

CHAPLAINS IN CRITICAL INCIDENT SUPPORT.

Military Chaplaincy and Critical Incidents in Peace and Conflict: One Man's View.

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My Background Civilian and Military

I was ordained to the diaconate in the Anglican Church in Australia within the diocese of Canberra and Goulburn in December 1992 and was appointed Assistant Curate in Bodalla-Narooma Parish until the end of 1994. This was followed by twelve months service as the Associate Minister in the Parish of St Matthew's Wanniasa before my appointment as the Rector of Yass. After 6 ½ years in Yass, I transferred to the Australian Regular Army (ARA) and commence full-time military chaplaincy. (I was previously a Reserve Officer and later a chaplain.)

Since appointment as an ARA Chaplain I have been deployed (sent) overseas twice. The first was in the late hours of 12 October 2002. The destination was Bali. The second was for a six-month deployment to Baghdad from September 2003 – March 2004.

Notwithstanding the specific military training I have received over the previous two years, the best training I received for chaplaincy was in parish ministry, particularly in a rural setting. The diverse people who come to the door, and the amazing situations and problems/dilemmas they bring, as well as the rapidly changing vistas of ministry in which I have found myself, have all equipped me to respond to challenges presented by military chaplaincy.

The Military Chaplain

“Since just before the First World War the Anglican Church in Australia has maintained a vital and worthwhile ministry through Defence Force Chaplaincy. The principal model of ministry for the Chaplain is as a missionary. The Chaplain is sent out from the Church to minister wherever opportunities arise. It can be an adventure which tests the chaplain's intellectual, physical, emotional and spiritual resources. The Chaplain has the potential of being a bridge between the church and the wider society, as well as between an individual and God.

It is a ministry which encompasses all aspects of sacramental, pastoral, instructional and administrative duties, in which the minister lives along side and shares in the loss of those around. It is an activity of 'church in society' where people are engaged on their terms.

It is a ministry both to young people and to the current and future leaders of Australian society. In this respect the church has an opportunity to encounter many of the generation which is missing from the pews in an authentic and robust way.

Defence Force chaplaincy can be performed either on a full time or part time basis. Many clergy find service in the reserve as an opportunity to broaden their ministry experience, and for some it is a stepping stone to full-time service”.¹

The Royal Australian Army Chaplains Department (RAAChD) had its formal origin in 1913. The Australian Defence Force (ADF) continues to employ and deploy ministers of religion as uniformed chaplains with the troops within Australia and abroad. Chaplains have become an integral feature of the ADF; begin part of the rhythm of normal service life. The chaplain lives and works in the same environment as the soldier, sailor, and airman or woman.

¹ Quoted from the web site of Anglican ADF Chaplaincy “Anglican Chaplaincy” <http://www.anglican.org.au/defence> accessed August 2004.

This 'cheek by jowl' lifestyle enhances the effectiveness of the chaplain at times of stress, danger and during critical incidents.

The Critical Incident and why Chaplains are there

A potential 'critical incident' is an event, trauma, or activity that produces in a person (or group of people) a response of fright, fear, anxiety, revulsion, hopelessness, loss of control, etc. It is usually something out of the ordinary that engenders an extraordinary response.

Put another way, it is when a person's inner space or environment is invaded by an incident and transforms what was once a comfortable place, into a frightening realm.

The role of the chaplain is to contribute to the management of a critical incident. Chaplains are able to do so because their business includes battling the 'inner' demons that haunt many human beings. And a critical incident can bring a demon into a person's life by the violence suddenness, cruelty, or the sheer inexplicability of the incident.

As a spiritual person, the Priest, minister (Rabbi, Imam), or the Chaplain brings something to critical incident management which no other practitioner, whether medical or mental health can, by the practice of their vocation. The chaplain brings the peace and presence of God.

I will not dwell on too many events from my own experience. Let me touch, however, on the aftermath of the terrorist bombing of the Sari Club and Paddy's Bar in the Kuta district of Bali. A 'whole of government response' was made by the Commonwealth of Australia. This included RAAF Aero-medical evacuation teams, Department of Foreign Affairs and Trade (DFAT) response, Australian Federal Police (AFP) detachment, and local Civil and Military Police, and inter governmental liaison. DFAT put a psychological support team on the ground very quickly and the ADF sent two Chaplains, Chaplain Ian Whitley (RAAF) and me.

