

# Serving Faithfully

Newsletter of the Catholic Diocese of the Australian Military Services  
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## ANZAC DAY – A REFLECTION

On Sunday 25 April 1915 Australian troops in three old battleships and transports were taken as close to the shore as possible off Gallipoli Peninsula. Each man, with his rifle and about 40 kilograms of equipment, climbed over the side and into rowing boats which, in groups of three, were towed close to shore by small steamboats. As the steamboats dropped the lines at 3.30am, the men rowed closer to the shore. Queenslanders of the 9<sup>th</sup> Battalion were the first to make it to the beach – and then the bullets came. It was 29 minutes past 4 and dawn was just breaking.

At the end of that day, 2,000 Australians were dead. Some individuals and small parties had penetrated more



John Simpson, c.1913  
AWM: A02826

than 2½ km inland before being halted and pushed back. And by the time the forces were finally evacuated on 19 December that year, no one had passed further inland, but 7,594 dead Australians lay still as a silent sentinel to our baptism of fire.

Among the dead was John (Jack) Simpson Kirkpatrick, who was born in July 1892 in South Shields, at the mouth of the River Tyne in north-eastern England. He came to Australia at the age of 17 with the merchant navy.

He deserted at Newcastle, NSW and tried his hand at cane-cutting in Queensland and as a coalminer in the Illawarra district. This was followed by a brief time in the WA goldfields and he then worked in various roles on Australian coastal vessels.

On 23 August 1914 he joined the AIF at Swan Barracks in Perth and was given regimental number 202. After training at Blackboy Hill Training Camp he then joined the 3<sup>rd</sup> Field Ambulance. Following further training in Egypt, he landed with the covering force at Gallipoli at dawn on 25 April 1915. Simpson was a tough larrikin, a boozier, a brawler who enjoyed a punch-up; not a man for rules, Simpson left his unit and worked each day and half the night in Shrapnel Gully leading a donkey he befriended (variously known as Abdul, Murphy and Duffy) with wounded men on its back down to the beach. He even managed to find a second donkey and so doubled the number he could evacuate. Now handling a donkey was nothing new to Simpson as during his school holidays he worked 14 hours a day for sixpence giving donkey rides to children.

Neither the deadly sniping fire nor the most furious shrapnel stopped him from his work. On 19 May the Turks attacked in wave after wave. Simpson was coming down a creek bed with two wounded when he was hit through the heart by machine gun fire in Monash Valley and died instantly. He was buried on the beach at Hell Spit.

Simpson was mentioned in dispatches and in orders of the day and, although he was recommended for an award, none was made as citations at that time called for a single act of valour.

A letter from Simpson's mother arrived after his death. She wrote, *Well my son, the Australians have done gloriously, they have made England ring with their bravery. Mr Asquith said in the House of Commons that the Australians fought like heroes and that they had surpassed themselves in the annals of British warfare for their bravery. Jack my son, my heart is fairly bursting with sorrow and with pride to think that you are amongst such a lot of brave men.*

Simpson showed courage, but surely would have denied it. He demonstrated loyalty and mateship and, beneath his tough exterior, a love and compassion for his fellow men. He was an ordinary bloke who did extraordinary things.

Anzac Day lets us be truly proud of being an Australian. The federation in 1901 of our separately-governed colonies into the Commonwealth of Australia was not a marriage of love – more a marriage of convenience. It was, however, the baptism of the first Anzac Day which united us as a nation. Our soldiers fulfilled their expectations about their fighting capabilities. They passed the test of battle. They showed unsurpassed gallantry. They demonstrated to the world that there is a unique Australian character.

On 25 April at St Christopher's Cathedral in Canberra the National Anzac Day Mass will be celebrated with attendance by diplomatic representatives from many countries. It will be a time to remember men and women who have given their lives for our country and those who suffered debilitating mental and physical injuries. It will be a time to remember families whose pride and hopes rested on those who died and suffered. We owe so much to those who made the supreme sacrifice over the years. Like Simpson's mother, let our hearts be filled with sorrow and with pride as we remember them.



