MUNUS TRIPLEX NAUTICUS KALEIDOSCOPE

PRIEST, PASTOR, AND PORTHOLE AS THE PASTORAL-LITURGICAL IDENTITY OF A ROYAL AUSTRALIAN NAVY CHAPLAIN

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# Table of Contents

Table of Figures ................................................................................................................ 5  
Certificate of Authorship ..................................................................................................... 7  
Acknowledgements ............................................................................................................. 9  
Intellectual Property Rights ............................................................................................... 11  
Thesis Abstract .................................................................................................................... 13  
Abbreviations ....................................................................................................................... 15  
Glossary of Terms ................................................................................................................ 17  
SERIES OF PAPERS  
  **Sea or Shore - Worship in a ‘Small Congregation’:**  
  *The Pastoral-Liturgical Identity of a Navy Chaplain* ..................................................... 22  
  Summary ............................................................................................................................ 22  
  Quarterdeck ......................................................................................................................... 23  
  **Priest, Pastor or Porthole: The Role of a Navy Chaplain** ............................................... 23  
  Summary ............................................................................................................................ 23  
  Companionway .................................................................................................................. 24  
  **Spirituality, Christmas, and Cyalume Sticks:**  
  *The Pastoral-Liturgical Identity of a Navy Chaplain* ..................................................... 24  
  Summary ............................................................................................................................ 24  
  Scuttles ................................................................................................................................ 25  
  **The Church and Mission:**  
  *The Pastoral-Liturgical Identity of a Navy Chaplain* ..................................................... 25  
  Summary ............................................................................................................................ 25  
  Gangway ............................................................................................................................. 26  
INTEGRATING ESSAY  
  Chapter One  
  Weighing Anchor ............................................................................................................. 28  
  Home Port ......................................................................................................................... 29  
  Cut of Her Jib ..................................................................................................................... 30  
  Charting the Passage ....................................................................................................... 34  
    Research Objectives .................................................................................................... 34  
    Theological Bearings ................................................................................................. 35  
  Let Go and Haul ............................................................................................................... 35  
  Chapter Two  
  Relative Bearing ............................................................................................................. 40  
  Literature Review ............................................................................................................ 40  
  Theological Literature about Chaplaincy ......................................................................... 40  
    Reference books ......................................................................................................... 41  
  Theological Literature about Military Chaplaincy ............................................................ 42  
    Reference books ......................................................................................................... 43  
    Doctoral dissertations ................................................................................................. 44  
    Online magazines ........................................................................................................ 44  
  Theological Literature about ADF Chaplaincy ................................................................. 45  
    Reference books ......................................................................................................... 47  
    Doctoral dissertations ................................................................................................. 47  
    Online magazines and websites .................................................................................. 47  
    Roman Catholic theological statements .................................................................. 48  
  Theological Literature about Chaplaincy in the RAN ...................................................... 49  
  Theological Bearings ...................................................................................................... 49  
  To Windward ................................................................................................................... 50
Chapter Three
Ships in Company ........................................................................................................... 54
Chaplaincy Models ........................................................................................................... 54
  Presence model ........................................................................................................... 55
  Parochial model .......................................................................................................... 57
  Sacramental model ...................................................................................................... 58
  Prophetic model .......................................................................................................... 60
  Mentoring model ........................................................................................................ 62
  Professional model ..................................................................................................... 64
  Humanist model .......................................................................................................... 66
  Popular models ........................................................................................................... 67
Theological Bearings ....................................................................................................... 68
Running by the Wind ...................................................................................................... 69

Chapter Four
Navigating the Waters .................................................................................................. 72
Defining Vocational Identity .......................................................................................... 72
  Shared identity ........................................................................................................... 73
  Agreed identity .......................................................................................................... 74
  Christian vocational identity .................................................................................... 75
Vocational Identity as *Munus Triplex* .......................................................................... 76
  Ecumenical ............................................................................................................ 77
  Limitations ............................................................................................................... 77
  Variable ................................................................................................................... 78
Vocational Identity of Congregational Clergy ................................................................. 78
Vocational Identity of a Chaplain (VI-C) ........................................................................ 81
Vocational Identity of a Military Chaplain (VI-MC) ....................................................... 82
  The archetypal chaplain ............................................................................................ 82
  Military images in scripture ....................................................................................... 83
  Military chaplains in history ...................................................................................... 84
Vocational Identity of an ADF Chaplain (VI-ADFC) ......................................................... 84
  Historical accounts .................................................................................................. 85
  RAN custom and context ......................................................................................... 85
Theological Bearings ....................................................................................................... 88
Chapelling ........................................................................................................................ 88

Chapter Five
Extending the Range ...................................................................................................... 92
Methodology .................................................................................................................... 92
Juxtaposition .................................................................................................................... 93
  Presentational symbols .............................................................................................. 95
  *Ordo* as juxtaposition ............................................................................................. 96
  Liturgical leadership ................................................................................................ 97
  Extending juxtaposition ........................................................................................... 99
Liturgical Theology ......................................................................................................... 101
  Definition ................................................................................................................ 102
  Foundations ............................................................................................................. 102
Pastoral-Liturgical Theology .......................................................................................... 104
  Sacramental living ................................................................................................... 105
  Ethical living ............................................................................................................ 106
  Context as text ......................................................................................................... 107
  Strong symbols ....................................................................................................... 109
Theological Bearings ....................................................................................................... 110
Bearing Away .................................................................................................................. 111
Chapter Six
Outward Bound ............................................................................................................. 114
Results ...................................................................................................................... 114
Key Facets of VI-RANC ......................................................................................... 115
  Singularly-Multifaith ......................................................................................... 116
  Confident-Humility .......................................................................................... 116
  Reverend-Commander ..................................................................................... 117
  Untraditional-Traditions ............................................................................... 118
  Contented-Anxieties ...................................................................................... 119
  Consistent-Transitions .................................................................................... 120
Cardinal Points .......................................................................................................... 121
  Quarterdeck Paper ......................................................................................... 121
  Companionway Paper ..................................................................................... 122
  Scuttles Paper ............................................................................................... 123
  Gangway Paper .............................................................................................. 124
Key Facets of VI-RANC and Munus Triplex ............................................................... 125
Model of Munus Triplex Nauticus ......................................................................... 126
  Priest .................................................................................................................. 127
  Pastor ................................................................................................................. 129
  Porthole ............................................................................................................ 130
Time to Jibe .............................................................................................................. 132
Model of Munus Triplex Nauticus Kaleidoscope ..................................................... 133
  Brightwork ...................................................................................................... 135
Chapter Seven
Over the Horizon ......................................................................................................... 138
Conclusion .................................................................................................................. 138
  In commission .................................................................................................. 140
  Recommendations for Further Research .......................................................... 141
  Time to pipe down .......................................................................................... 142
References ................................................................................................................... 143
Appendix - Tables and Diagrams
  Table 1. Demonstrating Congruence between Theological Bearings .................. 156
  Table 2. Demonstrating the Juxtaposition of the Key Facets to the Series of Papers ............................................................................................................. 158
Annexures

Table of Figures

  Figure 1. Discovery ............................................................................................... 27
  Figure 2. Cross of Sacrifice .................................................................................. 39
  Figure 3. Naval Church Pennant ......................................................................... 53
  Figure 4. RAN Chaplain’s Epaulette ................................................................... 71
  Figure 5. RAN Chaplain’s Preaching Scarf and Medals ....................................... 91
  Figure 6. Brass Shell Casing with Incised Cross ................................................... 113
  Figure 7. By Holding the Hurts .......................................................................... 137
  Figure 8. Pictorial Representation of Munus Triplex Nauticus Kaleidoscope ....... 160
Certificate of Authorship

I hereby declare that this submission is my own work and to the best of my knowledge and belief, understand that it contains no material previously published or written by another person, nor material which to a substantial extent has been accepted for the award of any other degree or diploma at Charles Sturt University or any other educational institution, except where due acknowledgement is made in the thesis. Any contribution made to the research by colleagues with whom I have worked at Charles Sturt University or elsewhere during my candidature is fully acknowledged.

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Name: C. M. Senini
Date: 28 March 2014
Signature: [Signature]

[Signature]
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It is a pleasure to recognise friends who prayed faithfully, family who encouraged, others who voyaged alongside, and my husband. The completion of this thesis was possible because of you. Thank you.
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Publisher/publication date: Australian Academy of Literature, 2011
Book/journal title: Australian Journal of Liturgy
Vol/Page references: 12(4), 220-230
Author: Christine Senini
Article/chapter title: Sea or shore - Worship in a ‘small congregation’: The pastoral-liturgical identity of a navy chaplain.

Publisher/publication date: Australian Defence Force, 2013
Book/journal title: Commander’s Papers
Vol/Page references: online, n.p.
Author: Christine Senini
Article/chapter title: Priest, pastor or porthole: The role of a navy chaplain.

Publisher/publication date: Maney Publishing, 2014
Book/journal title: Practical Theology
Vol/Page references: 7(2), 84-95
doi: 10.1179/1756073X14Z.00000000033
Author: Christine Senini
Article/chapter title: Spirituality, Christmas, and cyalume sticks: The pastoral-liturgical identity of a navy chaplain.

Publisher/publication date: Australian Association for Mission Studies, 2015
Book/journal title: Australian Journal of Mission Studies
Vol/Page references: 9(1), 10-18
Author: Christine Senini
Article/chapter title: The church and mission: The pastoral-liturgical identity of a navy chaplain.

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Image title: By holding the hurts©
Author: Christine Senini
Publisher/publication date: Self-published, 2006.

Image title: Pictorial Representation of Munus Triplex Nauticus Kaleidoscope©
Author: Christine Senini
Publisher/publication date: Self-published, 2012.
Thesis Abstract

Sustained theological reflection on the vocational identity of a Royal Australian Navy (RAN) chaplain is absent and long delayed. There is a paucity of relevant academic theological literature and a lack of agreement about what vocational identity of a RAN chaplain (VI-RANC) means for praxes. This identity crisis harms Missio Dei. It is a threat to the effectiveness and future role of RAN chaplains. This critical situation demands serious theological exploration.

This thesis embarks on a voyage of exploration and discovery. Its mission is: *Applying the methodology of juxtaposition developed by Gordon Lathrop; present a pastoral-liturgical model of vocational identity to engender an agreed VI-RANC.*

The format of this thesis is an integrating essay linked with four papers. The juxtaposition of the papers and essay exemplify a synchronic approach. In particular, this thesis considers the polysemous ways in which VI-RANC has been shaped and offered. It explores VI-RANC from the perspective of pastoral-liturgical theology.

This thesis examines a variety of texts relevant to VI-RANC, including theological literature, chaplaincy models, munus triplex as vocational identity, liturgical theology, and pastoral-liturgical theology. This examination discovers pertinent theological bearings. Distillation of these theological bearings determines the key facets of VI-RANC as: singularly-multifaith; confident-humility; reverend-commander; untraditional-traditions; contented-anxieties; and consistent-transitions.

This thesis tests these key facets by juxtaposing them to the series of papers and munus triplex. This results in munus triplex nauticus, a nautical contextualisation of munus triplex. This thesis tests and refines munus triplex nauticus, or priest, pastor, and porthole, by juxtaposing it to the series of papers. Munus triplex nauticus kaleidoscope emerges as a contemporary model to engender an agreed VI-RANC.
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADF</td>
<td>Australian Defence Force</td>
</tr>
<tr>
<td>AFP</td>
<td>Australian Federal Police</td>
</tr>
<tr>
<td>ANZAC</td>
<td>Australian New Zealand Army Corps</td>
</tr>
<tr>
<td>ARA</td>
<td>Australian Regular Army</td>
</tr>
<tr>
<td>CHAP</td>
<td>Chaplain (RAN designation)</td>
</tr>
<tr>
<td>CIMHS</td>
<td>Critical Incident Mental Health Support</td>
</tr>
<tr>
<td>CN</td>
<td>Chief of Navy</td>
</tr>
<tr>
<td>CO</td>
<td>Commanding Officer</td>
</tr>
<tr>
<td>CSLT</td>
<td>RAN Chaplains’ Senior Leadership Team</td>
</tr>
<tr>
<td>CSU</td>
<td>Charles Sturt University</td>
</tr>
<tr>
<td>DCO</td>
<td>Defence Community Organisation</td>
</tr>
<tr>
<td>DI(G) PERS</td>
<td>Defence Instruction (General) Personnel</td>
</tr>
<tr>
<td>DI(N) PERS</td>
<td>Defence Instruction (Navy) Personnel</td>
</tr>
<tr>
<td>ERA</td>
<td>Excellence in Research for Australia Journal List</td>
</tr>
<tr>
<td>HMAS</td>
<td>Her Majesty’s Australian Ship</td>
</tr>
<tr>
<td>HMS</td>
<td>His Majesty’s Ship</td>
</tr>
<tr>
<td>HQ DCO</td>
<td>Headquarters Defence Community Organisation</td>
</tr>
<tr>
<td>MO</td>
<td>Medical Officer</td>
</tr>
<tr>
<td>PEC</td>
<td>Primary Emergency Contact</td>
</tr>
<tr>
<td>PLI-RANC</td>
<td>(the) pastoral-liturgical identity of a RAN chaplain</td>
</tr>
<tr>
<td>PLM-VI</td>
<td>(a theological) pastoral-liturgical model of vocational identity</td>
</tr>
<tr>
<td>PTI</td>
<td>Physical Training Instructor</td>
</tr>
<tr>
<td>RAAF</td>
<td>Royal Australian Air Force</td>
</tr>
<tr>
<td>RAAFSR</td>
<td>Royal Australian Air Force Specialist Reserve</td>
</tr>
<tr>
<td>RACS</td>
<td>Religious Advisory Committee to the Services</td>
</tr>
<tr>
<td>RAN</td>
<td>Royal Australian Navy</td>
</tr>
<tr>
<td>RN</td>
<td>Royal Navy</td>
</tr>
<tr>
<td>SQNLDR</td>
<td>Squadron Leader</td>
</tr>
<tr>
<td>VI-C</td>
<td>(the) vocational identity of a chaplain</td>
</tr>
<tr>
<td>VI-ADFC</td>
<td>(the theological) vocational identity of an ADF chaplain</td>
</tr>
<tr>
<td>VI-MC</td>
<td>(the) vocational identity of a military chaplain</td>
</tr>
<tr>
<td>VI-RANC</td>
<td>(the theological) vocational identity of a RAN chaplain</td>
</tr>
<tr>
<td>SWO</td>
<td>Ship’s Warrant Officer</td>
</tr>
<tr>
<td>UCA</td>
<td>Uniting Church in Australia</td>
</tr>
<tr>
<td>U.S.</td>
<td>United States</td>
</tr>
<tr>
<td>U.S.A.</td>
<td>United States of America</td>
</tr>
<tr>
<td>USAT</td>
<td>United States Army Transport</td>
</tr>
<tr>
<td>USN</td>
<td>United States Navy</td>
</tr>
<tr>
<td>VADM</td>
<td>Vice Admiral</td>
</tr>
<tr>
<td>XO</td>
<td>Executive Officer</td>
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</tbody>
</table>
Glossary of Terms

Terms included in this glossary are marked with a superscript dagger (†) the first time they appear in the integrating essay.

Every naval sailor and officer learns that whether on land or sea, they walk on a deck, sleep on a rack in a mess, avoid getting caught leaning against a bulkhead, go to the heads, come up through a hatch, and dog a door behind them. Learning jackspeak is a necessary part of naval life. Many terms used throughout this thesis are nautical, they add context and represent a culture in which RAN chaplains immerse themselves.

Jolly & Tugg (2011) is a recently published guide to jackspeak. The Royal Australian Navy Gunplot (http://www.gunplot.net) also provides an entertaining guide. Schult, Ferry & Howard-Williams (1992) and Mayne (2000) further explain the nautical terms used in this thesis.

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Bearing away</td>
<td>A ship changing course to make her sail more smoothly and rapidly before the wind. Anecdotally, to sail before the wind means to prosper and meet with great success.</td>
</tr>
<tr>
<td>Brightwork</td>
<td>The exposed varnished wood or polished metal on a ship. Brightwork is an object of beauty that requires diligent maintenance.</td>
</tr>
<tr>
<td>Cardinal points</td>
<td>The four principal directions on a compass.</td>
</tr>
<tr>
<td>Careening</td>
<td>To tilt a ship on its side to clean or repair the hull below the water line.</td>
</tr>
<tr>
<td>Chapelling</td>
<td>Is when a vessel on the wind, in little wind, is caught a-back, and turns round on her keel to the same tack without starting either tack or sheet.</td>
</tr>
<tr>
<td>Charting the Passage</td>
<td>Determining a route through a sea channel or for a voyage.</td>
</tr>
<tr>
<td>Church parade</td>
<td>A military assembly for religious services. Historically, attending the service was mandatory for all personnel. Contemporary RAN church parades and services are usually open to all denominations and faiths.</td>
</tr>
<tr>
<td>Cross of sacrifice</td>
<td>A structure found in all Commonwealth war cemeteries that contain more than forty graves. It consists of a limestone Latin cross with a bronze broadsword embedded, or juxtaposed, on the cross. The cross represents the faith of the majority of those buried while the sword represents their military service. There is an intended link with the Christian narrative of laying one’s life down for another. See Figure 2 (p. 39).</td>
</tr>
<tr>
<td>Cut of her jib</td>
<td>General appearance or demeanour. Historically, each nation used a different style of jib sail. Sighting a jib from a distance allowed one to identify the origin of the ship and consequently, form an opinion of its occupants. <em>Her</em> in this term refers to a ship, not the female gender.</td>
</tr>
</tbody>
</table>
Fair winds and following seas  Traditional nautical blessing wishing the recipient a safe voyage and good fortune.

Force multiplier  A military capability that, when added to and employed by a combat force, significantly increases the probability of a successful mission.

Home port  The port in which a ship is based. It is from its home port that a ship embarks on its voyage. A home port may be different to the registered port of the ship.

In commission  A naval ship is in commission after a naming ceremony, formal blessing, and placement in active service.

Jackspeak  Navy slang or terminology.

Jibe  Changing course away from the wind by swinging a sail from one side of the vessel to the other. The intent is to remain on course towards the final destination; however jibing poorly can be noisy, dramatic, and potentially dangerous.

Let go and haul  The ship is on the desired course relative to the wind and the sails trimmed to suit.

Manus triplex  A Christian doctrine that asserts Jesus Christ performs saving work through the three functions of priest, prophet, and king. Jesus Christ exercises these functions in earthly ministry, resurrection, and ascension. Some scholars use the term office instead of function (Reymond, 2001, pp. 858-859). Further described in this thesis on pp. 76-81.

Naval church pennant  Pennant used by the RN, Royal Netherlands Navy, and Commonwealth navies to signify a religious service or burial at sea is in progress. It is a juxtaposition of the English and Dutch flags. It originates from the Anglo-Dutch wars of the 17th century. Traditionally, a mutual ceasefire would exist when this pennant hoisted. It is the only flag permitted to fly above the ensign at the gaff position. See Figure 3 (p. 53).

Navigating the waters  Carefully steering a ship on a plotted course to move it through the ocean towards its destination.

Navy community  Those who serve in, or support the RAN including ship’s company, veterans, former personnel, and families. It may include others who work aboard RAN establishments, other ADF personnel particularly in a tri-service environment, or personnel from foreign navies.

Ordo  The pattern of the bible in Christian worship, the ritual ordering and shape of the liturgy that unites Christians. It includes rubrics, content, structure, scheduling, and presuppositions (Lathrop, 1993, p. 33).
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outward bound</td>
<td>To head for the open ocean and perhaps into the unknown.</td>
</tr>
<tr>
<td>Pipe down</td>
<td>Being quiet. The term refers back to the time when a note from the bosun's pipe would signal the end of the day.</td>
</tr>
<tr>
<td>Range</td>
<td>The distance covered by an aircraft, ship, etc., carrying a normal load without refuelling.</td>
</tr>
<tr>
<td>Relative bearing</td>
<td>Clockwise angle between the ship's direction and an object. The line drawn between the current location of the ship and its destination determines the bearing.</td>
</tr>
<tr>
<td>Running by the wind</td>
<td>Course of the ship being as close as possible to the coming wind direction.</td>
</tr>
<tr>
<td>Ship’s company</td>
<td>Sailors and commissioned officers posted to a ship or establishment. The RAN refers to land based establishments as ships. In the context of this thesis, ship’s company refers to all those under a chaplain’s care at a particular location.</td>
</tr>
<tr>
<td>Ships in company</td>
<td>Two or more ships sailing together for an agreed time for mutual benefit.</td>
</tr>
<tr>
<td>To windward</td>
<td>Sailing towards the part of the horizon from which the wind blows. A windward vessel is very manoeuvrable. Thus, a warship would enter a battle from the windward side for a tactical advantage. Traditionally, Christians understand wind as a symbol for the Holy Spirit.</td>
</tr>
<tr>
<td>Weighing anchor</td>
<td>To heave up the main anchor in preparation for sailing.</td>
</tr>
</tbody>
</table>
This thesis uses a series of papers approach. A thesis as a series of papers is a relatively new approach in Australia, particularly in the Humanities. This format is gaining traction as it ethically accelerates the contribution of work beyond traditional-style thesis boundaries.

According to Charles Sturt University (2013, para. 2.1.1), “The format for a print thesis can be … a series of papers that have been published, have been submitted for publication and/or manuscripts that could be submitted for publication.” This print thesis consists of four papers read in conjunction with the main body of this document, referred to as the integrating essay. The format of a series of papers linked with each other and with an integrating essay is integral to this thesis. It exemplifies the methodology of juxtaposition developed by Gordon Lathrop, which is a key theme. The format heightens contingency and intensifies complexity. It inspires multiple meanings, metaphors, and the imagination.

The merits of a series of papers approach includes peer review, international positioning, collegial engagement, evidence of meeting high standards, and timely contributions to corporate knowledge. This approach ensures research receives rigorous, international peer review prior to the publication of the thesis. It demonstrates the author can work independently and articulate research in an established academic public forum. Publication in journals with well-established standards and expectations for the quality of published work enables early and significant engagement with a wide audience. A series of papers approach confirms an early and direct expansion of global knowledge. These merits epitomise the intent of this thesis.

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1 As this thesis includes the integrating essay and the four additional papers, the integrating essay is constrained by a word limit of 30,000 words.

2 This thesis (pp. 93-101) presents a detailed explanation of the methodology of juxtaposition.

The four papers included as part of this thesis have completed a blind, peer reviewed, independent, editorial process. All the papers are of sole authorship and are included in this thesis in their entirety and without alteration. This section lists titles of the papers and their respective journals. The Excellence in Research for Australia Journal List (ERA) recognises the journals listed.

Summaries of each paper are also included in this section. The integrating essay presents new ideas in a conceptual framework, whereas the papers provide a practical perspective of chaplaincy in the RAN. The papers serve as a test-bed and benchmark for the research. The summaries below describe how each paper links with each other, and with the integrating essay, through the exploration of the pastoral-liturgical identity of a RAN chaplain (PLI-RANC) and the theological bearings.  

Sea or Shore - Worship in a ‘Small Congregation’: The Pastoral-Liturgical Identity of a Navy Chaplain.

Published in *Australian Journal of Liturgy*, 12(4), 2011, included in this thesis as Annexure A. The integrating essay refers to this paper by the short title *Quarterdeck Paper*.

**Summary.** Royal Australian Navy (RAN) chaplains carry out sacramental responsibilities and liturgical tasks that have pastoral outcomes. Applying the methodology of juxtaposition developed by Lathrop, an exploration of the pastoral-liturgical identity of a navy chaplain reveals a powerful human symbol immersed in the juxtapositions of the *ordo*† within the *navy community*.† Reflection on worship aboard a warship identifies how naval rituals, ceremonies, and symbols bring new meanings to the *ordo*. It reveals the inherent tensions navy chaplains experience in the midst of fluctuating roles and expectations.

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*Theological bearings reflect key characteristics of vocational identity. They are critical to this thesis.*
This paper examines how PLI-RANC operates in worship. It considers aspects of worship, sending denominations as stakeholders, and experiences involving liturgy. It emphasises ecumenism and primarily draws on the munus triplex† function of priest. It demonstrates the theological bearings of: operating missionally in liminal places; denominational rigidity and suspicion; meaning-making through worship; symbolic function of the chaplain; nature of belonging; ecclesial identity; accountability; and liturgy as whole of life.

Quarterdeck. A quarterdeck is the aftermost deck of a warship. In the age of sail, it was the preserve of officers, ceremonial functions, and religious services. In a RAN ship, the quarterdeck is an all ranks recreational space. Ship’s company† gather there to smoke or gossip. The metaphor that a RAN chaplain is a quarterdeck conveys the significance of chaplains who bring together religious services and ordinary life. A RAN chaplain creates spaces of recreation and conversation that profoundly connect ship’s company to the ordo as the whole of life.

Priest, Pastor or Porthole: The Role of a Navy Chaplain.

Published in Commander’s Papers by Australian Defence Force Journal, 2013, included in this thesis as Annexure B. The integrating essay refers to this paper by the short title Companionway Paper.

Summary. RAN chaplains are force multipliers† who participate in the organisational mission to fight and win at sea. An exploration of the pastoral-liturgical identity of a navy chaplain explains how RAN chaplains serve both church and state. Applying the methodology of juxtaposition, this paper reflects on how the pastoral duties and religious obligations of RAN chaplains bring together military competencies and spiritual formation to build faith and resolve personnel issues.

This paper examines how PLI-RANC operates in pastoral care. It considers aspects of spiritual leadership, COs as stakeholders, and experiences involving daily
routines. This paper emphasises professionalism and primarily draws on the munus triplex functions of priest and king. It demonstrates the theological bearings of: being religious in a secular organisation; balancing munus triplex with being a commissioned officer; perception of others; nature of belonging; accountability; and pervasive influence of the military context.

**Companionway.** A companionway is a raised hatchway in the deck of a naval ship with a ladder leading between the main cabins and the lower decks. A means of access between decks, companionways connect spaces where ship’s company live or work. Typically, all ranks access companionways; those responding to crises such as medical emergencies have priority access. The metaphor that a RAN chaplain is a companionway conveys the significance of a chaplain that connects effectively with others. Chaplains move between decks and spaces. Chaplains have access to, and connect with, all of ship’s company. They also serve as a means for ship’s company to connect with each other. A chaplain is available at all times for all ranks. Like a companionway, chaplains give pastoral priority to those in crisis.

**Spirituality, Christmas, and Cyalume Sticks: The Pastoral-Liturgical Identity of a Navy Chaplain.**

Published in *Practical Theology*, 7(2) 2014, included in this thesis as Annexure C. The integrating essay refers to this paper by the short title *Scuttles Paper.*

**Summary.** The church is seeking to understand contemporary expressions of religion and spirituality. The pastoral-liturgical identity of a navy chaplain on a warship, reframes how Christmas is an encouragement to, and a provocation for, the ensemble of faith. This paper reflects on how a RAN chaplain brings ship’s company together to participate in theological conversations about the secular and sacred aspects of Christmas. Applying the methodology of juxtaposition, this bringing together inspires fresh expressions of faith as well as consolidating longstanding proclamations. An
examination of the rituals, activities, and expectations surrounding Christmas at sea generates a flow of ideas that discovers liminality and naval context can stretch and strengthen faith.

This paper examines how PLI-RANC operates in liminal places. It considers aspects of pastoral care, ship’s company as stakeholders, and experiences involving transforming conversations. This paper emphasises a multifaceted pastoral-liturgical identity and primarily draws on the *munus triplex* function of king. It demonstrates the theological bearings of: organisational identity as context; symbolic function of the chaplain; balancing *munus triplex* functions with role; liturgy as whole of life; mediating symbol of the chaplain; and nature of belonging.

**Scuttles.** Scuttles are a naval ship’s windows or portholes. They are a rare and highly valued source of fresh air. The metaphor that a RAN chaplain is a scuttle conveys the importance of chaplains who open faith windows of conversation and transformation for ship’s company. The image of fresh air is indicative of experiencing the fresh caress of the Holy Spirit. On a naval ship, scuttles are a safety risk; this suggests that while events such as transformation generate alternative perspectives, there is also an inherent risk in the experience. The degree of risk to ship’s company versus the amount of fresh air available is dependent on when and how far a scuttle is open. Similarly, when and how far the pastoral-liturgical identity of a chaplain is open, the extent to which they are willing to take risks, influences the opportunity for ship’s company to experience transforming conversations.

*The Church and Mission: The Pastoral-Liturgical Identity of a Navy Chaplain.*

Published in *Australian Journal of Mission Studies, 9*(1) 2015, included in this thesis as Annexure D. The integrating essay refers to this paper by the short title *Gangway Paper.*
Summary. The institutional church struggles to find its place in a postmodern, post religious world. An exploration of the pastoral-liturgical identity of a navy chaplain demonstrates how thinking differently about Missio Dei engenders generous pastoral relationships, contextual reproclamations of Christ, and sacred spaces among the commonplace. Applying the methodology of juxtaposition, this paper reflects on how the experiences of RAN chaplains challenge the church to address liminality, cross-cultural contexts, and risk taking.

This paper examines how PLI-RANC operates in mission. It considers aspects of mission, chaplains as stakeholders, and experiences involving contextual reproclamations. This paper emphasises being mission-orientated and primarily draws on the munus triplex function of prophet. It demonstrates the theological bearings of: operating missionally in liminal places; symbolic function of the chaplain; liturgy as whole of life; presentational symbol of the chaplain; nature of belonging; accountability; and belief shapes worship.

Gangway. A gangway is an opening in the hull of a naval ship to allow ship’s company to board or leave the ship. It is usually located on the upper decks on either side of the ship. It is the principal point of access for a naval ship. It is also a place of ceremony or ritual. The metaphor that a RAN chaplain is a gangway conveys the value of RAN chaplains as a point of access to matters of faith. Ship configurations change, the point of access can move depending on the location of ships alongside, tide levels, wharves, and shore or sea based hazards. How and where the gangway is located affects the safety of ship’s company. Similarly, when ship’s company venture into the often-unfamiliar areas of pastoral relationships or worship, whether they feel safe is dependent on where the pastoral-liturgical identity of their chaplain is located.
Chapter One

Figure 1. Discovery (n.d.).

This image was given to me immediately prior to starting the New Entry Officers Course, HMAS Creswell. It provides inspiration for my ADF service and it sets the tone for this research.

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5 This image was given to me immediately prior to starting the New Entry Officers Course, HMAS Creswell. It provides inspiration for my ADF service and it sets the tone for this research.
Military chaplaincy has been present in various forms since ancient times. When dangerous situations produce warfare, people choose to follow religious leaders. When chaotic circumstances suggest human tragedy, people look for spiritual guidance.

Secular governments still maintain military chaplains. Christian denominations continue to authorise ordained leaders to serve as military chaplains. The aphorism *there are no atheists in foxholes* contains subjective truth for military personnel.

Chaplaincy is enjoying a resurgence in credibility in Australia. Despite dissenting voices, this renewal is apparent in public schools, hospitals, universities, sporting teams, and the emergency services.

Military chaplaincy however, is facing a “crisis of confidence” (Tinsley, 2000, p. 19). A cursory review of academic literature reveals there is little theological reflection on military chaplaincy. Literature by Australian Defence Force (ADF) chaplains is conspicuous by its scarcity. Royal Australian Navy (RAN) chaplains are complicit in this deficiency. The only peer reviewed journal articles with a focus on chaplaincy in the RAN are those generated for this thesis. This is an urgent issue.

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* A superscript dagger (†) denotes the Glossary of Terms includes a definition. Headings in this thesis use nautical language to represent the juxtaposition of theological concepts into a nautical or naval context. In Chapter 1, this thesis weighs anchor and sets sail.
* While the origin of this statement is unknown, similar wordings appear in First World War media reports. As expressed now, anecdotal evidence suggests its first use was in 1942 in a sermon during the Battle of Bataan. Interestingly, the Military Association of Atheists and Freethinkers (http://militaryatheists.org/atheists-in-foxholes/) lists over 200 U.S. military members who identify as atheists in foxholes.
* Evidence includes augmented community funding, increased publication of germane peer reviewed academic articles especially in healthcare chaplaincy, and intensified discussion concerning the role of chaplains by popular media, legislative bodies, and church assemblies.
* Kopperman (2008, p. 1291) suggests “a secularist outlook, a distaste for the juxtaposition of worship with combat, or a general sense that religion is irrelevant to the reality of warfare” may account for this.
* Webb (personal communication, July 19, 2006) a former Director General Chaplaincy ARA agrees research reveals, “There is a paucity of theological material on chaplaincy.” Relatedly, Gruke (2013a, p. 53) asserts, “While there is ample historical data on Army chaplains and chaplaincy, the theological narrative is sparse, conflicted at times, and often hidden.” This is an ongoing problem.
RAN chaplains do not share any formally expressed understanding of their theological vocational identity. They appear to own little corporate desire to do so. This omission is a threat to their ongoing effectiveness and existence. It impacts RAN capability. It harms Missio Dei. An agreed theological vocational identity is fundamental to being an effective RAN chaplain.

Economic rationalisation and secular realities challenge chaplains to account for their place in the RAN. People with limited experience of military chaplains cast doubt on their usefulness and relevance. A secular age confronts a spiritual vocation in a government organisation. Considered theological responses are necessary.

As one response, this thesis will consider the polysemous ways in which RAN chaplains utilise their vocational identity to offer worship, pastoral care, and spiritual

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11 Home port denotes the origins of this research. It is also the starting point for this voyage.
12 These claims arise from my professional experience, discussions with other chaplains, and participation in conferences about chaplaincy.
13 Extending the nautical imagery in this thesis, this little desire suggests a lack of courage to lose sight of the shore, inferred in Figure 1. In contrast, this thesis voyages over the horizon.
14 Agreed identity is explained in Chapter 4 (pp. 74-75).
15 For example, see Beck (2013) who argues that recruitment of ADF chaplains is unconstitutional as it imposes a religious test for a Commonwealth office, or Buchanan (2003) who recounts The Christian Century received a stream of letters from readers objecting to military chaplaincy advertisements.
16 Confrontations about military chaplaincy in the U.S.A. focus on proselytising, homosexual marriages, and separation between church and state. Contrasting views about whether the constitutional and human rights of military chaplains as caregivers are more important than those of the careseekers is at the centre of these debates. For examples, see Obama Military Orders Chaplain To Remove Christian Essay From Website (2013, 24 July), or Military Forces Chaplains To Perform ‘Gay’ Marriage (2012, 22 October), or http://www.militaryreligiousfreedom.org/
17 Polysemy is interested in ambiguity and meaning-making. A word, sign, or symbol can contain more than one meaning depending on context. The word derives from the Greek πολυ-, poly- or many, and σῆμα, séma, sign. Polysemy describes the capacity for a symbol such as a RAN chaplain to produce multiple related but different meanings or sememes. It is distinct from homonymy, in which multiple meanings of a word may be unconnected or unrelated. Polysemy is a pivotal concept within disciplines such as media studies and linguistics.
18 This thesis understands the vocational identity of an ADF chaplain (VI-ADFC) to be inherently theological, as all ADF chaplains are authorised by their denomination. When referring to VI-ADFC or VI-RANC, this thesis will infer the qualifier theological. Internationally, military chaplains include humanist chaplains. While this research draws a theological identity from the vocational identity of a military chaplain (VI-MC), it does not regard VI-MC as inherently theological.
leadership. It will explore the vocational identity of a RAN chaplain (VI-RANC)\textsuperscript{19} from the perspective of pastoral-liturgical theology.

Searle (1983, p. 307) defines the discipline of pastoral-liturgical theology as a “synchronic approach” concerned with “a whole range of theological problems relating to the anthropological, sociological and psychological structures and preconditions which constitute the ‘flesh’ in which the mystery of grace is incarnated in the worship life of contemporary communities.”\textsuperscript{20} This is the definition used in this thesis. A synchronic approach is ideal for studying chaplaincy in the RAN.\textsuperscript{21}

Pastoral-Liturgical theology has three primary questions. What is going on? What does it all mean? Who is doing what to whom and how?\textsuperscript{22} These questions are entryways for exploring VI-RANC. This thesis will respond to these questions. The responses will enrich military chaplaincy and deepen worship and meaning-making for ship’s company\textsuperscript{23} and their chaplain. This research is strategic and opportune.

\textbf{Cut of Her Jib}\textsuperscript{23}

RAN chaplains are committed to providing religious and pastoral care to ship’s company and their families.\textsuperscript{24} However, there are insufficient theological resources to

\textsuperscript{19} Acronyms are synonymous with military life. Conversations that border on the ridiculous with acronym upon acronym strung together are so common that television shows and movies parody them. While this thesis utilises acronyms for ease of reading, their use is also a juxtaposition of the military to academia.

\textsuperscript{20} In 1983, Mark Searle invited the North American Academy of Liturgy to bring together liturgical theology and liturgical life in the new discipline of pastoral-liturgical studies. Searle (1983, p. 300) suggested its purpose is to understand “how the symbolic words and gestures of the liturgy operate when they engage the believing community.” Pastoral-Liturgical theology, a branch of liturgical theology, remains interested in how liturgical practices and pastoral circumstances work together to create meaning.

