

Serving Faithfully

Newsletter of the Catholic Diocese of the Australian Military Services
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TO GO TOWARDS IN HOPE



As this issue of *Serving Faithfully* appears we are already in the time of Advent. We remind ourselves that the word comes from two Latin words which indicate movement. For much of this year we have found ourselves addressing the presence of the COVID-19 virus among us. Much of that time has been spent in restricting ourselves – either voluntarily or as a legal requirement – from movement. In fact we have been encouraged to socially ‘distance’ ourselves from each other and to keep apart. Perhaps this has given us an opportunity to pause a little and simply to ‘be with’ ourselves a little more than we have become used to in our busy lives.

Yet this restricted environment may have brought its own sense of a different kind of movement. Who could have imagined twelve months ago that we would have been using so much technology to keep in touch with each other – and yet we have.

Perhaps too the priority of the things that we are normally concerned about have changed. We recall the many examples of people expressing distress because they could not be with those they love. Some examples are:

- ◆ those resident in aged care facilities who could not be visited;
- ◆ members of families who could not be together to celebrate important moments like the birth of a child;
- ◆ those who could not farewell a loved one at their passing into eternal life; and
- ◆ those trapped overseas who could not get home.

These and many other examples could lead us to a view that the world as we knew it is broken. But – and there is always a but – we have become more aware of how much we need each other. We have found ways to bridge the gaps. We have become more aware of the many generous and courageous souls who have devoted themselves to helping others. We have been more compelled to reach out to others and be more caring about them. We have found different ways of moving towards others – even in our homes. Through all of this the word ‘hope’ has been used extensively. Hope is for the disciples of Jesus more than just a word or a nice sentiment. It is one of the three main (we call them cardinal) virtues – Faith, Hope and Charity.

I remember somewhere someone describing an image of the three virtues as being like three children ambling along together. Faith on one side and Charity on the other with a smaller one in the

middle holding the hands of the others as they skipped along and her name was Hope. To me it is a lovely image of Hope as being the virtue that keeps the other two together.

We often call Christmas the season of hope because by His birth as a human being the Lord Jesus assumed our human life in all its entirety. At the same time He brings together our humanity with the life that is God. Throughout His life He taught us and showed us how the Father wants us to bring that divine life into our human life in very real and practical ways. He demonstrated that the constant movement towards each other is a vital dimension of our purpose and fulfilment.

Lots of things try to drive us apart – and that is another movement too – and that is very uncomfortable and sometimes difficult. Sometimes we have some control over those things but often we do not and we do not cope well. Jesus shows us that no matter what seeks to divide us – pestilence, distance, wars, natural disasters, broken relationships, personal tragedy, disappointments, illness, etc - the Father is always with us and will see us through whatever befalls us. And Jesus also demonstrates that being alert to the needs of others and assisting them wherever and however we can – just as he did – is what we

are called to do.

This is the meaning behind the text of the Gospel for the last Sunday of the Church’s Liturgical Year when we observe the Feast of Christ the King. The judgement scene laid before us clearly shows that it is we who judge ourselves based on the attitudes we have and the things we do – or don’t do.

As we move towards the celebration of Christmas we are encouraged to remember that Jesus’ example of sharing with us our human life also shows us how his divine life, shared in us, is where our strength to be faithful and charitable members of his community comes from.

He is our Hope.



Bishop Max Davis AM, DD
Military Ordinary



The Bishop, Chaplains and Chancery staff wish you a joyful and special Christmas with family and friends in this COVID year.

Thank you to all our readers for your support and prayers for the on-going mission of the Diocese.

Serving Faithfully

is a newsletter of the Catholic Diocese of the Australian Military Services.

It is published quarterly by the Catholic Military Ordinariate of Australia.

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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Any opinions expressed in this newsletter are not necessarily those of the Catholic Bishop of the Australian Military Services

Afghanistan

General Campbell—Service background

General Angus Campbell graduated from the Royal Military College Duntroon in 1984. He initially served as a platoon commander in the 3rd Battalion (Parachute), The Royal Australian Regiment; he was a troop and a squadron commander in the Special Air Service Regiment; and he commanded 2nd Battalion, The Royal Australian Regiment, including deployment to East Timor.

In 2005, he joined the Department of Prime Minister and Cabinet to head the Office of National Security and was Deputy National Security Adviser. In 2011 he assumed command of Australian forces deployed in the Middle East Area of Operations. In 2015 he was appointed Chief of the Australian Army and was appointed Chief of the Defence Force in 2018.

ADF Afghanistan Inquiry Report—Press conference

On 19 November General Campbell gave a press briefing, which was televised live, about the report provided by the Inspector-General of the ADF into rumours of serious misconduct of Australia's Special Forces in Afghanistan. General Campbell included the following statements during the briefing:

'Over the period from 2005 to 2016 more than 26,000 Australians served in Afghanistan, 3,000 of them in the Special Operation Task Group. An enormous amount of good work was done by many. We should be proud of their contribution, as they should be proud.

'To the people of Afghanistan, on behalf of the Australian Defence Force, I sincerely and unreservedly apologise for any wrong-



General Campbell during press briefing on 19 November

doing by Australian soldiers. And to the people of Australia, I am sincerely sorry for any wrongdoing by members of the Australian Defence Force.

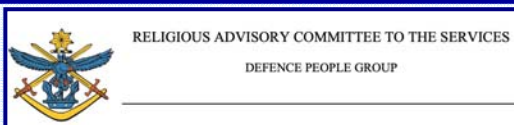
'The recommendations deal with three main issues: culture, command, reporting and governance and, within that wider context, individual and collective accountability. In terms of culture, Army has, in parallel with this inquiry, driven ahead with a comprehensive reform program within Special Operations Command over the last five years. This program focuses on ethical leadership, good governance and command

responsibility. While much good progress has been made, the report notes that elements of resistance to change and professionally-corrosive attitudes or behaviours persist.