Private Simpson, 1915  
NAA: A6180 10/4/80/9

*Jack my son, my heart is fairly bursting with sorrow and with pride to think that you are amongst such a lot of brave men.*



The Anzac Medallion commemorates the 50th anniversary of the Gallipoli landings. This particular medallion, bearing the name 'J. SIMPSON' was issued to his sister, Annie Simpson Pearson, who donated it to the Australian War Memorial.



# Hard Tack and Anzac Biscuits

A Christmas card from Gallipoli, in the form of an army hardtack biscuit, was sent by the very appropriately named Private C R Christmas as a Christmas card.



The edges of the biscuit have mostly broken off. The only written section which is fully legible is the one remaining complete edge which reads 'OLD FRIENDS ANZAC' in black ink.



AWM REL/00918

The back of the biscuit carries a message written in graphite pencil or black ink, some of which is illegible. It appears to read 'Merry Christmas Prosperous New Year from Old friends ANZAC Gallipoli 1915 Pte C.R. Christmas MM 3903 AIF AAMC'. The letters 'MM' [Military Medal] have been added later in blue ink and Private Christmas's name has been traced over in the same ink.

Sergeant Cecil Robert Christmas was working as a commercial traveller when he enlisted in the AIF in May 1915 and was assigned to the 5th Field Ambulance. He took part in the Gallipoli campaign from mid-August until December when the ANZAC area was evacuated.

In March 1916 he travelled with his unit to France. On 14 November 1916, Christmas was wounded in the right thigh and was invalided to England. He was awarded the Military Medal for service at Pozières on 6 August 1916.

## ANZAC Biscuits

The first known Anzac biscuit recipe appeared in The War Chest Cookery Book, which was published in Sydney in 1917, but this recipe was for a cake, not a biscuit. It is said that biscuits with a similar recipe to the one we know today appeared in magazines under different names, sometimes called 'Rolled Oat Biscuits' or 'Soldier's Biscuits'. The current name only came about after the ANZAC Gallipoli Campaign.

Anzac biscuit recipes, in the form we know them today, began appearing in cookbooks in the 1920s. They were sometimes called 'Anzac crisps' or 'Anzac crispies' in reference to their hardness. The earliest recipe for these 'crispies' found to date is from a New Zealand cookbook published in 1921.

The crunchiness of the biscuits was important when the recipe first came about. Although we now see recipes for more chewy versions, the original biscuits – whatever their name at the time – had to stay fresh for the months it took them to reach soldiers overseas.

It is said that women at home came up with the recipe based on ingredients that were readily available, namely oats, sugar, flour, coconut, butter, golden syrup or treacle, bi-carbonate of soda and boiling water. None of these spoiled easily, which meant that the biscuits

would stay fresh for longer. Eggs were scarce during the war, and made baked goods more likely to spoil, which is why melted butter and treacle were used as binding agents, and bicarb soda as a leavening agent.

## THE RECIPE

Fiona Mair, CHOICE

Magazine Home Economist, shares her recipe, which can be tailored for a chewy or crunchy result.

## INGREDIENTS

### 20 biscuits

1 cup (150g) plain flour  
1 cup (100g) rolled oats  
¾ cup (60g) desiccated or shredded coconut  
½ cup (125g) caster or brown sugar  
125g butter  
4 tablespoons (100g) golden syrup  
1 teaspoon bicarbonate of soda  
2 tablespoons hot water

## METHOD

**Preheat** oven to 160°C fan forced shelves two or four (or 180°C conventional oven middle shelf only).

**Line** two large baking trays with baking paper, or lightly grease.

**Mix** flour, oats, coconut and sugar in a large bowl.

**Melt** butter and golden syrup in a small pan over medium heat, then remove from heat.

**Add** bicarb soda and water to butter mixture and mix well (it will froth up).

**Stir** into dry ingredients until well combined.

**Roll** tablespoons of the mixture into balls and place on trays, allowing room for spreading.

**Press** down gently on the balls with the back of a spoon to flatten slightly.

For **chewy** biscuits: bake for 12–15 minutes until light golden brown.

For **crispy** biscuits: bake for 20 minutes.