In the week following the Bali bombing, we ministered at the morgue, the Disaster Victim Identification (DVI) centre, the media centre, the Australian Consulate, at various hotels and motels, at the Denpasar Airport, and in a number of other locations. Colin Rigby, the DFAT Senior Psychologist, who travels the world responding to DFAT Staff in various incidents, said he had never seen anyone get as close to people as quickly as we were privileged to do so – nor at such a deep level or in such an intimate way. He also believed that our presence contributed significantly to the effectiveness of the pastoral and psychological support. We were just a couple of "spiritual men" in the midst of disaster. As it happened, we didn't believe we were doing anything different from a normal day's work albeit in an abnormal situation.

Chaplains in the military context are routinely expected to participate in responses to critical incidents in time of conflict, or during national and international crises (Bali, Solomon Islands, PNG, Tsunami etc). Underlying the routine of base and barracks life is the potential for critical incidents to occur, the ADF trains for dangerous and life threatening possibilities. I would suggest the experience of dealing with difficult and tragic incidents in peacetime and in the comparative safety of the 'normal' environment shapes the responses made to critical incidents in more stressful and dangerous environments abroad. The military Chaplain applies the skills shared with civilian chaplains in the specific military context.

Preparation for CISM / CMS

Long term preparation

The 'Mitchell model'² for responding to critical incidents is not presently being used in the ADF. CISM (Critical Incident Stress Management) has been and continues to be successfully used with trained emergency workers following their response to a work related critical incident. The Thredbo disaster is a good example. Critical Incident Mental Health Support (CMS) is the ADF's preferred model. This is better suited to responding to unexpected non-work related incidents, such as a group of soldiers coming across a fatal vehicle accident on their way home from a training exercise or finding the body of a colleague who has committed suicide.

The preparation for CISM/CMS comes in three phases: formal, informal, and On-the-job Training (OJT). Formal courses, seminars, and refresher courses in the models are available in the military, through the various emergency services and within some chaplaincy organisations.

Informal training takes place during the initial formation of the minister / chaplain. Let me restate, "the best training I received for chaplaincy was in parish ministry". Responding to telephone calls to come immediately to the hospital, providing care to people involved in horrific vehicle accidents (cars, trucks, busses), going to the railway siding where a 2 year old has just been run down by a shunting train that could not be stopped, fishermen lost at seas, a teenager killed by his brother in a shooting accident, are all exemplars of the parish experiences from which I have drawn. This is the informal training that provides so many resources from which a chaplain draws in responding to a critical incident.

The parish is a good place for the carer to learn about caring. It is also a good place to learn to rely on the support of others as you struggle for strength and meaning in the critical incident environment where the peace and presence of God need to be mediated.

The third part of training – OJT – happens when we put into practice the things we have learned and apply the considered past experiences. It is using the Critical Incident Response skills during either a training exercise or in response to an incident that the OJT occurs. I think one of the very valuable functions in OJT is debriefing with a colleague or trusted confidant at regular intervals. A debrief or submission to supervision makes the carer audit the quality of ministry provided and the quality of one's own spiritual and physical health.

Final Preparation (Pray)

On the plane to Bali we had some time to think. Critical Incidents don't usually give much warning. I had packed a communion kit, copied some prayers for the anointing of the dead and dying, and included my Bible and Prayer Book. Then in the noise of the plane enroute to Denpasar Ian and I were silent in prayer for the last hour or so... Then we landed, and we stayed in the plane for a moment hoping it was all OK now, and we could just go home... but it wasn't OK and we weren't going home. The final preparations for responding to the critical incident happened too late. If we didn't have what we needed on the plane, we weren't going to get a resupply quickly. It seems that the final defensive weapon in the armoury of the chaplain is the same as that in the armoury of every other minister, reliance on the sovereignty of God and providence of prayer. With these resources / defences chaplains are completely armed. And so Ian and I started our work on the tarmac in Bali.

On the plane to Baghdad in September 2003, I had flown for most of the journey in comfortable civilian aircraft in civilian attire. The last hour and a half would be in an Air Force C130 Hercules in desert camouflage uniform, body armour, and a helmet. The only know critical incident was me and ten thousand butterflies who had nested in my stomach suddenly. I know... I'll pray again. I had

² Dr Jeff Mitchell developed the Mitchell Model as a mental health model of responding to the stresses experienced by emergency service workers in the performance of the duties.

been very excited about going until we pulled out of Perth Airport and then I just wanted the plane to develop engine trouble to turn it around for Perth again... but it didn't, so I prayed for my wife and children and poor solitary me.