'The allegations contained in this report are a tragic reminder of why the authority, military excellence and small-team autonomy, so necessary for special operations are only secondary factors in our military success. Prime always is the nurturing of character and culture so that our people derive the strength to do what is right in the most difficult of circumstances.

'I again acknowledge and thank those thousands of Australians who served in Afghanistan and did the right thing professionally and with honour and this includes many, many of our special forces personnel. You did extraordinary work. The actions of some do not represent the integrity and value of your service. You should be rightly proud of your contribution to our nation's history. Thank you for your continued service to this great nation, ethically, lawfully and in a manner that speaks to our lived values of service, courage, integrity, respect and excellence.'

The members of the Religious Advisory Committee to the Services (chaired by our Vicar General Monsignor O'Keefe) have contacted faith leaders with the following message:



I write to you in relation to the recent announcements by the Chief of Defence Force relating to the Afghanistan Inquiry. The findings were disturbing to hear, and although we know that the overwhelming majority of our Defence personal work to the highest standards, the actions of a few have brought great distress.

As a faith community, I know we all concur with the Chief of the Defence Force when he stated that 'the unlawful killing of civilians and prisoners is never acceptable' and we also commend him and the senior Defence personal who have already demonstrated a real preparedness to deal with the 143 recommendations 'in a thorough and determined way'.

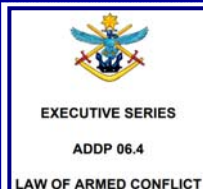
I write to seek your assistance in communicating the welfare support mechanisms that are available to current and ex-serving ADF members and their families within our faith group. Those impacted by

the IGADF Afghanistan Inquiry may include current and former serving Defence members, their families and potentially those who have interests in Defence personnel who have died as a consequence

of their service. Welfare support services to assist those in need are available on the Afghanistan Inquiry website: <https://afghanistandinquiry.defence.gov.au/>

The Department of Defence in conjunction with Department of Veterans' Affairs (DVA) is committed to ensuring current and former serving Australian Defence Force (ADF) members and their families have access to welfare support, at the right time, especially those who are vulnerable or at risk. This is in addition to the prayer, love, care and support that I know we as a faith group will be providing.

I also wanted to assure you that myself and all our Defence Force Chaplains are available to support you in the vital role you fulfil in providing spiritual and pastoral support to ADF members and veterans.



The ADF Publication *Law of Armed Conflict* states that commanders have a legal obligation to prevent unnecessary injury and suffering during times of armed conflict. It states specifically:

While it is the military objective of all commanders to win in battle, there must be limits to the means and methods that may be used. Commanders must be aware of their legal obligation to prevent unnecessary injury and suffering and to alleviate as much as possible the calamities of war.

The law of armed conflict (LOAC) seeks to not only regulate the conduct of nations, but also govern the behaviour and conduct of both combatants and non-combatants during times of armed conflict. The LOAC is synonymous with the term 'the Laws of War'.

Chapter 2 considers 'Principles of the Law of Armed Conflict'. It notes that LOAC is based on the three principles of military necessity, avoidance of unnecessary suffering and proportionality; whereas Rules of engagement (ROE) provide authoritative guidance on the use of military force by the ADF. They outline and emphasise the critical aspects of the laws of war relevant to a specific mission,

and proscribe additional policy and command constraints on the use of military power.

The basic principles underpinning LOAC are: military necessity, avoidance of unnecessary suffering, and proportionality.

Military necessity states that a combatant is justified in using those measures, not forbidden by international law, which are indispensable for securing complete submission of an enemy at the soonest moment.

The principle of avoiding **unnecessary suffering** forbids the use of means or methods of warfare, which are calculated to cause excessive suffering in the circumstances.

The principle of **proportionality** generally relates to the reduction of incidental injuries caused by military operations and requires that the losses and damage resulting from military action should be proportionate (i.e. not be excessive) in relation to the anticipated military advantage.

The proportionality principle, together with the unnecessary suffering principle, dictates that civilians should not be made the object of attack, and every effort must be made to spare them, and other parties who are non-combatants, from becoming adversely affected.

Catholics and War

The last two weeks of the liturgical year, the Church in the readings both of the daily Eucharist and in the Divine Office calls us to take stock and to reflect on the last things – of the great battle between good and evil when Christ the King will bring an end to the rebellion of Satan and all evil. We then enter Advent and look to the nativity of the Prince of Peace.

As we do so, we cannot fail to notice that we live in a world driven by conflict: nation against nation and, increasingly, terror groups, 'non-state actors' in modern parlance. One hundred years ago this month, the guns fell silent on the 'War to end all wars'. For a moment, it appeared that this might be true; then the world was plunged into a second, even greater conflict. At the end of that war, the victorious powers established a body designed to prevent further war – the United Nations. It has signally failed in this goal.

Finally, with the collapse of the 'Evil Empire' of Soviet Communism in 1989, the historian Francis Fukuyama declared 'The end of history' and with it major conflicts. And then came the rise of Islamicism and then expansionistic China, opportunistic Russia and the atomic insanity of Kim Jong Un's North Korea.

Given the unending predilection of humans to conflict, how should Catholics respond? What does the Church teach us?

In fact, it was the Church that first proposed moral rules to restrict the occurrence and severity of war. St Augustine in the fifth century proposed a series of criteria that, with amendments, still stand today and remain dominant in both Christian and secular Western thinking. The Second Vatican Council – with reservations – reaffirmed the traditional view and the Catechism of the Catholic Church restates in basic form Catholic thinking on war.

The ethics of war cover two areas: *Jus ad bellum* – when (if ever) is it right to go to war; and *Jus in bello* – the rules of war or the Laws of Armed Conflict (LOAC) in modern military language.