\textsuperscript{21} A synchronic approach will synthesise the texts of chaplaincy as a whole. It will be ecumenical, interdisciplinary, and recognise patterns and links that demonstrate congruent theological themes. An authentic synchronic approach concentrates on the texts as they are now but pays heed to the diachronic message of what they have been. For a further explanation of how a synchronic approach operates, see an online lesson by Pratt (n.d.) who defines and explains synchronic synthesis in the Old Testament.

\textsuperscript{22} These questions originate from Searle who identified the empirical, hermeneutical, and critical tasks of any pastoral-liturgical enquiry. For a comprehensive description of these questions and the use of models and metaphor by Searle, see Wilbricht (2011, pp. 153-187).

\textsuperscript{23} This section outlines what RAN chaplains bring to the understanding of vocational identity. The cut of my jib shapes my vocational identity and influences outcomes. The cut of the jib of the RAN Chaplains Branch shapes VI-RANC.

\textsuperscript{24} The critiques in this thesis do not detract from good work chaplains do using their own understandings of their individual vocational identity.
equip them to do this thoroughly. Apart from denominational guidelines, there are few pertinent theological resources available to equip, inspire, guide, or challenge. Similarly, Grulke (2013a, p. 65) believes “the process of critical theological reflection seems somewhat absent from the historical and contemporary discourse” of Australian Regular Army (ARA) chaplains. A lack of theological resources speaking to and from the RAN context minimises the opportunity to form an agreed VI-RANC.

Ministry mission statements challenge and define vocational identity. It is one’s jib on display. My ministry mission statement (Senini, 2006), my jib on display is:

By holding the hurts and preserving the hopes, by articulating the dreams and naming the fears, and by believing in the creative transformation of those in my care through Christ. Who I am and who I hope to be shapes this statement. I maintain a deep desire to connect with others in meaningful conversations, encounters, and events that involve conversion and liberation.

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25 ADF (2002) states the conduct of religious practices in the ADF. ADF (2006a) states the duties of RAN chaplains and the organizational structure of the chaplain specialisation. Resources generated under the authority of the RAN Chaplains Branch, including handbooks, newsletters, and conferences, have concentrated on providing information on organisational structure, historical perspectives, practical tips, theological encouragement, competency based training, and ministry methods. None of the resources includes agreed formally expressed theological understandings of VI-RANC.

26 When serving as a RAN chaplain, I found the theological resources that spoke into or from the RAN context were scant, fragmented, and disconnected.

27 The RAN Chaplains Branch first promulgated a Strategic Plan in 2002. ADF (2007b, p. 2) included the chaplaincy mission, “To contribute positively to the operational effectiveness of the ADF by providing religious, spiritual, and pastoral care to Navy members and their families.” The plan intended to “define and communicate the roles and responsibilities of operationally focused chaplaincy” rather than be an explicitly theological document. There is no agreement or discussion about VI-RANC.

28 See Figure 7, p. 137. This ministry mission statement is the result of a challenge from Chaplain Murray Earl (personal communication, November 01, 2006) who asked, “How can we express the faith given to the church, in a way or language that engages, without diminution of the content? Answer in thirty words or less.” 1 Corinthians 13: 13 influenced my response. The statement is incomplete, as it does not contain a main clause. This reflects empathy for journeying and transition.
Disposition, occupational experience, and academic training have prepared me to challenge and question; the purpose is to achieve more, through understanding why. Questioning chaplaincy praxis in the RAN usually led to the justification of last resort, “because we always do it that way.” Asking why led to an explanation rooted in the character of individual chaplains, the branch structure, or denominational traditions. More appropriately, explanations cited Defence Instructions, although not often.

Responding to the lack of theological resources, I submitted a brief to the RAN Chaplains’ Senior Leadership Team (CSLT) recommending formal support for the preparation of a theological framework that undergirds chaplaincy in the RAN. This was an attempt to generate discussion among RAN chaplains. It was also an endeavour that hoped to produce effective preliminary theological resources. CSLT rejected the recommendation citing irreconcilable denominational differences. There was also concern expressed that anything formally written would result in additional accountability. Further, there was no agreement that there was any compelling reason to engage in such theological reflection. The cut of their jib was clear. With no organisational direction towards adequate theological resources pertinent to VI-RANC, chaplains were adrift. As a group, RAN chaplains would not rock the boat.

However, the boat is rocking. For example, Matheson (2006, para. 8) declares Australian military chaplains “write no documents, maintain bland websites, while edited reports are made to church authorities and carefully crafted ‘inspirational pieces’

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29 Including 13 years as a Federal Agent, Australian Federal Police (AFP); 11 years ordained in the Uniting Church in Australia (UCA), over six years as a RAN chaplain serving on a variety of operations, ships, and establishments including the Defence Force Chaplains College as the inaugural RAN chaplain; accredited as an Emergency Ministries Chaplain; and establishing the position of Chaplain Christmas Island on behalf of the UCA and Anglican Church, serving as chaplain to asylum seekers, detention centre staff, AFP, and the island community. I now serve as a RAAF Specialist Reserve chaplain in a variety of locations.
30 ADF (2006a) outlines the organisation of the chaplain specialisation in the RAN.
32 This does not comment as to whether or not individual members of CSLT had empathy for the recommendation. Nor does it comment as to whether or not individual RAN chaplains have authentically formed their own unarticulated theological framework or informal synchronicity with colleagues.
are circulated to church members. … Chaplains airbrush the reality and brutality of war.” Theological leadership must not shy away from engaging with difficult questions. It should acquire the courage to write things down. RAN chaplains are no exception.\(^\text{33}\)

To engage in any rigorous theological conversations about the nature of chaplaincy in the RAN, I sought interested ADF colleagues. They were also experiencing the frustration of senior chaplains and denominational leaders discouraging them from having formal theological conversations. Grulke (2013b, p. 140) goes as far to say ARA chaplains have “especially over the past decade or two, taken on a fundamental pragmatism, through which an undercurrent of anti-intellectualism weaves its way. This should not come as a surprise to anyone looking in at chaplaincy from the outside.” This pragmatism restricts ADF chaplaincy.

A response is to embark on formal research that includes publishing academic papers.\(^\text{34}\) Such a proactive approach will make a significant contribution to reducing the debilitating gap in studies about ADF chaplaincy. Further, it presents critical analysis and theological reflection for peers to scrutinise.\(^\text{35}\) This will stimulate others to write. In time, the best theological reflections by ADF chaplains will be brought together to build accessible resources and theological wisdom leading to better praxes.\(^\text{36}\) Publication of

\(^{33}\) If chaplains fail to articulate an agreed vocational identity at Chaplains Branch level, Command should hold the Branch accountable for this. Periodically, the ADF does question VI-ADFC. For example, views are expressed that the organisation restructure and move chaplains under ADF Health.

\(^{34}\) Since the commencement of this research in 2007, there is evidence of ADF chaplains being more interested in publishing articles. See Literature about Military Chaplaincy (pp. 42-45).

\(^{35}\) The discipline of practical theology has validated the methodology of theological reflection. Green (1990, p. 79) suggests theological reflection is, “Bringing into juxtaposition our present life experience and the treasures of our Christian heritage, to check one against the other, to let each talk to the other, to learn from the mix and to gain even more insight to add to the store of Christian heritage.” Similarly, Killen & de Beer (1995, p. 51) propose theological reflection, “May confirm, challenge, clarify, and expand how we understand our own experience and how we understand the religious tradition. The outcome is new truth and meaning for living.” Theological reflection is a disciplined conversation between individual and corporate experience and the wisdom of religious tradition.

\(^{36}\) Whitehead & Whitehead (1995, p. 54) suggest theological reflection is a reciprocal interaction as, “Today the world-view of believers is increasingly shaped by the categories of the social sciences, especially psychology, sociology, economics. And no longer content with an antagonistic juxtaposition of church and world, most people of faith recognise a richer interaction between faith and culture.” Theological reflection draws belief and practice into conversation to provide meaning and insight for both personal and corporate experience.
peer reviewed journal articles remains imperative. Corporate exegesis is more valuable than solitary eisegesis.

**Charting the Passage**

This integrating essay will utilise exegesis and hermeneutics to look at the meanings behind, within, and in front of texts pertinent to chaplaincy in the RAN. Its format design, use of acronyms, military theological images, and an overlay of nautical language will exemplify the methodology of juxtaposition.

This research approach requires openness to dealing with complexity, resisting singularity, and honouring contingency. Headings deliberately disorientate and discomfort as well as position and allay. Juxtaposed images capture imagination and provoke contemplation. Incongruent ideas come together, separate, and sometimes return. Footnotes provide other entryways for further study and reflection. In careening ideas next to one another, the scheme of adjacent images forms further images to interpret. Wegener (2004, p. 48) states the cumulative effect of juxtaposition is both “centripetal and centrifugal.” Juxtaposition is not linear. It is indirect and interrupted. It tilts and rotates. It provides perspectives from which to view VI-RANC. Patterns of new meanings transpire, titivate, and transform.

**Research Objectives.** This thesis embarks on a voyage of exploration and discovery. Its mission is: Applying the methodology of juxtaposition developed by Gordon Lathrop, present a pastoral-liturgical model of vocational identity (PLM-VI) to engender an agreed VI-RANC. Research objectives are:

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37 This section plots the purpose and course of this voyage. Consistent with the emphasis in this thesis on juxtaposition, the passage being charted for this thesis may appear as an indirect and overlapping route.

38 The use of acronyms to abbreviate critical concepts in this thesis initially confuses. This parallels the experience of RAN chaplains who more often than not, shift from a church to a military context.

39 The use of nautical language in a theological context initially disorientates. However, nautical language representing theological concepts creates new meaning. This is an example of juxtaposition.

40 Used as a metaphor for reshaping or renewing ideas by tipping them on their edge, this suggests juxtaposition results in transformation.
1. Discover theological bearings that shape VI-RANC by: (a) reviewing key references to locate this research within available relevant literature; (b) revealing gaps in the relevant literature about vocational identity; (c) comparing and contrasting prevailing chaplaincy models to ascertain theoretical constructs of vocational identity; and (d) investigating the broader academic context of vocational identity.

2. Determine key facets of VI-RANC by: (a) discovering theological bearings of the discipline of liturgical theology and sub-discipline of pastoral-liturgical theology relevant to vocational identity; (b) identifying congruence between those theological bearings and the theological bearings that shape VI-RANC; and (c) testing the key facets by juxtaposing them to the series of papers.

3. Present a pastoral-liturgical model of VI-RANC by: (a) juxtaposing the key facets to munus triplex;† and (b) testing and refining the model by juxtaposing it to the series of papers.

4. Engender an agreed VI-RANC by: (a) recommending further research and analysis of VI-RANC; and (b) seeking peer review of the model presented.

**Theological Bearings.** This thesis discovers theological bearings in relevant literature, prevailing models, vocational identities, and liturgical and pastoral-liturgical theology. They reflect key characteristics of vocational identity and are essential markers that guide this research. This thesis tests the theological bearings against practical contexts from the series of papers. Subsequently distilled, the theological bearings give key facets of VI-RANC.

**Let Go and Haul**

This present chapter has introduced the importance and credibility of military chaplaincy while questioning the extent of relevant academic theological literature. It

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41 This chapter has already charted the passage of this thesis. Before moving on it is time to trim the sails and check everything is in its correct place.
has identified that there is an absence of an agreed VI-RANC. This impacts RAN capability and harms Missio Dei, and consequently, it requires urgent exploration. This is the impetus for this research.

Chapter 2 will present a literature review that embarks on a critical assessment of key academic theological literature about chaplaincy praxes. It will locate this research within relevant literature and reveal gaps that hinder opportunities for an agreed VI-RANC. The chapter will also discover and triangulate theological bearings.

Chapter 3 will define, compare, and contrast prevailing chaplaincy models illustrative of vocational identity. It will discuss each model with reference to value, munus triplex, organisational identities, and emphasis on a particular theological perspective. Comparing and contrasting models will identify if there is a definitive theological chaplaincy model and discover additional theological bearings.

Chapter 4 will locate VI-RANC in the context of Christian identity. It will define vocational identity, explaining the importance of vocational identity and munus triplex in theological discourse. The chapter will investigate vocational identity within the milieu of congregational clergy, chaplains, military chaplains, and ADF chaplains. This chapter will also discover additional theological bearings.

Chapter 5 will justify the methodology of juxtaposition developed by Lathrop as the preferred methodology for this research. It will discuss the discipline of liturgical theology and sub-discipline of pastoral-liturgical theology, substantiating pastoral-liturgical theology as a valid context from which to present a model of vocational identity. It will also discover theological bearings relevant to vocational identity.

Chapter 6 will juxtapose the theological bearings, establishing congruence and identifying key facets that represent VI-RANC. It will juxtapose these key facets to munus triplex and introduce the model of munus triplex nauticus. Juxtaposing munus triplex nauticus to the series of papers will test and refine the model. Finally, this
Chapter 7 concludes this thesis. It will consolidate this research by reiterating the urgency of the research questions, synthesising the major research findings, and summarising their significant contributions. This thesis recognises *munus triplex nauticus kaleidoscope* is not a definitive PLM-VI. Consequently, this chapter recommends further research.
Chapter Two

Figure 2. Cross of Sacrifice† (Senini, 2009)
Literature Review

To explore VI-RANC effectively, it is imperative to place this research within relevant, available publications. The series of papers included in this thesis only provide a limited literature review. A comprehensive review is required.

This chapter will present a literature review that embarks on a critical assessment of key academic theological literature about chaplaincy praxes. It will locate this research within literature about chaplaincy, military chaplaincy, ADF chaplaincy, and chaplaincy in the RAN. This review will provide different viewpoints of vocational identity. The collocation of different viewpoints will discover contending entryways for exploring vocational identity. The consideration of influential reference books about chaplaincy will reveal agreed concepts.

The literature review will also demonstrate a paucity of academic theological literature about military chaplaincy, ADF chaplaincy, and in particular, chaplaincy in the RAN. It will reveal gaps that hinder opportunities for an agreed VI-RANC. This chapter will identify and triangulate theological bearings by pinpointing common ideas and concerns found in the literature.

Theological Literature about Chaplaincy

Although not a traditional area of theological studies, there has been a small, recent increase in theological literature about chaplaincy, especially in practical theology and pastoral practice. This is a response by practitioners as they struggle for academic accept ance and theological recognition for chaplaincy as an integral ministry.

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42 The metaphor that a literature review is a relative bearing recognises this research must determine its location and bearing among pertinent academic literature.

43 This section only considers key reference books about chaplaincy that influence military chaplaincy praxes. Other literature including doctoral dissertations, online magazines, websites, etc., beyond military chaplaincy were not included in this section.

44 The increase is primarily in the area of healthcare chaplaincy.
of the church. It is also a response to the changing identity of Christian ministry. It is indicative of a common yearning to work towards a distinct theology of chaplaincy.

Theological literature about chaplaincy is predominantly from the U.S.A., and to a lesser extent Great Britain. Healthcare chaplaincy dominates the available literature. This is also the case in Australia, although literature about school chaplaincy is becoming more available. This presents challenges for any academic theological enquiry about military chaplaincy.

**Reference books.** The three seminal theological reference books about chaplaincy are Legood (1999), Paget and McCormack (2006), and Threlfall-Holmes and Newitt (2011). They routinely appear in theological libraries, journal articles cite them frequently, and chaplains interested in academic research commonly discuss them.

Legood (1999) is an ecumenical, theological entryway for considering chaplaincy. It persuasively argues the need for a theology of chaplaincy to be developed. The contributors juxtapose the differences between the praxis of congregational clergy and chaplains, highlighting the critical importance of context. Of significant note is the chapter by Ware (1999, pp. 58-66), who introduces the military chaplain as a professional and meaningful part of the military landscape.

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45 Both claim a strong history of chaplaincy in hospitals and the military, and more recently in industrial and sporting contexts.

46 Of particular relevance to the complex role of military chaplains is the debate within healthcare chaplaincy regarding definitions for and assumptions about spiritual care, religious care, and religious spirituality. Word limits for this thesis constrain an extended review. For further discussion about the relationships between religious and spiritual care see: Swinton (2001, pp. 135-174) who focuses on spiritual care as empathic understanding rather than religious explanation, Pattison (2007, pp. 132-143) who argues maintaining a distinctive religious standpoint rather than a vague spiritual relevance is essential to avoid “dumbing down the spirit,” and Swift (2014, pp. 131-149) who advocates the nature and practice of a broad understanding of spiritual care rather than a narrow idea of religious care.

47 Since 2006, the funding of schools chaplaincy through the National School Chaplaincy Program has been a controversial but effective Australian Federal Government policy. For examples, see Salecich and Watts (2006) for an examination of the nature and worth of chaplaincy in Queensland public schools, or Hughes and Sims (2009) for an overview of the effectiveness of chaplaincy provided by the National School Chaplaincy Association.

48 Consequently, many of the examples in this thesis refer to chaplaincy other than military chaplaincy. This thesis considers chaplaincy in those examples as relevant to military chaplaincy.

49 Military contexts such as deployment and isolation can shape and stretch religious and liturgical practice. See *Quarterdeck Paper*, Annexure A (pp. 7-8).
Paget and McCormack (2006) reflect on what it means to be a Christian chaplain in a secular and pluralistic world. Paget and McCormack (pp. 5-13) suggest chaplains minister to the least, go to those in need, accompany their faith with good works, keep watch as ministry in action, and recognise the unknown God in diversity. Paget and McCormack (p. v) further propose the vocational identity of a chaplain (VI-C) always includes being “pastoral, prophetic, and priestly, even while being nonreligious to those who profess no religion.” The strong influence of munus triplex is evident.

Threlfall-Holmes and Newitt (2011) provide a wide entryway to understand chaplaincy. This book includes theological reflections on multifaith contexts, organisational secular settings, inherent tensions, functions, boundaries, transition, and chaplaincy models. Threlfall-Holmes and Newitt (p. xvii) assert chaplains are set aside to have a representative function and ontological freight. Therefore, reflections on chaplaincy must always be in conversation with the broader academic contexts of ministry and vocation. Threlfall-Holmes and Newitt also suggest the experiences of chaplains “may well be the canary in the mine for the church’s relationship to society” as chaplains meet contemporary issues and escalating change more quickly than the rest of the church.

Theological Literature about Military Chaplaincy

Beyond the ADF and RAN contexts, a variety of sources includes literature pertinent to military chaplaincy. Although, the extent of the theological literature included is limited. Occasional entries about military chaplaincy appear in theological

50 This resonates with chaplaincy in the RAN. RAN chaplains offer the sacred in a secular and pluralistic context. See Scuttles Paper, Annexure C (p. 92).
51 Using examples from the context of palliative care, Edmeads (2007) gives further credence to this understanding of a chaplain as a watcher.
52 RAN chaplains have a representative function and ontological freight when they are with ship’s company in a social context. See Gangway Paper, Annexure D (pp. 13-14).
encyclopaedias.\textsuperscript{53} Infrequent articles appear in international chaplaincy and law journals.\textsuperscript{54} Reference books about military chaplaincy consist primarily of historical accounts.\textsuperscript{55} Doctoral dissertations and masters theses providing further theological reflections are rare.\textsuperscript{56} A handful of theological resources are also available online from Christian military websites.\textsuperscript{57}

**Reference books.** There are no seminal theological reference books about military chaplaincy. Of some influence is a series of essays edited by Bergen (2004). Organised chronologically from the late Roman Empire to the second half of the twentieth century, these essays concentrate on the historical context of military chaplains. These provide limited theological reflection. Bergen (p. 13) suggests, “The chaos and terror of such moments make the chaplain so important as a symbol, so that somehow, even in the midst of death and fear, there is meaning.” Bergen explains the continuing popularity of military chaplains is because of their unique capability to mediate comfort, steadfastness, and hope in the midst of death, destruction, and horror.\textsuperscript{58} This is another example of *munus triplex* undergirding VI-MC and praxis.

Although there is no sustained theological focus, the following books are also of note. Taylor (1978) who details chaplaincy in the Royal Navy (RN), Hadley and Richards (1992) who provide a local church and chaplaincy guide for ministering with the military, and Budd (2002) who considers the early development of American

\textsuperscript{54} Articles include Seiple (2009, pp. 43-49) who discusses inter-religious awareness requirements for military chaplains, and Schweiker (2006, pp. 5-17) who investigates the constitutional implications of proselytising by U.S. Air Force chaplains.
\textsuperscript{56} For example, ProQuest (http://dissexpress.umi.com) lists only 33 theses for military chaplain for 1954-2012. A significant number of these focus on history, management, or post-traumatic stress disorder.
\textsuperscript{57} Websites include Officers’ Christian Fellowship (http://www.ocfusa.org/), and Armed Forces Christian Union (http://www.afcu.org.uk/).
\textsuperscript{58} RAN chaplains function as strong human symbols for ship’s company while deployed on warlike operations during the Christmas season. See Scuttles Paper, Annexure C (pp. 87-88).
military chaplaincy in relation to serving both church and state. Theological references pertinent to military chaplaincy are also scattered in books about chaplaincy, naval histories, and personal diaries.\(^5\)

**Doctoral dissertations.** The rarity of secondary source material suggests there has been little academic or public interest in a theological perspective on military chaplaincy. Online libraries provide the most fruitful source for dissertations about military chaplaincy. Examples include Tagg (2000) who considers the institutional church as “the Jesus nut” in the New Zealand Defence Force and Crouterfield (2009a) who examines the value of chaplains in the U.S. Fleet marine force environment. Additionally, Hale (2013) researches the professional ministry of United States Navy (USN) chaplains in USN hospitals and Tinsley (2013) conducts a feasibility study of the service and presence models in U.S. military chaplaincy. All include an understanding of *munus triplex* in their discussions.

**Online magazines.** Three online military chaplaincy magazines include theological reflection. The first is *Army Chaplaincy* (http://www.chapnet.army.mil) published by the US Department of Defense as a professional bulletin of the unit ministry team. It covers contemporary issues for professional development. The second is the influential *Military Chaplain* magazine (http://mca-usa.org/publications/) published by the Military Association of Chaplains United States of America (U.S.A.). Its key themes of mentoring, connecting, and advocating restate *munus triplex*. The third is the defunct magazine published by the South African Department of Defence called *South African Military Chaplain* (http://www.chaplain.mil.za/magazine/publication.htm). It provided ministry resources and information.

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Each online magazine presents military chaplaincy as a vital resource for military personnel and the organisation itself. These magazines are not peer reviewed.

Theological Literature about ADF Chaplaincy

Academic literature pertinent to ADF chaplaincy is meagre. For example, the Australian War Memorial (http://www.awm.gov.au/) lists nine books with information about Australian chaplains. None of these books has a sustained theological focus. Most emphasise the history of chaplaincy in the army during the First World War. For example, McKernan (1986) uses the diaries and letters of chaplains to comment on their uncertain role in the First World War. Barrett (1987, pp. 325-330) explains how ADF chaplains are allocated in direct proportion to the numbers of uniformed personnel from each denomination. Hull (1995) reviews the work of the Salvation Army during the Second World War in the ARA and Royal Australian Air Force (RAAF). Johnstone (2000, pp. 269-277) outlines the ministry of Roman Catholic chaplains in the ARA. A short discussion about the commissioning of RAN chaplains is also included.

Two notable theological reflections about ADF chaplaincy are Russell (2004) and Eacott (2009). Russell (2004) studies pastoral support for ADF Anglican chaplains. An introductory chapter covers the history of military chaplaincy and inherent tensions surrounding vocational identity. Russell (2004, p. 14) advocates, “Military chaplains are not or ought not to be political figures legitimising the actions of the State, but rather providing ministry to those subject to the State’s direction.” Russell suggests ADF chaplains conduct ministry on behalf of the church in the public sphere as a response to state military actions and attitudes, not in support of it. Eacott (2009, p. 115) suggests

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60 RAN chaplains experience problems in communicating to others that what they do is vital to Defence. See Companionway Paper, Annexure B (p. 2).
61 Most recently, Stockings & Connor (2013) examines Australian military history pre-1915. To celebrate their centenary, a history of ARA chaplains by Gladwin is due for release mid-2014.
62 Zahn (1971, p. 78) opposes this view by arguing the mere presence of military chaplains becomes a symbol of the acceptability of the military in the eyes of the church. Mansfield (2005, p. 80) identifies these tensions as “inconsistencies.”
military chaplains must “speak the language of the new community” as they operate as an outsider within an organisation that has its own subculture alien to parish ministry. 63

Apart from the articles written as part of this thesis, there appears to be only six ERA peer reviewed articles available about ADF chaplaincy. This aptly demonstrates the critical shortage of published theological knowledge about ADF chaplaincy. Contributions by RAN chaplains are conspicuous by their absence. Sabel (1981), Scott (1990), and Hayes and Russell (2003) write about character guidance. McKernan (1990) outlines the role of Australian chaplains at Gallipoli. Field (2008) as an ARA CO explains how chaplains can contribute to tactical success. These five articles all appear in the ADF Journal. Earl (2012, p. 53) includes a theological focus that argues an effective military chaplain is incarnationally present as “truth, through personality, via relationships over time.” 64 Carter (2013, p. 23) also wonders why there are no articles by ADF chaplains contributing to global discussions.

An exciting initiative is the recent introduction of the Australian Army Chaplaincy Journal in late 2013. 65 In its inaugural edition, Grulke (2013b) identifies how understanding vocational identity and meaning is crucial for the future of chaplaincy in the ARA. Jaensch (2013, p. 164) reports that despite real denominational tensions, there is finally a consensus by ARA chaplains for “more research, reading, conversation and exploration of the issues that face chaplaincy” and this “is desperately needed for chaplaincy to position itself as a valued capability and presence in Army in the future.” ARA chaplains are beginning to build relevant theological resources.

There are further articles about ADF chaplaincy, although not peer reviewed or ERA ranked. These appear in Intercom: Journal of Opinion for Chaplains, 1972-1994, published by the ARA Chaplains Department. Extant copies are difficult to locate.

63 RAN chaplains operate as integrated outsiders. See Gangway Paper, Annexure D (p. 13).
64 Chaplaincy as mission incorporates different understandings of incarnational presence. See Gangway Paper, Annexure D (p. 16).
65 It is noteworthy this is an ARA publication rather than ADF.

Reference books. No theological reference books about ADF chaplaincy were located.

Doctoral dissertations. There are two known Doctor of Ministry dissertations about ADF chaplaincy. Clayton (1990) who evaluates the RAN Character Training Programme and Roy (1991) who examines managerial options for training ARA staff chaplains. As far as can be ascertained, there has been no PhD or DMin awarded in Australia for research about military chaplaincy.

Online magazines and websites. The bulk of websites mentioning military chaplaincy focus on details of positions available, the process of becoming a military chaplain, or reports about the actions of chaplains. As far as can be ascertained, there

66 In response to this article, Frame (2004, p. viii) received a hostile letter from a service chaplain that left him in no doubt that there is much contested ground.
67 This article discusses how ADF chaplains are important members of the healthcare team in promoting resilience. It suggests chaplains should be the first link in bereavement and relationship breakdown issues.
68 Although not doctoral dissertations, Smith (2006) discusses naval chaplaincy in a secular society and Ross (2011, p. 2) suggests RAAF chaplains are “accepted outsiders” and “integrated insiders.” Neither essay is peer reviewed or published. Essays of this type are not widely disseminated. The RAN Chaplains Sea Going Acquaint Course does include a reflective journal. While the items listed for reflection infer some theological focus, the course instructions do not use the word theological.
69 Clayton (1990) and Roy (1991) received their DMin from San Francisco Theological Seminary.
are four publicly accessible websites containing theological information about ADF chaplaincy. Two of which include online magazines with theological content.\textsuperscript{70}

The Anglican Church in Australia (http://www.Defenceanglicans.org.au) includes resources for chaplains and Anglican Christians serving in the military. The Roman Catholic Diocese of the ADF (http://military.catholic.org.au) includes information about diocesan activities, military chaplaincy, and denominational life in the ADF. The Military Christian Fellowship (http://www.mcf-a.org.au) includes an online magazine \textit{Crossfire} with occasional articles by ADF chaplains. Similarly, FOCUS Military Ministry (http://www.focusmilitary.org.au) includes an online magazine \textit{Jolt}\textsuperscript{71} with occasional articles by ADF chaplains.\textsuperscript{72}

**Roman Catholic theological statements.** The Military Ordinary Bishop of Australia in the Roman Catholic Diocese of the ADF has promulgated two statements about ADF chaplaincy. The first by Davis (2004) concerns the ADF community and the ordained chaplain with an emphasis on providing the sacraments and religious ministry to Roman Catholics. It outlines a theological stance for ecumenism and vocation. The second by Davis (2009) concerns the pastoral care of ADF Roman Catholics and includes ecumenical and inter-faith dimensions. It declares the sacred duties of the priest-chaplain. On a more personal note, Ramsden (2011) reflects on an ARA Timor deployment as a Roman Catholic chaplain using personal diaries, letters, and homilies.\textsuperscript{73}

\textsuperscript{70} This review does not include the eclectic collection of blogs or forums available online that refers to military chaplaincy and theology. Their content was not considered to be adequately academic or significant. Wikipedia (http://en.wikipedia.org/wiki/Military_Chaplain) details the history, status, and organisation of military chaplains. While not considered academic or theological, it does refer to military chaplaincy and theology. As perhaps the most easily located of the websites available about military chaplaincy and theology, it is indicative of the paucity of online sources.

\textsuperscript{71} Formerly known as \textit{Fighting Words}.

\textsuperscript{72} Although not strictly theological, the Victorian Association of Jewish of Ex & Servicemen & Women Australia Incorporated (http://www.jewishmilitaryvic.org.au) maintains an interesting website that includes an online diary by their chaplain. Their site also includes an online magazine \textit{Parade}.

\textsuperscript{73} Unexpectedly, the then Anglican Bishop to the ADF contributes the foreword to this book.
Theological Literature about Chaplaincy in the RAN

Academic literature pertinent to chaplaincy in the RAN is scant. This deficiency was lamented by Joyce (1995, p. ix) who suggests the RAN Chaplains Branch “has never been thoroughly assessed nor made the subject of sustained critique.” Joyce (pp. 155-159) concludes denominational rivalries and over administration by RAN chaplains offers chaplaincy that is “distracted” and delivered “from an unstable and defective basis.” Joyce does not include a sustained theological focus.

Strong (2012) recently provided the only other reflective treatment of RAN chaplains. In no manner does Strong assert this book is sustained theological reflection. However, *munus triplex* is ubiquitous in the historical descriptions of RAN chaplains as religious ministers, moral advocates or prophets, ethical presence, pastoral counsellors, and teachers. Strong (pp. 283-292) argues it is imperative chaplains continue to be a transforming presence in the RAN, despite denominational rivalries and vocational identity tensions from being a chaplain and a commissioned officer. \(^{74}\)

**Theological Bearings**

This chapter has presented a critical assessment of key academic theological literature about chaplaincy praxes. The literature review has located this research within, and has established relationships between, academic theological literature about chaplaincy, military chaplaincy, and in particular, chaplaincy in the RAN. Further, this review has assessed unifying ideas, identified distinctive features, and evaluated the influence of context. This review has also revealed gaps in the literature that hinder opportunities for an agreed VI-RANC. The gaps are wide and many, although not insurmountable. The literature review has demonstrated sustained theological assessment of chaplaincy in the RAN is absent.

\(^{74}\) Strong (2012, p. 291) recommends chaplains propagate humane values amidst forces of change. RAN chaplains encourage others to reflect ethically about their role in border protection and the plight of refugees. See *Scuttles Paper*, Annexure C (pp. 90-91).
Legood (1999), Paget and McCormack (2006), and Threlfall-Holmes and Newitt (2011) assert chaplaincy is vital for the future of the church. All argue the imperative for amplified theological discourse about VI-C. Tensions and confusion surrounding vocational identity is unmistakable. However, indications of a desire to promote military chaplaincy as a growing model from which the church can learn is evident.

This exploration of VI-RANC has discovered theological bearings. From literature about chaplaincy, these are: balancing munus triplex with being in a secular organisation; operating missionally in liminal places; vitality of ecumenism; critical importance of context; and symbolic function of the chaplain. From literature about military chaplaincy, these are: balancing munus triplex with serving church and state; being religious in a secular organisation; pervasive influence of the military context; and mediating symbol of the chaplain. From literature about ADF chaplaincy and RAN, these are: balancing munus triplex with being a commissioned officer; denominational rigidity and suspicion; differences between non-military and military ministry contexts; and presentational symbol of the chaplain.

The literature review has also identified prevailing chaplaincy models. From literature about chaplaincy, these are professional, presence, sacramental, and prophetic. From literature about military chaplaincy, these are presence, professional, sacramental, and prophetic. From literature about ADF chaplaincy and RAN, these are presence, professional, parochial, sacramental, prophetic, and mentoring. In addition, the strong influence of the secular context identified in the literature, suggests the humanist model will become more prevalent in the future.

To Windward

This research continues its voyage, turning towards theoretical constructs as a means of further exploring vocational identity. Utilising the prevailing chaplaincy

75 The pace of this voyage quickens. This research gains momentum and seeks tactical advantage.
models identified in Chapter 2, this research will next define, compare, and contrast models illustrative of VI-RANC.

Chapter 3 will explore aspects of vocational identity as it considers significant elements of prevailing chaplaincy models. It will provide examples of how military chaplains navigate each model. This interplay will provide another entryway for exploring VI-RANC. Comparing and contrasting models will identify if there is a definitive theological chaplaincy model and discover additional theological bearings.
Chapter Three

Figure 3. Naval Church Pennant† (Finding Sydney Foundation, 2008).
Chaplaincy Models

To explore VI-RANC effectively, it is important for this research to connect theologically with prevailing chaplaincy models. Theoretical chaplaincy models acquire their features from divergent theological traditions, discrete organisational purposes, and miscellaneous contexts. This chapter will define, compare, and contrast prevailing chaplaincy models illustrative of vocational identity. No chaplaincy model is exclusive. In bringing each into conversation with one another, there is increased recognition that there are multiple entryways to explore VI-RANC.\footnote{This chapter discusses prevailing chaplaincy models that lay alongside this research. Any model developed by this research should travel in company with other established models.}

This chapter will utilise the prevailing chaplaincy models identified in chapter two. These are presence, parochial, sacramental, prophetic, mentoring, professional, and humanist. Two popular models are also considered. Through comparison and contrast, it will consider how these models are distinct, relational, organising, and contextual. This chapter will also consider how they overlap with one another in chaplaincy praxes.

This chapter will discuss each model with reference to value, munus triplex, organisational identities, and its emphasis on a particular theological perspective. A discussion of relevant literature will further aid the comparison and contrast of prevailing models. In addition, this chapter will give examples of how military chaplains, particularly RAN chaplains, navigate each model. Comparing and contrasting models will identify if there is a definitive theological chaplaincy model and discover additional theological bearings.\footnote{For an examination of identity and relevance in the parish, sacramental, and denominational church gathering models in Higher Education, see Cartledge & Colley (2001) who determine these models are not mutually exclusive and ecclesiastical tradition is significant in shaping role and practice.}
It is important to note this chapter primarily focuses on chaplaincy models utilised by Christians. Zucker, Bradley, and Taylor (2007, pp. 16-19) argue chaplains only exercise an authentic vocational identity when they ethically adhere to their organisational identity as a monofaith or multifaith chaplain.

This chapter will consider how each model shapes VI-RANC. Though discussion of each model is necessarily brief, it will be sufficient to highlight congruent points and areas of particularity.

**Presence model.** The presence model proclaims the Gospel by being alongside people as a sign of the incarnational presence of God. Chaplains who value this model believe personal relationships provide opportunities for pastoral care. Folland (2006, p. 6) affirms the core of this approach “resides in the ‘presence’ and timely interventions of the chaplain who when in role represents a myriad of things and sentiments including organised religion, ministry, a spiritual dimension, a source of hope and a sign of contradiction.” All *munus triplex* functions are present in this model. Chaplains who utilise this model are likely to identify as either a monofaith or multifaith chaplain.

This model emphasises supportive relationships. According to Hughes and Sims (2009, pp. 60-62), chaplains who value the presence model values are proactive in building relationships, are unaligned, flexible in how they fit into the life of an organisation, and accessible. Being present may include sitting with a person in sorrow.

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78. The praxis and identity of other faith chaplains is outside the research aims of this thesis. Examples of contemporary discussion in this area include Hamza (2007) who discusses models of hospital chaplaincies that work for the Muslim community, Friedman (2005) who provides a handbook for Jewish pastoral care, and Beckford (2013) who conducts interviews with Hindu, Muslim, and Sikh chaplains serving in English and Welsh prisons. See Abu-Ras and Laird (2011) or Carey and Davoren (2008) for an examination of interfaith chaplaincy.

79. There is a growing interest among non-Christian faiths to join the Religious Advisory Committee to the Services (RACS) as ADF advisory representatives. There is a Jewish rabbi serving on RACS, as well as Jewish rabbis serving as reserve chaplains in the ARA and RAAF. It is foreseeable the ADF will employ chaplains of different faiths. While this will most certainly broaden the ADF understanding of multifaith chaplaincy, ADF chaplains are not theologically prepared to address this development. Consequently, there is a need for further research on multifaith ADF chaplaincy.

80. Christian chaplains who identify with this model believe they emulate the Gospel stories that illustrate God becoming incarnate in Jesus and dwelling among humanity as a means of grace.