On the ground

Denpasar, Bali. Ian and I stepped confidently onto the tarmac with our gear in our hands and walked over towards what was the improvised triage area. We met a 'bloke' who we later found out was the Australian Military Attaché to Indonesia. In response to our question, "What do you want us to do?" he told us to "do the Padre stuff." We were also informed that a lady had just died in a nearby ambulance and one of us would need to attend to her first. Ian got that job. There were dozens of people with various horrible injuries. Our job in the management of this part of the critical incident was to give comfort and to offer prayer for and with the sick, injured, grieving, confused and dying. As we performed what we considered our primary ministry, we also helped carry those being evacuated to the waiting aircraft, held drips to allow intravenous fluids to flow, passed medication and dressings to medical staff, and did whatever else we were able to assist the task of saving life and limb.

By mid-morning on the first day we (Ian and I) had been relocated to the makeshift morgue at Denpasar Hospital. As Ian and I approached the morgue, the path was availed by empty coffins, we prayed simultaneously and out loud, "God, help us!" Our prayer was not a hopeless one, but a prayer I think which recognised the job was too big for Ian and me and could only be approached with the help that God was already giving to us.

Baghdad Iraq. I arrived on the ground with no formal critical incident to confront. The spectre of a critical incident, however, loomed large moment by moment in an environment that was lethal. Direct and indirect attacks, vehicle accidents in the chaotic traffic, and accidental death or injury caused by the nature of the work were all possible critical incidents. The potential for an explosion while teams worked to dispose of unexploded bombs and other ordinance was ever present.

Soon after I arrived the command team reviewed the critical Incident Response protocols. This included decided what would be deemed a CI. Not long before I landed in Iraq there was the callous bombing of the United Nations (UN) headquarters at the Canal Hotel. The special representative of the Secretary General, Mr Sergio Vieira De Mello, and other UN workers were killed in the attack while many others were injured. While I was not involved directly or quickly with that incident, a few weeks later I was involved with one of the Australian staff who had been intimately involved with the attempts to rescue the injured, recover the dead, and comfort the affected. Similarly, days before landing in Baghdad there was a rocket attack on the Al Rasheed Hotel in the relatively safe "Green Zone". This Hotel provided accommodation for several Australians and other nationals who were working in the Coalition Provisional Authority (CPA).

The Un Canal Hotel and the Al Rasheed Hotel incidents were considered critical incidents because they were things not expected to occur in the normal rhythm of life at that time. The UN pursuing philanthropic ends or accommodation in a safe area are not expected to be the target of terrorist actions / offensives.

As mentioned previously, some planning had gone into deciding 'what was a critical incident and how we would respond'. In part deciding what was not a genuine critical incident was equally difficult. Is the death of a service member a critical incident or is it a 'worker succumbing to predictable workplace hazards which are expected and therefore 'normal'? The spiritual nature of the chaplain's work is given air and sets sail should such terrible incident occur. Does the CISM/CMS team respond, however, in the same way as to a massacre on Hoddle Street?³

³ In 1987 the peace of the suburban city of Richmond in Victoria was shattered when, Julian Knight, massacred 7 people and injured others in a shooting spree.

If a bomb was to explode on Northbourne Avenue in Canberra, I suggest we would be facing a significant critical incident response even if there were neither loss of life nor injuries. However, in Baghdad where both service personnel and civilian population are routinely subjected to motor and rocket attacks, to deem every such incident as CISM/CMS may render responses unmanageable. A response to this type of incident would most probably be qualified by loss of life and / or injury having occurred.

Self-care during the Incident

While on overseas service, self-care seemed to assume a higher priority than it did 'at home'. Perhaps there is some case of familiarity and comfortableness at having the various support and supervision networks available in the usual pastoral and home environment that makes us take for granted the care we receive.

Having said this let me highlight some of the factors, facets and disciplines that I embraced a long way from home.