**Remove** trays from oven and leave biscuits on the baking trays to firm up or cool on a wire rack.

**Store** in an airtight tin.

## ANZAC Biscuits

Under foreign skies or  
Northern lights, There is  
Little here to remind us of  
The peace of home.  
Foreign tongues fill the air  
With forks and knives alike.  
Even English gets hit hard  
In these unfamiliar waters.  
In cabins cool but still  
So hot, we find comfort  
In our own treasures of  
Photos and talismans.

The postie arrives more  
Frequently than the man in red,  
But somehow, her gifts  
Are more precious to us.  
Packages of care from  
Those back home, send  
Love and memories with  
Each item of delight.  
Short but sweet, I see joy  
On the faces of many,  
As the customary but  
Much anticipated packet  
Of ANZAC biscuits is handed  
Around the crew for mornos.  
A brief moment of a warm  
And familiar contentment  
Settles everyone here.  
With a simple taste and a  
Memorial crunch, we will  
Always know that even  
Under foreign lights or  
Southern Skies, there is a  
Little piece of home to  
Remind us why we are here.

*In the April 2021 issue of  
Serving Faithfully poems by  
LTCOL Barham Ferguson  
were reproduced from his book  
'Love, Life and ANZAC  
Biscuits'. He subsequently  
provided this ANZAC Biscuit  
poem.*



## A Reflection on Chaplaincy



CHAP Joel Vegara leading prayer for US Marine Corps and ADF members in Honiara

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

remind me of my vocation, that I am called to a humble service under the cross of Christ.

For me, the cross denotes a higher value than my officer's rank. I believe the cross is a description of my duty of service both to God and nation. This means, as a Chaplain, the cross binds me for a unique level of relationship in the military ... but my official duty is to relate and communicate with compassion, kindness, understanding, wisdom and love. Military Chaplains are 'shepherds among the flock' caring for those men and women, who are in a military setting and away from the civilian context of the society.

I remember my three-year posting to the 1st Recruit Training Battalion. In a place like Kapooka, there is one who has a friendly face, one who doesn't yell, one whose look is not intimidating, and obviously it's the Chaplain. While I was there, I appreciated how the Recruits would fondly address me as 'Padre' and not as 'Sir.' The way the Recruits would approach the chaplain reminded me that the Army had indeed employed me to be a 'shepherd.' My role was to walk alongside these young ones, to encourage them on their journey, to pray for them, and to help them see things in a better perspective.

When I was posted to the Royal Military College at Duntroon, I had the privilege to be a 'shepherd' once again to many young men and women aspiring to serve the nation.

It was critical that the Chaplain goes out with the Staff Cadets on their battle blocks. Because this is one of those moments when they usually find themselves vulnerable, needing motivation and encouragement, most especially when they failed the assessments. Whilst

in the field some Staff Cadets would request for spiritual support, blessing, and the reception of the Holy Communion.

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

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

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

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

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

*Drawn from an article by CHAP Vegara in Australian Army Chaplaincy Journal 2021. He is currently serving at Holsworthy Army Base.*

*The full article is at page 91 of the journal at: [tinyurl.com/chaplaincy-journal](http://tinyurl.com/chaplaincy-journal)*

### Donations

The sources of income for the Military Diocese are very limited, and have reduced significantly during the past year:

- ♦ All dioceses and parishes have been affected by the closure of churches as a result of COVID-19 restrictions. As a result, some generous donations previously received from other dioceses have not been possible.
- ♦ The Knights of the Southern Cross undertake annual fundraising to support the education and continuing development of Chaplains and Deacons at their annual conference, but that was cancelled last year.
- ♦ Our chaplains continue to donate selflessly a proportion of their salary.
- ♦ We have received continuing donations from supporters, but these are about half of normal expectations.

If you would like to support the Military Diocese with tax-deductable donations you can make a direct bank transfer to the Armed Services Catholic Diocese BSB: 062 786 ACCOUNT No: 18662.

Would you please contact the Chancery on 0436 382 104 or email [sec@cmoa.org.au](mailto:sec@cmoa.org.au) so that a receipt can be provided.