LOAC concepts are straightforward but their application is endlessly difficult. There are two principles: Proportionality – that appropriate force is used. This would rule out some weapons entirely, for example Biological ones. Discrimination or Non-Combatant Immunity means that deadly force is not to be used against civilians, medical personnel, etc. This gets difficult where, for example, Saddam Hussein placed civilians on top of military installations.

Since the 19th century the International Committee of the Red Cross (ICRC) and other bodies have drawn up lists of prohibited weapons and actions. The ICRC is at present trying to create discussion on new weapons such as drones that can kill automatically without a human issuing the order to fire – a very bad idea.

Jus ad bellum is more complex. There are variations but generally there are seven criteria that must be met before going to war can be justified. They are:

(a) **Just cause.** This can go beyond mere self-defence, coming to the aid of others can be invoked. Defining Just cause is of course the challenge.

(b) **Competent authority.** Traditionally this means a nation state. One cannot simply gather a few people and head off to war. Some now argue that there needs to be international authority – presumably the UN. However, the inability of the UN – especially the five permanent members of the Security Council – to agree on anything in this area throws doubt on this view.

(c) **Right intention.** This excludes (theoretically) wars of revenge.

(d) **Last resort.** All reasonable peaceful means must have been tried first.

(e) **Proportionality.** The result cannot be worse than the original problem.

(f) **A reasonable hope of success.**

(g) **Comparative Justice.** This is an extension of Just cause where all the issues between the hostile groups are considered, not just the immediate flash point.

While the rules are clear and reasonable, the problem of course lies in application. For this reason, Catholics legitimately differ

on when it is a moral act to go to war. On one extreme some Catholics argue that the nature of modern weapons means that war is now never justified. By this logic however we would now live in the Islamic State of Australia even though very few people would want this. On the other hand, very few Catholics would believe that we should casually go off to war – the 20th Century has taught us that if nothing else.

This brings us back to Advent. While Catholics should support prudent peacemaking by governments and NGOs, humans will never abolish sin 'that worm within the brow of Cain'.

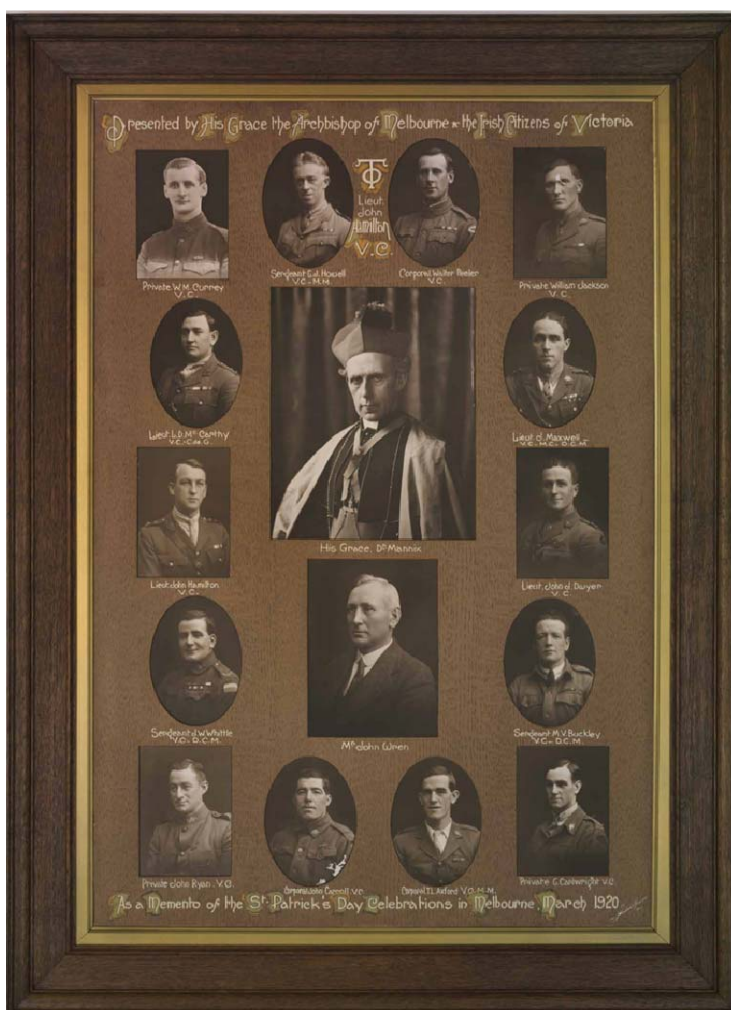
Ultimately our hopes rest not on ourselves but on Christ the King, the Prince of Peace who at the proper time will establish his kingdom of Peace, Justice and Love.

Originally published November 2018 in Catholic Voice, Archdiocese of Canberra Goulburn. Used with permission.

On St Patrick's Day 1920 fourteen recipients of the Victoria Cross, on grey chargers, preceded the carriage of Archbishop Mannix along Burke St in Melbourne. Around 10,000 first World War veterans marched behind the procession, while tens of thousands of Melburnians lined the street to cheer them on.

Beforehand there had been much debate in both Federal and Victorian State Parliaments about whether the parade should be held as it was seen as a political statement against the background of the conflict for Irish independence and the support of Mannix for an Irish free state.

The involvement of the VC recipients won the day and the Mayor of Melbourne gave permission for the parade to go ahead. The parade also provided Mannix with much footage for the production of a silent film, 'Ireland will be free'. Notwithstanding Mannix's stand against conscription in 1916 and the sectarianism of the time, the film aimed to show that Catholics, and Irish Catholics in particular, 'did their bit' for the war effort.