81. In the ADF context, chaplains most often describe their chaplaincy as *being there*. This is indicative of the presence model. For example, see Earl (2012).
participation in social outings, leading a ritual, or involvement in welfare committees. A limitation of this model is that presence may remain at the edges without progressing to pastoral confidences or liturgical assurance.

The presence model dominates academic literature about chaplaincy models. Similarly, military chaplaincy includes the recurring motif of the presence model. For example, Bohlman (2008, pp. 40-41) claims military chaplains primarily offer a ministry of presence. Aldred (2010, p. 4) suggests, “Out of all the welfare agencies, it is only the chaplain that actually deploys with soldiers. The duty of a chaplain is to be where the guys are and to loiter with intent.” For military chaplains presence means living, serving, and deploying with the military community. Ristau (2012, pp. 12-13) thinks the presence of a chaplain proclaims a divine presence. Whilst Crouterfield (2009b, para. 27) believes the presence of chaplains has “the same effect as the presence of God, which brings a sense of comfort, a sense of safety, and causes people to change their behaviour.” Military chaplains take the presence of Christ into military life and reveal Christ already there.

RAN chaplains navigate this model by loitering around the ship among daily routines to offer opportunities for pastoral conversations. The commitment to be present in all facets of working, playing, and possibly dying alongside ship’s company represents a relevant and interested God. The incarnational presence of chaplains can make the hiddenness of God manifest. However, as Earl (2012, p. 56) suggests,
chaplains may also represent an irritating God when they exhibit poor situational awareness or military appreciation. Discernment is crucial.

**Parochial model.** The parochial model overlays a traditional parish model onto an organisational context.\(^{87}\) Chaplains who value this model are generally of evangelical theological persuasion or self-identify as priestly leaders. The parochial model esteems the *munus triplex* function of king. They see people as either members or potential members of their flock as they offer denominational services and pastoral leadership.\(^{88}\) Barton (1966, p. 20) suggests, “Most chaplains are hardworking parish priests.” This early reference to chaplaincy suggests the parochial model is one of the earliest models defined in academic literature. Unlike the presence model, chaplains who utilise the parochial model are likely to identify as a monofaith chaplain.

This model emphasises Christian duty, leadership, and service where the church is still the centre of community life. Wiersbe (2000, p. 6) suggests the parochial model is “in danger of extinction because the corporate community knows little about shepherd leaders.” However, it is still prevalent in the United Kingdom and Germany. In these countries, the Church of England and the Evangelical Church in Germany continue to enjoy an official church-state concordat or constitutional protection that considers them as the de facto chaplain to the nation.\(^ {89}\)

Due to mandatory theological training and formation, military chaplains usually obtain congregational experience before they serve in the military. Given the lack of specific military chaplaincy models, it is not surprising military chaplains revert to a normative or familiar model. Further, denominations may insist on maintaining a rigid

\(^{87}\) The exemplar of the king function is the leadership of the shepherd boy who became King David (1 Samuel 16 - 1 Kings 2).

\(^{88}\) For further descriptions of this model utilised in chaplaincy see Light and O’Brien (2011) who examine it in relation to ministering with older people or Milton (2003) who discusses the role of the evangelical minister in hospital visitation.

\(^{89}\) See Dörfler-Dierken (2011) who proposes the privileged position of military chaplaincy in Germany is changing from raising morale to praying for peace, or Grand Admiral Raeder (1980) who reflects from a nationalist perspective on chaplains in the Imperial German Navy who resisted the Nazi Party.
ecclesial identity. This is despite clear organisational job descriptions that articulate a very different vocational identity for military chaplains.\textsuperscript{90}

Military chaplains navigate this model by deciding the military uniform determines membership rather than current faith affiliation.\textsuperscript{91} For example, Aldred (2010, p. 5) confirms that unlike most Methodist clergy, “Every time we have worship I will give everyone the opportunity to take Communion … There is something sustaining in the act of taking Communion that draws people together and underlines that we are one team, one bread, one body.” The military context redefines parochial boundaries.\textsuperscript{92} Of course, not all military personnel self-identify as members of the military flock.

RAN chaplains do not wear any insignia that identifies their denomination.\textsuperscript{93} This is a deliberate ADF decision to make denomination insignificant to VI-ADFC. Reflecting general society, most of ship’s company do not maintain any strong denominational affiliation. However, identifying with a particular denominational chaplain can give people a sense of belonging when absent from their home church.\textsuperscript{94}

**Sacramental model.** In the sacramental model, specific people are anointed to be a means of the grace of God.\textsuperscript{95} In contrast to the presence model, this model emphasises the proclaiming of the Gospel through the sacraments and rites of the

\textsuperscript{90} In the RAN, the CO has unequivocal responsibility for the moral, spiritual, and religious wellbeing of ship’s company. See *Companionway Paper*, Annexure B (p. 3).

\textsuperscript{91} For a moving description of this model in action, see Maher (1997) who recounts how one Catholic chaplain ministered to an expansive flock while a prisoner of war during the Second World War.

\textsuperscript{92} The *Gangway Paper*, Annexure D (pp. 11-12) considers how RAN chaplains engage, redefine, and reconfigure boundaries.

\textsuperscript{93} Interestingly, Slomovitz (1999, p. 61) records all Jewish USN chaplains were required to display the crook of a shepherd as their military insignia prior to the Second World War. They now wear a tablets and Star of David insignia.

\textsuperscript{94} In the RAN, Anglican and Protestant chaplains do not have a parish responsibility. A RAN chaplain is only directly responsible for him or herself. See *Companionway Paper*, Annexure B (p. 4).

\textsuperscript{95} An example of this is the setting aside of Aaron to consecrate the most holy things and pronounce blessings in the name of God (1 Chronicles 23:13). The priesthood of all believers renews this idea (1 Peter 2:5-9). Christian denominations understand this doctrine differently.
Chaplains who value this model respect ritualistic, representative, and symbolic tasks. This model highlights the *munus triplex* function of priest. Similar to the parochial model, chaplains who utilise this model are likely to identify as a monofaith chaplain.

This model emphasises the importance of members receiving the consolation of the sacraments by an authorised church representative. As Owens (2001, p. 12) asserts for hospital patients, it is the “Eucharist which nourishes and sustains their spiritual selves, the sacrament of the sick which heals and soothes those in pain and the sacrament of reconciliation which offers the opportunity of seeking forgiveness from God and from their neighbour.” Like the parochial model, ecclesial identity and authority are key issues. This is in contrast to the general shift in society from a model of loyalty to, and membership of, a particular denomination towards a model of church where voluntary association and partaking in the sacraments is a matter of individual conscience and opportunity.  

RAN chaplains navigate this model by remaining liturgically authentic while being pastorally sensitive. At sea, limitations in accessing a particular denominational chaplain to receive the sacraments are a challenge. Ship’s company, and their chaplain, must choose whether adhering to church edicts or receiving the sustenance of the

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96. Unlike the presence model, academic information about the practice of the sacramental model in chaplaincy is uncommon; possibly because those who practice this model perceive their sacramental identity as integral to their ordination and vocation. The chaplaincy context is somewhat incidental. As such, there is no recognised need to defend the sacramental model in chaplaincy. It simply is.

97. There are doctrinal and ecclesial challenges when serving the Eucharist to different faiths. See *Quarterdeck Paper, Annexure A* (pp. 228-229).
sacrament is more important to nourishing faith.\(^9\) A strength of the sacramental model is it gives chaplains a distinct vocational identity from other welfare providers.\(^9\)

Much of the discord between RAN chaplains has its origin in denominational differences about sacramental identity. Yet, regardless of their denominational affiliation, RAN chaplains are likely to believe celebrating the Eucharist in some manner is important in maintaining a distinctive Christian identity and in providing a source of spiritual nourishment.\(^1\) Any model that explores VI-RANC must be able to reframe these fundamental differences to coalescence.

**Prophetic model.** The prophetic model is interested in proclaiming the Gospel so an individual or community turns toward the will of God.\(^2\) Chaplains who value this model advocate the Gospel message of reconciliation to, for, and on behalf of others. They often work in contexts with significant crises or with people placed in situations of vulnerability.\(^3\) There is a focus on the *munus triplex* function of prophet. Similar to the presence model, chaplains who utilise this model are likely to identify as either a monofaith or multifaith chaplain.

This model emphasises a propensity to be forthright when speaking out for others. This can create challenges for chaplains and those they serve. Foster (1975, p. 108) suggests, “It is sometimes difficult to temper the prophet’s assertion of ‘Thus saith the Lord,’ with a resolve to stay clear of policy-setting for the sake of problem-solving.”

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\(^9\) This is especially evident in hierarchal denominations such as the Roman Catholic and Anglican Churches. Davis (2009, para. 10) states the Blessed Sacrament is “central to our life and growth in many ways. It is central to our Catholic spirituality and it is both the source of our identity and the summit of our pilgrimage.” This highlights a challenge in administering the sacraments at sea.

\(^9\) The *Scuttles Paper*, Annexure C (pp. 93-94) suggests a distinguishing feature of RAN chaplains is their focus on interweaving stories: their own, ship’s company, the RAN, the world, and the sacred as expressions of faith.

\(^1\) RAN chaplains represent the Anglican Church, Baptist Union of Australia, Church of Christ Conference, Lutheran Church, Presbyterian Church, Roman Catholic Church, and UCA. Each of these denominations identify with the Eucharist in some manner.

\(^2\) For example, see Nathan confronting David about committing adultery with Bathsheba (I Samuel 12).

\(^3\) For further descriptions of this model utilised in chaplaincy, see Mann (1993) for a description of the prophetic voice of chaplaincy including its role in ecumenism and interfaith dialog, or Giles (2003) about being a police chaplain who advocates.
Chaplains must find ways to traverse this inherent tension. For example, Denham (1982, p. 235) believes being outspoken is essential in crises such as child rape where chaplains can be an advocate for the child and the family with hospital staff and police. Similarly, Stein and Thomas (1967) describe how chaplains may make significant therapeutic contributions as a patient advocate in psychiatric care teams.

Military chaplains navigate this model by balancing their allegiances to church and state. This situation may tempt military chaplains to place a career or working relationship with a CO above allegiance to God. Further, when on deployment chaplains risk displeasing those they live and work alongside in confined conditions. They may place friendship, mission aims, or ship harmony above speaking prophetically. In addition, opportunities to be prophetic are limited in a hierarchal organisation where allegiance to command is required. However, Ware (1999, p. 63) believes, “Most would see it as their responsibility, convenient or not, to speak the truth prophetically to their commanders whatever the consequences.” Similarly, Tagg (2000, p. 190) asserts an intrinsic purpose of military chaplaincy is to challenge the military on matters of “morality and justice judgement” and to provide “a sounding board” for command. For this to happen, a good working relationship between military chaplains and their CO is imperative.

RAN chaplains are advocates for ship’s company. A chaplain is often the only accessible member of ship’s company with substantial life experience, within the chain of command, who is willing to listen to concerns, and who possesses the knowledge to

103 For a suggestion of how to traverse these tensions see McCurdy (2007) who argues the judicious use of the religious traditions and their combined resources is effective in providing guidance about appropriate chaplaincy involvement in the workplace.
104 For example, see Loveland (1998, pp. 245-260) who evaluates the prophetic ministry of U.S. military chaplains during the Vietnam era and the dilemmas they faced.
105 See Matheson (2008) who suggests ADF chaplains are too militarised to be faithful prophets or countercultural.
106 ADF (2013) regulates the use of social media by personnel. ADF (2007c) orders all personnel to maintain an apolitical position when speaking in public. Chaplains are not exempt.
107 The Companionway Paper, Annexure B (p. 8) affirms the value and importance of COs having confidence in their chaplains.
seek pertinent information. Importantly, RAN chaplains have unfettered access to bring issues to the attention of command. Therefore, chaplains must be courageous advocates in a sometimes-unjust hierarchal structure. Otis (2010, p. 4) further argues chaplains must be “advocates of spiritual, moral and ethical maturity and resiliency.” Equally, RAN chaplains advocate on behalf of the organisation when ship’s company do not understand or accept approved policy, routines, or requirements. They also advocate Gospel values in pastoral conversations, mess dinner graces, and formal prayers.¹⁰⁸

**Mentoring model.** The mentoring model is commonplace in jails, schools, universities, and sporting organisations. Chaplains who value this model seek to proclaim the Gospel by being a Christian role model and teacher. They have a strong belief that people change when given guidance and boundaries. They participate in activities such as classroom support, coaching, leadership of excursions, and ethics instruction. Like the presence model, chaplains assist in the development of supportive relationships.¹⁰⁹ The mentoring model relates to the *munus triplex* functions of king and prophet. Similar to the prophetic model, chaplains who utilise this model are likely to identify as either a monofaith or multifaith chaplain.

This model emphasises a willingness to learn as well as to teach.¹¹⁰ Salecich and Watts (2006, p. 15) reveal a mentoring chaplain is one whom students can “establish a significant relationship based on trust, respect, open acceptance of the other, and genuineness.” Students regard mentoring chaplains as friendly, approachable, and interested. Romeril and Tribe (1995, pp. 385-387) discovered being a mentor is one of the most influential areas of ministry for prison chaplains. Waller, Dzikus, and Hardin

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¹⁰⁸ The *Gangway Paper*, Annexure D (p. 13) illustrates ways in which a RAN chaplain advocates at sea.
¹⁰⁹ For further descriptions of this model utilised in chaplaincy see Clyde (2005) who depicts how chaplains may be mentored by the patients they seek to serve, or Moosbrugger & Patterson (2008) who illustrate how mentoring by chaplains can empower police officers.
¹¹⁰ The *Quarterdeck Paper*, Annexure A (p. 229) ponders how a RAN chaplain is a mentor and mentoree.
(2010, p. 17) suggest the sports mentor chaplain embraces sport, its culture, and all participants for the sake of the Gospel.

Military chaplains navigate this model by developing personnel into wholeness.\textsuperscript{111} Rupe (2011, p. 52) suggests virtue ethics is a critical area for military chaplains to “use their authority as trusted teachers and mentors to take the wisdom of the ages and rebuild the consciences of our young servicemen and women so that they can be virtuous warriors and citizens.” Mentoring can result in military personnel changing their opinion about God, the church, the clergy, or vocation.\textsuperscript{112} For example, Nuckols (2011, p. 38) recounts how an officer who held a shattered belief in religion and religious leaders recovered confidence in clergy after living in close quarters with a chaplain. A challenge for military chaplains is ensuring that others do not perceive mentoring as proselytising.

According to organisational job descriptions, mentoring is not an explicit role for RAN chaplains.\textsuperscript{113} However, RAN chaplains do mentor during character development instruction at training establishments. Through their example, teaching, and participation they create opportunities to mould and empower ship’s company at the start of their careers. Further, RAN chaplains mentor during pastoral counselling, sports activities, worship, ceremonial occasions, and religious seasons.\textsuperscript{114}

\textsuperscript{111} Devotional emails and service booklets are mentoring opportunities to promulgate RAN and Gospel values relating to the experiences of ship’s company. See \textit{Quarterdeck Paper}, Annexure A (p. 225).

\textsuperscript{112} The ADF now provides selected military personnel the opportunity to transfer from any category to that of chaplain upon completion of in-service specialist training, formation, and pastoral experience.

\textsuperscript{113} Mentoring is not a general duty outlined in ADF (2006, para. 45). However, the Military Ordinary Bishop of Australia has recently introduced a new model for Roman Catholic chaplaincy teams that states deacons and lay pastoral associates will perform a mentoring role for denominational members.

\textsuperscript{114} The \textit{Scuttles Paper}, Annexure C (pp. 88-90) examines how a RAN chaplain uses a Christmas tree on a warship as a mentoring tool.
**Professional model.** The idea of professionalism in chaplaincy is not new. Chaplains who value this model respect accountability, best practice, and results. Given these descriptions, Jesus Christ was professional and outcome orientated as priest, prophet, and king. However, unlike previous models discussed, it is confronting to place the professional model within *munus triplex* as professionalism has unmistakably transferred to the church from the secular context. Like the presence, prophetic, and mentoring models, chaplains who utilise this model are likely to identify as either a monofaith or multifaith chaplain.

Dicks (1940/1996, pp. 2-5) defined chaplaincy “better practice” as being responsible to the administrator, cooperating with other personnel, rational planning for visitation, maintaining written records of visits, have adequate training, undertake clinical supervision, and conducting interdenominational services and worship that contains no proselytising. The professional model influences recently trained chaplains. LaRocca-Pitts et al. (2008) discovered a significant change for hospital chaplains using the professional model is each successive generation gives more emphasis to organisational concerns related to patient care. Similar to Dicks, LaRocca-Pitts et al. (pp. 9-11) concur “better practices” is a better description than “best practice” when explaining the professional model in chaplaincy. This is due to the vast differences in chaplaincy contexts and functions.  

This model emphasises competency based training, certification, ethical boundaries, and demonstrated outcomes. The welfare professions display a growing recognition that faith based practices contributes to healing and holistic care. This acknowledgement brings opportunities for chaplains to collaborate with multi-

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115 For further descriptions of this model utilised in chaplaincy, see Sanders (2006) for a process that quantifies patient care while maintaining an integrated approach, or Shackleton (2011) for the second draft of the ecumenical consensus document containing standards of practice for professional chaplains in long-term care.

116 RAN chaplains conduct cultural and needs assessments to determine chaplaincy priorities for their ship. See *Companionway Paper*, Annexure B (p. 4).
disciplinary healthcare teams. Completing competency based training such as Applied Suicide Intervention Skills Training and Critical Incident Mental Health Support gives RAN chaplains an organisational identity in common with other welfare providers. This promotes holistic care and provides entry for chaplains into guarded areas such as mental health.

ADF chaplains navigate this model by being both professional officers and chaplains. This causes tensions for VI-ADFC. Davidson (1990, p. 14-1) notes in 1978 Air Marshal Rowland told RAAF chaplains “to be more professional.” Unfortunately, Rowland did not explain what such a professional chaplain should look like. As a response to Hamilton (1986, pp. 5-10) non-military welfare services such as the Australian Defence Families Information and Liaison Service were created. This forced ADF chaplains to reconsider their purpose and vocational identity. Davidson (1990, p. 14-1) suggests the challenge was to consider how chaplaincy “exercises its existing and traditional roles, how it can widen its base of skills and resources, whether chaplaincy has a new role to take up … whether it has a place in the military forces of a modern world at all.” This challenge remains relevant.

ARA chaplains have recognised that the professionalisation of chaplaincy has implications for the future placement and functions of military chaplaincy. Jaensch (2013, p. 154) suggests ARA chaplains “need to be professional in one’s vocation where professionalism is about being competent and accountable.” For ARA chaplains,

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117 For further descriptions of the importance of professional collaboration, see Crawley (2011) who identifies chaplains must understand the frame of reference and methodologies of other professions, or Thiel and Robinson (1997) who provide case studies of how chaplains and doctors work together collegially despite the challenges of discrete frames of reference and mutual suspicion.

118 The Companionway Paper, Annexure B (pp. 6-7) in “Together With” outlines how RAN chaplains exercise their specialist duties alongside ADF welfare personnel.

119 Carey who is a RAAF Specialist Reservist (2012, pp. 397-408) explains these challenges in the context of healthcare chaplaincy. Parallels to military chaplaincy include role understanding, professional communication, sacralisation training, accreditation requirements, and remuneration.

120 The Gangway Paper, Annexure D (p. 15) contemplates the changing allegiances RAN chaplains face.

121 From 2003, the Defence Force Chaplains College has provided a joint approach to the professional development of ADF chaplains. It provides specialist military competency based training and contextualisation. There is limited theological content.
being professional and professionalism are both important but remain distinct. RAN chaplains have not yet documented their views.

**Humanist model.** Secularism and atheism inspires this model. Humanist chaplains do not believe in ultimate meaning or God. They rely on philosophical values and ethics to create meaning. This limits opportunities to provide transcendent hope. Chaplains who value this model believe ideal deeds, authentic relationships, and universal ethics are more important than creeds or organised authority. This model does not directly connect with *munus triplex*. Chaplains who utilise this model are likely to identify as either a no-faith or a secular chaplain.

The humanist model emphasises support for those who declare no religious affiliation or association. Its focus is on inclusivity, openness to all disciplines except theology, and recognising the whole person in relation to others.

Humanist chaplains are rare. A notable example is Harvard University who has employed humanist chaplains for over thirty years. Epstein (2009, p. 53), the current incumbent, suggests meaning of life is determined by “working together with others to uphold the social contracts we create and shape, wherein all must be considered equally deserving of the freedom to build lives of dignity, regardless of ethnicity, gender, sexuality or religious background.” Humanist military chaplains serve in Belgium, Norway, and the Netherlands. The Military Association of Atheists and Freethinkers (http://militaryatheists.org/) recently applied to the U.S.A. Department of Defense for authorisation to employ the first U. S. Armed Forces humanist chaplain as a USN chaplain. Congress refused. The ADF does not employ humanist chaplains.

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122 For further descriptions of this model demonstrated in chaplaincy, see Thorstenson (2012) who redefines pastoral care for the postmodern age or Beardsley (2009) who examines the delivery of nonreligious rituals in a hospital setting.

123 In 2014, the Netherlands military has employed humanist chaplains for fifty years.
While RAN chaplains only represent specific Christian denominations, there is openness to include chaplains from other denominations or faiths. *Defence Instructions* prescribe under what circumstances. The ARA and RAAF do enjoy the inclusion of Jewish Reserve chaplains. Inclusion of multifaith or humanist chaplains is a sensitive issue. An agreed vocational identity would assist RAN chaplains to navigate this changing context with integrity and wisdom.

**Popular models.** Two iconic examples shape VI-MC. Father Mulcahy from the television series *M*A*S*H* is perhaps the most influential model of a military chaplain. The portrayal by Christopher (1972-1983) brings humanity and transcendent insight to the inhumanity and confusion of the Korean War. Military chaplains strive to do the same in current areas of operations. Father Mulcahy acted as a multifaith chaplain, exercising all *munus triplex* functions and utilising the prevailing chaplaincy models to good effect.

The four *immortal chaplains* who died together after the torpedoing of USAT Dorchester on 03 February 1943, also serves as an influential model of military chaplaincy. Eastwood (1995, pp. 123-124) records how the chaplains calmed the panicked men, gave up their life jackets, linked arms, prayed together for the dying and for those who would live, and then sang hymns as the ship sunk. Their religious

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124 According to the ADF Catholic Diocese website (http://www.military.catholic.org.au/cms/history), the appointments of RAN chaplains in 1912 proportionally reflected the religious affiliations declared in the 1911 Australian census.

125 ADF (2006b, para. 12) prescribes a minimum of 100 self-declared adherents in the permanent forces for a Reserve chaplaincy position and 250 self-declared adherents in the permanent forces for a full-time chaplaincy position.

126 Father Mulcahy loitered around camp in pastoral conversations, considered everyone as part of the parish, conducted the sacraments, reconciled people, inspired faith, proclaimed alternate possibilities, mentored inexperienced arrivals and jaded veterans, worked in the operating theatre, conducted mission in local orphanages, and was open to personal transformation and doubt. Each action informed and shaped the other to create a vocational identity that was relevant, loved, and effective.

127 The immortal chaplains were Chaplains Fox (Methodist), Goode (Reform Judaism), Poling (Reformed Church in America), and Washington (Roman Catholic). Their heroism and interfaith harmony so impressed popular opinion in the U.S.A. that a unanimous 1988 Act of Congress created the annual Four Chaplains Day. They are immortalised on a postage stamp, in a stained glass window at Washington National Cathedral, and on the four chaplains medal.
leadership, eternal confidence, and sacrifice epitomised all of *munus triplex*. Their moving example continues to inspire and shape VI-RANC.

**Theological Bearings**

This comparison and contrast of prevailing chaplaincy models illustrative of vocational identity has contributed to the exploration of VI-RANC. This chapter has defined the prevailing models identified from the literature review and considered how these are distinct, relational, organising, and contextual. It has demonstrated where the models overlap with one another in chaplaincy praxes. This chapter has also established how the models reflect chaplaincy values, evident *munus triplex* functions, respective organisational identities in terms of monofaith or multifaith, and emphases on particular theological perspectives. This has shown the models are synchronic and polysemous. Additionally, this chapter has provided examples indicative of how military chaplains navigate different chaplaincy models.

The comparison and contrast of prevailing models has established there is no definitive theological chaplaincy model. Whereas the presence model is the most dominant, this chapter has demonstrated that each model has merit in certain contexts. This suggests that the merits of each model, if brought together in a new model, could be beneficial to chaplaincy praxis. Further, it suggests that for RAN chaplains to have an authentic vocational identity, they must understand and ethically exercise their ministry in relation to other faiths\(^{128}\) in congruence with ADF expectations.\(^{129}\)

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\(^{128}\) RAN chaplains assist ship’s company of all faiths to meet their religious obligations, including Jedi. See *Companionway Paper*, Annexure B (pp. 2-3).

\(^{129}\) Other faiths such as Islam, Judaism, and Hinduism do exhibit points of convergence with Christianity. Thus, the study of VI-MC of other faiths is an opportunity for further research. Similarly, further research outside the American, Australian, and British contexts would also be of benefit.
RAN chaplains are confused about their vocational identity.\textsuperscript{130} They exercise disparate organisational and vocational identities. However, this exploration of VI-RANC through the comparison and contrast of prevailing models has discovered the theological bearings of: ecclesial identity; organisational identity as context; balancing munus triplex functions between models; nature of belonging; accountability; perception of others; and symbolic function of the chaplain.

\textbf{Running by the Wind}\textsuperscript{131}

This research has reviewed relevant literature, as well as compared and contrasted prevailing chaplaincy models. It continues its voyage.

Chapter 4 will consider the broader academic context of vocational identity to clarify what shapes VI-RANC. It will locate VI-RANC in the context of Christian identity and investigate the doctrine of \textit{munus triplex}. This will bring a series of images of vocational identity into a synchronous relationship that is distinct, relational, organised, and contextual. Chapter 4 will also discover theological bearings, adding to those discovered in the previous chapters.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{130} Word limits do not permit exploration of all emerging patterns. For example, issues such as whether RAN chaplains should be operating in an ecumenical, non-denominational, or multifaith model; and military chaplains succumbing to rank and professionalism at the cost of vocation are topics for further research.
\item \textsuperscript{131} This image recognises this research has gained momentum and is moving toward its destination.
\end{itemize}
\end{footnotesize}
Chaplains have a designation rather than a military rank. Where appropriate for ceremonial and protocol purposes, chaplains fall in with Commanders. This does not infer command authority. For a further explanation, see Scuttles Paper, Annexure C (pp. 85-86) and Australian Defence Force (2006a, para. 37).

Figure 4. RAN Chaplain’s Epaulette (Woodhouse, 2009).
Navigating the Waters

To explore VI-RANC effectively it is important to locate vocational identity in the context of Christian identity. A concise definition of vocational identity and an explanation of how this thesis understands shared, agreed, and Christian vocational identity will give direction and clarity.

This chapter will define vocational identity as *munus triplex*. It will investigate whether *munus triplex* is ecumenical or variable and whether it provides an opportunity for ecumenical agreement and contextual reinterpretation. These are important facets of an agreed VI-RANC. An investigation of the vocational identities of congregational clergy, chaplains, military chaplains, and ADF chaplains will clarify how each shape VI-RANC. The place of VI-RANC in the wider context of vocational identity will provide another entryway for this thesis.

This chapter will also investigate how historical images, including the influence of St Martin of Tours and scripture, have shaped VI-MC. In particular, this chapter will investigate how the two World Wars and the heritage of the RN have shaped VI-RANC.

An investigation of how relevant vocational identities are shaped will discover additional theological bearings.

**Defining Vocational Identity**

Defining identity is no easy matter as the whole concept is an elusive idea with numerous definitions. Definitions vary depending on the philosophical, sociological, theological, or psychological approach employed. Each approach does recognise that every individual embodies certain characteristics, even if how to identify or evaluate these characteristics is divergent. The Concise Oxford English Dictionary

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133 This research will navigate the broader academic context of vocational identity and explore how it is defined and shaped.
134 For example, philosophy is interested in sameness while psychology in uniqueness. Theology is interested in *imago dei* and a new identity as a *child of God* (1 John 12-13, 3:5, Romans 8:15, Titus 3:5).
(2011, p. 707) defines identity as “the fact of being who or what a person or thing is, the characteristics determining this.” This is the definition of identity used in this thesis.

Within the overall concept of identity, lies vocational identity. The term vocation comes from the Latin word *vocare*, which means *to call*. The term emerged in theological discussions about Christian identity. Although vocation continues to have connotations of call, it is now widely understood as a secular term regarding professional identity. For example, it is common in educational institutions to use the adjective *vocational* to describe courses that include skilled labour. Many personnel now understand their professional identity as a vocation or *calling* when it includes a special commitment to a humanitarian or service purpose. Thus, to have a vocation does not necessarily mean to have a spiritual call.

**Shared identity.** Vocational identity is a shared identity. Shared identity is recognisable by a set of stable and defining characteristics. For example, uniforms, language, and common rituals are indicative of a shared identity. Shared identity produces empathy and shared practices. People gain positive self-esteem and meaning from identifying with a group.

Maier (2007, p. 67) suggests shared identity, “is constructed out of a synchronic web of affiliations and sentiments. It expresses an individuals’ sense of belonging within a society or community.” The web metaphor recognises shared identity exists as a complex network of relationships and attitudes. Shared identity may be congruent or discordant but it is rarely static.

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135 See Schuurmann (2004, pp. 1-4) for a comprehensive overview of the secular use of the term vocation.
136 See Collins & O’Brien (2011, pp. 490-492) for how the term vocation is used in education.
137 Anecdotally, professions such as policing, military, and medical refer to their work as a vocation. See O’Brien (2011, pp. 87-88) for a description of how nurses understand their profession as a religious or humanitarian vocation.
138 Kim (2010, pp. 55-56) suggests shared identity is made from connections and relationships that embrace theological dialogue and live in community, despite differences.
139 For example, see Rosseau (2006, pp. 96-119) whose experiments determined shared-identity produces warmer feelings towards the other.
140 According to Cofta (2007, p. 90) shared identity is driven by mutually supportive motivations that value individual competencies in a convergent world.
This thesis recognises VI-RANC is a shared identity.\textsuperscript{141} While it is a shared identity, it is incoherent, as chaplains understand it differently. Further, there is no agreement about what VI-RANC means for praxes.

**Agreed identity.** This thesis draws a distinction between shared identity and agreed identity.\textsuperscript{142} In sharing an identity, it does not automatically follow that members of the group agree on how to interpret that identity, its implications, or its intent.

Without an agreed identity, members of a group struggle to relate to others and the world around them.\textsuperscript{143} This leads to a type of entrapment where individuals within the group, as well as the group itself, waver back and forth.\textsuperscript{144} Erikson (1963, pp. 261-263) defines this role confusion as being in “perpetual adolescence” or “identity crisis.” This state can engender conflict, ambivalence, mistrust, and disrespect. A lack of agreement will result in divergent, even contradictory, behaviour and attitudes within the group.\textsuperscript{145} This commonly occurs when shared identity is not coherent, well defined, or participatory.\textsuperscript{146}

Agreed identity occurs when members of the group claim and affirm it.\textsuperscript{147} For RAN chaplains, an agreed VI-RANC would reduce identity crisis or perpetual adolescence. Agreement would improve cohesion, enhance performance, and engender respect. Agreement does not preclude individual creativity or ingenuity. Importantly, it

\textsuperscript{141} Simply put, RAN chaplains share the same vocation. Therefore, this thesis considers them to have a shared vocational identity.
\textsuperscript{142} Relevant literature speaks of a shared understanding of identity rather than a shared identity. For clarity, this thesis uses the term agreed identity, in this context meaning a vocational identity which is shared and there is agreement as to how the vocational identity is understood and interpreted.
\textsuperscript{143} Brooks (2012, p. 78) believes agreement in shared identity makes possible moral importance and shared responsibilities.
\textsuperscript{144} In the context of RAN chaplains, wavering results in ship’s company experiencing confusing or inconsistent chaplaincy. That is, individual chaplains pull in different directions that are often at odds.
\textsuperscript{145} Hinds & Mortenson (2005, p. 293) argue agreed identity can “create a psychological tie between distant team members that helps them bridge the physical and contextual distance that otherwise separates them.” This adds weight to the importance of agreed identity.
\textsuperscript{146} Smistrup (2007, p. 57) suggests, “There is an intrinsic connection between being good at practising a vocation and having developed a coherent vocational identity.” This does not imply that vocational identity is static and does not undergo transformation.
\textsuperscript{147} See Holmes (2002, pp. 144-147) for analytical tools to determine how agreed identity may be formed.
would better serve Missio Dei and provide a consistent portal for ship’s company to experience the grace of God.

Failure to have an agreed understanding of vocational identity has ethical implications. If RAN chaplains are unable to provide consistent, effective chaplaincy equally available to all ship’s company, there is a risk that they become self-licking ice creams. Consequently, others may see RAN chaplains as more interested in their own personal or professional achievements than chaplaincy.

Christian vocational identity. Within the concept of vocational identity, lies Christian vocational identity. This thesis understands VI-RANC to be inherently Christian, as all RAN chaplains are authorised by Christian denominations. Accordingly, this thesis explores VI-RANC from a Christian perspective.

Holland (1990, p. 1087) suggests vocation in traditional Christian usage is a “divine call to undertake a particular activity or embrace a particular ‘state of life’ on behalf of God or the community.” That is, every Christian has a vocation, be it in a secular or religious context, to carry out the functions of God in their daily living. This includes prescribed roles in the church. Therein lays their Christian vocational identity.

There is no definitive definition of Christian vocational identity. Various theologians have defined it propositionally, behaviourally, relationally, and culturally. Despite this, shared interpretations of Christian vocational identity are prevalent in theological discourse. A leading example is the ecumenical, classic, and

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148 Anecdotal evidence suggests a recent Chief of Army used this term when referring to ARA chaplains.
149 I have often heard RAN chaplains discuss prospective deployments in terms of visits to foreign ports, medals, or operational allowances. This however, does not suggest that they were not also considering the opportunities for chaplaincy while on deployment.
150 When referring to VI-RANC, this thesis infers the qualifier Christian.
152 Examples include traditional creeds and confessions of the church. Solus Christus, sola scriptura, sola gratia, sola fide or Christ alone, scripture alone, grace alone, faith alone also remains influential.
widely accepted doctrine of priest, prophet, and king, referred to as *munus triplex*. This thesis defines Christian vocational identity as *munus triplex*.

**Vocational Identity as Munus Triplex**

Theologians have developed the influential doctrine of *munus triplex* over centuries of theological discourse. Three of these are Eusebius Caesarea (c. 260/265-339/340), John Chrysostom (c. 347-407), and John Calvin (1509-1564). Eusebius (1890/2007, p. 481) names three anointed offices or functions that “have reference to the true Christ, the divine and heavenly Word, who really is the only High Priest of all, the only King of all creation, and the Father’s only Arch prophet of the Prophets.” Chrysostom (c.386/1979, p. 290) further suggests, “For we are both to enjoy a kingdom and are made priests by offering our bodies for a sacrifice … and withal we are constituted prophets too.” Chrysostom links the functions of Jesus Christ with Christian identity as a whole.

Calvin (1536/2006, p. 494) gave *munus triplex* traction as, “The office enjoined upon Christ by the Father consists of three parts. For he was given to be prophet, king and priest … that the power of the Spirit might be present in the continuing preaching of the Gospel.” For Calvin the efficacy of the priesthood of Christ, the dignity and use of the prophetical office of Christ, and the advantages all people derive from the kingly power of Christ are key themes of scripture, church life, and Christian identity.153

The doctrine of *munus triplex* is a dogmatic concept. McCulloh (1990, p. 209) suggests it is a doctrine which “reflects the distinctive theological interests of succeeding periods in Church history without completely submitting to the doctrinal...”

153 Starbuck (1998, p. 3) asserts Calvin believed “Christ is the true fulfilment of each of the Old Testament offices, and hence Christ’s work was not merely personal nor accidental, the offices themselves stand on their own, and through Christ we are invited to participate in them.” Christians share in the ministry of Christ.
interests of these periods.” Despite deviations from Calvin, these different emphases include a common recognition that a coherent Christian vocational identity is imperative.

This description of munus triplex by Calvin remains highly influential in understanding Christian vocational identity. Contemporary theologians are also rediscovering munus triplex as historical, scriptural, theological, ecumenical, and orthodox. In particular, Christian clergy regard munus triplex as a persuasive and coherent way of defining their vocational identity.

Ecumenical. Ecumenical convergence through munus triplex is evident. Munus triplex is in the Heidelberg Catechism and Westminster Shorter Catechism. The Catechism of the Catholic Church (Bordwell, 2002, p. 97) states, “Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet, and king.” Additionally, the Second Vatican Council in Lumen Gentium 31 (1964, para. 31) suggests the vocation of lay Christians “are in their own way made sharers in the priestly, prophetical, and kingly functions of Christ.” Migliore (1980, p. 102) suggests there is “a potential utility of the triplex as a topic of enquiry in ecumenical conversation.” Rush (2003, p. 137) agrees future ecumenical dialogue about munus triplex provides opportunities for further Catholic reception of this predominantly Protestant framework.