# The Referendum and Aboriginal Service WWI

The 2017 Uluru Statement from the Heart calls for a change to the Australian Constitution. The Statement represents an historic bid by Indigenous leaders to improve representation for First Nations peoples. Later this year there will be a national referendum. At the time of writing the proposed wording of the referendum question is:

**A Proposed Law:  
to alter the Constitution to recognise the First Peoples  
of Australia by establishing  
an Aboriginal and Torres Strait Islander Voice.  
Do you approve this proposed alteration?**

The Federal Government must first pass a Referendum Bill. The Australian Electoral Commission arranges for the 'Yes' and 'No' cases, along with a statement of the proposed change, to be posted to every Australian on the electoral roll. For a referendum to be successful and the alteration to the constitution to be passed, a double majority vote must be achieved, which is:

- a majority of voters in a majority of states (at least four of the six states)
- a national majority of voters (an overall YES vote of more than a 50 per cent). Votes from the ACT, NT and other territories are counted in the national majority only.

The referendum aims to acknowledge the First Nation status of Aboriginal and Torres Strait Islanders. The Voice will establish a representative body to provide advice and influence decisions concerning the health, livelihoods, wellbeing, and justice for First Nations peoples. Unlike previous representative bodies created by enactments of Parliament, constitutional recognition will provide the Voice with an ongoing mandate from the Australian people through the Constitution. The representative Voice will be protected and empowered, and not subject to political whim. The proposed Constitutional change will not establish a third chamber of Parliament, nor will it alter or hinder government legislative processes.

The Australian constitution of 1901 did not recognise Aboriginal and Torres Strait Islanders as citizens. Moreover, the Defence Act 1903 excluded persons who were not substantially of European origin or descent. Nevertheless, research by the Australian War Memorial indicates, notwithstanding that such enlistment was illegal, 70 indigenous men were involved in the Gallipoli campaign, of whom 13 were killed in action. It is also estimated that 1,000 to 1,300 indigenous soldiers served in the 1st AIF and 250 to 300 died as a result. The exact numbers will probably never be known as ethnicity was not recorded on recruitment papers.

It is likely that at recruiting depots some medical officers ignored ethnicity and recommended enlistment. Indigenous men were also known to go to various recruiting offices until they were accepted for enlistment.

In 1916 the recruiting guidelines were changed to state that, 'Aboriginals, half-castes or men with Asiatic blood' were not to be enlisted. There was some

relaxation the following year which allowed enlistment of 'half-castes' as long as one parent was European.

Details of four Aboriginal soldiers are provided using resources from the Australian War Memorial and National Archives Australia.

## Alfred John Hearps

Notwithstanding the legal restrictions, Alfred Hearps, who had an Aboriginal father, enlisted on 20 August 1914 at the age of 19 years at Pontville, Tasmania and was posted to the 12th Battalion, 3rd Infantry Brigade. His enlistment form states that he served in Senior Cadets. It was perhaps for this reason that he was promoted to Sergeant five days later.

The battalion was soon to be heavily involved in the Gallipoli campaign. On 25 April 1915 the 12th Battalion was among the first to land as the covering force in the pre-dawn darkness at ANZAC Cove. In the months after the landing, it seems that the strain of constant danger and the horrors of war took their toll on Alfred, and in August he was evacuated and hospitalised, having suffered a breakdown (described in his record of service as 'hysteria'). Several weeks later he returned to his unit and served out the campaign until the evacuation in December 1915.

In 1916 the 12th Battalion fought in some of the bloodiest and most costly battles faced by Australians on the Western Front. On the Somme, in northern France, the battalion was involved in the struggle to take and hold the high ground at Pozieres. Soon afterwards, in mid-August, they were tasked with taking the heavily defended German strongpoint known as Mouquet Farm, a short distance away.

During one of the assaults against this position Alfred, who had only just been promoted to second lieutenant on 5 August, was leading his platoon and was struck on the back of his neck by a piece of shrapnel. He lived for a little over an hour and was buried by members of his company by Monquet Farm House – almost two years to the day from his enlistment.