- **Eating and exercise.** A good diet and some time spent doing something physically demanding helps keeps the mind active and the 'compassion gene' in good shape.
- **Laughter.** There are funny things that happen even in the most desperate of situations. Find the right person, share the lighter side, have a chuckle and get on with the job. If you can't find the right person hide somewhere and giggle alone.
- **Mutual support.** Other Christian ministers will be about somewhere. Introduce yourself and find time to share on a minister to minister basis. There is no point in being lonely in a critical incident just for the sake of being unfamiliar with another person's Christian tradition; they are probably looking for a little mutual support as well. There will be possibilities of sharing the load, rotating through the high intensity areas of the Incident, and creating quiet moments. In Bali Ian and I did not spend every day together. We were frequently at a different place from each other for most of the time. We rotated from one location to another; one of the high intensity areas was the morgue.

At home we have various support networks. It is silly to think we can flourish or even survive if we do so with no support network at all during the time of dealing with a critical incident environment away from home. Clearly there are folks who will continue to be a supportive anchor while you are in the high tempo increased stress ministry situation. Your spouse, prayer partner, fellowship group, local Church community, ministry agency are all supportive anchors. The agency in my case was the Royal Australian Army Chaplains Department. With its diverse theological and denominational make up I found these brothers and sisters were very supportive during the deployment overseas. Similarly, in the normal pulse of life those fellow ministers who are co-located are likewise very supportive in the local critical incident environment.

There is a level of mutuality and understanding which is hard to share beyond those closest to the incident. I am asserting that we who are confronted by and involved in a critical incident should seek where possible some mutuality and support from those with whom the incident is shared as ministry and as life experience. The care and support of the traditional home-based and agency-based carers for the carer is vitally important. You ought, however, also to find some local mutual support on the ground during incident.

- **Debrief** (short accounts). During the Bali response the chaplains debriefed with each other twice daily. We would meet in the evenings after dinner to describe the events of the day and to pray with each other. Then in the mornings we would meet to prepare for the day and to strengthen each other through prayer and the reading of Scripture. The environment was

intense and potentially draining, if we crossed paths during the day we would even take those moments to brief/debrief each other.

In Iraq the intensity of critical incident was a constant background noise but not related directly to daily routine. I was also often vocationally alone because of the location of much of my work. The fellowship shared with other Australian Chaplains was 'gold', as was the fellowship of chaplains from the USA and other countries. The interaction with these other Christian ministers⁴ was vital for remaining faithful to the ministry to which God has called me in Christ.

Psychological debriefing is also a helpful process. The ADF provides for psychological debriefing prior to exit from the operational zone and subsequently on return to Australia (RTA).

Psychological debriefing has an important place but it is not able to replace that marvellous and miraculous regeneration which comes from opening yourself to God. There were, (and are) so many weaknesses and inadequacies in the care giver at the time of a critical incident that one could easily become overwhelmed by perceived and real failures. "I should have done tis... I could have done that... If only I hadn't ... It would have been better if I had been over there instead of here... I should have noticed such-and-such..."

As good a discipline as it is, psychology can offer little more than, "you did the best with what you had at the time."

- **Spiritual discipline.** As Christian ministers in a supportive environment we have the assurance of an understanding of our own weakness and inadequacy that is actually ideal for the environment into which we are placed. The Apostle Paul may have been familiar with the struggles of chaplaincy. He recalled his chat with God about 'the thorn in the flesh'. Like Paul, we rely entirely on the power of God in our life and ministry: "When I am weak then I am strong" (2 Corinthians 12:10b). One such incident in my own experience is worthy of being considered.

I don't intend to teach you how to 'suck eggs'. As I have mentioned under the heading 'Mutual Support and Debriefing', the role of other Christian folk with whom to pray is vital to your overall health. In addition to this custom, I committed myself to observing the published discipline of the Anglican Church by following the daily prayers in the *A Prayer Book for Australia* (1995), and the readings prescribed in *The Revised Common Lectionary*. This provided a framework for prayer morning and evening, as well as my interaction with other Christian ministers.

The importance of this discipline became clear to me on a Monday morning when I had become fearful of the physical dangers with living in Baghdad. The detailed circumstance would take some time to describe. Let me simply say that I was frightened. I prayed the morning office for Monday I came to the concluding words, "God did not give us a spirit of cowardice, but a spirit of power, and of love, and of self-discipline. May we rekindle the gift of God within us. Amen."⁵ God will find you, sustain you, strengthen you, embolden you, and rekindle you when you look for him.