Limitations. RAN chaplains work in a mixed gender, secular, pluralistic, and 21st century context. From relevance comes understanding, and from understanding
comes agreement. Any coherent representation of VI-RANC must include gender-neutral language that is relevant to, and understood in, a secular and contemporary context. For example, the *munus triplex* function of king is not gender neutral and prophet in a secular context implies soothsayer. In the context of RAN chaplains, the language of *munus triplex* functions has limitations.

**Variable.** There is precedent for describing *munus triplex* functions differently. For example, Albrecht Ritschl (1872, p. 4) believed the theological language employed gave an “inharmonious and strange impression” of the historical Jesus while Daniel Migliore (1980, p. 186) suggested the functions are better described as moral influence, satisfaction, and Christ the victor. Stevens (2000, pp. 163-188) suggests the body of Christ collectively holds *munus triplex* functions rather than anointed individuals. Stead (2011) somewhat awkwardly uses *munus triplex* to portray a shepherd leader as the priest who cares and seeks, prophet who protects and feeds, and king who gathers and leads. The UCA Queensland Chaplaincy Commission (http://chaplaincy.ucaqld.com.au/) suggests a workplace chaplain is pastor, preacher, priest, and prophet, “but not as you know it.” These different approaches indicate that *munus triplex* remains a well-regarded but adaptable definition of vocational identity.

**Vocational Identity of Congregational Clergy**

Congregational clergy acknowledge the strong influence of *munus triplex* on Christian vocational identity. Theological training includes study of *munus triplex*, while experience and context shapes its practice in congregational life. Congregational clergy exercise the *munus triplex* function of priest in celebrating worship; the function

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158 While *munus triplex* is a Christian doctrine, the priest, prophet, and king images emanate from the Hebrew Bible, which is in common with the Abrahamic faiths. These images are also present in some form in other world religions. Accordingly, *munus triplex* has possibilities for multifaith dialogue, connections, and contextual re-interpretation. Regardless, use of *munus triplex* for a multifaith context provides an interesting area for further research.

159 For clarity, this refers to clergy with congregations, parishes, or churches not clergy who are members of the Fellowship of Congregational Churches.

160 It is particularly influential in Reformed, Presbyterian, Lutheran, and Roman Catholic ecclesiology.
of prophet through preaching, spiritual direction, and advocacy; and the function of king through pastoral care and leadership. As do RAN chaplains.\textsuperscript{161}

Individual theology, denominational tenets, and experience form and organise what credence congregational clergy give to each \textit{munus triplex} function. For example, evangelical clergy are often suspicious of the \textit{munus triplex} function of priest while sacramental clergy embrace it.\textsuperscript{162} Many free-church clergy would argue the function of prophet is redundant due to the sufficiency of scripture, while most Pentecostal clergy would maintain any spirit-filled leader has the potential to prophesy within the church.\textsuperscript{163} Some fundamentalist clergy exercise the function of king in bible-based pastoral counselling while most emerging church clergy consider culture and context in their pastoral leadership.\textsuperscript{164} These different emphases of \textit{munus triplex} are also evident in VI-RANC.\textsuperscript{165}

Most RAN chaplains start their ordained ministry as congregational clergy. The formation and training they receive, combined with their ministry experiences in congregations, shape their vocational identity. There is a transition when moving from congregational ministry to chaplaincy. VI-C is different to the vocational identity of congregational clergy. For example, the focus of congregational clergy is usually a congregation with defined membership and agreed doctrine. Most members are fellow believers who are interested in similar matters of faith and choose to belong.

\textsuperscript{161} RAN chaplains exercise \textit{munus triplex} by concentrating the sacred symbols, prompting existential conversations, and inviting transformation. See \textit{Scuttles Paper}, Annexure C (pp. 89-91).

\textsuperscript{162} For a discussion of this divide between evangelical and Catholic clergy, see Bray (2000, pp. 77-100) who reviews evangelical beliefs and possibilities for ecumenism.

\textsuperscript{163} For example, see Yarnell (2007, pp. 24-29) who details the Southern Baptist understanding of the sufficiency of scripture. See Ma & Ma (2010, pp. 159-161) for descriptions of how prophecy occurs in Pentecostal worship.


\textsuperscript{165} The \textit{Quarterdeck Paper}, Annexure A (p. 221) explains how the UCA \textit{Basis of Union} influences the emphases and weightings I ascribe to \textit{munus triplex}. 
Congregations are often motivated by an agenda that seeks others to join their group. They are interested in membership. Congregational clergy deliver liturgical rites and pastoral care to others outside their group but this is not routine. Such delivery involves implicit and non-negotiable understandings of denominational faith paradigms. Chaplains operate in a very different context.\textsuperscript{166}

Congregational clergy have less ecumenical and community experience when compared to chaplains. Chaplains routinely work with religious leaders from other denominations and faiths. They predominantly minister to people who are members of transient communities or secular organisations who do not necessarily share equivalent beliefs or values.\textsuperscript{167} Blank (2011, p. 12) believes another difference is support offered by chaplains is likely to be understood by those receiving it as spiritual care while support provided by congregational clergy is likely to be understood as Christian pastoral care.

Ship’s company who would hold strong denominational preferences about their congregational clergy ashore do not always allow those preferences to influence how they interact with their ship’s chaplain. The denominational distinctions become more blurred. There are those who see VI-RANC as interchangeable with the vocational identity of their preferred congregational clergy. Others hold this view, but only up to a specific point such as administering sacraments, marriage, or baptism. Those who would not normally seek spiritual or religious support from congregational clergy do perceive chaplains as religious leaders, helpers, and guides. As Carter (2011, p. 12) states, military chaplains are “given the kind of ‘pass’ into their lives that … opens up

\textsuperscript{166} RAN chaplains are non-combatants awarded campaign medals, exercise leadership without any formal followers, and serve a broad definition of assembly. See “Go Tell It on the Mountains - Peaceful Warriors” in Scuttles Paper, Annexure C (pp. 85-86).

\textsuperscript{167} The Quarterdeck Paper, Annexure A (p. 226) describes how ship’s company choose to belong to a faith community during sea deployments.
opportunities for conversations and ministry in hours and days, unlike the parish that may take weeks and years.” These opportunities lead to different theological places.

**Vocational Identity of a Chaplain (VI-C)**

There is renewed academic interest in where chaplaincy fits in the theology of Christian ministry. Threlfall-Holmes and Newitt (2011, p. xv.) suggest, “Chaplains are placed not in churches where people may or may not come looking for them but actually where people are.” The Church of England (1983, p. 16) defines chaplains as being lay or ordained persons of proven professional ability who are placed in a secular organisation “to bear upon it the concerns of the Gospel, the teaching of the Church, and its spiritual and pastoral care.” Pastoral care and liturgical practices provided by congregational clergy are most interested in meaning-making within an agreed faith community or agency, whereas chaplains are most interested in meaning-making within a secular organisation with reference to a faith community.\(^{168}\) This indicates purpose and context relevant to VI-C.

The entity responsible for paying the wages of chaplains shapes VI-C. Churches do fund chaplaincy but embedded chaplains resourced by secular organisations are now common practice. Appointment of organisational chaplains is for the benefit of all employees regardless of individual faith affiliation.\(^{169}\) Cook (2010, p. 2) suggests the unique characteristic of chaplaincy is “that this type of ministry can be effective and can be offered by a chaplain while he or she remains true to his or her own faith and faith group.” While organisational context shapes VI-C it is important VI-C remains central.

Denominations maintain restrictions on who can be clergy based on formation, gender, marital status, or sexual orientation. When authorising chaplains, denominations

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\(^{168}\) The *Quarterdeck Paper*, Annexure A (p. 230) concludes each day is immutably pastoral and liturgical for a RAN chaplain regardless of the prevailing circumstances.

\(^{169}\) A RAN chaplain asks theological questions from within a secular organisation. They relate to ship’s company who possess faith but choose not to belong to a defined faith community. See *Gangway Paper*, Annexure D (pp. 10-11).
ease such restrictions. Thus, chaplains may be deacons or priests, lay or ordained, male or female, married or unmarried. This diversity in chaplaincy shapes VI-C.  

**Vocational Identity of a Military Chaplain (VI-MC)**

To explore VI-RANC effectively, it is imperative to know what is behind the text. That is, to understand the history, antecedents, and developments influencing the formation of VI-MC. This investigation of VI-MC considers Saint Martin as the archetypal chaplain, military images in scripture, and military chaplains in history, as influences shaping VI-MC.

**The archetypal chaplain.** Saint Martin of Tours (316-397 CE) is the Patron saint of chaplains, soldiers, and France. Cross and Livingstone (2005, p. 1004) reports how Saint Martin was conscripted into the Roman Army as a teenager. After being baptised at the age of twenty, Saint Martin became a *soldier of Christ* and refused further active military service. Roberts (2007, pp. 3-18) indicates Saint Martin completed a twenty-five year military contract with good conduct while remaining a conscientious objector. As a loyal soldier of Christ and loyal subject of the state, Saint Martin traversed the tensions of vocational identity well. As a source of inspiration for military chaplains, Saint Martin is another entryway to VI-MC.

The actions of Saint Martin also inform contemporary interpretations of VI-C, not just VI-MC. Chaplains retell the story of Saint Martin aiding a freezing beggar at the main gate of the garrison by cutting a cloak in two and sharing half with the beggar. Roberts (2007, pp. 3-18) notes that as Bishop of Tours, Saint Martin was well known

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170 In 1991, RACS agreement enabled Rev. Wendy Snook to be commissioned as the first female chaplain in the ADF, serving in the RAAF. In 2005, I was commissioned as the first full-time female RAN chaplain. Lay pastoral associates and deacons also serve as chaplains in the ADF.

171 The term chaplain is said to be derived from the actions (and cloak) of Saint Martin of Tours. See Gangway Paper, Annexure D (p. 11).

172 For example, Paget & McCormack (2006, pp. 2-4) include Saint Martin in their description of the historical foundations of chaplaincy, while Seay (2002, pp. 15-16) suggests prison chaplains continue as keepers of the cloak. As Chaplain Christmas Island, I introduced an image of Christmas Island enveloped by a cloak to symbolise chaplaincy to the various island communities.
and loved for visiting each parish at least once a year and for challenging the lack of mercy shown towards heretics. By demonstrating religious leadership, courageous advocacy, pastoral visiting, and practical care, Saint Martin was intuitively working within munus triplex.

Paget and McCormack (2006, p. 3) advocate, “Today the chaplain continues to guard the sacred and share his or her cape out of compassion.” Bodycomb (1999, p. 61) prefers to think of a chaplain as the “one who maintains reminders of the sublime amid the secular.” Chaplains guard the sacred as priests who pray. They remind people of the sublime as prophets who speak of God. They figuratively share their cloaks as kings who practically care and pastorally counsel.

Military images in scripture. Military images in scripture give credence to chaplaincy in a military context and shape VI-MC. For example, in the Hebrew Bible, priests under the leadership of Moses directed warriors in the rituals required to transition from battle to ordinary living (Numbers 31). The Israelites brought their priests into battle with them to exhort (Deuteronomy 20: 1-4) and to sound the battle trumpets (2 Chronicles 13:11-15). Jehosophat, the fourth King of Judah, looked for a prophet of the Lord to enquire about potential battle victory (1 Kings 22:70).

Ministry to the military is also evident in the New Testament. For example, Jesus attended to the centurion whose servant lay seriously ill (Luke 7:1-10), Peter presented the Gospel to the centurion Cornelius (Acts 10), and Paul shared the good news with the centurion Julius and ship’s company while sailing to Rome to await trial (Acts 27).Military chaplains see such pericopes as endorsement of their role.

173 Bodycomb (1999) believes that using the word sublime rather than sacred is etymologically correct.

174 Although not a military image from scripture, ship’s company regard Psalm 107:23-30, 43 as the Naval Psalm. It is often included in memorial services and ceremonies.

175 It is from this pericope the RN and RAN stake their claim they are members of the oldest continuing Christian chaplaincy context.
Military chaplains in history. Military chaplaincy is evident since the beginning of armed conflict. For example, Frame (1993, p. 154) states both ancient Egyptian battle plans and descriptions of the Assyrian army included references to chaplains. Scheid (1993, pp. 55-84) describes early pagan priests who practiced the divine ritual of augury to maintain the gods’ goodwill and discern their support for battle. After the conversion of Constantine, Christian chaplains became prevalent in the lives of military personnel. Bachrach (2004, p. 628) records, “In the late Roman Empire and its western successor states, pastoral duties largely fell to bishops and a small cadre of priests who celebrated Mass, carried relics, interceded with God on behalf of the army, and preached to the troops.” Military pastoral care and religious support also had an important role in the maintenance of morale and discipline in late antiquity and middle ages. Munus triplex functions continue to resonate through to VI-RANC today.

The tensions military chaplains traverse between church and state are not new. For example, Anthony Beck as Bishop of Durham also commanded 140 knights. Ware (1999, p. 58) suggests that during the crusades some chaplains preferred to use a mace rather than a sword because, “Although the Scripture forbade the shedding of blood, there was no restriction of the dashing out of brains.” Similarly, military chaplains still need to consider the ontological and praxis aspects of their vocational identity.

Vocational Identity of an ADF Chaplain (VI-ADFC)

To continue exploring VI-RANC, this investigation now focuses on historical accounts of ADF chaplains during the World Wars and the organisational formation of chaplaincy in the RAN.

176 For contemporary examples of tensions in the North American context, see Kaplan (1986) who asserts the establishment clause prohibits governmental support or control of religion such as the employment of military chaplains, or Odom (2002) who identifies the legal status of military chaplains. See also Cooper (2002) who discusses the penitent-clergy privilege in a military context, or Otis (2010) who assesses doctrinal guidance for religious support in the military.

177 The Scuttles Paper, Annexure C (p. 94) discusses the difficulty of navigating the tensions between Christian duty and being part of a contemporary military organisation.
Historical accounts. The two World Wars consolidated VI-ADFC. McKernan (1980, p. 47) records at the beginning of the First World War the only official duty of chaplains was to conduct a denominational Sunday church parade. This expanded to burying the dead, writing letters home for the dying, and counselling personnel about matters of morality or ethics arising from war. It also became common for COs to impose ancillary duties upon chaplains such as censoring the mail, supervising the canteen, or organising sports and concerts. Chaplains recognised both COs and the troops must recognise them as relevant to the battlefield.

Chaplains had to determine how to manage their time and what emphasis to place on each munus triplex function. Ecclesiology was a major influence in this decision. For example, Roman Catholic and Church of England chaplains emphasised the munus triplex function of priest by concentrating on confession, Eucharist, confirmation, anointing those near death, and celebrating worship. Canon Cue (in McKernan, 1980, p. 56) states Church of England chaplains were “to be true to our office and the job that we came to do. This was not to entertain or provide for the bodily needs of men, it was not to sell cigarettes or cocoa or be as Charlie Chaplin’s for the men.” Conversely, McKernan suggests Protestant chaplains focused on the munus triplex function of king, as they believed “if they won the men’s confidence and respect by providing material comforts, the men would listen more readily to the spiritual message.” Conflicts about how munus triplex shapes VI-ADFC remains, heightened by a context that has become overtly secular and pluralistic.

RAN custom and context. The RN has also shaped VI-RANC. English chaplains served on proto-naval ships from the 8th century. Odo, a Dane who later became the Archbishop of Canterbury, served as a chaplain in the navy of King

178 RAN chaplains are force multiplier specialists. See Companionway Paper, Annexure B (p. 8).
179 The Gangway Paper, Annexure D (pp. 15-16) argues RAN chaplains engage with the secular context through generous pastoral relationships rather than programmes or polity.
Athelstan during the tenth century. Chaplaincy in the RN began in 1553 when King Edward VI chose Edmund Drake as the first RN chaplain. During the reign of Charles I, each seaman paid the chaplain four pence per month.\textsuperscript{180} Eventually RN chaplains became an integral part of ship’s company and received permanent commissions.

RN chaplains served in a variety of roles in addition to their religious function. Taylor (1978) suggests these roles depended on the ancillary skills chaplains brought to the ship such as a doctor, interpreter, or secretary. They also became schoolteachers to the young midshipmen and were responsible for encouraging good morale, morals, and discipline in ship’s company. Ancillary roles such as editor of the ship’s family newsletter, point of contact for the ship’s charity, and cultural tour guide in foreign ports continues to shape VI-RANC today.\textsuperscript{181}

VI-RANC found further shape with the arrival of the RN in Australia. The First Fleet brought Reverend Johnson as an RN chaplain as well as priest to the fledgling colony of Sydney. In 1911, King George V granted the title of RAN to The Commonwealth Naval Forces. There was no question about whether the RAN should include Christian chaplains. They were organised in a similar manner to RN chaplains including ceremonial rank, clergy uniform, and duties.\textsuperscript{182} RAN chaplains received permanent officer commissions and public monies paid their salaries. These strong influences continue in VI-RANC today.\textsuperscript{183}

From their inception, there was denominational disagreement about VI-RANC. According to Joyce (1995, pp. 18-20) denominational suspicion and rigidity influenced the surrounding discussions. The first agreement included all the Protestant churches as

\textsuperscript{180} Wilson (2003, p. 71) gives a quirky insight into the history of naval chaplains including the payment of naval chaplains, ability to reward for learning psalms, and penalties for missed prayers.

\textsuperscript{181} The \textit{Quarterdeck Paper}, Annexure A (p. 227) considers how ancillary duties can strengthen the credibility of a RAN chaplain.

\textsuperscript{182} History of ADF chaplaincy 1901 to 1945 (n.d.) notes that written duty descriptions were based on those of the USN Chaplains Corp as the RN did not have anything extant to follow.

\textsuperscript{183} The \textit{Companionway Paper}, Annexure B (pp. 7-8) details the outcome of these arrangements.
represented by the Victorian Council of Churches while the second included the Roman Catholic Church alone. Rear Admiral Chambers (1921, p. 120) stated two agreements were necessary due to the “impossibility of effecting any compromise.” Joyce suggests, “The RAN was looking for chaplains as chaplains, rather than as clergy representing individual denominations.” No review clause was included in the agreements, making concordance unforeseeable. This suggests any ecumenical, agreed VI-RANC must occur outside a legislative framework.

VI-RANC was and remains irretrievably entwined with the RAN context. Until 1961, it was RAN custom that church attendance was mandatory for all personnel. Subsequently, training establishments such as HMAS Nirimba continued mandatory religious instruction depending on the direction of the CO. Recruits still attend church parade. RAN chaplains continue to deliver mandatory character guidance. Rituals rooted in Christianity are formally associated with ceremonial occasions. According to Frame (1993, pp. 154-175) RAN chaplains are complicit in preserving conservative political orthodoxy and traditional values in their official practice of religion in the RAN. VI-RANC shapes and is shaped by RAN culture and context.

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184 DIN (PERS) 62-1 (2006, pp. A-1 to A-8) authorises RACS to provide a link between the governing bodies of the church and the ADF. It endorses serving ADF chaplains and offers advice on religious matters. This does not preclude individual church or faith group relationships with the ADF.

185 The role of the RAN is military, constabulary, humanitarian, and diplomatic. RAN chaplains are involved in an array of naval activities that continually occurs irrespective of combat operations.


187 While it is mandatory for recruits to attend the chapel, it is optional whether they attend the service.

188 RAN chaplains and the culture and values of the RAN are mutually influential. See “Character, Life Skilling, and Leadership Training” in Companionway Paper Annexure B (pp. 4-5).

189 For example, chaplains offer prayers at graduations and memorials, consecrate and bless the Australian White ensign, and bless ship deployments.

190 Albeit from a North American perspective and heavily influenced by the circumstances surrounding the Vietnam War, Cox (1971) criticises the insidious movement of the U.S. Armed Forces from a religious military to a military religion.

191 Niebuhr (1952) posits that before Christians ask the question What is to be done? (ethical) they should first ask What is going on? (social) and What is God doing? (theological). These three questions resonate with the three primary questions of this thesis (see p. 30). Importantly, Niebuhr outlines five ways of understanding how Christians should respond to the culture of the world in which they live: against, of, above, and (in paradox), and as a transformer. This thesis juxtaposes all five understandings of the Christian response as it engenders a new model of VI-RANC.
Theological Bearings

This investigation of the broader academic context of vocational identity has contributed to the exploration of VI-RANC. This chapter has defined vocational identity and explained how this thesis understands shared, agreed, and Christian vocational identity. This has given direction and clarity. This chapter has defined vocational identity as *munus triplex* and determined *munus triplex* provides an opportunity for ecumenical agreement and contextual reinterpretation.

A comparison of the vocational identities of congregational clergy and chaplains has provided points of convergence and departure. It has revealed how VI-RANC is both analogous and distinctive. An investigation of the vocational identities of congregational clergy, chaplains, military chaplains, and ADF chaplains has clarified how each shape VI-RANC.

An investigation of how relevant vocational identities are shaped has discovered theological bearings of: balancing *munus triplex* functions with role; mission in the military context; expertise and competence; nature of belonging; and context as a cause of syncretism. This investigation recognises the synchronic web of affiliations and sentiments that shape VI-RANC. Locating vocational identity in the context of Christian identity has provided another entryway for exploring VI-RANC.

Chapelling\(^\text{192}\)

The focus of this thesis has been relevant literature, prevailing models, the broader academic context of vocational identity, and what shapes VI-RANC. Key themes in this thesis include the use of acronyms, military theological images, nautical language, *munus triplex*, the three primary questions, and entryways for exploring VI-RANC. The themes and the format of this thesis have exemplified the methodology of

\(^{192}\) This thesis has embraced the methodology of juxtaposition and the pastoral-liturgical context. In this chapter it checks back to justify their use.
juxtaposition. This research is located within the context of pastoral-liturgical theology. Consequently, it is now important to confirm the relevance of both the methodology of juxtaposition and pastoral-liturgical theology.

The next chapter will discuss juxtaposition from the perspectives of presentational symbols, the ordo,† and liturgical leadership. It will justify the methodology of juxtaposition developed by Lathrop as the preferred methodology for this research.¹⁹³

Chapter 5 will also discuss the discipline of liturgical theology and sub-discipline of pastoral-liturgical theology. It will define liturgical theology and discuss pastoral-liturgical theology from the perspectives of its key emphases: sacramental living, ethical living, context as text, and strong symbols. It will also discover theological bearings relevant to vocational identity.

¹⁹³ This thesis incorporates munus triplex extensively, using it to define vocational identity. Whereas munus triplex is a definition and doctrine, juxtaposition is a methodology.
Chapter Five

Figure 5. RAN Chaplain’s Preaching Scarf and Medals (Australian Defence Force, 2004).
Extending the Range\textsuperscript{194}

Methodology

This thesis has asserted the importance of this research, explained the purpose and style of format, reviewed relevant literature, revealed gaps in knowledge, compared and contrasted current models, located chaplaincy within the broader academic context of vocational identity, and distinguished chaplaincy in the RAN from other military chaplaincy. These are all critical steps in marking this research in the uncharted theological discourse about VI-RANC. This thesis continues its voyage of discovery.

Restating the mission: Applying the methodology of juxtaposition developed by Lathrop, present PLM-VI to engender an agreed VI-RANC. This thesis posits that PLM-VI would offer a pastoral-liturgical identity of a RAN chaplain (PLI-RANC). It is important to confirm the relevance of the methodology of juxtaposition and the sub-discipline of pastoral-liturgical theology to the exploration of VI-RANC.

The methodology of juxtaposition is a non-traditional way of exploring vocational identity. Using juxtaposition will extend the range of this research. An explanation of juxtaposition will suggest possibilities for understanding the ordo as liturgical structure for the whole of Christian life. An assessment of juxtaposition will consider how it is beneficial in answering the three primary questions of pastoral-liturgical theology\textsuperscript{195} that undergird this exploration of VI-RANC. This chapter will justify extending the methodology of juxtaposition from the locus of Lathrop in the traditional Christian assembly to chaplaincy in the RAN.

Pastoral-Liturgical theology is a relatively new field that emanates from liturgical theology. This chapter will provide an explanation of the seminal theories that...

\textsuperscript{194} This chapter justifies the use of juxtaposition and pastoral-liturgical theology as a means of extending the range of this exploration of VI-RANC. It proposes extending the methodology of juxtaposition developed by Lathrop, thus extending its range.

\textsuperscript{195} The three primary questions of What is going on? What does it all mean? Who is doing what to whom and how? are entryways for exploring VI-RANC.
embed liturgical theology. It will ascertain the main emphases and synchronic interests of pastoral-liturgical theology that resonate with the theological bearings already discovered in this thesis. It will also discover theological bearings of the discipline of liturgical theology and sub-discipline of pastoral-liturgical theology relevant to vocational identity. This will substantiate pastoral-liturgical theology as a valid context from which to present a model of vocational identity.

**Juxtaposition**

Liturgy is a source of life and inspiration. Life inspires liturgy. Prayer and praise is the focus of belief and daily living. Belief and daily living focuses prayer and praxis. As Saliers (1998a, p. 28) states, the double focus of liturgy is “the glorification of God and the sanctification of human beings. The glory of God is shown both in right praise and in the servanthood of those who worship in the name of Jesus Christ.” The whole of life is the juxtaposition of prayer and belief with praxis. This is also an apt description for the context of chaplaincy in the RAN.

A coherent PLM-VI demands a methodology that is relevant, proven, and has the capacity to provide new insight. This ensures an outcome that has merit, flexibility, and applicability. Juxtaposition is productive when exploring pastoral-liturgical vocational identity within the context of congregational leadership. The extension of this methodology to exploring VI-RANC facilitates discussion and outcomes that are relevant, timely, and insightful.

In the trio of books *Holy Things* (1993), *Holy People* (1999), and *Holy Ground* (2003), Lathrop advocates juxtaposition as a key methodology for understanding the

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196 This concise foray into liturgical theology and pastoral-liturgical theology provides those readers not familiar with the field enough background to follow the justifications for choosing and extending the methodology of juxtaposition developed by Lathrop. Those familiar with the discipline will recognise the word limit restrictions of this thesis has strongly influenced scope and content.
heart of the liturgy and therefore pastoral life. Lathrop (1993, pp. 7-8) draws on the phrase *lex orandi, lex credendi, lex agenda* to propose juxtaposition as meaning-making, participatory, and renewing. This Latin phrase loosely translates as *the rule of prayer, the rule of faith, the rule of living*. Lathrop is interested in socially relevant liturgy where lively juxtapositions and breaking of strong symbols characterise worship, pointing the church beyond itself towards sacramental living in the world. This is theological reflection with a critical, reforming edge for contemporary problems.

The methodology of juxtaposition developed by Lathrop (1993) posits: (a) Christian people gather around ordinary things and sacred symbols to theologically reflect on the meanings of life; (b) the *ordo* gives structure and permanency to these assemblies while lively juxtapositions within the *ordo* renew and transform meaning; and (c) liturgical leaders who are sensitive to the *ordo* and context will create prophetic opportunities for meaningful juxtapositions to shape prayer, faith, and life.

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198 The scholarly criticisms of Lathrop and his methodology of juxtaposition, albeit minor, are predominately by Lutherans. Supporters such as Theiss (1995) acknowledge, “Those who regard the Bible as the source of the church’s theology might find Lathrop’s approach in this book challenging.” Although sympathetic, Aune (2000) suggests juxtaposition is more assertion than interpretation, Smith (1997) believes juxtaposition is more aptly termed liturgical anthropology, and Hegstad (2013, p. 180) suggests Lathrop “places too little emphasis upon the anticipatory character of the sign.”

199 Lathrop draws on the work of Paul Tillich who was the first to describe the concept of broken myths. Tillich (1957, p. 50) argued myths are symbols of faith that may be broken or unbroken.

200 This mirrors juxtapositions common to the New Testament. For example, Jesus employs juxtaposition to reveal reformed meanings about contemporary problems such as keeping the Sabbath (Matthew 12:1-8). Paul employs the Adam-Christ juxtaposition in Romans 5:12-21. Jesus and Paul relied on people knowing established religious laws and their common meanings. Alternative ideas and images are provided alongside conventional ones to create new meanings that transformed belief and practice.

201 Liturgical theology encompasses doing liturgy as an act of primary theology and reflecting on the liturgical experience as secondary theology. According to Bradshaw (1998, p. 191) primary theology is unlikely to be “pure” as worshippers always come with religious attitudes and expectations formed by secondary theology. While Senn (2000, p. 5) suggests that doing liturgy is foundational for secondary theology because “myth, ritual, and symbol are the basic languages of religious reality and of faith.” Liturgical juxtaposition recognises specific contexts and cultures shape primary and secondary theology.
The references to presentational symbols, the *ordo* as juxtaposition, and liturgical leadership, further connects this research with the methodology of juxtaposition. An extension of the methodology of juxtaposition from the locus of Lathrop to the context of chaplaincy in the RAN enhances its relevance to this research.

**Presentational symbols.** Profound meaning occurs through strong patterns of presentational symbols that provide opportunities for the flow of ideas and construction of relationships. Polysemous metaphors and representative concepts become possible. In terms of worship, Lathrop (1993, p. 33) suggests:

> Meaning occurs through structure, by one thing set to one another. The scheduling of the *ordo*, the setting of one liturgical thing set to one another in the shape of the liturgy, evokes and replicates the deep structure of biblical language, the use of the old to say the new by means of juxtaposition.

Juxtapositions of strong symbols to the Christ event provide opportunities for ambiguity and clarity, vision and imagination, complexity and simplicity, and being and doing. Old symbols speak anew of God through metaphor and juxtaposition.

Lathrop (1993, pp. 27-31) argues the use of juxtaposition to maintain the old but speak of something new is biblical. For example, the title Jesus Christ speaks of the messianic king who reigns and serves, who died a temporal death, that all may live eternally. Depending on context (pp. 91-96), an ordinary loaf of bread placed in the assembly is a sacred symbol of the communion of saints or the body of Jesus. It may also be a metaphor for the fragility of life. These are not secular symbols simply turned to the use of the assembly. They have a new identity. Lathrop encourages

202 These discussions are unavoidably concise. However, for a detailed analysis of juxtaposition, see Lösel (2005) whose article summarises the foundational concepts of the *ordo*, juxtaposition, and broken symbols. Like this thesis, Lösel desires further discussions that push the methodology of juxtaposition developed by Lathrop into the world for the sake of witness and transformation.

203 The intrinsic relationship of doing as a reflection of being is examined by von Dietze (2013, pp. 5-6) in the context of university chaplaincy.

204 Lathrop (1993, pp. 91-97) explains how ordinary objects such as bread, wine, and water symbolise universal hopes and local longings when their utilitarian purpose and sacred stories are juxtaposed.
liturgical leaders to break strong symbols so that worship may stretch people to the liminal edge of their beings and bring transformation.

Juxtaposition evokes metaphors and symbols of faith that help people to better understand the connections between eternal realities and daily living. VI-RANC consists of multivalent characteristics shown in strong presentational symbols. These symbols juxtapose old images of Christian leadership with contemporary ideas of RAN culture. For example, the bringing together of unlike things creates new juxtapositions such as nonreligious-piety which can be used to further explore VI-RANC.  

**Ordo as juxtaposition.** The term *ordo* initially concentrated on the remnants of written texts and rubrics of Christian liturgy that shaped the original structure of Christian worship. The term has expanded to include the things of the liturgy and the focus of Christian worship. As Moore-Keish (2010, p. 246) explains:

> *Ordo* as it has come to be used, suggests the basic structure of Christian worship that centres on table, font, and pulpit, and the shape of Christian living that flows from these centres. It is a commitment to that which grounds and guides our lives in the world.  

For Lathrop (1993, pp. 33-53) the basic structure of Christian worship is the juxtaposition of the *ordo* of seven days and the eighth day, and the *ordo* of word and table. Lathrop (pp. 54-83) suggests other developed patterns of juxtaposition in the *ordo* are praise and beseeching, teaching and bath, the year and *Pascha* (Easter), and ancient things and the new hope. This essential shape of the liturgy, which speaks of God by speaking of Christ, has united Christians throughout generations. It is the result of actual lived experience. These thriving patterns of juxtapositions yield symbolic meaning.  

Lathrop (1993, p. 90) suggests the theology of the *ordo* “begins with things, with people gathered around central things, and these things, by their juxtapositions, speaking truly of God and suggesting a meaning for all things.” Taking old texts and

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205 For a discussion of nonreligious-piety in the RAN, see *Scuttles Paper*, Annexure C (p. 88).
206 For a detailed summary that affirms the importance of the *ordo*, see Moore-Keish (2010).
sacred stories and juxtaposing them to contemporary human history and newly forming beliefs allows people to criticise, compare, clarify, harmonise, and integrate. As Lathrop (p. 54) argues, “basic patterns of Christian worship seem to have arisen out of juxtapositions in actual experience.” Thus, the ordo as juxtaposition is more than sacred storytelling. It consists of ritual acts that renew and affirm.

Lathrop (1993, p. 219) affirms repeatedly the heart of the liturgy has “juxtaposition as its principal tool.” Juxtaposition is a transforming relationship that critiques, heartens, and renews. It guides prayer, faith, and life. Lathrop (1999, p. 47) argues that it takes place in an assembly that is subject to transformation as it becomes part of the “long history of the fruitful and tension-laden juxtaposition of the biblical Word to a human history of meetings.” VI-RANC begins with the central things of bread, wine, and water entrusted to them as a leader of the ordo. Ship’s company meet around these sacred symbols juxtaposed in a secular organisation with its own esteemed things. In these encounters, juxtapositions such as perilous-safety transform behaviour and belief.

Liturgical leadership. The church calls and ordains people to be liturgical leaders of the assembly. Lathrop (1993, p. 151) suggests meanings of the ordo “come to expression in the continual juxtapositions of words with sign-actions. … The whole action is done by a participating community together with its ministers, thus bringing to expression the Body of Christ.” Lathrop (p. 192) further suggests ordained leadership as “a powerful human symbol, means something Christian as it is immersed in the juxtapositions of the ordo and, specifically, as it is juxtaposed to the powerful symbols of community and of the participation of all the people.” The RAN chaplain is a prescribed leader of the ordo who continually juxtaposes words with sign-actions while participating as a powerful human symbol in the navy community.†

The Scuttles Paper, Annexure C (pp. 90-91) considers the idea of perilous-safety.

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The assembly gathers around liturgical leaders who set out the classic symbols for common theological reflection. Lathrop (1993, p. 5) proposes, “When we gather to do ritual, we bear modern life within ourselves. We also are the ones who set out the ancient symbols. Then our common action is the locus for the meaning of juxtaposition.” Liturgical leaders have theologically reflected as apologists, catechists, commentators, mystics, reformers, and worship leaders. Lathrop (p. 6) believes all are liturgical theologians who seek to “illumine the experience of the assembly itself and to speak its urgent importance for their own times … we too hope to find words that can draw our contemporaries into the meanings of the assembly.” Chaplains are also liturgical theologians who urgently set out the ancient symbols among secular naval life to draw people into the eternal meanings of the assembly. This is evident in worship and memorial services. It is manifest as the RAN chaplain intentionally participates in the whole of life to uncover meaning at sea.208

As Lathrop (1993, p. 190) asserts, “The leadership of the liturgy is part of the liturgy.” Ship’s company gather around RAN chaplains who are ordinary people, metaphors, and sacred symbols. As ordained leaders incorporated within the ordo, chaplains represent church structure and faith meeting with naval culture and context to reflect on existential questions. These lively juxtapositions and meaningful encounters shape prayer, faith, and life.

Lathrop (1993) is most interested in Christian assemblies who draw their identity from common experience and ordinary life while grounded in the communion of saints and the authoritative witness of scripture. Within the examination of the ordo, Lathrop (pp. 164-179) reveals a deep desire for liturgical leadership that participates in

208 A RAN chaplain participating in a fitness test aboard a ship can be an opportunity to offer transcendent meaning. See Gangway Paper, Annexure D (p. 11).
ecumenical dialogue to reform and renew the whole church. At the heart of the ordo remains bread, wine, and water juxtaposed to scripture, song, prayer, and silence. These are not unique to any one Christian tradition. RAN chaplains draw their vocational identity from a secular organisation while grounded in munus triplex and the ordo. Participation in ecumenical dialogue is a duty and desire. The experiences of RAN chaplains are opportunities for local reform and church renewal.

**Extending juxtaposition.** Lathrop (1993) locates the examination of liturgical leadership and juxtaposition within the ordo in the central tasks and sacred symbols of the assembly. Lathrop (p. 18) asserts, “The intention of the liturgy is to manifest the presence of God in this assembly, a merciful presence that is meant not just for this assembly but for the world.” Lathrop is interested in the assembly where the practices of ritual responsibility occur. However, questions remain about how to draw people to the meanings of the ordo. Military chaplaincy serves as an example of carrying the ordo to the people.

Lathrop (1993, p. 188) recognises central tasks authentically extend beyond the assembly. Examples given are the distribution of goods to the needy, delivery of the Eucharist to the sick and absent, pastoral visits in prisons and hospitals, and the priest walking chaotic city streets. However, Lathrop believes, “Reflection on the nature of Christian ordained leadership will do better to begin with the central tasks themselves, not with their extensions.” The focus in this statement is on priority, not on excluding reflection on the extensions.

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209 Lathrop is from within the reformed Lutheran tradition. *Holy Things* (1993), *Holy People* (1999), and *Holy Ground* (2003) gives Protestant and mainline traditions an opportunity to recover their heritage. They provide common ground with sacramental traditions and suggest non-sacramental traditions can act as a counterweight. Lathrop traverses a path between credulous fundamentalism and contingent liberalism. This requires openness to correction from all.

