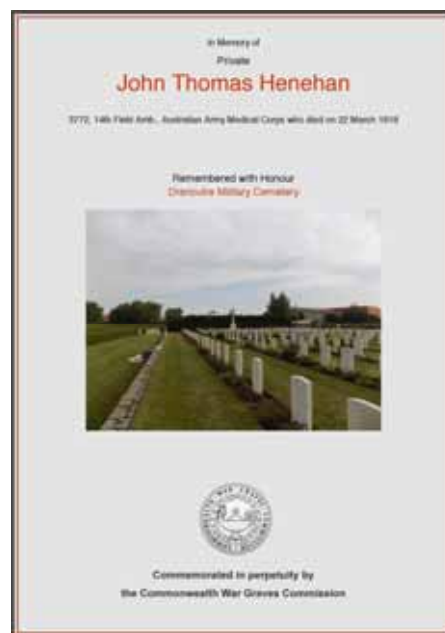
Father Henehan was a member of this group of young priests eager to serve and in 1915 he applied to become an army chaplain. He believed the carnage going on was where a priest was needed to fulfil his sacred duty, but his application was denied. Not to be deterred, he then enlisted in the Australian Medical Corps as a private soldier and became a stretcher bearer, knowing that in that role he would be close to battle casualties, the point of greatest need for the wounded to have access to a priest. Although in this role he would lack the priestly faculties of an approved chaplain, he would retain as he saw it, his ministry to the dying, particularly with those sanctions granted by Pope Benedict XV to soldier priests to celebrate Mass and administer the Sacraments. He would, however, lack the spiritual comfort and nearness of priestly confrères. These Papal sanctions came into force as the enormity of the scale of the mounting casualties became apparent. At that time in the war, many such French soldier priests were serving.

Private (Father) John Henehan was taken on the strength of the 14th Field Ambulance, 5th Division in France on 12 January 1917. He experienced the not unexpected difficulties of being a soldier in the ranks and a priest. Seriously wounded on 10 May during the second battle of Bullecourt, he was evacuated by ambulance train to the 32nd Stationary Hospital in London. He did not recover until December when he rejoined his unit on 3 February 1918. His urge to minister to his brother soldiers as a priest seems to have involved him in continuing infractions with his military superiors but, rather than this deterring his work, he seemed always in the thick of action. On 22 March he would have been attending to casualties when he was mortally wounded and died shortly afterwards. His remains were interred at Dranouter Military Cemetery near Bailleul in Belgium.

For more than seventy-five years, Father Henehan's relatives in County Mayo had been unable to ascertain the details of his death and burial. After years of futile effort, a breakthrough resulted through the assistance of the Ballarat Diocese, when his relatives were advised in 1992 of the details

of Father Henehan's death in France and the location of his burial. Near the 75th anniversary of the death in action of the soldier priest, his first cousin once removed, Rt Reverend Monsignor Dominic Grealy of Knock Shrine with the local Parish Priest concelebrated a commemorative Mass in Aghamore Church, County Mayo, close to the Irish home place of Father Henehan.

Much of the detail of the Priest's service, his death in action and the interment of his remains in Belgium were recorded in the book *The CROSS of ANZAC, Australian Catholic Service Chaplains* by Tom Johnstone, 2000



Extracts from records held by National Archives Australia

During the First World War Centenary period, the names of the 62,000 Australians who gave their lives are each being projected for 30 seconds onto the façade of the Hall of Memory at the Australian War Memorial. Father Henehan's name was displayed on 21 Nov at 9.59 pm and in 2018 it will be further displayed:

26 January-3.44 am, 25 March-3.58 am, 12 May-1.06 am.

STAMP

The Armed Services Catholic Diocesan
Revenue Fund
PO BOX 63,
CAMPBELL A.C.T. 2612