- **Believing in prayer and care from home.** Are they really praying? It is a question that certainly crossed my mind from time to time. And yet the assessment from how the work was proceeding suggested that someone was praying. The support of the faithful 'at home' needs to be accepted as a given. They said they would and that must be good enough. On the site or in the situation we do not have time to be pondering or challenging the prayer life of others. We

⁴ Working with the US Army and Air Force also meant some interaction with non-Christian Chaplains including Jews, Mormons, and Muslims., Their company was enjoyed and their hospitality generous.

⁵ *A Prayer Book for Australia* (1995), The Anglican Church of Australia Trust Incorporated. Page 392.

therefore ought to accept that God will prompt those who ought to pray, not only that, he will alert them to that which they need to be committing to prayer.⁶

If a chaplain is trusted to pray, then we too can trust our families, our church families, our colleagues and co-workers, and even our senior ministers and bishops to pray for the work God has entrusted to us.

Once more unto the Fray

Returning to a critical incident site or being reunited with the people affected by a critical incident can be difficult. As mentioned above, physical fear can make the return to the incident or situation difficult if not impossible. Even with the very best of self-care, the emotional stresses, and simple revulsion for the scenes at the site can preclude a return journey or a reunion. By the grace of God I was sustained and made adequately courageous to continue the work. I am aware that in times past and doubtlessly in times to come, the fellow ministers have been overtaken by the magnitude of the task and have needed relief.

For the majority, a return to the potential and actual critical incident will be managed. Taking time out from the situation and thereby planning both rest and return will make the continued presence workable and healthy.

Short Term Critical Incidents, prolonged exposure to Potential Critical Incidents

A prolonged exposure to an event requires some discipline. Having an end point to the work at hand is helpful. I spent a week in Bali and six months in Iraq. Self-care and management in Iraq was easier in some ways than in Bali.

While it was a longer time and the dangers were greater, there was a date on which my time would conclude and I would return to Australia. Although the work was long and hard, many days were routine and not loaded with the weight of continual grief, pain, or exposure to a major critical incident that affected my community.⁷

In Bali the catastrophic event was the constant centre of being and the source of meaning every day. Departing from Australia was open-ended. My Principal Chaplain's instruction was simply, "I don't know how long you will be there..." and it was not entirely clear what function the chaplains would fulfil in Bali. So while the actual length of the deployment to Bali was much shorter, the uncertainty of the length of time to be spent in the area and the intensity of the incident made it a more stressful critical incident.

Getting Out

There is always one more thing you would like to do or finish before you leave the incident. The role of supervision is, in part, to tell you to come home and it is hard to believe that 'THEY' might be right. I take some instruction from the Centurion who sought healing for his servant from Jesus. He said "...For I myself am a man under authority, with soldiers under me. I tell this one, 'Go!' and he goes, and that one 'Come,' and he comes..." We too are servants under not only the authority of

⁶ Romans 8:26-27 makes the case for the work of the Spirit to enliven and enable prayer. I know from my own experience that I have often promised with good intention to pray for a fellow toiler and promptly forget, only to find myself prompted to prayer at a time place and hour not of my choosing, specifically 3.00am risen from my bed.

⁷ Their environment and their concerns constantly affected the community of ADF personnel in Iraq as well as the dangers of being in a war zone, but that was a normal part of life there as opposed to an abnormal catastrophic event.

others but also the benefit of their care., When we were leaving Bali I seem to remember both Ian Whitley and I thought we would like to stay just a bit longer. But it was in fact time for us to go.

Going Home

The return journey from the critical incident is one that must be taken. The 'going home' is qualified by your involvement in the critical incident. It may seem that everything has changed or perhaps a feeling that everything has stayed the same but you have changed. The subtlety of the event's effect on the person and in some instances the not so subtle changes are likely to effect what you do and the way you feel about some things and possibly some other people. For some there may be a desire to pass blame on one's own poor self-care, or shortness of temper, or pure bad behaviour on involvement in managing a critical incident. Self-diagnosed Post Traumatic Stress Disorder (PTSD) and post critical incident reintegration are subjects for another time. Suffice to say supervision during and after the incident and a good level of self-awareness are handy tools for the military chaplain.

Physical exhaustion following a period of high intensity is not easy to describe until you have tried it. This too is a factor to be aware of on returning from an incident.

Everyone wants to talk about 'it', and they will all have a firm opinion probably formed through the media. Circumspect opinions on your part, a desire to be left alone, and / or seek out others who have the same experience to share, "they will know, they were there", is quite understandable and to be expected.