This framed montage was presented to Lieutenant John Hamilton VC by Archbishop Mannix on the occasion of the 1920 St Patrick's Day parade in Melbourne

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News around the Diocese

FR PIOTR KOWALCZYK RETURNS HOME

Fr Piotr Kowalczyk, a priest of the Diocese of Radom, Poland joined the Catholic Military Diocese in October 2012. He had previously been a chaplain in the Polish Special Forces and had been deployed in Kandahar, Afghanistan. During his service there he had come across members of the Australian Special Forces, who impressed him. He offered his services to the Australians as a Catholic priest. As a result of this growing interest, Fr Piotr returned to Poland, finished his obligations to the Polish Army, returned to his home diocese and eventually came 'down under'.

His first posting with the Australian Army was to Townsville and then in 2016 he was posted to Darwin. From there he went south in 2018, posted to 1 Recruit Training Battalion, Kapooka. In 2020 he was posted back to Darwin. Given the health of his parents and family circumstances, with his inability to return home during this COVID year, Fr Piotr has decided to return permanently to his family and his Polish Diocese.

Piotr's service with us has been characterised by his utter commitment to chaplaincy. His down-to-earth approach and selfless ministry has epitomised his priestly vocation. He will be greatly missed as Piotr could always be relied upon on to provide a 'get on with it' no-nonsense approach to life. Thanks greatly Piotr, you will be missed! Every happiness as you return home with our deep gratitude.

FR DAMIEN ELLIS

In 2021 Fr Damien returns to his home diocese of Wollongong. Fr Damien was initially recruited as ARES Chaplain in 2006. He transferred to the full-time force, being posted to the School of Armour, Puckapunyal in 2011. In mid-2012 Damien was deployed to the Middle East Area of operations. In January 2014 he was posted to the Royal Military College, completing three years as a chaplain at the College. In 2017 he was posted to the Australian Defence Force Academy and so completing a total of five years ministry in Canberra. He moved north in 2018 with a posting to Townsville as the Regional Support chaplain at Lavarack Barracks.

Over the last six months Damien has been called upon to be the acting Coordinating Chaplain across Lavarack Barracks. The Diocese thanks Damien for his very fruitful and dedicated service. His considerable experience over many years will not be lost as he will be transferred back to active Reserve service in 2022, after he settles back into the Diocese of Wollongong and gets his feet under the table in one of its parishes. Damien has enjoyed military service; hopefully the mix of parish ministry with ARES service in the future will enrich him and us for many years. Thanks Damien.

DEACON MICK FLEW

Deacon Mick recently retired from full-time Army service and will transfer to the Army Reserve. Deacon Mick was ordained in December 2012 and transferred to Army Chaplaincy after many years in the Permanent Army, having reached the rank of Warrant Officer Class One. Since his appointment as Chaplain, Mick has served at Darwin and Holsworthy NSW. In both postings Mick has brought a wealth of experience, deep faith and personal commitment. He has been greatly appreciated for his down-to-earth approach, genuineness and hard work. He will continue to serve in the Reserve, hopefully for several years. To Mick, Kerry his spouse and family, thank you for your service and presence among us. As with all our Permanent Deacons, the Military Diocese has been blessed greatly through your faithful witness and service.

FR XIANG (Andrew) FENG

Fr Andrew was ordained at the Ma Change Cathedral, Changzhi City, Shanxi Province, China in 1997. Following several years in parish ministry, he was appointed spiritual director at the Shanxi Seminary. After experiencing several years of difficulty with authorities due to his priestly status, he eventually found his way to Australia in 2007, leaving family, and was appointed to several parishes in the Archdiocese of Sydney as an assistant priest and later Administrator. In 2016 he was given permission from the Archdiocese to join the Army Reserve and, following recruitment, he has served at the Holsworthy Barracks, in outer Sydney. Over the recent devastating bushfire season, Xiang served with Operation Bushfire Assist. This service spoke very clearly to Xiang's engaging pastoral skills, warmth of personality and eagerness to be involved in the Army. Xiang has demonstrated real persistence in his endeavour to

become an Army Chaplain. His warm personality and genuineness of spirit and depth of care have really endeared him to those he served. Xiang was transferred to the Regular Army for a posting to Townsville from January 2021. Due to movements over this COVID period, his posting had been brought forward and now he is already there settling into Army life. Xiang is one of several overseas-born priests serving with us; we are clearly enriched through their presence. WELCOME Xiang to full-time chaplaincy.

CHAPLAIN ANTHONY DOYLE

Anthony, a native of Canberra, has been a Lay Pastoral Associate Chaplain since October 2010, serving primarily at the Australian Defence Force Academy and the Royal Military College over these years. Due to the fact that there is no ARA Catholic Chaplain posted into RMC in 2021, Army acknowledges this requirement for a Catholic Chaplain there and has offered Anthony a contract to undertake a 12-month period of full-time service as a Reservist. This is good news as Anthony has been able to take up this offer. As chaplain to RMC, he will assist Fr Damian Styles at St. Paul's Catholic Chapel, RMC Duntroon. Given the very active chapel ministry at the RMC Chapel, Anthony's presence will be greatly appreciated.

FR JOEL WALLACE

Fr Joel is currently the parish priest of St. Patrick's Parish Albury and was recently appointed Vicar General of the Diocese of Wagga Wagga. He holds a private pilot's licence and this perhaps drew him to Air Force chaplaincy! While most of our reserve chaplains drive to their place of military service, Joel will be flying from Albury to RAAF Base Wagga on a regular basis! Joel brings many skills to Air Force Chaplaincy and indeed to our diocese in the areas of post-graduate theology, counselling and pastoral leadership. He will be especially valuable as a Reserve Chaplain at RAAF Base Wagga where there has been no Catholic Air Force Chaplain for several years. Welcome Joel!