Official correspondence listed Alfred as missing. Letters from his parents in the months that followed reflect their anguish as they sought to find out what had happened to their son. In a letter to the Tasmanian Red Cross in February 1917, his mother wrote:

*'I am indeed heartbroken concerning my son's fate, everything seems so indefinite. I really do not know what to think, or what to do. I wonder if you would be so kind as to reply, and advise me what to do; surely if his disc had been returned and his body identified the defence should notify us. Will you please let me know exactly what you think; the suspense is getting more than I can bear. I trust you will reply to this as early as possible.'*

With reference to the report of the regrettable loss of your son, the late 2nd Lieutenant A. J. Hearps, 12th Battalion, I am now in receipt of advice which shows that - whilst leading his Platoon, and when just at his objective, on 22.8.16 - he was killed in action at Mouquet Farm, France, having been struck on the back of the neck by a piece of shrapnel. He lived for a little over an hour. He was buried near Mouquet Farm House.



Subsequently, the grave was not found and Second Lieutenant Alfred Hearps is commemorated on the Villers-Bretonneux Memorial in France.

### Richard Norman Kirby



Richard Kirby was born in Dubbo, New South Wales and was working as a labourer when he enlisted 30 July 1915. He was 24 years old. In November that year he was deployed to Gallipoli with the 20th Battalion. In May 1917 he was promoted to Lance Corporal.

On 11 August 1917 he was wounded in action with a gunshot wound to his head in France while attacking a machine gun post. For his actions during the attack on Rainecourt, east of Amiens on 11 August 1918 he was posthumously awarded the Distinguished Conduct Medal. The citation states:

*'For conspicuous gallantry and devotion to duty during an attack on Rainecourt, on 11 August, 1918. He rushed a machine-gun post single-handed, and, although wounded in the attempt, succeeded in capturing and holding two machine guns and fourteen of the enemy until the remainder of his section came up. He set a fine example of courage and initiative to the men with him.'*

This award is highly significant as it was the first DCM that was awarded to an Australian soldier of Aboriginal ancestry. The DCM was an award to Other Ranks and in the order of precedence of bravery awards, it was second only to the Victoria Cross.

At the age of 27 he died of wounds in hospital on 20 August 1918. He is buried at St Sever Cemetery Extension, Haute-Normandie, France.

### William Allan Irwin

William Irwin was born at Coonabarabran NSW. In January 1916 and at the age of 37 and 10 months he enlisted at Narrabri and subsequently joined the 33rd Battalion.

In June 1917 he was wounded at Messines and transferred to England with a wound in the right buttock. The following January he was hospitalised with scabies. He was wounded in action on 6 April 1918 at Villers-Bretonneux and then again on 31 August at Mont St Quentin with shell wounds to his back thigh. From this injury he died the following day.

For his bravery during the action on 31 August he was awarded the Distinguished Conduct Medal.

William Irwin is buried in the Somme at Daours Communal Cemetery Extension, which contains the graves of 1,231 Commonwealth servicemen.



For conspicuous gallantry and devotion to duty during operations at Road Wood on 31st August, 1918. Single-handed, and in the face of heavy fire, he rushed three separate machine-gun nests, capturing the guns and crews. While rushing a fourth, he was severely wounded. His irresistible dash inspired the whole of his company. "

### Albert Knight

Albert Knight lived in Louth NSW, a small town about 100 km south-west of Bourke. He enlisted in November 1915 in Dubbo, the second of three Knight brothers to enlist. He subsequently joined the 13th Battalion near Ypres. During a disaster at Bullecourt in April 1917 Albert suffered a shrapnel wound to his face, but returned to his unit after several weeks.

In September he was transferred to the 43rd Battalion where he was promoted to lance corporal after the fighting at Passchendaele. He was known for his bombing and scouting skills.

In May 1918 he was injured from standing on an unexploded Mills bomb. He returned to his unit after two months. For his action during an attack on the French village of Bony, 20 km north of Saint-Quentin, he was awarded the Distinguished Conduct Medal.