A new you, in the old place... the next step in Chaplaincy/Ministry

The day after I returned from Bali a person said to me, "It (the bombing of Bali) is the righteous judgement of God on Bali. He has acted as he acted against Sodom and Gomorrah". I did not know whether I would rather punch the person or scream into his face. When I stepped onto the US National Guard C130 Hercules in Baghdad I was a soldier in a war zone. But when I stepped of the British Airways 747 at Kingsford Smith Airport in Sydney I felt very much like a fish out of water.

The experiences in both places had moved me and have a lasting influence on how I think and what I do. It is difficult to explain, having invested my life and ministry into people who were essentially strangers. I am now somehow united to them through the events and circumstances shared under difficult times.

Returning to 'normal life' was quite dull. It has taken some care from my fellow ministers to coax me gradually into enjoying the routine of ministry. The excitement, the adrenaline rush must be allowed to pass and the delight of being in some degree of routine has to be embraced.

Prior to deployment (and subsequently) the challenges and excitement of ministry as the military setting is excellent. The nature of military training bears inherent risk. It is well managed and continuously well assessed. However, when preparing for war with a group of young and fit Australians, predominantly male, things such as relationship stresses, unmet professional expectations, and physical injuries will occur. Along with training incidents and the normal strains of living in the twenty-first century, the routine management of these young people's lives is, to say the least, engaging. I continue to be involved in critical incidents on a regular basis.

Liturgical Moments

It goes without saying that critical incidents offer the possibility of liturgical moments. These can be moments of national importance and likewise the individual casting of a flower into the ocean supported by the prayers of another. Many people would have seen the major memorial events for

Bali conducted in the grounds of the Consular Officers in Bali, in the Great Hall of Parliament House in Canberra, and at other locations around Australia. Few would have seen the prayers at the morgue, tears on a balcony at the Hard Rock Hotel, or the silence in a room at a tourist hotel where the belongings of people who would never return to collect them lay as they had been left. I know that on the first anniversary of the bombing in Bali, I was in Baghdad and not able to be with anyone who I had been with in Bali, I held a small memorial service which was attended by several Australians and one American Chaplain. At the same time there were significant memorial service staking place on Bali and in Australia, but the most important one for me was that little media free service inside the “Briefing Room” in Baghdad, Iraq.

I recalled the closing moment of the memorial service in Bali one year earlier when an impromptu invitation was made by one of the grieving congregation. A man who had found comfort that evening with others with whom he shared more than a common experience. In a voice unaccustomed to public speaking, a man I presumed to come from the football fraternity, simply said, “Let’s all hold hands.” And so we did.

The point I would make is liturgical event whether big or small are important to those who are involved. Whether they be a national or international outpouring of grief and remembrance ore a few moments shared with others who care, they are integral to managing critical incidents. Anniversaries of events are similarly important to note and sometimes to mark formally.

Media Exposure

I am aware that some of the overseas work I have been fortunate to be involved in has attracted media attention. I would make two comments: first, I found the media people – Radio, Television and print – to be decent people. They wanted to make available to the Australian publish a picture of events that were of importance/. They were kind people who were providing a necessary service, and were usually happy to fit in with the work and activities on the ground rather than try to inflict themselves or orchestrate a ‘story angle’. Cooperation with the media seemed to be a good way to practice hospitality and manage the work environment.⁸

Second, the camera can be seductive. On one of mast nights in Bali I was interviewed by a Perth TV evening current affairs programme. I am still not sure if I did the interview for myself or for the benefit of the people at home.

Summary

I have had a remarkably blessed path both in my civilian ministry and in the ministry I currently exercise with the ADF under the sovereignty of God. The nature of the work and the age of the members in the Australian Defence Force make the likelihood of responding to critical incidents an expected aspect of ministry.

It is vital that the ADF Chaplain be well prepared spiritually, physically and emotionally before they are confronted by a critical incident. The grounding in parish ministry, the depth of support from colleagues and family, and the willingness to be exposed to danger and grief are the hallmarks of ADF Chaplaincy. Standing behind all of this is the firm belief that God has called you into the ministry of ADF Chaplaincy and he will sustain you in it.

⁸ One media personality I was concerned about in Iraq was Richard Carleton from Australia 60 minutes, I was pleasantly surprised at his positive approach towards the work and role of Australians.