CHAPLAINS ON THE MOVE

The following appointments have been announced for Catholic Chaplains in Army:

Fr Damian Styles - Fr Damian is posted to the Headquarters Royal Military College (RMC-A) on advancement to Division 3 (LTCOL). He will be moving to Canberra over the new year from his present posting at RTB Kapooka NSW.

Fr Joel Vergara - Fr Joel is on the move north, posted from the Royal Military College Duntroon to Darwin in January 2021.

Fr Brendan Quirk - Fr Brendan is posted from Enoggera QLD to 1RTB Kapooka.

Deacon Brenton Fry - Deacon Brenton is posted from Holsworthy to Army Aviation Oakey QLD.

Chaplain Joseph Moloney - Joe, our Lay pastoral Associate chaplain, is posted to Townsville from Latchford Barracks Bandiana VIC.

PILOT OFFICER SOPHIE MARTA



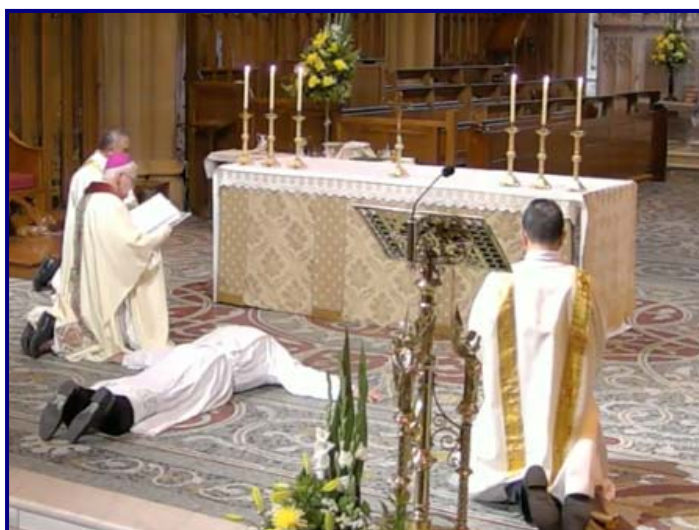
I joined the RAAF in January 2017 as an Air Intelligence Analyst and my training and professional development took me north to Canungra, Queensland, and south to the School of Languages in Laverton, Victoria. But Adelaide is where my mum and brother live, where my dad is laid to rest, and where many extended family and friends live, so the time at Edinburgh was very precious.

In February 2020 my 'Place of Duty' became the Catholic Institute of Sydney, and for the next three years I'll be studying for a Bachelor of Theology. Having completed a Bachelor of Languages at the University of Adelaide in 2014, study is not a new challenge, but studying during a pandemic definitely is!

Recently I relished the chance to spend time at RAAF Base Richmond during the winter study break. Being back in uniform, on base, shadowing the Chaplains as they went about their ministry - I've never been so happy to go to work!

It was upon encountering Chaplains at No 1 Recruit Training Unit, RAAF Base Wagga, that I first began to consider working in ministry directly with people, not second hand via reports and intelligence assessments. The members of the ecumenical team at Edinburgh were incredibly supportive during my discernment, and I am grateful for the opportunity to study, and I look forward to the future to become a RAAF Pastoral Associate.

Chaplain the Reverend Graham Douglas Swan RAN



Just before ordination Chaplain Graham Swan offers himself entirely in the service of the Lord while the rest of the Church prays for him and invokes the prayers of the saints for him.

On 22nd August, the Feast of the Queenship of Mary, Graham Douglas Swan was ordained by the Military Ordinary to the Permanent Diaconate in a ceremony in St. Mary's Cathedral Sydney. This marks another milestone in his journey of faith and service.

Graham first joined the RAN in 1980 and initially trained as a Seaman Officer, gaining qualification as a Submariner. In 1988 he married Armelle York the daughter of another highly-respected Naval Officer, the late Commodore David York. He and Armelle were blessed with five children.

After 20 years of full-time naval service, Graham transferred to the Naval Reserve and continued to give service in a part-time capacity. During the next 12 years he spent time in discernment, study and pastoral activity and testing a vocation to the permanent diaconate.

Graham returned to full-time duty in 2014 while continuing his formation through the programs for the Permanent Diaconate offered by the Diocese of Broken Bay and the Archdiocese of Sydney. Having gained the necessary academic qualifications and pastoral formation, he was successful in applying for a transfer to the Chaplain Branch of the Royal Australian Navy in 2019.

While there have been Catholic Lay Pastoral Associates serving part-time in the Navy, Graham is the first Catholic Lay Pastoral Associate Chaplain to be appointed to serve full-time in the RAN. Subsequently, he applied to the Military Ordinary for ordination to the Permanent Diaconate and he was called to Holy Orders.

His has been a long pilgrimage and he acknowledges that a great many people, and foremost among them his family, have supported him in that journey.

The restrictions that are in place to limit the spread of infection by the current COVID-19 pandemic meant that many of his extended family and supportive friends were not able to be present for his ordination in the Cathedral. The maximum number allowed was 100 and there were at least another 300 who wanted to be present - places were very competitive. More followed the ceremony via live streaming than were allowed to be present. Nevertheless, it was a wonderful celebration and well-deserved congratulations and prayerful support poured in from those who could not be physically present, but participated 'virtually'.



*Bishop Max Davis ordaining Deacon Graham Swan at St. Mary's Cathedral, Sydney
Photograph: Able Seaman Benjamin Ricketts*



*Deacons Aisavali Salu, Graham Swan, John Ting
Photograph: Able Seaman Leon Dafonte Fernandez*

Deacon Graham is currently posted to a sea-going chaplain position.

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

Service before self

Looking out across at the Botanical Gardens from his Macquarie Street office, he reclines back in his leather chair while chatting warmly, arms waving about as he makes his point. He laughs into the phone before signing off 'God Bless ya mate'.