210 Stories from RAN chaplains challenge the church to think differently about mission and relevance. See *Gangway Paper*, Annexure D (p. 16).

211 See Lange & Vogel (Eds.) (2005) for an ecumenical festschrift that seeks to carry forward the work of Lathrop into a postmodern context.

212 The *Scuttles Paper*, Annexure C (p. 87) suggests the definition of the ordo be extended to mean the structure and shape of all Christian living, not just worship.
Lathrop (1993, p. 189) does offer the travelling priests of religious orders during medieval times as an admirable model for ordained leadership. Lathrop suggests, “All the churches would do well to consider organising missionaries—say, the lonely pastors walking inner-city streets—on their model.” The travelling priests connected to local churches, celebrated ritual work in dialogue with assemblies, and lived a life of poverty. Lathrop believes the travelling priests are “a special case, however, not the model from which to start in a consideration of ministry.” There are parallels between the travelling priests and RAN chaplains.

While RAN chaplains do not live a life of poverty, they constantly travel on postings, exercises, and deployments. They walk the decks of ships and connect to local churches. A denomination sanctions their ritual work in local assemblies through the authority of RACS. RAN chaplains embody the Lord be with you as they celebrate the Eucharist with ship’s company and conduct pastoral visits. They witness to the kingdom of God in the world and the church. They are missionaries, pastors, and priests. Their primary focus is the extensions, not the central tasks of the assembly.

This thesis is interested in the extensions of the central tasks. It extends the methodology of juxtaposition beyond the locus of the traditional Christian assembly to the context of chaplaincy in the RAN. This thesis posits it is time to look to the extensions of the central tasks and that this is a priority.

There are strong connections between the concepts of juxtaposition and the context of RAN chaplains. Lathrop inspires liturgical leaders to appreciate how meaningful worship filled with juxtapositions creates new realities and options for

213 Ship’s company seek RAN chaplains as friends and guides who are confidential, welcoming, and proactive. See “Pastoral and Counselling Ministry” in Companionway Paper, Annexure B (pp. 5-6).

214 The methodology of juxtaposition chosen for this thesis engages the practical theological reflection style. Kinast (2000, p. 5) describes this style as one “which examines the experience of both religious and secular communities as they engage society in all its aspects.” The interplay of these mutual relationships offers a means by which different sources of information may be critically analysed and interpreted alongside each other.
understanding and living in the world. Similarly, RAN chaplains inspire the navy community to appreciate how faith in God with all its associations creates new realities and options for understanding and living in their world. RAN chaplains regularly incorporate meanings of the *ordo* and the peculiarities of naval life. Their intentional presence places postmodern presuppositions alongside eternal truths to engender meaningful encounters and authentic meaning for the whole of life. RAN chaplains employ juxtaposition, create juxtaposition, and embody juxtaposition.

Lathrop has not designed the methodology of juxtaposition with military chaplaincy in mind. However, the extension of the methodology of juxtaposition to VI-RANC is in harmony with its intent. Extending juxtaposition is an effective means to explore VI-RANC. The integrity of the methodology of juxtaposition remains.

### Liturgical Theology

Liturgical theology is a recent addition to the study of theology. Its youthfulness has parallels with the emerging field of military chaplaincy.\(^{215}\) Similarly, both seek to provide meaning in the whole of life.

In liturgical theology the proclamations of worship, statements of theology, and practices of faith are all important.\(^{216}\) Each is in conversation with each other. However, liturgical theology intrinsically grounds itself in worship. It articulates how liturgy expresses meaning and makes meaning in worship. Liturgical theology understands liturgy as a sign and expression of Christian faith. It is interested in how faith and doctrine influence meaning in worship, and how worship influences constructions of

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\(^{215}\) Liturgical theology is usually categorised as a sub-discipline of theology. In universities, it is often located under practical theology or applied theology. The study of military chaplaincy is located in a similar position. This suggests a consistency in a model of VI-RANC being pastoral-liturgical in nature.

\(^{216}\) Liturgical theology includes the study of historical antecedents, contemporary practices, contextual manifestations, and written forms. See Irwin (1990) for an examination and useful summary of the antecedents, definitions, and use of the word *leitourgia* in liturgical theology. See Fagerberg (1992) for a distinction of liturgical theology from a general theology of Christian worship.
faith and doctrine. This grounding resonates with the theological bearings of prevailing chaplaincy models.

Christian worship is most likely to occur in designated sacred spaces. However, the entire liturgy of the church has not taken place within church walls. This is especially true for urban areas where religious services were often of a public nature, presided over by a bishop or representative, and the main liturgical celebration of the day.\(^{217}\) This is the context for RAN chaplains.

Definition. The term liturgical theology is difficult to define absolutely.\(^{218}\) As Irwin (1990, p. 722) noted, there has never been, “an agreed-upon meaning” for liturgical theology. Bradshaw (1998, p. 191) similarly suggests the term liturgical theology is “a very slippery customer indeed, because it can mean different things to different people, and even be used in somewhat differing senses by the same person.” Perhaps the best practical definition has been proposed by Vogel (2000, p. 13) who suggests liturgical theology “must deal with the liturgy and it must be theological in nature … that is all we know, and all we need to know.” Albeit simplistic, this is the definition used in this thesis.

Foundations. Emphasis shapes any definition of liturgical theology. The most significant influence is the emphasis placed on either the word liturgical or theology. The hermeneutical approach and denominational background of each scholar is also influential. The traditional focus was to analyse written ancient texts, reconstruct their

\(^{217}\) For further discussion, see Baldovin (1987) who studies three urban contexts crucial for the development of Christian rites in the Middle Ages.
\(^{218}\) The contemporary Christian understanding of the term leitourgia, or liturgy, is the work of the people. The term liturgy may describe the written texts used during worship or the public rites of the church. In eastern churches, it always refers to the Eucharistic Service. See Peters (1987) for an introductory explanation of how to translate liturgy into the work of the people.
situations, and relate them to contemporary contexts. However, liturgical theology is now wide-ranging and interdisciplinary.\footnote{219}

Alexander Schmemann, Geoffrey Wainwright, and Aidan Kavanagh were three significant participants in the initial debates about liturgical theology and the nature of Christian worship.\footnote{220} Each was interested in how to reconcile culturally specific forms and interpretations of liturgical piety with the eternal authority and form which proper liturgy holds in the assembly. This is also a strong focus of RAN chaplains as they reconcile naval piety and forms with the liturgies and doctrines of the church.

For Schmemann (1966), the source and origin of theology is its liturgical actions, especially the Eucharistic celebration. Schmemann emphasised the patristic maxim \textit{lex orandi est lex credenda}. Commonly ascribed to Prosper of Aquitaine, this Latin phrase loosely translates, as \textit{the rule of prayer is the rule of faith}.\footnote{221} That is, the power of the liturgy affects and effects belief. This perspective is prevalent among RAN chaplains who utilise the sacramental model.

Wainwright proposes an approach that is more dualistic in nature. Wainwright (1980, p. 218) prefers the phrase \textit{lex orandi, lex credenda} and was keen to explore this “interplay.” This Latin phrase loosely translates as \textit{the rule of prayer, the rule of faith}. It emphasises the binary nature of liturgy and belief. As such, the practice of worship influences doctrine and doctrine influences the practice of worship. In the RAN context,
this type of conversation routinely occurs in events such as ANZAC Day services and the blessing of a newly commissioned ship.  

Kavanagh (1984) preferred the phrase *ut legem credendi lex statuat supplicandi*. This Latin phrase loosely translates as *the rule of prayer determines the rule of faith.* That is, liturgy created from the interaction of Christians with their context reflects and sustains belief. Kavanagh (1983, pp. 323-324) established the expression *theology of the congregation*. It suggests that when determining how practice shapes belief, the understandings of the “person in the pew,” rather than the academic, has priority.  

RAN chaplains create liturgy that reflects the experiences of the naval context in order to sustain Christian faith and illuminate wider meaning. Ship’s company determines when meaning transpires as much as chaplains do.  

An extensive review of relevant academic literature has established emphases of liturgical theology that resonates with vocational identity, reflects *munus triplex* functions, and are ecumenical. The emphases provide useful theological bearings that will further direct this research. These emphases are sacramental living that engages worship with the whole of life, ethical living that is a result of meaningful worship, context as text, and strong symbols that encourage transformative experiences.  

**Pastoral-Liturgical Theology**  

Like liturgical theology, the sub-discipline of pastoral-liturgical theology focuses on Christian worship. However, it has a greater emphasis on pastoral living as a consequence of, and catalyst for, meaningful worship. Searle (1983, p. 293) suggests

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222 The ADF structures chaplaincy in three groups. These are Anglican, Catholic, and Protestant Denominations. ADF (2007a, pp. 35-42) states that at a commissioning or recommissioning of a RAN ship, one chaplain from each group will pronounce a separate Trinitarian blessing. The requirement to thrice bless each ship is unpopular among some chaplains and is often questioned by ship’s company. It raises questions about the efficacy of an individual denominational blessing. Further, it raises questions as to the protocol should the RAN include other faith chaplains.

223 Kavanagh proposes the mythical *Mrs Murphy* understood and implemented more liturgical wisdom than any liturgical scholar. Mrs Murphy represented the ordinary person in the pew who is an authentic proponent and practitioner of primary theology.

224 As the focus of this research is primarily chaplaincy, word limits do not permit the inclusion of the review.
pastoral-liturgical theology seeks to answer questions about the polyvalence of a faith community, active participation, culture and worship, and individual experiences that impact on shared meaning. It seeks answers about how people may enjoy a transforming relationship with the triune God in the whole of life. It does not seek to determine right worship or right doctrine. Similarly, this thesis does not seek to determine right worship or right doctrine for RAN chaplains. It argues RAN chaplains focus on the whole of life. This thesis argues VI-RANC is multivalent, participatory, and enculturated.

The mission of this research is to present PLM-VI. An extensive review of relevant literature has established emphases in pastoral-liturgical theology that resonates with vocational identity, reflects munus triplex functions, and is ecumenical. The emphases will be a source of theological bearings that will further direct this research. Pastoral-Liturgical theology emphasises sacramental living that engages worship with the whole of life, ethical living that is a result of meaningful worship, context as text, and strong symbols that encourage transformative experiences. This chapter will discuss these in more detail.

**Sacramental living.** Irwin has become synonymous with *lex orandi, lex credendi, lex agenda*. Irwin (1990, p. 726) challenges the church “to live what is celebrated.” Sacramental living takes the rituals of the church seriously. It believes the celebration of the sacraments produce inherent implications for what people believe and how they live their lives. To live sacramentally means to be a visible sign of the invisible realities of a gracious God. The whole of life becomes a conscious opportunity to demonstrate inward transformation and grace. RAN chaplains are a means of grace in

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225 Home Port (pp, 29-30) outlines the definition and foundations of pastoral-liturgical theology.
226 This thesis presents conversation not dogma.
227 As the focus of this research is primarily chaplaincy, word limits do not permit the inclusion of the review of relevant literature about pastoral-liturgical theology.
the midst of ship’s company. They show others the sacred in common elements of life and connect people with an experience of the divine.\footnote{RAN chaplains operate as symbols of grace when they call to people in need and draw them towards hope. See Scuttes Paper, Annexure C (p. 92).}

Pastoral-Liturgical theology is also interested in issues of inclusion and transformation as sacramental living. For example, Duck (2000, p. 294) concludes:

To live sacramentally is to live out baptism every day in the church and in the world as those who belong to God and one another. Expanding our language is one way we can live out the grace, the love, the justice, and the hope of our baptisms and our table communion.

This suggests any model of pastoral-liturgical identity is best comprised of language that is gender inclusive, ecumenically acceptable, and secured in Christian tradition.

In emphasising baptism as the authority for Christian witness and service Vogel (1996, p. 61) suggests, “The baptismal covenant celebrates who we are, where we belong, and what we are about.” To live sacramentally is to live by the understanding that there is no separation between communion with God in everyday life and the experience of God in worship, especially through the sacraments. RAN chaplains preside in the navy community as a resonance of the Sunday service. This is a reminder to others of an interested God who encompasses the whole of life.\footnote{Meaning transpires when a RAN chaplain is liturgically involved with the whole of life. See Quarterdeck Paper, Annexure A (pp. 223-224).}

Zimmerman (1999, p. 7) further suggests, “Since Christian living also is about dying and rising—the paschal mystery in our everyday lives—we might further say that all of life is liturgy.” RAN chaplains experience life as a pattern of liturgy. Their involvement in a complex configuration of liturgical responsibilities, ceremonial scenes, and daily pastoral duties construct layers of theological meaning that resonate with patterns of worship as the whole of life.\footnote{RAN chaplains nurture this insight for ship’s company. See Gangway Paper, Annexure D (p. 15).}

**Ethical living.** Pastoral-Liturgical theology has a fundamental role in the movement to renew ethical Christian living. *Lex orandi, lex credendi, lex bene operandi*
is another way of articulating this perspective. This Latin phrase loosely translates as *the rule of prayer, the rule of faith, the rule of good works*. For example, LaCugna (1993, p. 1) believed the Trinitarian model declared in Christian worship is “a teaching about God’s life with us and our life with one another.” There is unity between a life of worship and a life of ethical spiritual practice. The ethical relevance of the liturgy to daily living is important. The incarnational presence of RAN chaplains in the navy community embodies this idea.

ADF (2006a para. 45a) obligates chaplains to “promote the moral, spiritual and religious wellbeing of all personnel through personal contact and friendship and by encouraging participation in religious activities.” The presence of a chaplain acts as a moral compass. This theme was integral in the reformation of the Abu Ghraib prison.

Phillips (2000, p. 299) asserts liturgy and ethics have a “common goal, the faithful service of God.” Thus, people must make ethical connections between daily living and worship. RAN chaplains embody a liturgical and ethical presence in the day-to-day. In bringing the context of the daily lives of ship’s company into worship, and worship into the daily lives of ship’s company, they reinforce ethical connections.

**Context as text.** Pastoral-Liturgical theology emphasises context. Irwin (1994, pp. 54-56) proclaims there is a dialectic relationship between context and text where “context is text” and “text shapes context.” Fink (1990, p. 49) suggests an integrated understanding helps people to contextually understand the “profound human journey into the mystery of God which is at the same time the mystery of God made human and the mystery of human life transformed into the divine.” Like a kaleidoscope, the mystery of life rotates and spins but always with the consolidating pattern of God.

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231 For a detailed explanation on how this is done see *Companionway Paper, Annexure B* (pp. 3-4).
232 The renewed presence of chaplains at Abu Ghraib demonstrably changed the behaviour of military personnel there. See *Companionway Paper, Annexure B* (p. 5).
233 There is a breadth of consensus regarding liturgical texts of the early church. They serve as a gauge for contemporary practices and renewal. See Fink (1990) who discusses the consensus and transitions about the shape and form of Christian worship across the traditions.
Burns (2006) suggests shaping Christian worship around classical patterns in an urban context is a means of evangelism, catechesis, social justice, and divine hospitality. Contextual theology, biographical theology, and practical theology are important ancillary concerns. Burns (2003, p. 23) asserts pastoral-liturgical models must be “contextually sensitive, personally involved and concerned with transforming practice, with liturgy as saving work.” RAN chaplains have the opportunity to shape the classical patterns of worship in the RAN context as a means of mission, religious instruction, character development, and divine welcome. Chaplains do this through immersing themselves in an organisation while remaining mindful of the opportunities for transformation through Christ.  

Using semiotic theory, Hughes (2003) proposes liturgical leaders ignore, co-depend, or capitulate to contemporary culture. For example, liturgical signs created within an outmoded worldview ignore contemporary contexts at their peril. Worship that untethers itself from Christian traditions may not remain Christian. Immanent practices that reduce the sacred to the secular make a transcendent God ordinary. For Hughes (p. 257), meaningful worship is realised as “something liminal, standing on the borderline of finitude and the infinite.” Everyday living must connect with transcendent theistic reality. Pastoral conversations and liturgical events that integrate the eternal meanings of worship with temporal meanings of lived experience engender liminality. For RAN chaplains, liminality is more than a meaningful idea. RAN chaplains routinely move to liminality as they risk being in different religious functions or organisational contexts. For RAN chaplains, liminality is a context and an aspiration.

234 There are inherent risks and opportunities when RAN chaplains shape worship aboard a warship. See Quarterdeck Paper, Annexure A (p. 220).

235 The Gangway Paper, Annexure D (pp. 11-13), in “Eternal Father, Strong to Save” identifies the opportunities of liminal thresholds for a RAN chaplain.
Strong symbols. Pastoral-Liturgical theology recognises strong symbols evoke contextual and engaged meaning. Schmit (2002) believes the liturgical leader as a symbol has weight and responsibility through the whole week. Their role is to speak of things too deep for words. RAN chaplains hope to disclose the divine presence in worship and pastoral encounters so that ship’s company recognise it daily. Saliers (1998b, p. 16) suggests clergy must learn to mediate with community symbols, such as sports events and graduations, which powerfully form habit, perception, and moral character. RAN chaplains have learnt to mediate naval and Christian symbols at memorial services, graduation parades, and community events to encourage transcendent meaning.

Schmit (2002, pp. 7-10) further argues nondiscursive or presentational symbols meaningfully express something about the experience of life and God that reaches places of faith residing in others. Liturgical language is limited in its capacity to impart meaning. Presentational symbols do not string ideas together successively, as in language. They provide ideas simultaneously, as in pictures or music. The juxtaposition of symbols from life and doctrine in the act of worship has the potential to bring clarity, depth, and breadth. As Wegener (2004, p. 48) suggests:

Worship pulls us together around strong symbols, where we can care for ourselves, in order to throw us out into a world where we can care for others. In this way all the great issues that confront us in this twenty-first century Anno Domini fall under the spell of our worship.

VI-RANC serves as a presentational symbol in which the juxtaposition of images such as munus triplex, authority of a commissioned officer, and the absence of worn rank come together to create effective meaning. RAN chaplains help the navy

236 Figure 6 (p. 113) is an example of a strong symbol, where Christian and military contexts combine.
237 The Companionway Paper, Annexure B (p. 5) explains why RAN chaplains mediate naval and Christian symbols.
community to identify and integrate the signs and symbols of faith with the insignia and characteristics of military life.\(^{238}\)

**Theological Bearings**

This chapter has confirmed the relevance of the methodology of juxtaposition and the sub-discipline of pastoral-liturgical theology to the exploration of VI-RANC. Juxtaposition extends the range of this research. A review of the theological concepts of Lathrop has justified the strong connections between the concepts of juxtaposition and the context of chaplaincy in the RAN. It has recognised the importance of juxtaposing present-day presuppositions to eternal veracities to engender authentic new meanings. This acknowledges the *ordo* as liturgical structure that informs Christian life and the peculiarities of daily life.

Juxtaposition is beneficial in answering the three primary questions that undergird this exploration of VI-RANC. It examines what Christians do as they gather around the central things to reflect on the meanings of life. It considers what the purposes of these meetings are and what they mean. It also looks at how symbols transform meaning to engender changed behaviour and belief. This chapter has justified the extension of the methodology of juxtaposition to explore VI-RANC is in keeping with the intent of Lathrop.

Liturgical theology explains meanings about a relationship with God and with one another through Christian worship. It seeks to overcome the traditional divide between the study of theology and the study of worship. Liturgical theology uses organised principles to consider the doctrines of faith. It is also relational as it speaks to and from the church at prayer.

\(^{238}\) See Figure 6 (p. 113). The *Companionway Paper*, Annexure B (p. 10) describes how RAN chaplains integrate faith and military life in ritualistic ceremonies such as ANZAC Day and other memorials.
Pastoral-Liturgical theology explains meanings about a relationship with God and with one another through worship and community life. Pastoral-Liturgical theology recognises the pervasive influence of context in any enquiry about theological meaning. It is ecumenical as it recognises common denominational aspirations to better connect people with the triune God and each other. In doing so, it provides polysemous and synchronic meanings for the whole of life. These aspirations resonate with VI-RANC.

This chapter has substantiated pastoral-liturgical theology as a valid context from which to present a model of vocational identity. Pastoral-Liturgical theology serves as an anchor point; this substantiates the methodology extended in this thesis.

This chapter has discovered theological bearings relevant to vocational identity. From liturgical theology, these are: meaning-making through worship; and belief shapes worship. From pastoral-liturgical theology, these are: meaning-making through worship; worship as mission; engaged belief; liturgy as whole of life; context as meaning; vitality of ecumenism; and symbols as patterns of transformation. These theological bearings are congruent with the theological bearings that shape VI-RANC identified in Chapters 2 to 4 of this thesis.239

Bearing Away 240

The review of relevant academic literature, the comparison and contrast of prevailing chaplaincy models, and the investigation of the broader academic context of vocational identity has discovered theological bearings that shape VI-RANC. This chapter has also discovered theological bearings relevant to vocational identity from the discipline of liturgical theology and sub-discipline of pastoral-liturgical theology.

239 Table 1 (pp. 156-157) shows congruence between the theological bearings.
240 This thesis turns towards presenting a pastoral-liturgical model.
The next chapter will distil key facets of VI-RANC from the theological bearings discovered in the previous chapters. It will juxtapose the key facets to *munus triplex* and propose a PLM-VI that speaks clearly and directly to the context of RAN chaplains. It will introduce *munus triplex nauticus* as a PLM-VI.
Chapter Six

Figure 6. Brass Shell Casing with Incised Cross (Senini, 2014).²⁴¹

A symbol of faith embedded within a characteristic of military life. This shell casing with incised cross was presented to me after celebrating services aboard HMS Lancaster. It provides a powerful and moving symbol of life over death.

²⁴¹
Outward Bound

Results

Polysemy is evident in VI-RANC. Meaning comes from juxtaposing multiple images of history, culture, theological models, academic disciplines, narratives, observations, and theological reflection. This thesis has engaged in exegesis and hermeneutics in a reciprocal interaction as it looked at what is behind, within, and in front of the text pertinent to chaplaincy in the RAN.

This chapter will further exemplify the methodology of juxtaposition. It will juxtapose the theological bearings discovered thus far, establishing congruence, and distilling the theological bearings into key facets that represent VI-RANC. It will juxtapose these key facets to munus triplex. It will introduce munus triplex nauticus and its functions of priest, pastor, and porthole as PLM-VI. It will be a model that will speak clearly and directly to the context of RAN chaplains.

Juxtaposing the model of munus triplex nauticus to the series of papers will test and refine the model. This thesis has continually linked the series of papers with each other and with this integrating essay. Together and separately, this integrating essay and each of the four annexed papers reveal aspects of vocational identity that speak clearly and directly to VI-RANC. Each paper has an independent identity, although each incorporates the expectation of juxtaposition to the others. This juxtaposition intends to promote conversation, negotiation, collaboration, integration, and transformation.

Finally, this chapter will present munus triplex nauticus kaleidoscope as a PLM-VI intended to engender an agreed VI-RANC. This model, as Goosen (2003, p. 76)

242 The image of outward bound suggests voyaging into the unknown. This chapter explores beyond theological bearings and munus triplex.
243 This chapter is principally interested in the results from establishing congruence. That is, the key facets of VI-RANC. Table 1 (pp. 156-157) restates the key facets and demonstrates the process. It also restates the theological bearings from each chapter.
244 Links between the series of papers and integrating essay are also evident in Series of Papers (pp. 21-26) and the footnotes throughout this thesis.
prescribes, will be “relatively simple” yet “useful and illuminating for dealing with realities that are more complex and differential.” This chapter will explain how munus triplex nauticus kaleidoscope resists singularity, deals with complexity, and honours contingency. It is participatory, multivalent, and transformative.

**Key Facets of VI-RANC**

Understanding their vocational identity is an ongoing struggle for military chaplains. Hidden behind individual moments of private contemplation and the rare public occasion of theological reflection is a deep yearning by some to rest awhile with comprehension and competency. This is no easy task. Grulke (2013a, p. 56) recognises, “It confronts the ecclesiastical presuppositions about public ministry and attempts to frame these in relation to a secularised world beyond the ecclesiological identity of church where such frameworks logically belong.” Yet, agreement through public dialogue must occur if chaplains are to ensure a secure place and a transformative function in the RAN of the future.

Any proposed PLM-VI must be multifaceted. This will ensure its acceptance, application, and endurance. It also reflects reality. Juxtaposing the theological bearings from previous chapters, this chapter will identify, discuss, and justify key facets of VI-RANC. These are: singularly-multifaith; confident-humility; reverend-commander; untraditional-traditions; contented-anxieties; and consistent-transitions.

Using word-juxtapositions to express the key facets further reflects the reality of chaplaincy in the RAN. RAN chaplains exist as a stable, confident, and consistent point oscillating between different worlds. Effective chaplains thrive. Juxtaposition adds new meaning; inherent in the key facets is the flexibility to allow wide interpretation. This will engender understanding, and consequently, agreement.

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245 Numerous theological facets constitute VI-RANC. See Scuttles Paper, Annexure C (pp. 94-95).
**Singularly-Multifaith.** VI-RANC is ecumenical in outlook. This suggests images of RAN chaplains as singularly-multifaith. RAN chaplains represent seven different Christian denominations. Different ecclesiologies give rise to diverse identities. Denominations answer questions about the functions of ministry, differently. Davis (2004, p. 7) proposes, “Ecumenism calls for a response of cooperation without compromise, affirmation without judgement, respect without patronage.” PLM-VI must have meaningful connection points for all denominations. Looking towards the future, VI-RANC also has possibilities for multifaith chaplaincy.

Singularly-Multifaith suggests RAN chaplains retain their denominational identity while recognising multifaith perspectives. Their vocation, centred in the church, looks outward towards unity and common truths.

**Confident-Humility.** VI-RANC is mission-orientated and evokes images of confident-humility. RAN chaplains do not separate themselves from the world. They step into the navy community with all its complexities, frustrations, wonders, and hope. RAN chaplains provide spiritual care as a witness to a faithful God who is among the whole of life. Mission-Orientated chaplains function in a similar manner to the liturgical call to worship. Hughes (1993, p. 215) suggests Christian worship with, “its ‘away from here,’ its movement towards transcendence, calls us towards God’s promised grace for the world we know, not toward escape.” Similarly, Carey and Kenworthy-Toohey (1995, p. 21) suggest chaplaincy is “a bridge between the secular and the religious.” RAN chaplains are committed to proclaiming the love of God to people who may never step through the doors of a church.

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246 For example, shared liturgies for Sunday services and ceremonial occasions, common beliefs about vocational identity, generous theological dialogue about pastoral practice, mutual recognition and acceptance of ministries, receptive ecumenism, and covenants for local cooperation in mission.

247 Multifaith chaplaincy must find meaningful connection points that are honest, cooperative, constructive, and respectful. PLM-VI deliberately uses the images of priest, pastor, and porthole as entryways to mutual understanding, collaborative relationships, and to reveal congruent values and practices.
RAN chaplains conduct religious services wearing a camouflage uniform with an alb, stole, or scarf. At sea, they use whatever is at hand to create sacred spaces that speak of God. They learn *jackspeak* so they can communicate Gospel concepts in language understood by ship’s company. They do so with confidence and humility.

Confident-Humility suggests that in exercising their vocation, RAN chaplains are confident about *Missio Dei* yet humble in how they proclaim it. They never allow who they are to overcome the message they proclaim.

**Reverend-Commander.** VI-RANC is professional. It educes images of the paradox of reverend-commander. The RAN maintains an enthusiastic focus on professionalism. Perceptions of ship’s company about the professional qualities of RAN chaplains influence the acceptance of their ministry.

Legood (1983, pp. ix-xv) suggests how an organisation assesses the ministry of a chaplain is indicative of how the work of a chaplain is perceived and valued. In the RAN, *Defence Instructions* and standing orders outline how RAN chaplains are to be professional in carrying out their duties. Annual appraisals by COs measure the performance of these duties to determine upcoming roles and continuing employment. The CO grades the competency of how RAN chaplains exhibit RAN values, demonstrate leadership, and effect chaplaincy duties such as celebrating worship.

There are tensions as the secular state assesses sacred responsibilities.

The church and the RAN hold different understandings about what professionalism means. For example, unlike other commissioned officers, RAN chaplains never march in formation around an establishment. They walk with intent. RAN chaplains are non-combatants who are competent handling weapons. For RAN chaplains, being professional is being relevant and respected for the sake of the Gospel.

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248 Although the RAN does not use this model, the World Health Organisation (2010) employs four codes to outline the competencies of a chaplain. These are pastoral assessment including spiritual appraisal, pastoral ministry as predominantly a ministry of presence and support, pastoral counselling or education, and pastoral ritual and worship.
Reverend-Commander suggests titles with professional status. Paradoxically, RAN chaplains do not routinely use the title Reverend. Similarly, they do not hold the rank of Commander. Both titles are nominal. They are non-titles. Nevertheless, reverend-commander evokes strong images representative of professionalism. In both a RAN and church context, authority comes from authenticity, credibility, and reputation. Ship’s company measures professionalism by appearance, punctuality, accuracy, effectiveness, and succinctness. Competence in traditions, custom, routines, protocol, and jackspeak enhances a professional reputation. For chaplains without a service background, this is a confronting and often confusing situation.249

Untraditional-Traditions. VI-RANC recognises the pervasive influence of context. RAN chaplains deliver and embrace untraditional-traditions. The RAN is a distinct, relational, organised, and contextual community. It encompasses people who learn to work and live together as they unite around common symbols and traditions.

Samuel (2010, p. 129) asserts, “identities and worldviews are shaped by the cultures in which they live. These cultures have institutions, customs, traditions, artefacts, social systems and moral frameworks that regulate people’s lives and from which they draw their meaning.” RAN chaplains communicate the Gospel, not as disembodied truth but anchored within the culture of their community and the issues it faces. Lathrop (1993, p. 5) further argues that “to say an old thing in the old way in a new situation is inevitably to distort its meaning. Authentic continuity requires responsible change.” RAN chaplains speak to the spiritual needs of the navy community by saying old things in new ways.

Chaplaincy in the RAN is not a response. It is a presence. RAN chaplains are there before, during, and after times of tragedy and celebration. They embed themselves

249 The key facet of reverend-commander also stimulates questions as to how RAN chaplains may embody the sacred and secular in a similar manner to the hypostatic union of Jesus Christ who embodies both human and divine natures in one person (John 1:14, Colossians 2:9, Hebrews 1:3, Council of Chalcedon). Further research in this area would enrich understandings of VI-RANC.
in the context. As Shakespeare (1623/1975, p. 135) so aptly said, those on ships live and work with “one foot in sea and one foot on shore.” RAN chaplains are members of the navy community who also represent the church. This means RAN chaplains must be alert to syncretism or eclecticism that distorts the Gospel message.

Untraditional-Traditions suggests that RAN chaplains seek to bring together the traditions of the church and the RAN into the context of faith. For example, the language, culture, traditions, locations, meaning, and history of the RAN are initially unfamiliar to chaplains. Equally, those aspects of the church are unfamiliar to ship’s company. A chaplain is everywhere and in the middle, mediating both contexts, and making the untraditional, traditional.

Contented-Anxieties. VI-RANC recognises the inherent tensions for RAN chaplains. This is not a new conundrum. Swift (1983, p. 88) traces how Origen suggested prayer for military success was the only activity a Christian could engage in. Swift further records how Eusebius implied a distinction between the prayers of clergy and the military responsibilities of Christian laity employed as soldiers. Schaff (2007, p. 553) reports how Saint Augustine saw a division between the prayerful fighting work of Christian clergy and the physical fighting work of a Christian soldier in the military. Ware (1999, p. 58) suggests, “Many involved in Christian ministry believe that war is fundamentally outside the scope and control of Christian morality.” When church and state fuse, the tensions of serving both are palpable.

The RAN context calls chaplains to have contented-anxieties. They offer peace aboard warships with weapons loaded. They are non-combatants who officiate on ANZAC Day wearing a scarf and military medals. Tension is in the day-to-day.

250 For a further description, see Gangway Paper, Annexure D (pp. 13-14).
251 Although outside the scope of this thesis, just war principles are essential considerations for any military chaplain and their sending denomination in their involvement with active service deployments.
252 Similarly, symbols of church fused with state bring tension. For example, the naval church pennant consists of the flags of two nations, see Figure 3 (p. 53); and the cross of sacrifice solemnises Commonwealth war cemeteries, see Figure 2 (p. 39).
Contented-anxieties suggests contentment lies within the inherent tensions and anxieties of chaplaincy in the RAN. For example, anxiety from relating to the sacred and secular, or being ordained and commissioned, is integral to military chaplaincy. For RAN chaplains, contentment comes from flux, and stability leads to discontent.

**Consistent-Transitions.** VI-RANC recognises the significance of liminality. RAN chaplains exist in a state of consistent-transitions, they move to places of liminality to encourage the threshold of faith. Foucault (1984, p. 49) suggests juxtaposition produces heterotopic places that simultaneously represent, contest, and invert other places, while being “outside of all places” yet having a “location in reality.” These places of liminality transform and renew meaning. For example, Foucault suggests, “The boat is a floating piece of space, a place without a place, which exists by itself, that is closed in on itself and at the same time is given over to the infinity of the sea … heterotopia par excellence.” RAN chaplains embrace temporary disorder to help ship’s company uncover a desire for transcendence and transformation.

RAN chaplains operate in the liminal space where the organised church, the RAN, ordinary life, and individual expressions of faith coincide. They are an insider and an outsider. They sit with those who fear, stand with those who dream, walk with those who hope, and run to those who are hurting. RAN chaplains train with warriors and deploy as peacemakers.²⁵³

Consistent-Transitions suggests RAN chaplains recognise their vocation consistently includes experiences of liminality. They embrace transition as a place of transformation and creativity, for themselves and for ship’s company. Change brings growth. In transition, there is opportunity. RAN chaplains are mentor and guide with

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²⁵³ *Gangway Paper,* Annexure D (p. 15) examines how the liminal space of the Trinity informs the chaplain “hovering on the edges of people's lives”. The key facet of consistent-transitions provokes questions about how chaplains, as both an insider and outsider, may be influenced by the example of Jesus Christ who was born into a liminal space for a transitional time (Matt. 1:18-24), met people in liminal spaces (Mark 5:1-20, Luke 8:40-45, John 4:3-42), and claimed a liminal authority (John 5:19-30). Additional research in this area would further inform understandings of VI-RANC.
ship’s company transiting through liminal places. Chaplains must be there faithfully, consistently, and intentionally.

**Cardinal Points**

Like cardinal points, the series of papers provide direction for understanding vocational identity in the context of chaplaincy in the RAN. The four papers point in different directions, but juxtaposed they point in the same way and many ways at the same time. Each paper involves layers of meaning and resists singularity.

The papers provide a practical perspective of chaplaincy in the RAN. They serve as a test-bed and benchmark for this research. This section will test and refine the key facets by juxtaposing them to the series of papers.

The following sections illustrate how each paper exemplifies: singularly-multifaith; confident-humility; reverend-commander; untraditional-traditions; contented-anxieties; and consistent-transitions as key facets of VI-RANC.

**Quarterdeck Paper.** RAN chaplains provide an ecumenical presence leading worship at sea. This paper argues an ecumenical understanding of the Sunday service is vital for belonging and identity. In doing so, it addresses loyalty to an authorising denomination, organisational requirements, and the liturgical needs of ship’s company.

RAN chaplains are missional liturgical leaders at sea. This paper recognises how the celebration of the Sunday service identifies God in unexpected places. It explains how RAN chaplains serving lunches is a missional resonance of the Eucharistic meal.

RAN chaplains identify as commissioned officers and ordained clergy. This paper recognises how a notion of presiding throughout the whole week links professional duties with vocation. It discusses how expectations and events challenge the professional competencies of RAN chaplains.

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254 This section identifies the contextual examples used in the series of papers that exemplify the six key facets of VI-RANC established in the previous section.

255 This chapter is principally interested in how the series of papers exemplify the key facets of VI-RANC. Table 2 (pp. 158-159) demonstrates how the key facets are congruent with the series of papers.
RAN chaplains integrate the church culture and naval traditions in a Sunday service. This paper suggests how the RAN signature behaviour of *challenge and innovate* influences liturgy at sea. It gives examples of contextual worship such as ammunition boxes as a pulpit and an air hockey table for an altar.

RAN chaplains traverse the tensions between church requirements and organisational circumstances. This paper considers how naval ceremonies, traditions, and chaplain organisational identity retains echoes of the *ordo*. It suggests the sacred and secular collide, but live together, in the lives and hearts of ship’s company.\(^\text{256}\)

RAN chaplains connect realities of God to realities of being aboard a warship with guns loaded. This paper identifies liminal places in the pronouncement of peace in a Sunday service and as the chaplain visits ship’s company with a presiding resonance of *the Lord be with you*. It suggests liminal places cause RAN chaplains to reshape liturgical practices.

*Companionway Paper.* RAN chaplains operate ecumenically. This paper outlines the collegial roles and collaborative duties all chaplains perform. It explains shared responsibilities, common aspirations, and mutual contributions. It observes how RAN chaplains work ecumenically together to fulfil *Defence Instructions*.

RAN chaplains participate in the RAN mission to *fight and win at sea*.\(^\text{257}\) It shows how RAN chaplains identify with both organisational and church missions. Examples include religious obligations, religious and spiritual wellbeing, character and leadership training, and humanitarian aid.