For conspicuous gallantry and devotion to duty. on 29/30th. September 1918. During an attack on the village of BONY on the 30th. September 1918, several bombing parties were held up by a heavy machine gun and Trench Mortar fire. Cpl. KNIGHT handled his Lewis Gun section with great skill and worked forward to a suitable position handed over to No.1. and proceeded with another N.C.O. to push forward and reconnoitre the enemy position. This necessitated moving over country which afforded no cover other than shell holes, for a distance of 300 yards. This was carried out in broad daylight and in full view of the enemy lines, and under heavy machine gun fire trench mortar and artillery fire. In spite of difficulties he succeeded in reaching a position from which he located several machine guns and trench mortars which were at times playing on our position. He then returned to our lines with the valuable information which was obtained and artillery assistance was brought to bear with success on the positions indicated.

J.I.  
B.G  
Com  
Bde

Albert returned to Australia in July 1919 and worked in the bush about Bourke.

### William Albert Knight

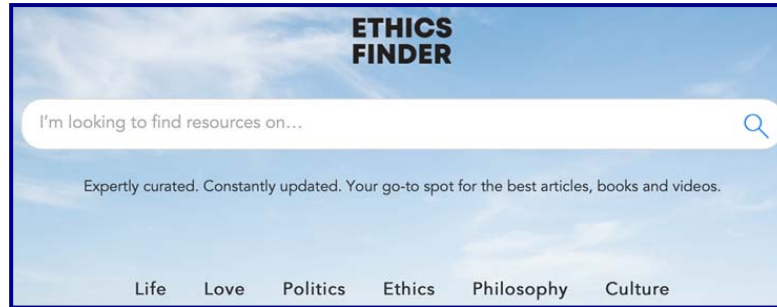
Albert's brother William enlisted in August 1916. He joined the 43rd Infantry Battalion and was sent to France in November.

He was wounded in action in June 1917. Promotion to Lance Corporal occurred in September and he was wounded again the following October.

As a result of action on 4 October at Zonnebeke in Belgium, about 7 km east of Ypres, he was awarded the Military Medal for use of a Lewis gun to silence enemy machine guns and facilitate the advance of his platoon.

He returned to Australia in May 1918 and was medically discharged in July.

# Ethics Finder



**E**thicsFinder is an easily-usable, expertly-curated ethics search engine database hosted by Australian Catholic University.

A short introductory YouTube video is available at: [tinyurl.com/ethics-finder](https://tinyurl.com/ethics-finder)

The Ethics Finder website is accessed at: [ethicsfinder.acu.edu.au](https://ethicsfinder.acu.edu.au)

## What it's about

The website displays thousands of links to high-quality articles, books and videos from across the web. It is a comprehensive and continually-updated 'one-stop shop' for anyone interested in a broad range of social issues and, in particular, Catholic approaches.

Ethics Finder uses sophisticated search capabilities to connect users with extensive resources on life, love, politics, ethics, philosophy, and culture. The results can also be sorted further from introductory up to specialist audiences.

Catholic teaching across every topic is collated and continually updated. Search results can also be filtered to display reputable, widely referenced, reason-based critiques.

All curated resources have gone through a rigorous peer-review process involving a global network of over 80 philosophers and specialists from more than 50 universities and institutions. This makes Ethics Finder one of the most diverse, collaborative, and innovative digital educational projects in the Catholic global landscape.

The topic links on the homepage have drop-down menus giving access to between 15 and 20 topics. Here is an example showing the links provided for the subject Politics:

Life	Love	Politics	Ethics	Philosophy	Culture
Human Rights		Liberalism		Poverty and Need	Nuclear Deterrence
Jurisprudence		Conservatism		Trust	Private Property
Law and Morality		Social Justice		Solidarity	Integralism
Religious Freedom		Authority		Subsidiarity	Distributism
Equality		Common Good		Just War / Peace	

Additionally, the homepage has a search function to enable wider or more specific inquiries.

## Why it can be relied upon

The Advisory Board comprises distinguished academics and public intellectuals. They also identify leading scholars and experts for editorial consultation. The Chair of the Advisory Board is John Haldane, Professor of Philosophy at Australian Catholic University.

Members of the Board are from Princeton University, Stanford University, Catholic Institute of Sydney, University of Chicago, Australian Catholic University, Ethics and Public Policy Center (Washington DC), The Angelicum (Rome), Australian National University, University of Oxford, Baylor University (Waco Texas).