A proud Catholic, this month he marks one year since retiring as Australia's 26th Governor General and more than 50 years' service to his country.

Retirement is not really a concept Sir Peter Cosgrove recognises. He is the patron of about 40 organisations, sits on a number of international boards and has been tasked with getting businesses affected by both the January bushfires and COVID-19 pandemic back on their feet. He is also Director of the Australian/American Leadership Dialogue, a non-government group established to deal with issues of mutual interest including security, business and immigration.

As the Queen's representative, the role of GG is essential to Australia's modern democracy. However, meeting the tens of thousands of Australians who contribute to making the country what it is remains one of his favourite duties.

Equally at home dining with the Queen or enjoying a beer with strangers at the local, his warmth, humour and straight-talking style make him personable and easy to like.

Many want to meet him and he's just as happy to meet them.

The gruffly-spoken statesman said that being the former GG opens 'quite a few doors' and he wants to use that notoriety to quite simply 'help those in need'.

'These days I see myself as an agent of good will,' he says as he smiles warmly.

'Australian people cannot be restrained from their generosity, it's what I call 'muscular Christianity' – sleeves rolled up ready to help – and I want to be there to encourage that help.

The son of a soldier, he was born in the, then, working-class Sydney suburb of Paddington, where he attended Sunday Mass and primary school at St Francis of Assisi on Oxford Street.

'When I told Dad I wanted to join the Army he talked through all the negatives, obviously the possibility to get your head shot off but also the absences from family life. But nothing could sway me,' he said.

'I had such a loved upbringing that I wasn't a knock about, so my first year there I had to learn to cop it on the chin and get organised,' he says. 'Although in time I matured and decided I wanted to be a warrior like my father and grandfather, to me it became my vocation.'

Aged just 22, he fought in the Vietnam War and was awarded the Military Cross for his performance and leadership during an assault on enemy positions. 'It is very true that there are no atheists in fox holes. At the end of combat and you've been successful, if you are at all human, you do feel some sadness.

'Looking back over my military career I am most proud of the preservation of life as we did some pretty dangerous things from Timor and Iraq to Afghanistan straight after 9/11.'

From 1983 to 1984, he was commander of the 1st Battalion, Royal Australian Regiment, and later served as commander of the 6th Brigade and the 1st Division.

However, it was in 1999, when he led international forces (INTERFET) in a successful peacekeeping mission to restore peace to East Timor during its transition to independence from Indonesia that he burst into the national consciousness. Hanging up his khaki following the end of his term as Chief of the Defence Force (CDF), he was named the Australian of the Year in 2001, and also appointed as a Companion of the Order of Australia.

The Queensland Government then appointed him to lead the taskforce rebuilding communities following the devastation caused by Cyclone Larry in 2006. He later chaired the Council of the Australian War Memorial and served as Chancellor of Australian Catholic University.



Retirement is not really a concept Sir Peter Cosgrove recognises
Photo: Alphonsus Fox, Catholic Archdiocese of Sydney

Sir Peter's achievement as one of Australia's outstanding Catholic laymen was recognised in 2012 when he was made a Knight of the Grand Cross in the Order of St Gregory the Great by Pope Benedict XVI.

However it was in 2014 that he received the 'greatest honour of his life' when he was sworn in as Governor General, succeeding Dame Quentin Bryce.

As the nation's first citizen, he met dignitaries and heads-of-state from all over the world and lists former Prime Minister John Howard, Queen Elizabeth and The Pope as three of the most inspirational.

'John Howard is a truly great leader, a real man of the people. And well what can you say about The Queen? Her longevity, wisdom, stoicism and stamina is quite inspirational,' he says.

'And then there's Pope Francis. He is an extraordinary person to meet and confirmed the simple but empathetic manner of his being. 'In an audience I had with him I spoke about things on behalf of Australia not about things

on behalf of the Catholic Church.

'I wasn't asking as Peter Cosgrove, Catholic from Sydney, it was from Peter Cosgrove representing Australia and it was something the Government wanted me to raise.

'Although the last time I met with him we did have a funny moment. All gifts for him need to be approved; however I had an additional gift which I wasn't sure how it would be received.

'Australia was competing in the Soccer World Cup so I had a jersey with 'His Holiness' printed on the back ready to give him.

'He was presented with the traditional gifts and then I said 'I've got one additional item Your Holiness' and as he loves his soccer I asked if he would pray for Australia who had to beat Peru to go forward to the next round.

'He immediately asked if I wanted him to put it straight on and I said no but you should wear it when you are watching the game and maybe say a few prayers for us.

'I don't know if he did but we got done like a dinner.

'Looking back it was a very happy meeting and one that will always stay in my mind.

'I subsequently found out the president of Peru visited him the previous year and had given him a Peru shirt. I had to laugh and felt like asking him to return it.'

The only other 'saint' Sir Peter admits to meeting during his 72 years is his Anglican wife Lynne.

The woman he met on a blind date has been by his side for almost 45 years. He says his illustrious career would not have been possible without her. He said Lynne often played the role of both parents, looking after their children for many, many months at a time completely on her own. 'She's so close to being Catholic you wouldn't know she's Anglican,' he laughs.

'As CDF I was all defence personnel's father, although I have to admit I'm not sure it made me a better father to my boys because it took so much of my time. They might have had a famous dad but I don't think I was the best dad I could have been to them.

Spending most of his working life taking care of others, he describes himself in one word: 'Australian' and laments he has enjoyed immensely his life of 'service and sacrifice'.

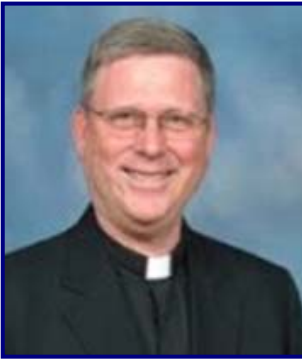
'It has been a terrific privilege, I have been very blessed in so many aspects of my life,' he says.