RAN chaplains contribute as a professional religious leader when participating in multi-disciplinary teams of welfare professionals. This flexible and holistic approach requires mutual respect, easily recognised accreditations, and specialist capabilities. The

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\(^{256}\) For a wonderful explanation of the phrase “secular lives, sacred hearts” see Billings (2004) who mulls over the role of the church and individual faith in a time of no religion.

paper demonstrates how the RAN is a professional organisation that requires professional people with core competencies. This includes RAN chaplains.

RAN chaplains bring different perspectives to personnel issues and command decisions than those trained only in the naval context. This paper recognises local contexts of ships and establishments differ from the church and from each other. It considers chaplaincy in the RAN from the viewpoint of the organisation.

RAN chaplains identify with the interests of the state by acting as force multipliers. It recognises the needs of the organisation are relevant even if this creates tension for the vocational identity of RAN chaplains. This paper considers how the duties of RAN chaplains are human and divine.

RAN chaplains exist in liminality as commissioned officers who wear no rank, are subject to command, but hold no command authority. This paper suggests being responsible for only oneself isolates RAN chaplains while incorporating them into the entire navy community. It considers how RAN chaplains as friend and advisor to all of ship’s company enable movement to places of liminality in pastoral conversations and liturgical ceremonies.

**Scuttles Paper.** RAN chaplains mediate ecumenical meanings during the season of Christmas. This paper explores questions of ultimate meaning and rituals that engage ship’s company and go beyond ecumenical limitations. It questions whether the ensemble of faith is more ecumenical than commonly envisaged.

RAN chaplains engage in cross-cultural mission during the Christmas season. This paper suggests theological conversations between the sacred and secular aspects of Christmas are possible when the focus is mission rather than catechism.

RAN chaplains conduct Christmas services in a professional manner despite the absence of typical resources and identifying rituals. This paper introduces concepts such
as nonreligious-piety, and being a *following-leader* to reveal that being a professional RAN chaplain includes reconfiguration and reconstruction.

RAN chaplains encourage meaningful celebrations to transpire far from the usual context of home. This paper recognises a warship on deployment is a highly charged context shaped by polarities. It reflects on how RAN chaplains connect pervasive contexts and meanings around the season of Christmas.

RAN chaplains mediate the separation of church and state. This paper considers a warship as within the scope of Christ. It advocates that RAN chaplains encourage ship’s company to connect their duties to the state with their duty to God amidst the tensions of war and joy of Christmas.

RAN chaplains recognise being one of the faithful is never straightforward. This paper suggests chaplains require a liminal perspective when considering who the faithful are, what they look like, and how they belong. It shows how RAN chaplains convey the new from the old in a heterotopic place for the sake of transformation.

*Gangway Paper.* RAN chaplains promote fresh expressions of church that transcend denominational and ecumenical boundaries. This paper concentrates on *Missio Dei* to reimagine the ecumenical church as a *chaplaincy church.* It includes stories of RAN chaplains to illustrate how an ecumenical church could better connect its narratives with those of society and its organisations.

RAN chaplains redefine mission by making meaningful pastoral relationships with ship’s company who do not want to belong to a church. This paper identifies that RAN chaplains are a missionary bridge between the institutional church, as it is now and will be in the future. It demonstrates how RAN chaplains operate missionally as host and guest amid the sacred and secular.

RAN chaplains are a sometimes-doubted voice among competing voices that are more professional. This paper considers why ship’s company disregard the professional
qualifications and status of RAN chaplains. It reflects on how RAN chaplains use their professional skills, knowledge, and experience to establish pastoral relationships.

RAN chaplains use stories as an important context for doing theology. This paper reflects on how the narratives of the navy community and the chronicles of the church come together in faith conversations. It presents insights into the contextual and practical knowledge of RAN chaplains.

RAN chaplains identify with both church and society as they work in collaboration with the state. This paper observes how RAN chaplains are both objects and subjects of Missio Dei as they dialogue with a secular institution. It suggests RAN chaplains may remain a representative of the church without ship’s company perceiving them as religious.

RAN chaplains effectively speak to the institutional church in a liminal time. This paper argues liminality can bring clarity or confusion, transformation or stagnation, and intimidation or liberation. It considers how RAN chaplains identify with and travel into liminal places to be with ship’s company in their need.

Key Facets of VI-RANC and Munus Triplex

The previous sections have illustrated how each paper exemplifies: singularly-multifaith; confident-humility; reverend-commander; untraditional-traditions; contented-anxieties; and consistent-transitions as key facets of VI-RANC. It has confirmed the relevance and importance of the key facets as descriptors of VI-RANC. Congruence between the key facets and series of papers confirms that these key facets are a good fit for a multifaceted PLM-VI.

This thesis previously defined vocational identity as munus triplex and Chapter 4 has discussed its relevance and importance. The six key facets reflect munus triplex functions. However, when speaking to the RAN context, the limitations of munus
triplex make this an uncomfortable fit. Similarly, while munus triplex dovetails with a pastoral-liturgical framework, it falls short in using what this thesis considers outmoded or irrelevant language. A PLM-VI with the potential to engender an agreed VI-RANC necessitates something beyond munus triplex.

Model of Munus Triplex Nauticus

Agreement ascribes shared meanings to metaphors and images. Shared understanding is valuable and comforting. Shared interpretations and practices establish convention for meanings and symbols. Similarly, munus triplex nauticus seeks to provide opportunities to engender an agreed VI-RANC.

Munus triplex nauticus is a nautical contextualisation of munus triplex. It restates munus triplex as priest, pastor, and porthole. Priest, pastor, and porthole speak clearly and directly to the context of RAN chaplains. Further, they overcome the limitations of munus triplex by including gender-neutral language that is relevant to, and understood in, a secular and contemporary context.

The Christian symbols of priest and pastor hold inherent meanings beyond any that RAN chaplains may represent. Cultural images, scripture, language, and traditional interpretations discipline Christian symbols. RAN culture accepts, complicates, and alters traditional interpretations of what RAN chaplains as priest or pastor means. For example, a congregational priest presides in worship as a liturgical leader under the authority of the church, whereas a RAN chaplain as priest presides in services under the authority of the CO. The visit of a congregational pastor to the home of a member means strengthening of pastoral relationships, whereas the visit of a RAN chaplain as

258 Chapter 4 (p. 77-78) outlines the limitations of munus triplex.
259 Chapter 5 discusses the relevance of language and context in pastoral-liturgical theology.
pastor to the home of a sailor means crisis or death.\textsuperscript{260} As priest and pastor, RAN chaplains inevitably produce a complex pattern of significant meaning.

\textit{Munus triplex nauticus} borrows the symbol of a porthole from nautical life and inverts it for Christian purposes.\textsuperscript{261} Symbolic portholes provide sight of passage and bring light into places of darkness. These are portals between heaven and earth.\textsuperscript{262} The RAN chaplain as porthole provides access between the institutional church and the navy community.\textsuperscript{263} Like the symbols of priest and pastor, the metaphor of a RAN chaplain is a porthole provides a myriad of contested meanings.

This section explains the \textit{munus triplex nauticus} functions of priest, pastor, and porthole. It will test and refine the model by juxtaposing the \textit{munus triplex nauticus} functions to the series of papers.

**Priest.** Priests provide places of pilgrimage and worship that engender individual and communal meaning. Woodward (1999, p. 170) affirms chaplaincy is “to do with the sacredness and hallowing of ordinary things in ordinary people.” RAN chaplains celebrate the sacraments and hallowed rituals that proclaim the divine covenant with humanity. On behalf of the church, they make connections between the triune God and ship’s company. RAN chaplains are bearers of symbolic divine power beyond personal charisma or competence.

RAN chaplains, acting in the \textit{munus triplex nauticus} function of priest, embody concordance, and encourage alterity. They contain the integrity of denominational beliefs while being spiritually available to people of all faiths and none. RAN chaplains

\textsuperscript{260} Generally, home visits by RAN chaplains are in response to calls for assistance rather than to strengthen pastoral relationships. See \textit{Companionway Paper}, Annexure B (p. 7) for further explanation.

\textsuperscript{261} Inverting borrowed symbols from society or pagan religions for Christian purposes is common. An example is the elemental symbol of water that represented life or purity well before Christianity utilised water to symbolise baptism. See Eliade (1996, pp. 188-215) for a comparative study of water symbolism in world religions. For further evidence of inversion, see Cooper (1978) or Julien (1996) who explain traditional symbols and their history.

\textsuperscript{262} The symbol of a porthole resonates with the symbol of a door being an access to God (Matthew 7:7-8, Luke 1:8-11) and with Jesus being like a gate to green pastures (John 10:9).

\textsuperscript{263} For further related imagery, see \textit{Scuttles Paper}, Annexure C (p. 92).
embrace a secular organisational identity yet retain their religious function. They maintain the heartbeat of the *ordo* and join the rhythm of ceremonial scenes. They sustain popular images of what a priest should do and support innovative reimagining of what a priest can be.

Mundle (2009, p. 19) suggests chaplains “tolerate and sustain the live creative tension of incommensurable religious beliefs in both interpersonal and intrapersonal relationships … (they) broaden understandings of sacramental ministry and prayer that no longer can be contained or explained within isolated traditions.”

The symbol of a RAN chaplain as priest invites clarity, ambiguity, dialogue, and transformation.

The series of papers supports the *munus triplex nauticus* function of priest:

The *Companionway Paper* examines how a RAN chaplain as priest provides religious support to ship’s company. The paper explains how chaplains provide sacramental services, community ceremonies, and religious guidance as the religious subject matter expert. It describes how a chaplain as priest holds an integral position and identity within the RAN.

The *Quarterdeck Paper* considers how a RAN chaplain as priest is a powerful symbol. The paper examines how a chaplain makes evangelical and inspirational liturgical connections. It describes how a chaplain as priest promotes meaningful encounters, grace filled experiences, and authentic faith.

The *Gangway Paper* examines how a chaplain as priest is welcomed into the lives of ship’s company. The paper contemplates why the *munus triplex* function of priest is central to being and doing church in the RAN. It describes how ship’s company understand and experience a chaplain as priest.

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264 For further discussion, see Mundle (2009) who following the ideas of Panikkar argues a dialogical healthcare chaplain embraces alterity, retains their identity sensibility, and is unthreatened by the strangeness of others.
The *Scuttles Paper* examines how a chaplain as priest facilitates Christian signs and symbols in the season of Christmas while aboard a RAN warship. The paper demonstrates where the patterns of the *ordo* and narratives of Jesus motivate the function of priest. It describes how a chaplain as priest is liturgical, spiritual, faithful, religious, and nautical.

**Pastor.** Pastors keep watch as an active physical, emotional, and spiritual presence. RAN chaplains keep watch over ship’s company. RAN chaplains are pastors as they help sailors endure desperate times when life is chaotic and confusing. They are pastors as they assist officers celebrate the joyful occasions when life is hopeful and composed. RAN chaplains as pastor declare God is interested and does not abandon people, whatever the circumstances.\(^{265}\) Chaplains tend the faith of ship’s company.

RAN chaplains gather, nurture, and protect ship’s company for the sake of engaged faith. They are a pastoral symbol around which ship’s company gathers to encounter meaning. RAN chaplains as pastors recognise the voyage is as important as the destination. As Zabriskie (1995, p. 131) notes, “We need to go with the flow of God’s story, moving us from a traditional need to mark the spot and make models to a posture of listening and waiting for the continuing revelation of God’s direction in life.”

RAN chaplains choose to be a catalyst for convergence, correction, and connection. They nurture respectful conversations that listen to the faith stories of individuals and of the navy community.

The series of papers supports the *munus triplex nauticus* function of pastor:

The *Scuttles Paper* examines how a RAN chaplain as pastor sets out sacred and secular symbols for others to gather around. The paper explains how the stories of naval

\(^{265}\) See Lunze (2004, p. 72) who proposes military chaplains “convey a sense of solidarity to those in hardship.” God seems *more present.*
life intersect, transform, and renegotiate the stories of Christmas. It describes how a RAN chaplain as pastor comforts, sustains, and informs.

The Companionway Paper examines how a RAN chaplain as pastor shapes values, imparts life skills, and promotes wellbeing. The paper shows the importance of accessible, safe, and respectful pastoral conversations. It describes how a RAN chaplain as pastor is a vital and qualified member of a multidisciplinary welfare team.

The Quarterdeck Paper examines how RAN chaplains experience tensions in their pastoral identity. The paper discusses the clashes between primary and secondary theology in pastoral encounters. It describes how a RAN chaplain as pastor takes on the character of their context.

The Gangway Paper examines how a RAN chaplain as pastor promotes pastoral relationships rather than pastoral contracts. The paper suggests pastoral relationships engage in mission. It describes how a RAN chaplain as pastor broods and hovers over ship’s company.

Porthole. A porthole is a symbolic window to see past the temporal to the transcendent. RAN chaplains, acting in the *munus triplex nauticus* function of porthole, proclaim the Gospel with the purpose of guiding ship’s company beyond the temporal towards the will of God.

A porthole provides a view to the horizon, of things not in the immediate. Chaplains enable others to see alternatives beyond their immediate. They advocate for justice, mercy, reconciliation, and hope. Chaplains convey the possibilities of God.

A porthole is a utility, a means to an end. It simply and practically provides a useful and important purpose. RAN chaplains, as portholes, have situational awareness and self-effacement. With contextual and cultural understanding, they simply and practically provide a useful and important purpose. Additionally, like a porthole, a
chaplain must have a solid attachment to their surroundings. The better they embed into their ship, the better they serve ship’s company.

RAN chaplains strive to “become all things to all people” (1 Corinthians 9:22) so by all conceivable means God is made possible. As portholes, RAN chaplains endeavour to create openings through which others can see and experience the divine. They choose to deflect attention from themselves and redirect it towards what is sacred and virtuous. They operate as a threshold, entryway, door, and gate to the love of God.

The series of papers supports the *munus triplex nauticus* function of porthole:

The *Quarterdeck Paper* examines how a RAN chaplain as porthole directs ship’s company towards God. The paper discusses when liturgical meanings flow through a chaplain wishing a sailor happy birthday. It describes how a RAN chaplain as porthole is a life-giving task.

The *Gangway Paper* suggests a RAN chaplain acts as a porthole by being on the edges of naval life. It suggests a chaplain is instrumental in demonstrating, testing, and revealing boundaries. It describes how a RAN chaplain as porthole is a reframed reference point to the religious and the divine.

The *Scuttles Paper* ponders how a RAN chaplain as porthole converts temporal things to transcendent effect. It considers how a chaplain conveys the immanence and transcendence of God. It describes how a RAN chaplain as porthole refreshes, enthuses, and excites.

The *Companionway Paper* relates when a RAN chaplain as porthole supports command to correct and adjust. It considers how chaplains enrich senior leadership by providing sanctuary, offering alternate perspectives, engaging in debate, and providing ethical instruction. It describes how a RAN chaplain as porthole is an essential member of the command team.
Juxtaposing the papers to *munus triplex nauticus* functions confirms that the proposed model has merit, sits comfortably in a pastoral-liturgical context, and is consistent with how this thesis understands VI-RANC. The series of papers however, suggest VI-RANC is dynamic not static.\textsuperscript{266} RAN chaplains intentionally and fluidly move between functions. The model in its current form does not reflect this movement. Accordingly, the model of *munus triplex nauticus* is incomplete.

**Time to Jibe**\textsuperscript{267}

*Munus triplex nauticus* is multifaceted and polysemous. It incorporates the key facets identified as: singularly-multifaith; confident-humility; reverend-commander; untraditional-traditions; contented-anxieties; and consistent-transitions. It anchors itself in Christian tradition and naval context. It has relevance. While *munus triplex nauticus* depends on its location within Christian ministry as an inheritor of *munus triplex*, it provides scope for other faiths to connect to it with integrity and input.

*Munus triplex nauticus* reinterprets *munus triplex* and identifies functions that better represent VI-RANC. As a PLM-VI, *munus triplex nauticus* provides a reciprocal and collaborative passageway between the sacred and the secular.\textsuperscript{268} It acknowledges the intrinsic import of juxtaposition, and includes metaphors that stick.\textsuperscript{269} It encompasses the whole of naval life.

\textsuperscript{266} This concern resonates with Pattison (2000, p. 137) who suggests theology is not ancient or static conversation but “dynamic, searching, and open-ended.” Pears (2010, p. 37) concurs that theological conversation is “dynamic, dialogical and unpredictable.” An alternative PLM-VI is required.

\textsuperscript{267} This image recognises that this research is incomplete and requires a change in direction. To remain on course, it is time to jibe. To achieve the research objectives, this thesis must jibe well.

\textsuperscript{268} This passageway is also liminal. For example, Berger (1973, p. 113) draws a distinction between the secularisation of society and culture and the secularisation of consciousness with “an increasing number of individuals who look upon the world and their own lives without the benefit of religious interpretations.” Hughes (1991, p. 105) further suggests, “As those members of the society who advocate religious principles become separate from supportive religious institutions, they lose the opportunity to express those principles in a communal way.” Chaplains provide such possibilities for those who live secular lives with sacred hearts.

\textsuperscript{269} Metaphors say what is meant, only more so. They give pictures as multivalent as imagination, knowledge, experiences, feelings, and beliefs. For a discussion of how liturgical juxtapositions operate as metaphors that stick, see Wegener (2004) who relates the methodology of juxtaposition by Lathrop to the functions of literary metaphors.
However, meanings fluctuate and diverge amid contrasting experiences and different contexts.\textsuperscript{270} These sometimes-perplexing relationships produce meaning upon meaning. Such multivalent contextual symbols appeal to intellect and emotions. \textit{Munus triplex nauticus} is outward bound but it suggests a one-way voyage. The model appears linear, and is therefore limited. The rest of this chapter will consider \textit{munus triplex nauticus} extended as a dynamic model of VI-RANC.\textsuperscript{271}

**Model of \textit{Munus Triplex Nauticus Kaleidoscope}**

The perpetual interplay of the juxtaposing images of \textit{munus triplex nauticus} reflects the image of a kaleidoscope.\textsuperscript{272} Therefore, this thesis presents PLM-VI as \textit{munus triplex nauticus kaleidoscope}. This model will provide constructive opportunities for significant polysemous meanings to inform and inspire the praxes of RAN chaplains.

\textit{Munus triplex nauticus kaleidoscope} has many colours, qualities, and characteristics. It is not static or straightforward but a complex pattern of interchanging images that reflect agreed knowledge, theological models, doctrine, praxes, and context. In this, there is an acceptance of chaos, order, and harmony. Illusion and confusion is as probable as truth and clarity. Yet, intricate patterns of grace and faith do gain credibility and authority. The \textit{kaleidoscope} provides theological patterns of VI-RANC that will engender authentic meaning and an agreed understanding.

Using a kaleidoscope requires a willingness to be astounded and disturbed. Designed as an efficient scientific tool that creates uniform light with optimum

\textsuperscript{270} The phrase “the medium is the message” by McLuhan (1964, p. 6) suggests people are influenced as much by the packaging of the message as they are by the specific message content. McLuhan (p. 8) also noted, “The content of a medium is always another medium.” This suggests meanings are a subjective and contextual experience.

\textsuperscript{271} Kim & Kollantai (2007, n.p.) recommend “interactive discourse” due to the “dynamic and complex nature of identity.” This chapter considers further options.

\textsuperscript{272} For a pictorial representation of \textit{munus triplex nauticus kaleidoscope}, see Figure 8 (p. 160).
symmetry and regularity, the kaleidoscope became a widely accepted educational
diversion. Manufactured with precision and artistry, whilst appearing simple, it is
fascinating and unpredictable. The medleys of images shift and rotate. Impressions
change and multiply. Multiple mirrored reflections make arbitrary patterns symmetrical
and beautiful.

In a kaleidoscope, meaning emerges through the juxtaposition of images. Using
a kaleidoscope is a straightforward process but it requires participation and interaction.
The user must contribute to the process. The viewer rotates the images until desirable
patterns become visible. Similarly, *munus triplex nauticus kaleidoscope* is an active
model. It is flexible, dynamic, and contextual. It allows the reverend-commander to
navigate untraditional-traditions or situations that are singularly-multifaith, with
confident-humility. It gives contented-anxieties and manages consistent-transitions.

The model of *munus triplex nauticus kaleidoscope* illustrates perpetual
juxtaposition of the functions of priest, pastor, and porthole. The functions of priest,
pastor, and porthole have meanings; the juxtaposition of the functions generates patterns
that give more meanings. And so on. Tradition and context frame those meanings, and
people bring meaning to the patterns. It is *lex orandi, lex credendi, lex agenda* in action.

The *kaleidoscope* inquires as it tests theological images and patterns. New
questions emerge that retest the images and patterns. Images rotate, reflect, echo, and
mirror one another. The patterns and images, questions and answers, resolve and

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273 Physicist Sir David Brewster invented the kaleidoscope in 1814. The word kaleidoscope is derived
from joining the Ancient Greek words καλὸς (kalos) beauty or beautiful, εἶδος (eidos) shape or form, and
σκοπέω (skopeō) to look or examine. Literally, kaleidoscope means the observation of beautiful forms.
274 A kaleidoscope has an entryway that allows light to move through the body to create patterns. In a
similar way, the Holy Spirit moves through RAN chaplains to create meaning.
275 Paver (2006, p. 144) observes, “A dynamic theology and belief should in no way support dependency,
passivity, or acquiescence.” RAN chaplains must be vigorous in understanding their vocational identity.
276 This chapter has previously established the key facets of VI-RANC are inherent in each of the three
*munus triplex nauticus* functions. As the *kaleidoscope* juxtaposes priest, pastor, and porthole, it inherently
juxtaposes the six key facets to each other and to each function. See Figure 8 (p. 160).
continue. The questions and answers are related and relevant, but like kaleidoscope patterns, no two are ever exactly alike.

**Brightwork.**

The model of *munus triplex nauticus kaleidoscope* is a means to engender an agreed VI-RANC. It challenges RAN chaplains to explore vocational identity as meaningful worship, intentional leadership, and collaborative relationships.

The model of *munus triplex nauticus kaleidoscope* incorporates the key facets of VI-RANC. It is deferent to *munus triplex* but is confident to reveal innovative juxtapositions that are inclusive and inviting. It embraces the prevailing chaplaincy models without submission. The model of *munus triplex nauticus kaleidoscope* creates a resourceful space for meaningful encounters to effect deep change. It is complicit, subversive, and playful. It contextualises and experiments with the text and context of RAN chaplains. While provisional, it illuminates aspects of pastoral-liturgical identity and thus deserves a place among the shared reflections of military chaplaincy.

277 This image suggests *munus triplex nauticus kaleidoscope* is an attractive model. Now exposed, it will require ongoing polishing and diligent maintenance.
By Holding the Hurts and Preserving the Hopes. By Articulating the Dreams and Naming the Fears, and by Believing in the Creative Transformation of Those in My Care Through Christ

Figure 7. By Holding the Hurts © (Senini, 2006).278

278 A personal ministry mission statement. See Cut of Her Jib (pp. 30-34).
**Conclusion**

Military chaplaincy is an ancient and international vocation. The earliest chaplains were connected to the military, serving personnel who were absent from their homelands.\(^{280}\) The 2013 International Military Chiefs of Chaplains Conference gathered nearly seventy military chaplaincy representatives.\(^{281}\) Russia is in the process of reviving military chaplaincy.\(^{282}\) Despite this ancient and international heritage, there is little academic literature that theologically reflects on VI-MC. Formal theological conversation and reflection is essential.

Christian military chaplaincy has an effective record. Chaplaincy in the RAN has been extant since 1912. It continues to enjoy a respected place within the ADF. Chaplaincy has benefitted from the prevailing Christendom worldview and wide social influence of the institutional church. Consequently, RAN chaplains have not been inclined to, or required to be, rigorous or deliberate in theologically articulating any characteristic of their ministry. Denominational rivalry, conflicting ecclesiology, and secular suspicion exacerbate this reluctance. This has resulted in RAN chaplains rarely having the impetus to develop an agreed VI-RANC.

Academically and anecdotally, RAN chaplains also find it difficult to define or discern their vocational identity. Customary understandings relate back to such things as congregational models, ecclesiology, or echo poorly defined images such as *loitering with intent*. Corporate critique, evaluation, or consensus rarely occurs. Formal consultation with stakeholders about the effectiveness of chaplaincy is uncommon.

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\(^{279}\) This thesis has voyaged into the unknown. It has travelled over the horizon beyond what can be normally seen.
\(^{280}\) For a summary of the military origins of chaplaincy, see von Dietze & Baynes (2005).
Consequently, there is disparity in the understanding, praxis, and reception of chaplaincy that leads to inconsistency. This remains an urgent issue.

This thesis has shown that reflections on RAN chaplaincy models are perceptibly absent from academic literature, theological journals, and ADF doctrine. There is scant peer review or published professional collaboration concerning theological reflections within the military chaplaincy community. There is little exploration of military chaplaincy at the postgraduate level. The only articles about chaplaincy in the RAN in peer reviewed theological journals form part of this thesis.

The paucity of resources consistently hinders RAN chaplains in best fulfilling their vocational identity as effective theological leaders. This deficiency impairs praxis and theological understanding. It assists RAN chaplains to evade academic rigour in addressing inherent tensions in their role.

There is no definitive chaplaincy model exercised by RAN chaplains. The diversity of models exercised has resulted in confusion, inconsistency, and disharmony. A new model that authentically brings together familiar merits, essential theological bearings, and dynamic rigour is necessary.

Although RAN chaplains share a vocational identity, they do not agree as to what this means. They have an identity crisis. This has ethical implications and impacts chaplaincy praxis, ship’s company, the RAN, and Missio Dei. A new model that engenders an agreed VI-RANC is imperative.

Theological study does not retreat from the difficult or challenging questions. It leads to thought, conversation, and participation in contextual issues and concerns. RAN chaplains must offer meaningful places of theological encounter. They must gather, nurture, and protect the accumulated knowledge of their context. For the sake of others, RAN chaplains must proclaim this wisdom to the church and to society using images and patterns that bring comprehension and conversation.
In commission. This thesis has considered the views of a wide variety of stakeholders, included ideas from a variety of contexts, and utilised an ecumenical methodology. It has also focused on meaning-making and recognised needs. It has approached VI-RANC from a range of perspectives including metaphors, theological bearings, the three primary questions, entryways, acronyms, military theological images, nautical language, munus triplex, juxtaposition, leadership, presentational symbols, and the ordo. Utilising exegesis and hermeneutics this thesis has contributed to the foundational theological knowledge of chaplaincy in the RAN.

This thesis consists of a series of papers linked with each other and with this integrating essay. This thesis has reviewed key references, located this research within available relevant literature, and revealed gaps in the relevant literature about vocational identity. It has compared and contrasted prevailing chaplaincy models ascertaining theoretical constructs of vocational identity. It has investigated the broader academic context of vocational identity to clarify how VI-RANC is shaped. It has also determined key facets of VI-RANC by discovering the theological bearings of liturgical theology pastoral-liturgical theology relevant to vocational identity and identifying congruence between those theological bearings and the theological bearings that shape VI-RANC.

The organising tool in this thesis has been the methodology of juxtaposition developed by Lathrop, guided by the three primary questions: What is going on? What does it all mean? Who is doing what to whom and how? These questions stretch back to the origins of VI-MC. The answers intertwined in this thesis reverberate into the future of chaplaincy in the RAN. Most critically, these questions engage with the present for the sake of ship’s company.

The methodology of juxtaposition advanced in this thesis presents insights into vocational identity, and in particular, pastoral-liturgical identity. Its application

283 This thesis has named the research issues and responded to them. It is ready for active service.
identified the model of *munus triplex nauticus kaleidoscope*. This thesis anticipates that this new model will engender opportunities for theological conversations about military chaplaincy, particularly VI-RANC. These theological conversations will add momentum to research about chaplaincy in the RAN.

This thesis has identified research objectives, established a methodology, and demonstrated outcomes. It has looked at the meanings behind, in, and in front of the relevant texts. It presents *munus triplex nauticus kaleidoscope* as a pastoral-liturgical model of vocational identity to engender an agreed VI-RANC.

The series of papers have already engendered opportunities for theological conversations. They have demonstrably added to the body of knowledge about VI-RANC. This thesis introduces original ideas and consolidates disparate or fragmented information. However, this thesis is a first enquiry. Accordingly, it is unavoidably impressionistic and it would be presumptuous to assert the model of *munus triplex nauticus kaleidoscope* is definitive. Nevertheless, it provides a framework for further research and is an exemplar for how alternative models can be practised and explored.

*Munus triplex nauticus kaleidoscope* is the only theologically and academically researched chaplaincy model for RAN chaplains currently available for peer review. Given this, it is vital that others conduct further academic theological research. It is also imperative that others, especially RAN and other ADF chaplains, publish peer reviewed journal articles that focus on military chaplaincy.

**Recommendations for Further Research**

This thesis recommends broadening this work through: (a) further analysis of *munus triplex nauticus kaleidoscope*, including peer review; (b) development of other navy chaplaincy models that include new methodologies from other disciplines; and (c) expansion of theological frameworks for chaplaincy in the RAN.
It also recommends academic theological research on multifaith chaplaincy, particularly: (a) VI-MC and VI-ADFC in a multifaith context; (b) VI-MC in a non-Christian context; and (c) the relevance of *munus triplex* and *munus triplex nauticus kaleidoscope* in a multifaith or non-Christian context. Similarly, research on VI-MC outside the American, Australian, and British contexts would also be of benefit.

Further, this thesis sees benefit in additional academic research exploring related issues such as whether RAN chaplains should be operating in an ecumenical, non-denominational, or multifaith model; and the risk of military chaplains succumbing to rank and professionalism at the cost of vocation.

This thesis recommends the extension of the current public discussions surrounding tensions of military chaplaincy in a secular organisation to include sustained theological reflection. The expansion of chaplaincy training in theological college curriculums, as well as further examination of how the differing ecclesiologies of the sending churches enhance and impede VI-C, would also be constructive.

*Time to pipe down.*\(^{284}\) The research objectives have been fulfilled and the voyage of discovery has concluded. This thesis hopes to offer something important to the wider ministries of the church and the knowledge of the academy. Most importantly, it hopes to serve and support ship’s company.

*Fair winds and following seas.*\(^{†}\)

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\(^{284}\) It is time this thesis was quiet. It is time for others to challenge and respond to the model of *munus triplex nauticus kaleidoscope*. 
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**Appendix - Tables and Diagrams**

**Demonstrating Congruence between Theological Bearings**

This thesis has determined six key facets of VI-RANC by identifying congruence between theological bearings of liturgical theology and pastoral-liturgical theology relevant to vocational identity, as well as the theological bearings that shape VI-RANC. Theological bearings are listed in Chapters 2 to 5 and restated below. The table below establishes congruence between these theological bearings. Further, it restates the subsequent key facets of VI-RANC.

Table 1. Congruence between Theological Bearings

<table>
<thead>
<tr>
<th>Section</th>
<th>Theological Bearing</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
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</thead>
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<tr>
<td>Ch. 3 Chaplaincy Models</td>
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<td>Reverend-commander</td>
<td>Untraditional-traditions</td>
<td>Contented-anxieties</td>
</tr>
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<td>Contented-anxieties</td>
<td>Reverend-commander</td>
<td></td>
</tr>
<tr>
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<td>Contented-anxieties</td>
<td>Reverend-commander</td>
<td></td>
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<td>Ch. 2 Literature about (ADF/RAN)</td>
<td><em>balancing munus triplex with being a commissioned officer</em></td>
<td>Contented-anxieties</td>
<td>Reverend-commander</td>
<td></td>
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<tr>
<td>Ch. 2 Literature about Chaplaincy</td>
<td><em>balancing munus triplex with being in a secular organisation</em></td>
<td>Contented-anxieties</td>
<td>Untraditional-traditions</td>
<td>Reverend-commander</td>
</tr>
<tr>
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<td>Contented-anxieties</td>
<td>Untraditional-traditions</td>
<td>Reverend-commander</td>
</tr>
<tr>
<td>Ch. 2 Literature about Military Chaplaincy</td>
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<td>Untraditional-traditions</td>
<td>Contented-anxieties</td>
<td>Reverend-commander</td>
</tr>
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<td>Singularly-multifaith</td>
<td>Untraditional-traditions</td>
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<td><em>context as a cause of syncretism</em></td>
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<td>Singularly-multifaith</td>
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<tr>
<td>Ch. 5 Pastoral-Liturgical Theology</td>
<td><em>context as meaning</em></td>
<td>Untraditional-traditions</td>
<td></td>
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</table>

285 This table addresses step 2(b) in the research objectives.
<table>
<thead>
<tr>
<th>Section</th>
<th>Theological Bearing</th>
<th>Key Facets</th>
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<td>Ch. 5 Pastoral-Liturgical Theology</td>
<td>meaning-making through worship</td>
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<td>Ch. 5 Pastoral-Liturgical Theology</td>
<td>meaning-making through worship</td>
<td>singularly-multifaith</td>
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<td>Ch. 4 Vocational Identities</td>
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<tr>
<td>Ch. 2 Literature about Chaplaincy</td>
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Demonstrating the Juxtaposition of the Key Facets to the Series of Papers

The four papers provide a practical perspective of chaplaincy in the RAN. They serve as a test-bed and benchmark for this research. Table 2 demonstrates the key facets juxtaposed to the series of papers. \(^{286}\) Table 2 also lists the theological bearings, sourced from Chapters 2 to 5 that each of the papers represent.

Table 2. Juxtaposition of the Key Facets to the Series of Papers

<table>
<thead>
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<td>consistent-transitions</td>
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<td>symbolic function of the chaplain</td>
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\(^{286}\) This table addresses step 2(c) in the research objectives.
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The perpetual interplay of the juxtaposing images of \textit{munus triplex nauticus} reflects the image of a kaleidoscope. The navy blue circles represent ship’s company, who are behind, within, and in front of VI-RANC. \textit{Missio Dei} is at the centre of the model. The key facets of VI-RANC are inherent in each of the three \textit{munus triplex nauticus} functions. As the kaleidoscope juxtaposes priest, pastor, and porthole, it inherently juxtaposes the six key facets to each other and to each function.

\textbf{Figure 8. Pictorial Representation of Munus Triplex Nauticus Kaleidoscope}© (Senini, 2012). The juxtaposition and interplay of \textit{munus triplex nauticus} and the key facets.
Annexure A (Quarterdeck Paper)

Sea or Shore – Worship In a ‘Small Congregation’
The Pastoral-Liturgical Identity of a Navy Chaplain

Reverend Christine Senini

As a Royal Australian Navy (RAN) chaplain, I found myself in the midst of fluctuating roles and expectations; invited into the intimate moments of sailors’ lives. There is an expectation of confidentiality, compassion, and individual attention. Chaplains are also highly visible at public ritual events such as commissioning of Ships, deployment homecomings, change of command of the Chief of Navy, and Remembrance Day Services. At these times, there is an expectation that multi-faith issues are addressed, RAN values are displayed, denominational concerns are considered, that the prayers are relevant and contextualised, and that the challenges of media presence are known. Chaplains also advise Command about morale, ethics, and moral principles. There is an expectation of wisdom, knowledge, leadership, and courage; whilst still working within and alongside the chain of command, and as all Ship’s Company’s friend and guide. My sending denomination also has expectations that I will exercise a priestly and pastoral ministry. Function, meaning-making, and transformation can be laden with risk (and opportunity) as the spiral of perception, discernment, and hopes contrasts with reality, judgement, and authenticity.

In chaplaincy there is a recognition that what (or whom) chaplains represents has many disparate and contested meanings. What does it mean to represent God in a secular organisation? To whom does the Sunday Service belong? Does worship only occur at the times we formally gather? How are chaplains symbols of ritual leadership, the discipline of the Ordo, or in loving conversation with their community? Gordon W. Lathrop’s methodology of juxtaposition is highly constructive in exploring what it means for a chaplain to be involved in the ‘whole of life’ that is Navy service and ministry. ‘Their leadership, which is to be taken seriously as a powerful human symbol, means something Christian as it is immersed in the juxtapositions of the Ordo and, specifically, as it is juxtaposed to the powerful symbols of community and of the participation of all the people. The clergy, the members of the liturgy’s kleros, are a living part of the assembly’s collection of symbols, subject to the same interactions and the same breaking that turns all symbols to the purposes of the assembly.’

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\(13\) This paper was first presented at the 2011 Australian Academy of Liturgy Conference, Melbourne. The opinions expressed in this article are my own and are not intended to be representative of the Australian Defence Force or its chaplaincy.

\(14\) Schierer Professor of Liturgy at Lutheran Theological Seminary in Philadelphia, USA.

Many who are on the edges of church life, or who would rarely seek spiritual or religious support from people of faith, do seek Navy chaplains as friends, helpers, and guides. Navy chaplains are also intrinsic in organisational commemorations such as Scattering of Ashes Services and Graduation Parades. There is also the occasional sacramental responsibilities of a Sunday Service, baptism, weddings, and funerals. As a liturgical practitioner, I am challenged to consider what is Navy and what is ‘Christian’. Do Navy rituals, ceremonies, and symbols have an identity of their own? How can I ‘break’ Navy symbols for the purposes of the sailors?