*Adapted from [ethicsfinder.edu.acu.au](https://ethicsfinder.edu.acu.au)*

## 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: [includecharity.com.au](https://includecharity.com.au)





# Treaty on Non-Proliferation of Nuclear Weapons

Nuclear weapons do not increase a nation's or region's security – in fact, they are a 'risk multiplier' that gives people a false sense of security, Pope Francis said.

Vatican foreign minister Archbishop Paul Gallagher read a message from the Pope at the first Meeting of States Parties to the Treaty on the Prohibition of Nuclear Weapons in Vienna.

The treaty, which prohibits the deployment, possession, moving, storing and stationing of nuclear weapons, entered into force in 2021; it has been signed by 86 nations and ratified by 62 of them, including the Holy See. The United States, Canada and other members of NATO have not signed the treaty, nor have Russia and China.

'A world free from nuclear weapons is both necessary and possible,' Pope Francis wrote in his message to the conference. 'In a system of collective security, there is no place for nuclear weapons and other weapons of mass destruction.'

Nuclear deterrence, he said, is in no way a deterrent to most of the world's most serious problems, including terrorism, cyber attacks, environmental catastrophes and poverty.

Then, he said, one must consider 'the catastrophic humanitarian and environmental consequences that would follow from any use of nuclear weapons, with devastating, indiscriminate and uncontrollable effects, over time and space'.

'Nuclear weapons are a costly and dangerous liability. They represent a 'risk multiplier' that provides only an illusion of a 'peace of sorts', the Pope said.

'I wish to reaffirm that the use of nuclear weapons, as well as their mere possession, is immoral,' Pope Francis wrote.

*By Cindy Wooten, CNS*

## Treaty on the Non-Proliferation of Nuclear Weapons (NPT)

In February 1970, Australia decided to forego the possible pursuit of nuclear weapons by signing the NPT. Since then, Australia has been one of the treaty's strongest supporters. In 1995, we collectively succeeded in ensuring the Treaty was extended indefinitely.

The NPT has three main pillars:

- non-proliferation;
- disarmament; and
- peaceful uses of nuclear energy.

The treaty provides ongoing security benefits to all States through curbing the proliferation of nuclear weapons to other states and commits nuclear weapon states to work towards disarmament through Article VI obligations. The NPT enables the international community to benefit from the peaceful uses of nuclear energy and technology, supporting human health, agriculture, food security, water and the environment.

The International Atomic Energy Agency is central to the implementation of NPT commitments on the peaceful uses of nuclear energy through its system of international nuclear safeguards and as a

multilateral forum for supporting the peaceful applications of nuclear technology.

Article VIII of the NPT provides that the Treaty be reviewed at five-yearly intervals. The primary objectives of these five-yearly Review Conferences are to assess developments since the previous conference, to address current challenges, and to identify areas for further progress. Australia has been an active and constructive participant in all NPT Review Conferences.

At the 2010 NPT Review Conference, States Parties agreed to a final document that included conclusions and recommendations for follow-on actions in the areas of nuclear disarmament, nuclear non-proliferation, peaceful uses of nuclear energy and the Middle East (see the 64-point 'Action Plan' drawn from the 2010 Review Conference of the Parties to the Treaty on the Non-Proliferation of Nuclear Weapons Final Document).

Despite the absence of an agreed outcome from the 2015 NPT Review Conference, we still have an important and consensus-based roadmap forward in the 2010 NPT Action Plan.

Australia will work consistently to preserve and strengthen the NPT and the norms it enshrines as the cornerstone of multilateral nuclear disarmament and non-proliferation. Through focusing on areas of convergence and common ground, building dialogue and progressing effective measures towards nuclear disarmament, we can make real progress towards our shared vision of a world without nuclear weapons.

*Information drawn from DFAT.gov.au*

We must never grow weary of working to support the principal international legal instruments of nuclear disarmament and non-proliferation, including the Treaty on the Prohibition of Nuclear Weapons.

POPE FRANCIS  
Nagasaki, 24 November, 2017



## 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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