'My favourite Saint would have to be my namesake, St Peter, because the gospels show him as a very ordinary man entrusted with the foundation of faith on earth. He was imperfect and denied Christ but in the end was the epitome of a saint.

Sir Peter Cosgrove's new book *You Shouldn't Have Joined ...* was published in October by Allen & Unwin.

Drawn from original article by Debbie Cramsie, published in 'The Catholic Weekly' on 6 August 2020. Used with permission.

An Elusive and Essential Value



Rev. Jerry J. Pokorsky

Tales of heroism intrigue us. The story of Jeremiah Denton – an American Navy Airman and later U.S. Senator, shot down over North Vietnam and held in the infamous Hanoi Hilton – is a gripping account of courage. In a propaganda video, his captors forced him to say the Communists were treating him humanely. Taking advantage of the bright lights to disguise his efforts, he used his eyes to blink the word ‘TORTURE’ in Morse Code. He knew the Communists would later catch up with him, and he would suffer the consequences. They did, and he did.

But what a magnificent example of doing the right thing, whatever the consequences.

Courage does not mean fearlessness. Nor is it courageous to do reckless things. The true virtue of courage is guided by reason; it moderates and directs our fears and reckless urges. There is a time to dig trenches, and there is a time for frontal assaults. Fortitude is a virtue that harnesses both impulses in the right place and time.

Courage is more unpredictable than the other virtues. A temperate person expects to exert self-control at his next meal or drink. A just person plans on paying upcoming bills on time. But the capacity for responding with courage under duress is more a hope than a certainty.

A mysterious interplay of honor, respect, and love inspires courage. The courage of Civil War soldiers is almost incomprehensible today, but historians discern in them a deep sense of duty and honor. In the Battle of the Wilderness, for example, nearly 18,000 Yankees were killed or wounded. But the soldiers cheered when General Grant ordered the army not to give up, to pursue General Lee’s Confederate army south. Unimaginable courage.

Beyond duty and honor, other factors enter into courage. During the Vietnam War, the ‘expert planners’ – i.e., the ‘best and the brightest’ believed they could organize the most efficient fighting units in history. But disrupting military units with personnel changes based on expertise alone damaged morale. Soldiers fight for their country, but in the heat of battle, they fight for their buddies first. Human relationships form the common denominator in most instances of courage.

Love of God and neighbor is the foundation of Christian courage. Jesus calls the Twelve to be His co-workers. He tells them to take up their crosses and follow Him as a band of brothers. But they could only do so through the courage rooted in their love and trust of Him and of one another. And they would need that courage, since every one of them except St. John died a martyr. If we hope to be courageous, we must return to Jesus, the font of all Christian courage. Our love must go beyond mere affection. Love for Jesus necessarily includes love for His law and His teachings. ‘If you keep my commandments, you will abide in my love....These things I have spoken to you, that my joy may be in you, and that your joy may be full.’ (John 15:10-11)

We measure our love for Jesus by our desire to obey Him, including ‘Greater love has no man than this, that a man lay down his life for his friends.’ (John 15:12) When we honor His words and law, we become honorable. And the desire to defend Christian honor inspires courage in us.

Honorable people express their honor with reverence. When they reverence their nation’s history, calling to mind the good and the bad – they sustain their patriotism and deepen their love of country. They reverently salute the flag. Similarly, reverence at Mass, respect for this sacred space, the respectful reception of Holy Communion – all

deepen our love and sustain our commitment to Jesus and His Church. With reverence, we strengthen our honor and are more likely to defend it with courage.

In the Gospel, the miracles of Jesus are usually quite practical, inviting our trust. He cures the sick, He feeds the hungry, and He even raises the dead. The rare ‘special effects’ miracles – when Jesus walks on water, for example – at first glance, have little immediate practical purpose. But only the Deity has dominion over the raging waters of the sea. So when He walks on water during a storm, Jesus reveals His divinity. Peter’s flicker of courage in response is the result of his trust in Jesus. If only for a few moments, Peter becomes God-like, walking on water with the Lord. In Jesus, we too have dominion over the seas, the mountains, and all creation – a dignity we grasp by faith. If only for a few moments in the life of Peter, the Gospel scene confirms this observation by Saint Athanasius: ‘For the Son of God became man so that we might become God’ – but only if we keep faith in Jesus.

God is all-powerful and rules from on high. Yet He is also courageous in a way because He gave up His life for the salvation of the world. How intriguing and mysterious it is to say that an omnipotent God is brave! Hence, the mystery of courage is ultimately rooted in the courage of Jesus Himself. If we want to be like God, we also must pray that He will share His courage with us.

We don’t know whether courage will sustain us in the inevitable tribulations of life. God does not grant His grace in advance. So we hope. But this we know with certainty: we can fortify our hope as honorable and reverent Christians, striving to know and love Jesus by walking in His ways.

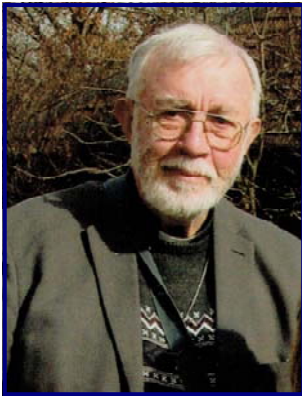
‘Take courage and be a man. Keep the mandate of the Lord, your God, following his ways and observing his statutes, commands, ordinances, and decrees, that you may succeed in whatever you do.’ (1 Kings 2:2b-3)

Father Jerry J. Pokorsky is a priest of the Diocese of Arlington. He is pastor of St. Catherine of Siena Catholic Church, Great Falls, Virginia, USA. This column first appeared on the website The Catholic Thing. Copyright 2020. All rights reserved. Reprinted with permission.