YOU CAN ASSIST THE CATHOLIC DIOCESE OF THE AUSTRALIAN DEFENCE FORCE

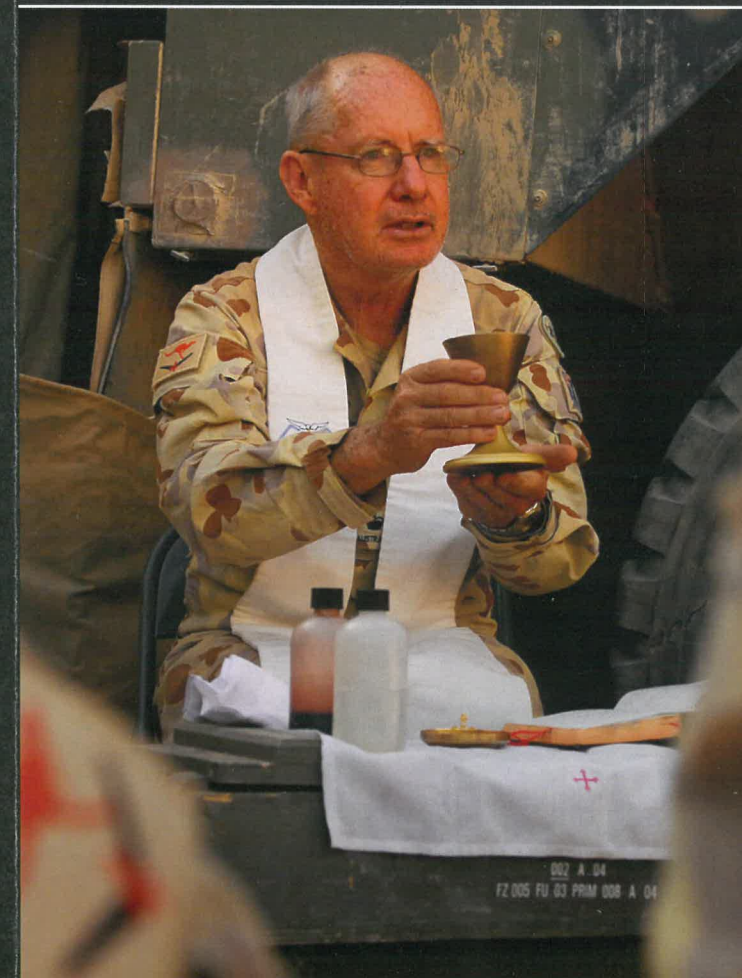
Your donation or bequest to the Armed Services' Catholic Diocesan Revenue Fund will enable to Fund to achieve its objectives of providing for the care, comfort, benefit and welfare of members of the Australian Defence Force (including allied forces serving with Australian members). These objectives will be delivered principally through spiritual and general counseling services. In this context, your donation will ensure that the Catholic Military Diocese of Australia has the necessary resources and capacity to deliver these services through:

- Training of priests and deacons for the Diocese.
- Training of Catholic Representatives (officially recognized lay leaders) for deployable units of the ADF
- Support for women's programs and the work of the Episcopal Deputy for Women.
- Vocations outreach and publications.
- Diocesan programs, retreats and assemblies.
- Lay formation and spirituality courses
- Ensuring necessary organizational support for priests, deacons and lay staff working in the field delivering services to ADF members.

*Help keep the Faith
in the Forces*



THE ARMED SERVICES CATHOLIC DIOCESAN REVENUE FUND



www.military.catholic.org.au

THE ARMED SERVICES CATHOLIC DIOCESAN REVENUE FUND

Unlike other Australian Catholic dioceses, the work of the Catholic Diocese of the ADF is funded in the main by a levy on chaplains. While some bequests are held in trust and the income applied to its work. Now however, the Diocese must now look to new sources of revenue.

Given the reduced number of chaplains and the need to train some clergy within the Diocese as well as fund lay formation and other programs, greater reliance must now be placed on donations and bequests.

To assist the Bishop and meet the Diocese's budget, the Diocesan Finance Council has launched this appeal to complement the Diocese's Strategic Plan.

This appeal is directed to Catholic servicemen and women and former members of the Australian Defence Force who know how important it is to have the Diocese provide pastoral care.

HELP KEEP THE FAITH IN THE FORCES

In these tough times on a range of fronts, Christian faith in the Navy, Army and RAAF and Chaplain support services are more vital than ever. One hundred years ago in World War One, 414 Chaplains of all faiths stepped up and served in the AIF; today a much smaller number of Chaplains are carrying a huge burden from the Sinai to Sydney and beyond. The Diocese needs our help and support. Please consider this request,

Tim Fischer AC

For more information visit the Diocese's website on:

www.military.catholic.org.au

or phone: (02) 62480511

PLEASE COMPLETE AND RETURN THIS COUPON TO:

The Armed Services Catholic Diocesan Revenue Fund
PO BOX 63, CAMPBELL A.C.T. 2612

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Please consider making a provision in your will for a bequest to the Fund. Tick
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above and provide assistance to you in making this bequest.