As an ordained Minister in the Uniting Church in Australia (UCA), I am both obligated and captivated by our foundational document, ‘The Basis of Union’. This exploration of what it means to be ‘church’ seeks to be a confession of faith with a ‘seven-fold commitment’ that radiates from the central commitment to Jesus Christ and his message through ‘the commitment languages of worship, allegiance, systematic thought and doctrine, obedience, worship witness and service; that then meet together in Christian language as we take counsel together.’ Hence, message, structure, process, theology, mission, ministry, and liturgy resonate together in a dynamic conversation that refuses to be stagnant, static, or linear. The liturgical and pastoral dimensions of being a UCA minister intertwine when engaging with the ‘work of the people’ in a particular context that recognises and makes connections with other faith traditions and experiences. Although sensitive to others, this wide understanding refuses to be limited or confined by any sense of what others may determine is, or is not, liturgical. The ‘work of the people’ encourages connections with all the commitments of faith.

The challenge in chaplaincy is to make liturgical connections that seek unity, displays the glory of God, encourages good counsel, and inspires faith. These connections may be fragile, surprising, or arrive because of contrast or juxtaposition rather than congruence. They can happen in the most unexpected places as well as the most obvious. An understanding of liturgy as the whole of life becomes an opportunity to find meaning in perpetual layers that may fuse or discord, churn or rest, encumber or liberate. In doing so I resist the temptation to categorise and control, but instead search to concentrate attention on liturgical moments, pastoral encounters, or events that then evoke wider individual significance, communal consideration, and faith.

In my search to find meaning and understanding of the pastoral-liturgical role of a Navy chaplain, I am drawn to Lathrop’s methodology of juxtaposition. Lathrop advocates that juxtaposition is a valuable resource in finding meaning in and about the liturgy. He proposes that when various liturgical ‘things’ of worship, including the assembly, are set next to one another, there is the possibility of ‘the use of the old to say the new by means of juxtaposition.’ Lathrop asserts that communication of meaning can never be
simply seen as a process of coding and encoding. Juxtapositions provide an opportunity for chaos, for ambiguity, for creative imagination and for depth to be embedded in the Ordo and within the community. The liturgical framework provides a pattern, intensity, and a flow of ideas and relationships. Lathrop suggests that the Ordo as juxtaposition encourages us to use strong and significant signs that will create opportunities for the worshipper to be stretched and extended to the very edge of their beings so that a lively image of the triune God can be offered to the world. Ordo as juxtaposition is more than conversation or action. It is a transforming relationship that critiques, heartens, and renews. Ordo is embedded in the culture, context, and symbols of the local Christian community as much as the history, traditions, and icons of the Church.

The symbolic depth of the liturgy, of the Ordo, includes many languages (such as the spatial, temporal, aural, iconic, and kinetic). Juxtapositions in place, time, word, action, or symbol allow for interpretation and re-interpretation. Imaginative, intentional, or accidental juxtaposition can occur before, during, or after an event. It is what Lathrop understands as ‘meaning in action’. For example, the juxtaposition of liturgical preaching involves putting alongside the stories of the Holy Scriptures with the stories of a community. The catalyst is the preacher who offers interpretation(s), explanation(s), and meaning(s) for the listener to interpret and to respond. It is in the living of the liturgy during the rest of the week, both before and after the preaching event, that will bring real meaning and significance to the words spoken and broken in the assembly. Navy chaplains embody this understanding as they seek to connect the stories of the Holy Scriptures, the stories of the Navy community, and the routines of a Navy week.

At first glance, Lathrop’s methodology of juxtaposition within the Ordo may inadvertently assert, that liturgical practices are linear. Pastoral ministry is not as cyclical as the lectionary sequences, but rather more chaotic and confused. Chaplaincy is a complex cluster of thinking, experiences, and events that are informed from different sources. Navy chaplaincy is not as simple as a series of binary juxtapositions from which we can draw meaning. The distant echo of the Ordo is still found in the RAN’s history, traditions, ceremonies, and particularly through the presence of their chaplains. By juxtaposing pastoral encounters, liturgical responsibilities, ceremonial scenes, and daily duties; through clustering their contextual similarities and distinctions; and by reflecting on them, Navy chaplaincy becomes a complex kaleidoscope of symbols and meaning making that involves layers of significance.

My own call to church leadership, and the experience of enacting my ordination charge, has emerged from and into a perception of ministry that ‘holds the hurts and preserves the hopes, articulates the dreams and names the fears, and believes in the creative transformation of those given into my care through Christ’\(^\text{1}\). This understanding is

\(^1\) This understanding was developed by me on Nov 01, 2006 in response to a challenge from the then Director General Chaplaincy Air Force to describe, ‘How can we express the faith given to the Church, in a way or language that engages, without diminution of the content? Answer in thirty words or less.’ My response is influenced by 1 Corinthians 13: 13.
shaped by whom I am and whom I hope to represent, especially in the role of a chaplain who thinks and acts both pastorally and liturgically. Most importantly, it is formed by a deep desire to connect with others in meaningful and intimate conversations that involve conversion and liberation. These faith connections are often messy. 'A community doing its liturgy will be remembering the series of rituals that the participants have known and will be reorganising, reinterpreting, and reforming – criticising – those memories by means of the ongoing ritual enactment.' In chaplaincy, these connections and reformings are most obvious in Sunday worship, quasi-religious ceremonies, during pastoral encounters, within playful banter, and throughout daily routines.

**Liturgical practice as a meaningful encounter**

A Navy chaplain is consistently invited into the vulnerable aspects of sailors’ lives. These encounters challenge and change me, but are common in any chaplain’s experience. ‘We all search for our own identity… The question, ‘How am I like this person?’ is a standard learning tool for chaplains. When the answer is clear, whether conscious or not, patient (sic) and chaplain form an instant and memorable kinship, startling in its intensity.’

I am regularly surprised by the authenticity and depth of pastoral conversations and liturgical encounters that I experience as a chaplain. These experiences often leave me in a different theological, liturgical, or pastoral place; as much as the sailor. ‘We have always asked our priests to do that – to go with us into the dark places where nothing can be done. We do best, it seems to me, when we also ask that our priests know the dark places within them self.’

Self-awareness and vulnerability are key characteristics of an effective chaplain, and key features of effective liturgical practice.

Whether it is by their choice, or because the choice is made for them by the nature of their work, Navy personnel will find themselves in difficult and dark places. As a Navy chaplain, I too have been a person under orders, who has found herself in the Middle East caring for those who are in real danger, those who may have to use lethal force. Conducting a Sunday Service on the flight deck or deep in the Ship’s passageways whilst surrounded by damage control equipment, I am acutely aware that words of grace and peace are being pronounced amidst a warship. A warship that is on patrol, on warlike operations, with guns loaded. As a Navy chaplain, I am a non-combatant.' If we are ‘engaged’, my duties include supporting those who are in a combat role. I have the option of using weapons to protect my life or the life of others, and the weaponry and munitions of others do not always respect the status of the non-combatant. The juxtapositions are intense and confronting. In the words attributed to St. Francis of Assisi, we are exhorted to ‘preach the Gospel always, and if necessary, use words.’ My presence reminds people that it is ‘normal’ to be unarmed.

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1. Ibid., 180.
3. Ibid., 415.
4. The Third Geneva Convention of 1949, Article 3 states that chaplains, along with medics and others, are given special non-combatant status in order that they may care for the sick and wounded without interference.
Chaplaincy is a place where sailor's thoughts and experiences, questions and requests, fears and hopes may come together to encounter God. God is present in these pastoral conversations and liturgical actions in such a way that a sailor, and indeed the chaplain, is able to speak of fresh realities, imagine new possibilities, and be confident that each can encounter the living God. Chaplains as presiders of their distinct community, "... will try, in all of their lives, not to betray the vision of the meeting. They will, however, in their own need, listen to the 'and also with you' and believe in the church. They will understand themselves as coming with the strangers and the outsiders, holding out their hands for the signs of grace. They will walk the streets of their town, not as holy persons in themselves but remembering the resonances of the meeting... They will treasure that presiding is a life task." For a Navy chaplain, their town is their Ship.

By the nature of their role, a Ship's chaplain is always 'presiding,' overtly mediating God's presence in an inherently secular space. Lathrop suggests that a pastor 'cares for symbols, sets out symbols for other people, hopes these symbols may hold people's lives into meaning... Words, stories, sacraments, images, gestures: pastors really have nothing else. No wonder then that the pastor can take on the character of these surroundings, these materials, and tools of their work. No wonder that she or he can become – to many other people, often to society, and certainly to the community of his or her service – also a symbol."\(^{4}\) Navy chaplains are a symbol of both the secular and the sacred. They have the benefit of being inserted into a distinct community, in which he or she can easily take on the secular character of their surroundings by the wearing of a uniform, engaging in the jargon, and sharing in the cramped environment of a ship. Yet, the wearing of a 'cross' on their camouflaged shirt, speaking differently about what 'peace making' or 'service' or 'sacrifice' may mean, and being able to share a sense of the transcendent, allows the sacred to also be named. The symbol is broken for the sake of the assembly.

Effective Navy chaplaincy embraces the meaningful encounter that points towards the reality of God. Due to their role, chaplains mostly express secondary theology through words and actions, although written liturgy and job descriptions are also part of the way in which an understanding of who God is, is declared. In chaplaincy, primary theology often impacts or even shatters our secondary theology. Experiences can cause a Navy chaplain to reorganise, reinterpret, and reshape liturgical practices. Lathrop suggests that secondary theology 'is written and spoken discourse that attempts to find the words for the experience of the liturgy and to illuminate its structures, intending to enable a more profound participation in those structures by the members of the assembly."\(^{19}\) ‘Thus is the faith kept as something always alive in the present. Thus is memory mediated ever new as tradition... Thus do structures arise. Hence theology of the second order flows."\(^{10}\)

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\(^{1}\) Lathrop, 202.
\(^{3}\) Ibid., 6-7.
'The theology of incarnation continually demands attention from the chaplain. He (sic) spends a relatively short time in the week nourishing an often small community of worshipping Christians. Chaplains spend much more time taking the gospel, taking Christ, out into barracks, into hangars, onto ships; following Christ by incarnating God in the places where people are, reminding them of God's presence ... This incarnational gospel the military chaplain preaches is also pragmatic and, in some sense, secular. Very few people will come to the chaplain looking for God in any conventional sense. Instead, chaplains have to go to the personnel and find God in them, often giving expression in very secular terms.'

Navy chaplains not only 'take God' to where people are, but also reveal the God who is already there waiting.

**Secular lives and sacred hearts**

As a chaplain, I am consistently confronted by the tensions inherent in my priestly and pastoral role. Tensions of identity, professionalism, denominational constraints or expectations, and context are common. My secondary theology is often challenged. The heartbeat of the *Ordo* can be both loud and faint. The sacred and secular do not seem so easily delineated. Commanding Officers can express concern over 'low numbers' at 'their' Sunday Service, seeing 'poor attendance' as a reflection of a lack of interest, or an ineffective chaplain. Perceptions of 'effective chaplaincy' are often based on the obvious or traditional understandings of 'church'; the head count rather than the depth and breadth of community built during the weekly routines. Chaplain Pocock RN reflects on his time aboard HMS *Ceres* during 1939-1940: 'Although there were a number of regular Communicants in the ship and they remained faithful and regular, I didn't manage to build up a 'Church' Fellowship. In this I failed.' Numbers in a Ship's Church Service do not accurately reflect who the people of 'faith' are, or what is going on in the hearts, minds, and lives of the 'Ship'. There is comfort and strength knowing that others are meeting to pray and worship, and others share that even if 'church is not their thing'.

Effective chaplaincy reaches beyond the gathering of the Sunday Service. Liturgical connections were made through using technology and media: The Sunday Service booklet (printed liturgy, puzzle, graphics, and comments themed and changed in step with the Ship's routines); and a daily devotional email, 'Daily Thoughts' (an inspirational quote, a Scripture verse, a thought for the day, and a prayer, intentionally themed with Ship's morale or the 'bearing of the moral compass' as a reflection of the promulgated Navy Values). As a chaplain, I met many sailors who would never

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11 Ware, S 1999, 'Armed forces' in Legood, G (Ed.), *Chaplains: The Church's Sector Ministries*, London: Cassell, 64.
14 Issuing orders are part of a Navy Ship's daily routine. Daily orders are emailed to all Ship's Company, and are often referred to as 'Daily Words'. My devotional email was intentionally named 'Daily Thoughts' to provoke the connection between thoughts, words, and deeds.
‘darken the Church door’ and who would visibly duck or baulk at an entrance to a Chapel, perhaps expecting to be struck down by the metaphorical bolt of lightning. Those same sailors though, would happily speak to me about their faith in God, or even Christ, almost as if it was as natural as talking about the merits or shortcomings of their favourite football team. Most of Ship’s Company were strong supporters of a chaplain’s role. This was especially apparent at Memorial Services when there was always a large amount of volunteers to participate in Bible readings, prayers, and ceremonial movements. The ever demanding routines of watch keeping, as well as long and arduous hours aboard a ship means that most sailors are either on watch or asleep at the time of a Sunday Service. Around ten percent of Ship’s Company would attend a Sunday Service, whereas close to half of Ship’s Company would either ask how the Service went, for a copy of the Sunday Service booklet, or for the daily devotional email.15

The curious religious streak that is evident in sailors is not new. ‘When Captain Daniel anchored off the Saintes…to obtain provisions, his men carried off to their ship the local curé. Daniel decided to seize the opportunity to provide Mass for his Ship’s Company. Accordingly the Mass began, and was honoured by the discharge of artillery, other salvoes being fired at the Sanctus, the Elevation, the Benediction, and the Exaudiat, and the Service ended with a prayer for the King of France. However, all did not proceed smoothly, for when one of the buccaneers adopted an indecent attitude at a crucial part of the Service he was rebuked by the Captain and replied with an oath. This was too much for Daniel, even in the circumstances, and he drew his pistol and shot him in the head, vowing to do the same to anyone who did not respect the Holy Sacrifice. When the Mass ended, the body of the dead man was thrown overboard, and the captive priest was rewarded with gifts, which included a negro slave.’16 The sacred and the secular collide.

Tradition or trust, faith or familiarity; from my perspective they are sailors living secular lives with sacred hearts. Primary and secondary theology, liturgical practices, pastoral concerns, culture, and context fluctuate. Yet, God has been named and Christ has been praised. Making connections about who the triune God is in a certain place, how God’s grace may be experienced by a particular people, and speaking about how faith is exercised in their culture and context; is the essence of a Navy chaplain’s pastoral-liturgical role.

The Lord be with you
In the early 1900s, a chaplain’s only official duty was to conduct a Church Parade each Sunday.17 Today, a Navy chaplain’s job description is more extensive. However, a chaplain is seen by some as an encumbrance; as someone who takes up a rack (bunk)

15 Interestingly, during my six month sea deployment in the Middle East, the percentage of Ship’s Company involving themselves in these ways, rose to well over sixty per cent.
17 McKernan, M 1980, Australian Churches At War, Marrickville, NSW: Southwood Press Pty. Limited, 47.
without contributing anything significant to the Ship, especially in an inherently secular and operational environment. After all, providing a Sunday Service for a handful of sailors may appear to be of little effort, or as a contribution without any real merit. What else does a chaplain do all week? Whilst aboard the Packet Liner *Andes* (converted into a troopship during WWII) Chaplain Pocock of the Royal Navy and Chaplain Bob Bonsiey, a member of the Australian Bush Brotherhood, would daily discuss the task of a chaplain. ‘In the end, we went back to the King’s Regulations and Admiralty Instructions which clearly state that the chaplain is to be given no executive duty which will interfere with his duty to God, Praying and Preaching, and his duty to man, Visiting. What really mattered was how we carried out those duties. We were to persevere and to persevere more!’

A chaplain serving in the galley is exercising liturgical practices. I would ensure that any sailor who was having a birthday would be recognised and given special consideration with their choices of food. Often I was the first (and only) person on the Ship to wish them a happy birthday – a deliberate resonance of ‘The Lord be with you’. I prayed that there would be a connected understanding that just as I was willing to meet them where they are, so is God. I hoped that they would discern that my love and care for them was a reflection of God’s greater love and care; and that as I mediated the ordinary that they would see that their story and God’s story are linked in the extraordinary. The faint echo of the Sunday Service Eucharistic meal, ‘and also with you,’ was heard as I served the sailors at mealtimes throughout the week. Presiding is indeed a life task.

My presence in the galley gave the sailors a non-threatening opportunity to seek me. As I wore a clerical collar on Sundays, it also gave me the occasion to remind them about the Lord’s Day. Sailors told me that they liked me serving in the galley at lunch because I gave larger portion sizes. They would do their best to jockey positions in the line to have me serve them. I suggested that my generous food portions reflected a generous God! As I served, I would greet each sailor by name (usually around 200 names that I would learn in the first week aboard). Learning the name of my sailors also means knowing their stories. Knowing their stories is about identifying with my community and being with them. In knowing and being, connections are made and shared that resonate from the Sunday Service, through the week, and towards the Sunday Service again.

*For you alone are worthy*  
Sailors will often apologise for swearing in front of chaplains. When asked why they will give answers such as: ‘God might hear me,’ or ‘in respect of whom you represent,’ or ‘it just feels wrong with the chaplain around.’ Despite a chaplain’s Officer status, a chaplain has no command authority to order any member of Ship’s Company to do...
anything, including stopping swearing. In any case, trying to do so, would most likely earn derision. Instead, the situation is controlled by the sailor’s choice to self regulate. Conversely, when participating in Officer Training the physical training instructors enjoy targeting chaplains and asking ‘Where is your God now?’ and, ‘Have you started praying chaplain? You are going to need to!’ They saw this as a way of testing or taunting God through the chaplain. Regardless of any intentions, God’s hiddenness and worthiness has become manifest because of whom or what the chaplain represents.

With the faithful of every time and place

Navy Instructions clearly state that Navy chaplains are to be chaplains to people of all faiths and no faith. For example, I have assisted Command with the introduction of a Sikh sailor to Recruit School where issues of head coverings and facial hair took on both religious and occupational health and safety significance. I have supported Muslim sailors in the adherence of their faith requirements such as Ramadan. I have helped a Mormon sailor establish contacts with a local Meeting House, and a Jewish sailor to connect with a local Rabbi in order to celebrate Passover. I have counselled Pagans, Wiccans, and Buddhists, and I have even researched and briefed Command on the nature and traditions of the ‘Jedi faith’. I have had to choose whether to finish a public prayer at a mandatory Parade with the words ‘in Jesus’ name’ or to recognise that other faiths are present and simply finish with an ‘Amen’. For some Navy chaplains this is straightforward. For others, it brings on a crisis of meaning, as they feel they are ‘betraying’ their Christian or denominational tenets. The challenge is how to be faithful at this time, in this place. The clash of primary and secondary theology can be severe.

Such a clash happened for me at one Sunday Service at sea when one of the Ship’s Company came to the Service for the first time. Not an unusual event as sailors often come and have a look, especially when morning tea has been advertised. However, this member was well known to practice a different faith to Christianity. He joined in with the Service as we shared responsive prayers and reflected on the Scriptures. Then we came to the Eucharist. The UCA generally practices an ‘open table policy’ for all those ‘who love the Lord’. As I prepared the elements on the table, I hurriedly considered how I would respond if this person came forward to participate. Questions ran through my mind. How is it different to a Catholic or a Salvation Army sailor choosing to come forward? How really ‘open’ is the UCA open table policy? Does the practical application change when the Service is held in the middle of the ocean, and there is only one ‘brand’ of ordained minister, or when Church authorities are far away? What if my sailor saw himself as both practising his faith and someone who loved Jesus? Is a compassionate pastoral response more important that a ‘correct’ theological one? To whom, or what, is faithfulness owed? Could this be a transformative moment for this sailor, and for many of us present? How does the Ordo speak to this community in this moment?
Military contexts like deployment, war, or isolation do change religious or liturgical practices. ‘At Camp Liberty, a female Hispanic sergeant makes the sign of a cross over a Humvee. Nearby, another Humvee driver waits for her to bless his vehicle. He is Baptist. His pastor at home would be appalled. He doesn’t care. His sergeant is a deep woman of faith, and every vehicle she blesses comes back safely.’

Faithfulness of others has been acquired. Primary theology seems to have become the principal guiding factor. Some might describe these events as including superstition or pragmatism, but the prayers are authentic. It was common for Catholic sailors to ask me to pray for a dead family member on an anniversary, for evangelical Christians to take up the opportunity for a special blessing for their missed pet on St Francis Of Assisi’s Feast Day, and for Anglicans to choose grape juice over wine during Eucharist when they are about to go on watch after a Sunday Service. Liturgical practices are being shaped and stretched.

It is not only the liturgical practices of the faithful that are challenged or changed. As a Navy chaplain I have set up the Eucharist on top of an air hockey table, used ammunition boxes as a pulpit, and included sea shanties in a Sunday Service. In a regular parish placement, I would never agree to church notices including announcements about the local grocery store; but I have interrupted prayers so that the sailors present can listen to the Ship’s pipes (loudspeaker broadcast) as to when the canteen is open, so they do not miss their limited opportunity to buy snacks or drinks. I have used savoury bread for the sacrament, when the Ship’s cook decided to be creative and surprise the chaplain with a kind gesture; and for pragmatic reasons, I have fed leftover bread and wine to the fish and ocean, praying that God’s environment is blessed by the action.

I have become nonchalant about sailors walking in and out of a Service. At times, I have become a commentator as much as a preacher as I explain liturgical practices, colour, and ritual to those who have had little or no exposure of the *Ordo*. I have also become convinced that a clerical collar can be a symbol of transcendence, and that an ecumenical understanding of the liturgical framework of a Sunday Service is vital for belonging and identity. I am now impatient with those who are concerned about retaining the distinctiveness and power of their denomination. I more easily recognise that God is bigger, and better, and more mysteriously ‘alive’ in people’s beings than I ever imagined; and that more often than not, I need to discern and be comfortable with ‘God’s business’.

That member of Ship’s Company of a different faith did come forward. I gave him Holy Communion. Later, I had a pastoral conversation with the sailor about what the action meant to him, and how the Christian tradition understood partaking in this precious sacrament as a response to Christ. He explained to me that although he would not normally attend a Christian Service, he understood that the paths to God are many and that Jesus is seen by his faith as being included in the pantheon of deities. Interestingly,

# Ibid., 62
no one else present at the Service asked me about my actions, or his. Standing with
the faithful of every time and place is complex. For me, there was a discordant note. I
chose to be liturgically authentic and pastorally sensitive. My hope is that the holy was
respected, and that compassion was shared.

Now and forever
‘Today the chaplain continues to guard the sacred and to share his or her cape out
of compassion.’ Navy chaplains heal the sick, teach the interested, advocate
reconciliation, feed the hungry, console the broken hearted, encourage the weak, and
hope for the future. A chaplain’s day can be straightforward or confusing, comfortable or
confronting, corroborating or seminal. However it is experienced, it will be immutably
pastoral and liturgical. God’s name will be spoken and Christ’s love will be shown.

  holy man called Martin shared his cloak with a beggar. Upon his death, the now Bishop Martin’s cloak (capella in Latin) was
  preserved as a reminder of his sacred act of compassion. The protector of this cloak became known as the chaplain, which
  was later transliterated into the English word chaplain.
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Annexure B (Companionway Paper)

Priest, Pastor or Porthole: the role of a Navy chaplain

Chaplain Christine Senini, RAAF

Introduction

What do chaplains do? What is their role and their effectiveness? When asked about chaplaincy, many Defence leaders reply something like, ‘I don’t know what they do, but whatever they do seems to work’. For some people outside Defence, and maybe even inside, ‘the clerical collar suggests an ecclesiastical role that is about the Church as an institution, making it difficult for them to recognise that we may have other gifts, roles and ministries to offer’.

Chaplains are not historically good at formally substantiating their value, preferring to rely on demonstrated achievements at a local, informal level. Many sailors and officers do not understand or appreciate a chaplain’s role unless they have had reason to seek them out for guidance, support or religious services. This recognition is often modified for those who have held a command, divisional officer or senior sailor position, when interactions with chaplains about personnel or morale issues are more common.

This paper will explore what it is that RAN chaplains do and how they do it. It will show how they participate in the organisational mission to ‘fight and win at sea’. It will also seek to demystify some of the understandings surrounding chaplaincy both at sea and ashore. Its aim is to encourage Defence personnel to consider effective military chaplains as an important asset in both reducing and resolving personal, personnel and organisational issues.

Religious obligations

Defence Instruction (General) PERS 26-2 stipulates that ‘ADF members are encouraged to pursue their own religious beliefs and practices, subject to the requirements of ADF operations’. This understanding is given further emphasis in Defence Instruction (Navy) PERS 62-1, which states:

Attention to the spiritual needs of members of the Navy is a matter of the highest importance. Commanding Officers are to ensure that members, whatever their religious affiliation, are provided with the opportunity and facilities for the proper observance of the practices of their religion.

As trained religious and liturgical practitioners, chaplains provide these opportunities and facilities on behalf of their Commanding Officer. This is important, as most leaders in the RAN do not have a broad experience or knowledge of the diversity of traditional religions and newer faith groups within the ADF.

There is often a misunderstanding that because people do not regularly attend church, or any other type of religious meeting place, they do not believe in God. For example, studies have shown that most members of Generations X and Y—which would obviously include a sizeable proportion of the ADF—subscribe to a general belief in God and utilise religious practices, such as prayer, but prefer to remain religiously unaffiliated. They often prefer to have an eclectic or ambiguous understanding of personal faith, that is, to live ‘secular lives with sacred hearts’. Chaplains have an essential role in assisting Commanding Officers to provide observance opportunities for those with emerging understandings of faith and religious practices, as well as members with more traditional convictions and customs. Regardless of their own religious convictions, assisting all members in the pursuance of their spirituality and in helping them integrate their faith beliefs or obligations with ADF requirements is a chaplain’s duty.
This assistance can be wide-ranging, sensitive and challenging. For example, a chaplain assisted with the introduction of a Sikh sailor to RAN Recruit School, where issues of head coverings and facial hair took on religious, morale, and occupational health and safety significance. Chaplains consistently contact local mosques, temples and meetinghouses on behalf of interested members. Due to a specific postmodern need, one ship’s chaplain briefed Command about the nature and traditions of the Jedi faith. In times of deployment, chaplains also make connections with local religious leaders, in order to assist deployed personnel to maintain their religious practices. These connections may also develop mutual cultural and religious awareness or provide contacts with local community leaders that can assist a mission’s broader humanitarian aim.

Some religions have significant holy days or seasons that adherents should observe. ADF personnel are not to be employed on recognised holy days other than on necessary duty. Yet, most religions also allow their followers to seek release from religious duties when there are military operational requirements. Chaplains can advise on religious requirements, expectations and exemptions. They should be a religious ‘subject matter expert’, providing pertinent, prudent and practical advice in a timely manner.

Chaplains also conduct, or arrange others to conduct, religious and sacramental services. These would include Sunday church services, Holy Eucharist, Reconciliation, and Scattering of Ashes. Services can be denominational, ecumenical or multi-faith. Chaplains also regularly celebrate weddings, baptisms and funerals for members and their families.

Given the nomadic nature of military life, many members and their families find it difficult to maintain connections with a local faith community. Chaplains are a constant presence in posting locations. This means that members have a religious point of contact to gain information about local faith groups, obtain sacramental support for life passages, and receive religious instruction. Chaplains increase the opportunities for members to meet their personal, family and spiritual needs, thereby reinforcing wellbeing, character development and directly supporting capability.

It is the values and beliefs that a person holds that are significant factors of toughness, flexibility and discernment. Interestingly, a significant percentage of studies examining religious involvement and mental health have discovered that religious people experience better mental health and are more resilient than those who are not religious. The chaplain’s contribution as a religious provider not only helps sustain the individual but also can assist members to be a better resource for Defence.

**Morale and moral, spiritual and religious wellbeing**

Command has responsibility for the health, welfare, morale and discipline of assigned personnel. In order to execute these responsibilities, Command relies on others, including chaplains, to support them. Chaplains have a particular task to ‘promote the moral, spiritual, and religious wellbeing of all personnel through personal contact and friendship and by encouraging participation in religious activities’. They also are required to ‘advise their Commanding Officer on all matters relating to morale and the moral, spiritual and religious wellbeing of naval personnel and their families’. These duties include an understanding that:

> When young men and women enter the Navy, they are separated from the influence of home and the local place of worship with which they may have been associated. It is important, therefore, to both the member and the Navy that ample opportunity is given for spiritual development. The personal qualities of character which ensure high standards of conduct and which inspire courage and self-sacrifice in a crisis can be developed by religious faith.

Military doctrine recognises that morale, moral resilience and wellbeing all have a direct effect on military effectiveness. Ethical leadership balances competing interests, including personnel concerns. In numerous ways, chaplains assist their Commanding Officer by promoting positive morale, inspiring confidence and cheerfulness, and by reinforcing Navy values. Chaplains can also enrich senior leadership by providing additional moral insight, ethical advice, alternate perspectives or welfare recommendations.
Examples include instructing in subjects such as ethics or moral values, taking a proactive personal interest in all of a ship’s company, or participating in Command briefs by supplying a different or divergent personnel perspective that enhances debate and decision making. Chaplains may also present talks about managing life’s challenges, facilitating faith or religious requests, or be available to listen to individual’s concerns and expectations.

An unusual historical example of supporting morale and religious wellbeing occurred in 1721:

When the pirate Captain Bartholomew Roberts in the Royal Fortune was operating off the coast of Guinea, he took prisoner a clergyman on board as one of his prizes. Roberts endeavoured to persuade him to become the Royal Fortune’s chaplain, assuring him that his only duties would be to say prayers and make punch, but he begged to be allowed to decline the appointment. At length he was released, after being robbed of three prayer books and a corkscrew, all of which were badly needed on board.19

It is still a chaplain’s role to determine ‘what is badly needed on board’ so that the wellbeing of a ship’s company can be effectively maintained and developed. Although many needs are similar across ships and establishments, local contexts and cultures do differ. What works on one ship may not work on another. Chaplains use their pastoral and organisational training, as well as their broad life experience, to access opportunities that make, and contribute to, constant informal cultural and needs assessments. Together with other key roles, such as the executive officer, ship’s warrant officer, medical officer and physical training instructor, chaplains should proactively determine what is needed in order to most successfully support and sustain a ship’s company.

A chaplain is only directly responsible for him or herself. As noted in a recent ADF Journal article, ‘this is appropriate and deliberate ... [and] this lack of direct responsibility gives the freedom to be responsible, in a general sense, for every person in the unit, and often for people outside the unit’.20 Under their Commanding Officer’s authority, this relative freedom releases chaplains to utilise various proactive and pre-emptive methods to contribute to the wellbeing of personnel and their families.

These methods include visiting workspaces, joining in ship’s activities, organising cultural visits while alongside an overseas port and assisting in the ship’s social events or ancillary duties, such as editor for the ship’s family newsletter. Of course, chaplains are always available for a chat. And through all of this, the morale and the moral, spiritual and religious wellbeing of the ship’s company is paramount.

**Character, life skilling and leadership training**

Defence desires that members exhibit the personal qualities, flexibility and resilience that most effectively correspond with organisational objectives, values and interests. In 2009, former Chief of Navy, Vice Admiral Crane, endorsed the Navy values and ten signature behaviours, as vital for a professional work environment ‘that makes and executes strategic decisions, supports people during and beyond their service, and empowers everyone to make a respected contribution’.21

RAN character instruction, ‘life-skilling’ lessons and leadership training all seek to inculcate the RN-agreed values and behaviours.22 Chaplains instruct, model and mentor in all these areas and are instrumental in developing and implementing life skilling. These programs encourage positive character qualities that enhance interpersonal skills, nurture personal growth and develop leadership competence.

Chaplains recognise that good moral character does not only belong to those who are religious or spiritual. However, ‘the personal qualities of character that can ensure high standards of conduct and which inspire courage and self-sacrifice in a crisis can be developed by religious faith’.23 Initial entry training subjects, such as ‘values’ and ‘ethics’, typically instructed by chaplains, explore all aspects of a member’s being including their spirituality. Life-skilling subjects, such as ‘beliefs and low self esteem’ and ‘assertive behaviour’, also demonstrate a chaplain’s commitment to helping members explore major life issues and develop skills and character traits that will enhance their professional career and personal life.
Many chaplains are routinely involved in leadership and promotion courses, post-in orientations
(including suicide awareness presentations), pre-deployment training and post-deployment briefings. As
noted in a recent history of chaplains in the RAN, 'ethical training and the imparting of humane values in a
pluralistic country like Australia cannot be solely confined to chaplains, be they Christian or, in the future,
multi-faith. But neither should that ethical imperative neglect or marginalise a religious dimension.'Chaplains should have a significant role in encouraging, forming and undergirding religious faith and
moral character development.

Values provide a compass to keep us moving in the right direction. A chaplain's presence can act as a
moral compass. Examples include during runs ashore, informal group conversations, mess functions,
routine duties and briefings. Anecdotally, chaplains are routinely told by members of a ship's company
that people tend to swear and gossip less, and act more respectfully to one another, when the chaplain is
about. Repeated habits, virtues and behaviours form moral character. The American experience of
rehabilitating Abu Ghraib prison reinforced this understanding. During this period, chaplains were
instructed:

To make themselves as present as possible in the lives and duties of the soldiers. This would do two
things ... First, soldiers would find the chaplains accessible and more willing to engage them about
their spiritual lives. Just as importantly, the chaplains would become what Taylor called 'a moral
influence by presence'. He instructed the chaplains to be there at the change of shifts, when prisoners
were moved, when interrogations took place, and as soldiers fulfilled the most mundane duties ... It
worked.²⁶

Each year chaplains conduct memorial services at Commonwealth war cemeteries, as well as ANZAC Day
and Remembrance Day services. These occur at ADF bases, community events, at sea, and around the
world. We recall the events of particular world wars as well as the many conflicts since. We admire the
moral character and attitudes demonstrated by those who fought for peace and defended our country. We
recommit to similar ideals and values. We are reminded of the fragility of this life. As we commemorate
and recollect, we also assure those who serve today that their service is valued and will not be forgotten.

Because of their training in ritual and public ceremonies, and their intimate knowledge of the military,
chaplains have an intrinsic role in the organisation of these services. Chaplains ensure the necessary
connections are made and that honour is given to all. The effective leadership of Defence chaplains
sustains the dignity and power of these ceremonies.

A pastoral and counselling ministry

Many who are on the edges of Church life, or who would normally never seek spiritual or religious
support, do seek chaplains as friends, helpers and guides. Most times, pastoral conversations begin with
the sailor or officer saying something like 'I'm not religious but I would really like to come and have a
chat'. Chaplains recognise and respect that when a member approaches them, the person may be of a
different religion or of no religion.

Interestingly, most members do reveal that they either belong to a faith group or have a general belief in
God or a sense of spirituality, even if they do not choose to express this in the form of a specific religion. It
is in the living, working, playing, eating, sleeping, deploying and potentially dying with the rest of a ship's
company that chaplains earn the permission and privilege of entering into the intimate aspects of
people's lives.

Members choose to see a chaplain because of their accessibility, informality, credibility and
confidentiality. Chaplains, because they also wear a uniform, are seen by members as 'one of us', as
someone who understands the rewards and challenges of military life. A significant number of pastoral
encounters and counselling conversations are in response to an ad hoc meeting in a passageway or on a
sporting field.
One of the many strengths of Navy chaplaincy is that chaplains are available immediately, usually in person or at the end of a dedicated duty phone. They are available for a quick chat or a longer appointment without lengthy waiting periods or mandatory paperwork. If needed, a chaplain is not restricted to a scheduled time slot but may spend several hours or even a whole day with just one person. This is especially significant for training establishments and ships at sea or on deployment.

Chaplains complete courses in pastoral counselling as part of their undergraduate theological training and ministry formation. Core subjects include relationships, grief and loss, and life’s passages. Some also continue with postgraduate courses in pastoral theology, counselling or psychology. One of the challenges for chaplains is the ‘need to be proactive and claim their “core business” of pastoral care and its components of counselling and attention to life issues, especially relationship and bereavement counselling’.

As experienced pastoral carers and trained counsellors, chaplains may offer a welcoming place for members to express their feelings, process their thoughts and explain their actions. A chaplain’s office should be a place of sanctuary where people can feel safe to cry, get angry, swear, speculate, blame, vent or ‘catastrophise’. This is particularly important for those who feel vulnerable or disempowered.

Chaplains are more interested in being with or ‘alongside’ a person than they are about ‘doing’ or fixing their problem. Effective chaplains ask questions to assist the individual in personal discovery and awareness. They are able to provide information, explain how systems work, suggest opportunities to explore, share a different perspective or simply listen. If suitable, chaplains may offer a prayer or other sacramental services.

A chaplain’s presence can be a calming influence that enables the member to compose their chaotic thoughts and emotions. The person feels better because they have been listened to and been shown respect. It is in the sharing of their experiences that the member feels validated and valuable. With encouragement and time, people often discern the answers for themselves. The emphasis for a productive chaplain is building relationships of compassion, integrity, trust and acceptance that create a more constructive outcome for the individual and the organisation.

Chaplaincy support is available to naval personnel and their families. Chaplains visit families as a normal function of their pastoral duties, as well as in times of grief, injury, illness, separation, relationship breakdown or loss. They assist in compassionate and emergency matters as required. Chaplains also conduct hospital calls, visit members in cells or detention, and attend Board of Inquiries to offer pastoral support.