*Jesus and Peter on the Water
(Jesus et Pierre sur les eaux)
Gustave Brion, 1863*

Battle of Teutoburg Forrest Fr Robert Willson



Reverend Robert Willson

A modern echo of an ancient battle: In 1821 a visitor standing in Hyde Park in Sydney would have seen workmen busily completing the new St James' Church of England on the corner of King Street. The project was under the direction of Francis Greenway who had been transported to the Colony only a few years before. By December of that year St James' was ready for worship.

If the spectator then turned his back on St James' and looked the other way he would have seen the walls rising of the first authorised place of worship for Roman Catholics in the Colony. This building would be

the genesis of Saint Mary's Cathedral.

Languages?

What language would be used in these two buildings?

St James' would be dedicated to the worship of God in the language of the Book of Common Prayer. The Authorised, or King James', translation of the Bible would be read at every service. This marked St James' as heir to the 16th century Reformation in England.

But the visitor to St Mary's would hear the traditional Mass in the Latin of the old Roman Empire and with the Scripture readings in the vulgate translation of Saint Jerome. This tradition would persist until the 1960s when the Roman Catholic Church finally accepted a vernacular liturgy in the light of the Second Vatican Council. Today both churches use modern English liturgies.

We may reflect on the remarkable fact that the English language used every day in St Mary's and St James' was directly shaped by one, often forgotten clash, the Battle of the Teutoburg Forest in north Germany in the year 9 AD, just over 2000 years ago.

Jesus was then a boy growing up in Palestine, also under the iron hand of Rome, and would have known nothing of this. This Battle was between three Roman Legions led by a General named Varus, and a hoard of Germanic tribesmen who ambushed and slaughtered the Romans in a three-day massacre.

That Battle had momentous consequences for the language in which I am writing this article, and the language we use in worship, and daily life. Today English is the most influential language in the modern world and that battle, which the Romans were to call 'The Varian Disaster', led directly to the shaping of our language of English.

Augustus

Jesus Christ was born in the reign of the Emperor Augustus, the first Roman Emperor. By the time of Augustus large parts of Europe, including the lands we call France and Spain, had been conquered and settled by the Romans. These peoples came to speak so called 'Romance' languages, languages influenced by Latin, the language of Rome. During the time of Christ the Emperor Augustus planned to extend the Empire to include the Germanic peoples.

The Empire sent three Roman legions and supporting units to the area under Quinctilius Varus, a relative of Augustus, and a general with a ruthless reputation. In the Roman auxiliary army was a Germanic prince named Arminius, trained in Rome and even given a Roman knighthood.

Arminius must have been a good actor. Varus trusted him completely but Arminius was a traitor who used his Roman training to plan an ambush and destroy the Romans. He secretly continued to be a leader of the Germanic tribes and he loathed the Romans he pretended to serve. He was able to unite the Germanic tribes and prepare a trap.

In 9 AD the Roman legions were marching north to a winter camp. Arminius told the unsuspecting Varus a tale of a local uprising and suggested that the Roman army should take a detour through the thick forest and deal with it. They did so and the force of 20,000 men found themselves trapped in a rain soaked killing field, and totally at the mercy of the enemy hidden among the trees.

The end for Varus

Ancient historians record that scarcely a man survived the

slaughter. Varus fell on his sword. In three days the army was wiped out. It was one of the greatest military defeats ever suffered by Rome. A few legionaries managed to escape and tell the tale.

The Emperor Augustus was devastated. The defeat ended his dream of conquering Germany and no later Emperor dared to try again. The Rhine remained the Imperial frontier. To the west the Provinces were Romanised and their speech and language and grammatical structure became a form of Latin. They are the Romance languages. To the east of the Rhine the Germans stayed defiantly German and continued to speak the languages that eventually came to England.

So the name of England and the word 'English' came to us from a corruption of 'Anglish', one of the Germanic tribes that arrived after the Romans left. How our modern English developed from Old English and Middle English makes a fascinating story. The Internet will tell you more.

But that vicious and bloody battle in 9AD, and the Roman defeat, was the key to shaping the language we speak today. The later history of England added vast stores of words from Latin and Greek and all the nations of the later British Empire but the basic structure remains Germanic or Anglo Saxon.

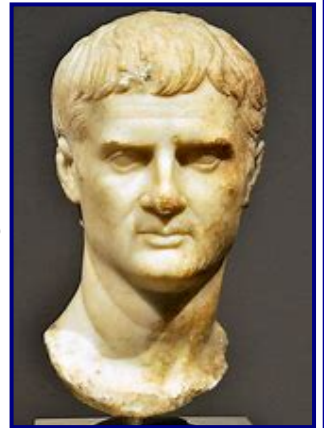
The Battle was famous in history but one mystery remained. Where did it take place? A statue was erected to Arminius, also known as Hermann, but in the wrong place. How a British army Officer, stationed in Germany, used a metal detector to rediscover and reconstruct the correct site of the Battle, makes a fascinating story.

So in St James' the hymns we sing, the prayers we offer and the liturgy we share in, are all a modern echo of an ancient battle, a battle which changed our history.

Further reading:

The Quest for the Lost Roman Legions: discovering the Varus Battlefield by Tony Clunn. (Spellmount, 2000)

Robert Willson, a retired priest in the Diocese of Canberra and Goulburn, has been for thirty years a freelance writer and reviewer for The Canberra Times.



Publius Quinctilius Varus



The monument was constructed between 1838 and 1875 to commemorate the Cherusci war chief Arminius (in German, Hermann) and his victory over Rome at the Battle of the Teutoburg Forest in 9 AD. When the statue was built, its location was believed to be near the original battle site, although experts now consider it more likely that the battle took place near Kalkriese, about 100 km to the north-west. (Encyclopædia Britannica)