Chaplains help members and their families celebrate their joys. These may include the birth of a new baby, receiving a much desired posting or promotion, or buying a new home. A broad understanding of a pastoral and counselling ministry empowers chaplains to be involved in a member’s ‘whole of life’. In turn, chaplains provide the ADF with a distinctive personnel resource with proven effectiveness.

Together with

Chaplains exercise their specialist duties alongside the Defence Community Organisation, medical personnel, psychologists, divisional staff and others. As noted in a recent article in ADF Health, ‘it is incumbent on all professionals responsible for the care of service personnel and their families, including chaplains, social workers, psychologists and medical officers, to be willing to work in cooperation rather than exclusively’. As a flexible multidisciplinary approach, this collaborative and holistic partnership will continue to contribute to a strong and resilient ADF.

As trained members of ‘Critical Incident Mental Health Support’ teams, chaplains also perform the function of mental health providers. This authorises them to provide psycho-education, psychological first aid and supervised individual screening. This may include facilitation of appropriate prevention strategies, including briefings and support services. In times of a critical incident or a potentially
traumatic event, chaplains are able to provide basic critical incident mental health support advice to both Command and personnel.

They can also provide ship liaison with critical incident mental health support coordinators or responders who may have to travel over some time and distance to join a ship at sea. At the scene of an incident or event, a chaplain can also provide a comforting presence for personnel, which then enables mental health professionals to operate more efficiently. This early support by chaplains provides another capability that may help mitigate and alleviate possible psychological difficulties.

For many people, the thought of contacting a psychologist or social worker can initially be daunting. Instead, many members begin by approaching a chaplain because they know them and because of a trust in a chaplain’s ‘God-in-confidence’ care. A chaplain is able to listen to their concerns and inform them of other Defence care and support options. If warranted, the chaplain can facilitate access to appropriate referral sources for assessment and continue to care pastorally for the member long term as they access other programs and services. This is especially important when a member discloses suicide ideation or self-harm, where chaplains are often the first point of contact for such revelations.

Under Defence Community Organisation tasking and coordination, chaplains are appropriately skilled members of teams that perform the notification of ADF and non-ADF casualties to the primary emergency contact, next-of-kin and other approved persons. Indeed, the relevant Defence Instruction stipulates that ‘the officer making personal contact with the primary emergency contact is to be accompanied by an ADF Chaplain or Minister of Religion’.31

After the notification officer has formally conveyed the official information, a chaplain would usually be available to offer immediate pastoral care and support to those present. This may take the form of listening to the shock or distress, helping to arrange for someone to come and stay, making cups of tea, assuring them of Defence’s support through the Defence Community Organisation, sharing a prayer or hearing stories about the deceased or casualty. Primarily, it is about being with people as they ache. Frequently, those grieving begin to ask existential type questions at this time, or ask questions about funerals, which chaplains have training in, and experience with, to answer carefully. These initial conversations are integral in helping people to begin their grief and healing process well.

The chaplain also has an important role in helping the notification officer to prepare to be the compassionate ‘bearer of bad news’ and to be with him or her after the experience. Often the officer will be uncertain as to how best to convey the information. A chaplain’s guidance as to methods and style that are likely to be most effective, normal reactions or key things to avoid can give confidence and clarity. It may also involve undertaking a role-play beforehand. Usually it includes encouragement and support so that the officer feels strengthened to undertake their difficult role. Often it involves sharing significant time with the notification officer during the return journey back to the ship or establishment. This provides a safe space for the officer to explore contemporaneously his or her own reactions to this demanding role. For most, it is a disturbing experience. A chaplain’s presence can ease many concerns and calm apprehensions.32

**Action station**

Navy chaplains are a peculiar branch. They are the only category that is afforded a designation and not a military rank, demonstrated by there being no RAN chaplain shoulder boards included in the ADF badges of rank and special insignia poster. A RAN chaplain is a commissioned officer with the title of Chaplain, Senior Chaplain or Principal Chaplain.33 As such, chaplains are special in that they are subject to command but have no command authority.

This deliberate positioning of chaplains allows them to be alongside personnel rather than exercising authority over them. It actively promotes the pastoral understanding of the chaplain being ‘friend and advisor of all on board’. Their station also authorises chaplains to speak directly with their Commanding Officer regarding chaplaincy matters—and with greater objectivity and autonomy. This can help resolve issues at the lowest level of intervention. As noted in the *ADF Journal* article mentioned earlier, ‘a tough
chaplain with moral fortitude and courage will save lives. No unit can ask for more from their chaplain. This freedom sometimes means that the chaplain has to have the courage to speak up assertively about an issue, especially if no-one else is willing or able, even if it risks making the chaplain unpopular.

At sea, chaplains must report to their action station as directed by their Commanding Officer. Although considered a non-combatant under the Geneva Convention, chaplains may support and care for those in a combat role. This may range from helping members of a fire party to get dressed, assisting the medics as they treat the wounded, distributing water, serving in the galley or checking on the welfare and mental health of those closed up for long periods of time. In collaboration with the roving role of the executive officer and ship’s warrant officer, a chaplain’s ability to move around the ship should promote good morale, enhance wellbeing, improve capability and contribute to effective information management.

It should also be remembered that a Commanding Officer’s posting is complex. When at sea, he or she shares the same risks as the ship’s company and endures long periods of separation from loved ones and support networks. Whether at sea or ashore, a Commanding Officer must be available to manage and lead 24 hours a day, cope with multiple situations and excessive workloads, and apply a range of generalist and specialist skills.

This can be a very lonely and tiring position. The chaplain may be the only person in their chain of command that the Commanding Officer feels comfortable talking to about his or her personal life, professional stresses and strains, concerns about decisions made or conflicts they are having with their senior officers. Lord Montgomery famously asserted that ‘I would as soon think of going into battle without my artillery as without my chaplains’. When a Commanding Officer has confidence in their chaplain, this pastoral relationship can positively support and sustain the Commanding Officer through the complexities and challenges of their command in a unique way.

**Conclusion**

Chaplains occupy large amounts of their time in building relationships and endeavouring to help others to live the ‘whole of life’ authentically. By demonstrating solidarity in the experiences and responsibilities of ship life, both at sea and ashore, RAN chaplains earn the privilege of being involved in the intimate and shared moments of Navy life.

As an integral and essential member of a ship’s company, they can enhance and strengthen the personal and professional lives of the ship’s company by actively utilising innovative and acknowledged methods. Effective RAN chaplains consistently contribute as ‘force multiplier’ specialists by being an intrinsic resource in reducing and resolving personal, personnel and organisational issues. They should also use their generalist expertise ‘to fight and win at sea’ by value adding, reducing the burdens of others and supporting capability.

Command must demand high standards from their chaplains. Just as an effective chaplain is a force multiplier, an ineffective chaplain can be a force reducer. Morale, capability or wellbeing may be threatened by an inadequate chaplain. In circumstances when a chaplain is not competent, productive or beneficial, it is imperative that the chaplain be reprimed, retrained, replaced or, in some cases, removed.

Effective Defence chaplaincy requires a broad range and depth of interpersonal skills, military competencies, life experiences and specialist training. The RAN and other chaplaincy examples referred to in this article contain common principles and generic elements that are applicable to all ADF chaplains, albeit with their own denominational, local and organisational nuances. In exploring Navy chaplaincy, this paper has shown how military chaplains may uniquely contribute to the overall efficiency, capability and success of the ADF.

*After serving as a federal agent in the Australian Federal Police, a congregational minister, and as the RAN’s first Permanent Navy female chaplain at various establishments and on several*
ships, operations and exercises. Chaplain (Squadron Leader) Christine Semini now works as a RAAF Specialist Reserves chaplain at RAAF Base Richmond.

Most recently, she established the position of Chaplain Christmas Island (Australia) on behalf of the Anglican and Uniting Churches, providing chaplaincy to the local community, ADF members, AFP personnel, and the staff and asylum seekers at the immigration detention centre. She is completing her PhD studies at Charles Sturt University, focusing on RAN chaplaincy in relation to pastoral, liturgical and public theology.

NOTES

1 This paper was successfully peer reviewed in being considered for publication in the ADF Journal, albeit the Board decided to publish it instead as a Commander’s Paper.


9 The Jedi religion is inspired by the moral codes and principles of the fictional Jedi of the Star Wars series. It has no specific founder or central organised system. According to the 2011 census, the Jedi faith is growing in popularity in Australia, with significantly more people identifying with the Jedi faith than a number of other religions, such as Scientology. More information can be found at <https://www.facebook.com/jedifaith?sk=wall&filter=12> accessed 1 May 2013.


11 Other faith group chaplains may be appointed when numbers of self-declared adherents in the Permanent Navy meet a minimum 100 for a Reserve Navy chaplain and 250 for a Permanent Navy chaplain: see Annex A to DI[N] PERS 62–1, Memorandum Of Arrangements Between The Commonwealth of Australia Represented By The Chief Of The Defence Force And Heads Of Churches Representatives, paragraph 12.
12 Religious Advisory Committee to the Services (RACS) is inaugurating an ‘Affiliated Representative Committee’ to which it is hoped that Buddhist, Hindu, Muslim, Latter Day Saints and Sikh representatives will be appointed (RACS Minutes, 4 September 2012, paragraph 6).


15 D(N) PERS 62-1, p. 5.

16 D(N) PERS 62-1, p. 5.


18 This is explored extensively in RAN, The RAN Leadership Ethic, Defence Publishing Service: Canberra, 2010.


22 ‘Lifeskills’ is a registered brand name but is used here in a generic sense.

23 D(G) PERS 26-2, p. 1.


26 Stephen Mansfield, The Faith of the American Soldier, FrontLine: Lake Mary, 2005, pp. 154-6. Interestingly, the relative absence of the chaplain when the atrocities were occurring has been determined as a contributing factor to the decline of the prison conditions and adverse actions of the personnel.


28 D(N) PERS 62-1, p. 5.

29 Aiken, ‘Chaplaincy and Health Care in the ADF’, p. 76.

30 D(G) PERS 16-25, ‘Critical Incident Mental Health Support in Defence’, 2008., p. 3.


33 D(N) PERS 62-1, p. 4.

34 Field, Twenty-First Century Chaplains and their Role in the Australian Defence Force’, p. 113.


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‘Critical Incident Mental Health Support In Defence’, DI(G) PERS 16-25, 2008.


Annexure C (Scuttles Paper)

In a time when the Church is seeking to understand contemporary spirituality and “fresh expressions” of religion, a Navy chaplain’s pastoral and liturgical experiences on a warship can challenge us to rethink and reframe how Christmas can be an encouragement to and a provocation for the ensemble of faith. Using Gordon Lathrop’s methodology of juxtaposition, this article explores how a Navy chaplain becomes an integral part of the theological conversations between the seemingly secular and sacred aspects of Christmas experiences. By examining the rituals, activities, and conversations surrounding Christmas icons at sea, a flow of ideas and relationships is discovered that enables us to be stretched in how we view ourselves, others, and God. Defining who the faithful are may even become more inclusive. Invariably it inspires new expressions of faith as well as consolidating longstanding proclamations.

KEYWORDS Chaplaincy, Christmas, Lathrop, Navy, Liturgy

Introduction
During the season of Advent, there is a call to prepare for Christmas Day. This call comes from shops wanting to sell you their products as gifts. It comes from family members who expect you to share the holiday with them. The call comes from the Church who asks you to reflect on the true meanings of the baby Jesus coming to dwell with us. Many of these calls reflect contrasting stories that intersect and disconnect. Hence, preparation during this time is often complicated for many; fraught with tension, excitement, disappointment, and hope, no more so than on a Navy warship at sea. Yet, on a warship there are no shopping malls, family members are absent, and the Church has only a negligible presence.

How is Christmas ritual experienced on a warship? How does ship’s company navigate the distant competing demands? What faith is expressed when the usual defining rituals, boundaries, symbols, or signs are absent or in short supply? As the
sacred and secular symbols of Christmas are placed alongside images of a naval community, the essences of Christian faith are revealed in familiar and unaccustomed ways. Such revelations provide an opportunity to find liturgical and pastoral meanings in perpetual encounters that may coalesce or conflict, disturb or excite, restrain or release. In a time when the Church is seeking to understand “fresh expressions” of what it means to be a person or community of faith, an exploration of Christmas rituals on a Royal Australian Navy (RAN) warship challenges us to rethink how Christmas ritual can be an encouragement to and a provocation for the ensemble of faith in any place.

“Go tell it on the mountains” – peaceful warriors

RAN chaplains are immersed in a particular military community whilst representing a specific denominational faith group. They are required to serve a broad understanding of assembly as their duties include caring for those of all faiths and none at all. This understanding has further emphasis in a Defence Instruction that states, “Attention to the spiritual needs of members of the Navy is a matter of the highest importance” (Defence Instruction (Navy), 2006: para. 3.1). Regardless of their own religious convictions, a RAN chaplain’s responsibilities include assisting all defence members and their families in the pursuance of their particular faith practices (Defence Instruction (General), 2002: para. 6.1). These faith practices may include the world’s major religions, as well as those more recently popular such as Wiccan, Jedi, or Baha’i.

RAN chaplains are peculiar in that they are subject to command but have no command authority. A chaplain is only immediately responsible for him or herself, which, “[i]s appropriate and deliberate…. [and] this lack of direct responsibility gives the freedom to be responsible, in a general sense, for every person in the unit, and often for people outside the unit” (Field, 2008: 111). Chaplains have a particular task to “promote the moral, spiritual, and religious wellbeing of all personnel through personal contact and friendship and by encouraging participation in religious activities” (Defence Instruction (Navy), 2006: para. 45a.5). They also are required to, “[a]dvise their Commanding Officer on all matters relating to
morale and the moral, spiritual, and religious wellbeing of naval personnel and their families” (Defence Instruction (Navy), 2006: para 45.5). These duties include the understanding that, “[i]t is important, to both the member and the Navy that ample opportunity is given for spiritual development. The personal qualities of character that ensure high standards of conduct and that inspire courage and self-sacrifice in a crisis can be developed by religious faith” (Defence Instruction (Navy), 2006: para. 4.1). RAN chaplains are the servant of all and master of none. By their on-going presence, “[t]hey reminded the Churches and their substantial members, that those in the military had as much right to religious life and pastoral care as any other person. On the other hand they reminded military personnel of the ethical and religious values of the God the chaplains served and stood for” (Strong, 2012: 290).

The Geneva Convention considers RAN chaplains to be non-combatants who “shall be respected and protected in all circumstances” (ICRC, 1949: IV art. 24). Whilst deployed at sea, chaplains share the same risks as those of the rest of ship’s company as the weaponry and philosophies of others do not always respect their status. If “engaged” at sea, a chaplain’s duties include supporting those who are in a combat role. RAN chaplains hope that at the very least, their deployed presence reminds people that it is “normal” to be unarmed and it is a common desire to want to live in peace. It is not a chaplain’s job to give advice on the legality of any engagements, regardless of private convictions or theological persuasions.¹ The chaplain may have to make a choice of how or whether to protect the life of another or their own. All RAN chaplains are to contribute effectively to the fulfilment of the mission, that is, to be a “force multiplier.” In doing so, chaplains are awarded campaign medals to wear on their uniform at ceremonial occasions and on their clerical robes at official services. The contradictions are intense and confronting for all military chaplains. For, as Mansfield considers:

They wear a uniform but cannot carry a weapon. They receive a check from the state to do the work of the church in a society deathly afraid of the mixture of church and state. They can preach God’s will for the individual soul but may not preach God’s will for the war. They are ordained by a single religious denomination to preach its truth but as chaplains must tend to every possible religious persuasion. (Mansfield, 2005: 80)

“But wherewith for sacred sign?” – trustful doubt

The juxtaposition methodology of Gordon Lathrop is insightful in exploring how the liturgy or ordo proclaims and illuminates meaning (Lathrop, 1993: 33–35).²

¹ For a discussion of the problematic nature of Christian chaplaincy in a secular military organisation, see Darr (1992).
² Rev. Dr Gordon Lathrop is the Schieren Professor of Liturgy Emeritus and Professor of Practical Theology at Lutheran Theological Seminary in Philadelphia. For further description of his liturgical juxtaposition methodology see Lathrop (1993). Lathrop proposes that in worship an ecumenical pattern or ordo of worship can be discerned, which are juxtaposed arrangements of meaning that say something about God. This ordo is more than directions about the Service but also includes the presuppositions behind the patterns that yield meaning to the experience of the participants.
Lathrop suggests that it is in the shape of the liturgy as patterns of meaning that we can inquire why, and discover how, meaning does or does not occur. For:

> [m]eaning occurs through structure, by one thing set next to another. The scheduling of the *ordo*, the setting of one liturgical thing next to another in the shape of the liturgy, evokes and replicates the deep structure of biblical language, the use of the old to say the new by means of juxtaposition. (Lathrop, 1993: 33)

Lathrop asserts that, “[t]he intention of the liturgy is to manifest the presence of God in this assembly, a merciful presence that is meant not just for this assembly but for the world” (Lathrop, 1993: 18). The Church is not an assembly for the assembly’s sake; “[p]eople gather around something, they gather to do something” (Lathrop, 1993: 87). Effective liturgy refocuses us to look intensely towards God and the world. The Church’s primary task is reconciliation.³

There is no single theological meaning for a liturgical act as liturgies are essentially multivalent. Doctrines influence liturgies, liturgical customs shape beliefs, and pastoral contexts influence liturgical practices. Theology informs liturgical practices and liturgy is a strong source for theological reflection. Liturgy as *ordo* is more than a worship service; it is the structure and shape for all Christian living. As we seek to exercise in all of our living our adoration, confession, proclamation, thanksgiving, supplication, and blessing we resonate from and anticipate the *ordo*. The Sunday service thus becomes the beginning and end of the week.⁴ An understanding of liturgical practice as the “whole of life” becomes an opportunity to discover how pastoral encounters, liturgical actions, the particularities of people’s lives and community rituals can evoke wider understandings of faith and belonging.

Many who are in the shadows of Church life, are suspicious of denominational or organised religion, or who would rarely seek spiritual or religious support, do seek chaplains as faith leaders, pastoral helpers, and life guides. Ordained leadership, “[w]hich is to be taken seriously as a powerful human symbol, means something Christian as it is immersed in the juxtapositions of the *ordo* and, specifically, as it is juxtaposed to the powerful symbols of community and of the participation of all the people” (Lathrop, 1993: 192). By sharing the joys and responsibilities of ship life at sea and Defence life ashore, RAN chaplains earn the privilege of being invited into the intimate and common moments of the Navy community. “Every day is a Sunday, so far as the chaplain is concerned” (Sellers, 1915: 47). RAN chaplains as strong and authentic symbols call to people in their human need and draw them towards hope.

³ Aiden Kavanagh calls this the “Church doing the world” (Kavanagh, 1992: 42). That is, through the church enacting the redeemed world it offers a different view of humanity, shows the world that it too has been redeemed, and thus calls it to worship its creator and redeemer.

⁴ For early Christians, Sunday was also the spiritual eighth day. Justin Martyr wrote, “[t]he first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first” (*Dialogue with Trypho*, trans. R.P.C. Hanson, XLI).
“Let every heart prepare him room” – non-religious piety

Individuals, families, and communities have rituals during the liturgical season of Advent through which they prepare for Christmas Day. For many around the world it includes the putting up and decorating of a Christmas tree in the “hearth” of the home. This reassuring and uplifting custom brings people together as they reminisce about Christmases past, share the wonder of the current year, and hope for the future. Somehow, differences are put aside for a time, there is a sense of hope that sin and sorrow will cease, as love and blessings flow. Every heart prepares him room: whether it is for religion, reward, rations, or recreation.

A RAN chaplain’s duties include assisting ship’s company in maintaining their understanding of faith or spirituality away from their usual routines and symbols of assurance. To “make God possible” and “prepare him room” means engaging words, spaces, and symbols that have meaning for ship’s company as well as the Church. As Ware reflects, “[t]his incarnational gospel the military chaplain preaches is also pragmatic and, in some sense, secular. Very few people will come to a chaplain looking for God in any conventional sense. Instead, chaplains have to go to the personnel and find God in them, often giving expression in very secular terms” (Ware, 1999: 64). This is not a straightforward task. At Christmas, RAN chaplains employ community symbols such as the Christmas tree to connect secular and sacred values in meaningful ways.

The symbolic depth of the liturgy includes many languages: the iconic, spatial, temporal, eternal, aural, and kinetic. Interpretation and reinterpretation occurs as place, time, word, action, experience, or symbol allows for. Intentional, accidental, familiar, or imaginative contrasts can occur before, after, or during an event. It is, “[m]eaning in action as they are used, especially as they are intentionally juxtaposed” (Lathrop, 1993: 10). For example, liturgical preaching involves putting the biblical narratives of Christmas alongside the stories of a specific community. On a warship, the catalyst is the chaplain who offers opportunities for a variety of interrelated interpretations, explanations, and meanings for the assembly to respond to and interpret. It is in their living aboard a warship during the rest of the week, both before and after such a preaching event that will bring meaning and significance to the words spoken and broken for ship’s company and their chaplain. “As well as standing at the boundary of everyday and the sacred and bearing witness, the ordained person has a further function: to make a ‘relationship’ with God possible” (Billings, 2010: 7). For a Navy chaplain this is indeed a “whole of life” task.

“O Christmas tree” – spiritually secular

A warship is characteristically functional. It is divided into many single and multipurpose spaces that include the operational, communal, private, restricted, secret, administrative, recreational, storage, and machinery. These spaces need to be flexible, durable, safe, and efficient. There is nothing extraneous. Where then is the “hearth” of a warship? Many members of ship’s company would undoubtedly suggest that it is the galley where comfort food is found. However, that busy place has no spare space for a Christmas tree. Another thought may be the dining messes
or living areas, but on a warship these are segregated and delineated by rank and gender. Where can all gather, or pass by, at will, and without censure?

An understanding of juxtaposition explains the historical reasons that have given us many of the symbols and signs that are held dearly as elements of Christian worship or ritual today. The juxtaposition of a Christian ritual against another similar secular or community ritual, such as procession or sacrifice, was an engagement in a vigorous polemic (Lathrop, 1993: 143–9). “Such a polemic was bound to bring Christians into deep political and social conflict with representatives of the prevailing order” (Billings, 2010: 144). A decorated Christmas tree on a warship whilst on deployment in the Middle East is one such contemporary polemic. Placed in a corner of a communal passageway in the bowels of the ship, it is tied down and secured against the possible events of flood, fire, or enemy action. For some it becomes a sacred sign that “God’s peace will reign.” For a few, it is an inconvenience, a distraction, or a lucky charm. For most, it challenges them to think differently about Christmas. The Christmas tree becomes a powerful symbol of on-going ordinary life amidst the uncertainty and dislocation of combat, and much more.

Apart from the usual meanings and interpretations, what does a Christmas tree in a warship represent? How does this image of peace, hopeful expectation, and gifts offer something new when standing in a place of tension, conflict, and potential violence? Each year the RAN chaplain uses this image to have conversations with members of ship’s company that reflect on what it means to be preparing for Christmas in a warship that is on patrol with guns loaded, only a missile’s launch from where Jesus was born. Any opportunity for God-talk is something negotiated. It requires an ability “to loiter on the edge of other people’s lives, to be fully engaged and yet watchful at the same time” (Moody, 1999: 16). As the chaplain loiters, sailors confide that they look at the Christmas tree differently that year.

Rather than being simply a source of tradition and gift giving, this temporal tree becomes an opportunity to “faithfully critique” on what is significant about the transcendence of Christmas. Reflections include:

When I look at that tree all lashed down with rope, it makes me think about how Jesus gets tied down every Christmas, by churches and shopping centres and carols and even by me. I wonder if Jesus ever wants to break free.\(^5\)

And from another person:

It is weird but that tree looks alive, vibrating almost. Do you think it is because you can see God more clearly when you take away all the other stuff, like presents, that do not really matter?

Not all on board will agree with the presence of the Christmas tree. Comments are heard such as:

\(^5\) All comments have been anonymised. No ship, chaplain, or individual has been identified. The material has been suitably disguised as co-constructed text in short vignettes.
I do not agree with that tree being there, it is in the way and dangerous, a hazard, and we are not here to celebrate but to fight.

Interestingly, others will respond with something like:

I am not religious but isn’t that the point of the tree, to interrupt us and get in the way, to make us stop for a while and remember what is important and that war is not what life should be about, but getting on with each other is? The world needs a miracle to be reminded of that.

The secular and the religious are in genuine conversation.

Communication of meaning is never simply a process of coding and encoding. Juxtapositions provide an opportunity for chaos, for ambiguity, for creative imagination and for depth to be disclosed. Liturgy as the whole of life provides a pattern, an intensity, and a flow of ideas and relationships. Juxtaposition is more than conversation or action. It is a transforming relationship that critiques, heartens, and renews. “The spirit of the liturgy is not the fiercely consequent application of one idea. It is rather the continual insertion of a community into unresolved polarities” (Lathrop, 1993: 225). In a context that is intrinsically shaped by polarities, this insertion breaks open and powerfully realises the holy presence of God within the midst of a warship.

“Silent night, holy night” – perilous safety

Christmas carols can be poignant, reassuring, thought provoking, or even amusing. Their comforting and sanguine messages bring joy, hope, and encouragement. The tradition of carolling began in the Middle Ages when people would gather in the streets and public places to sing. The carollers would often go door to door of private homes, as the carols were once banned from being sung in churches. Across the world, often by candlelight, a myriad of cultures still sing about devotion, faith, baby Jesus, Santa Claus and local images such as snow or kangaroos. On a warship, fire is a foe. There are no streets to wander or parks in which to gather. No snow is falling and there are no kangaroos for thousands of miles. Carols by candlelight could not be contemplated … or could it?

For many years now, each Christmas Eve sees RAN warships on patrol in the Indian Ocean alert to intercept any boats that enter Australian waters. Many of those boats are coming with the hope of claiming refugee asylum. It is common practice that permission is given by the Commanding Officer to hold a Christmas Carol Service when no vessels are in sight or expected in the area. The flight deck becomes active with sailors setting up stereo systems, handing out song booklets, and taking photos of each other with Santa hats and reindeer ears. Others diligently search through all the cyalume light sticks to find all that are out of date to use as “candles.” Beneath the stars in the bright sky, ship’s company not needed to keep the ship safe or remain on task join together to sing and to celebrate. Surrounded by ocean, holding “candles,” these “safely vulnerable” sailors will think of home as they sing about baby Jesus, love, grace, and hope; knowing that at any moment they may be called to stand to, to fulfil their mission.

Does anyone else hear the discordant note? As the sailors sing their Christmas carols, there will be families who are fleeing looking for shelter and protection just...
like the baby Jesus and his family who fled to Egypt for safety two thousand years ago (Matt. 2: 13–14). Ship’s company certainly hear it. Sailors muse about the situation with comments like:

It is a bit ironic, isn’t it, here we are singing about peace and hope and we are here to stop people looking for exactly that.

They respond with comments like:

I find it hard. However, I see what we are doing as rescuing them not stopping them. Without us, they would probably drown. We do our best to keep them safe. I have to believe that people are sleeping in peace tonight because of what we are doing.

At a time like this, the RAN chaplain will suggest something like:

It is easy to sing about the Christmas story, and it is another thing to do it. Being here, doing this now, it makes me think differently. How about you?

Poignant answers may follow:

It makes me think about my family, and what I would risk for them,” and “It makes me think about Jesus’ birth being messy, vulnerable, bizarre, and dangerous. So much could have gone wrong and people still have different opinions about it all. Who really determines what is right?

Other more surprising responses include:

These boat people are seeking a new life of hope and there are many different views about them. I have never been that sympathetic before, but tonight, I hope they find whatever they are looking for.

The sacred stories and the secular are connecting in unforeseen ways.

Being silent does not always mean being unheard. Whilst singing Christmas carols ship’s company find themselves connected to loved-ones, meaning and convictions in unexpected ways. This “detached connection” becomes evident in later conversations. A sailor reveals:

I am in the middle of the ocean, miles away from my family at Christmas time, yet when I sang those songs I felt close to them, almost like they are sitting right next to me singing along. It makes me wonder if that is what God is trying to tell us at Christmas, that even though he is miles away that he is closer than you think.

Another reflection related in many ways to RAN chaplains sounds something like:

It is so calm out here, it really is a silent night with bright stars looking down on us. As we sing, I find myself wanting to believe in God. It somehow seems possible that God might be real and listening and care, waiting for me to connect, and that I just might be willing to try.

During Christmas at sea the “unknown God” becomes more apparent to some.
“Do you hear what I hear?”6 – harmonious conflict

Questions of juxtaposition strongly resonate with the experiences of RAN chaplains. As Christians, we live through a series of divergences and combinations. In our daily life, we relate to both the secular and the sacred. We rely on both science and faith. We respond to both the Kingdom of God and the kingdom of the world. Sometimes we are aware of these associations, these clashes of ideas; but more often we are inclined to amalgamate, harmonise, or compartmentalise these confrontations. It is no different for those who serve in the Navy, especially when on patrol with guns loaded on Christmas Day. How can anyone be a believer in universal peace whilst carrying a weapon? What does it mean to be “loaded” with Jesus at Christmas?7 How does a RAN chaplain navigate these waters?

Like many in our communities, the majority of sailors and officers believe in God or think of themselves as broadly Christian but they do not want to be on going members of a distinct Christian community. They rarely have a linear or systematic set of beliefs, preferring a more eclectic or assorted understanding of lived faith. This lived faith is authentic to them. They would rather describe their understanding of connecting with God as being when or what they need at the time, not as prescribed by some authority. That is, during those times in their life that are intense, meaningful, or challenging, they may be provoked to connect with God either individually in personal prayer or attend somewhere communally such as a religious service. As Billings suggests:

They live Christian lives; they are Christians because their lives reflect the life and values of Jesus Christ. Like him they acknowledge that we live in a creation, that God cares for us, that we should care for another, and so on … Sometimes they feel the need to attend a church on such occasions as a Christmas Carol Service or Midnight Mass … They see the Church, in other words, as a spiritual resource. But they do not want to belong. (Billings, 2004:12)

Conducting Christmas Services on the flight deck or deep in the ship’s passageways whilst surrounded by “damage control” and “survival at sea” equipment, the chaplain is acutely aware that words of grace and peace are being pronounced on a warship. It can seem like a “precarious certainty” that God does indeed reign. The chaplain as a pastor, “[c]ares for symbols, sets out symbols for other people, hopes these symbols may hold people’s lives into meaning…No wonder, then, that the pastor can take on the character of these surroundings, these materials and tools of the work” (Lathrop, 2006: 1).

The spirituality and the religiosity of ship’s company and their chaplain are challenged as they are forced to consider the meanings of Christmas in unfamiliar and highly charged contexts. Like those first shepherds who were summoned to the baby Jesus, the faithful are not always immediately obvious or apparent. Yet, when invited in ways that are significant to them, most sailors chose to engage and participate with the meanings of Christmas. For many the ship becomes the ideal

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6 This Christmas song by Gloria Shayne and Noel Regney was written during the Cuban missile crisis as a plea for peace at a time when nuclear war seemed possible.

7 I am grateful to my colleague Owen Davies for suggesting this emotive image.
mix of a refuge from Christmas commercialism and a hideout from the disappointments of family Christmases. Unexpectedly for most, there is also a sense of sanctuary or the divine in the liberation of meaningful ritual and the preservation of sacramental activities and events: “[t]he presence of a chaplain is often experienced—and valued—by those receiving such ministry as the Church validating their experiences, lives and work” (Threfall-Holmes, 2011: 121). On these remote floating communities, RAN chaplains have a vital and meaningful role in concentrating symbols, prompting conversations, and inviting transformation. Their presence encourages sailors to explore who they are in relation to their beliefs about themselves, the world, and God. Spirituality, faith, unbelief, and religion are in active dialogue.

“O come all ye faithful” – following leaders

The pastoral-liturgical role of a RAN chaplain reveals complex layers of values, implications, and perspectives. The methodology of “the use of the old to say the new” (Lathrop, 1993: 33) by means of juxtaposition provides an opportunity to discover fresh meanings in what may appear on the surface to be chaotic, ambiguous or erroneous. As the culture, symbols, and convictions of the sacred stories are placed alongside the history, tradition, and icons of Christmas aboard a Navy warship, a pattern or flow of ideas and relationships is discovered that enables us to be stretched and broadened in how we view ourselves, others, and God. Invariably it inspires new expressions of faith as well as consolidating longstanding proclamations. Defining who the faithful are may even become more inclusive. RAN chaplains challenge the wider Church to consider a fresh understanding of Church that is not determined by prescribed membership, boundaries, buildings, or polity; but a broader understanding of belonging, liminality, sacred space, and community.

Faith is never simple. What is being said about God by this liturgical undertaking? What is the primary theology encountered in the warnings and invitations of liturgical practice? The exploration of contemporary religion and spirituality is ambiguous and multivalent, including a concentration of meanings that are not easily agreed upon or determined. This is no more so than on a warship where there are inherent pressures, competing expectations, enfolding tensions and inchoate expectations beyond the capacity of any chaplain to resolve. These will often cross against each other competing for space and deference. Authentic faith will resist simple resolutions, settled categorization, and unnuanced assumptions. Liturgy as the “whole of life” is like a kaleidoscope that keeps reconfiguring and reconstructing whilst maintaining patterns of Christian conviction and belief. RAN chaplaincy illustrates that the Church must further explore how the gospel can be repackaged and proclaimed in meaningful ways that include being present to people in their context on their terms.

Storytelling, interweaving our story with another, reveals how we experience and think about God. As Lee notes, “[t]elling my story is not itself theology but a basis for theology, indeed the primary context for doing my theology. That is why one cannot do theology for another” (Lee, 1995: 7). The story of Christmases as
experienced by ship’s companies and their chaplain reveals that spirituality and faith are not necessarily discrete or unconnected. As stories are shared together and juxtaposed, communal and individual meaning is discovered and rediscovered. Contemporary belief and religiosity are “secretly visible.” Meaning is given and taken, accepted and discarded in this complex interaction. Pastoral and liturgical opportunities for God’s name to be spoken and Christ’s love to be shown are evident. RAN chaplains encourage the Church to consider that our stories, both individual and in community, are the primary context for doing theology and being Church. The Church must connect her narratives with those of society. The supplication remains, “how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?” (Rom. 10:14, NRSV).

Being one of the faithful is never straightforward. As Ware ponders, “[m]ilitary chaplains can be considered as having betrayed the gospel and have deluded themselves into believing that it is possible to provide Christian ministry to a situation which is as far removed from Christian principles as is possible to be” (Ware, 1999: 58). Christmas aboard a Navy warship demonstrates that these tensions are real but not unanswerable. Is there anywhere on a warship that Christ is not or cannot go? Chaplains help take Christ to where people are, as well as uncovering the Christ who is already there waiting to be revealed. Together chaplain and ship’s company wend their footsteps. All the faithful and faithless, and everyone in between, are welcome on this voyage.

The paradigm of RAN chaplaincy demonstrates that if the Church truly seeks to better connect with society than the concept of being a sent people who offer generous pastoral and liturgical relationships to all will be more important than programmes, piety, or regulations.

**Conclusion**

Juxtapositions allow alterity, pursue intensification, and hold both the new and the old together. Christians are in the Church, but they are in the world first. As ordinary Christians interact with their world, liturgies develop that reflect and sustain the whole of their life. These give significance to human existence and engender meaningful relationships with God. Authentic worship of the Triune God in ways that are life-giving and hope-bearing is possible. Indeed the presence of God is realised for the sake of the individual, the community, and the world.

A Navy chaplain’s role is multifaceted. It is incarnational, enthused by God dwelling amongst us. It is sacramental, inspired by the grace of Jesus Christ. It is communal, stirred by the Holy Spirit being involved in everyday life. It is missional, moved by the love of God reaching out to us. It is pastoral, encouraged by a comforting and sustaining God. It is liturgical, motivated by patterns of worship that remind us of who God is. It is spiritual, stimulated by the immanence and transcendence of God. It is faithful, instigated by the patience of a persevering God. It is religious, heartened by the life and death of Jesus. It is traditional, revived by the permanence of an eternal Holy Spirit. It is postmodern, aroused by the narrative of local contexts in conversation with a steadfast God. It is liberal,
refreshed by the mystery of a transforming God. It is evangelical, excited by the good news of Christ. It is prophetic sustained by the reconciling power of the Holy Spirit. It is practical. The pastoral-liturgical identity of a Navy chaplain is motivated by holding the hurts and preserving the hopes, by articulating the dreams and naming the fears, and by believing in the creative transformation of those in their care through Christ.

References


Notes on contributor

After serving as a Federal Agent in the Australian Federal Police (AFP), a parish minister, and as the Royal Australian Navy’s first Permanent Navy female chaplain at various establishments and operational deployments, Christine Senini now serves as a Royal Australian Air Force Specialist Reserve chaplain and is finalising a PhD through Charles Sturt University.
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Annexure D (Gangway Paper)

The Church and mission

The pastoral-liturgical identity of a navy chaplain

Christine Senini

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The institutional Church is struggling to find its place in a post modern, post religious society. Effective Christian chaplaincy grounded in missional conversations and covenantal relationships is asking questions and learning answers that the institutional Church is only beginning to form. Illustrations from Royal Australian Navy chaplaincy demonstrates how thinking differently about mission, faith, pastoral relationships, and sacred space, results in a fresh expression of actively being Church in a secular military organisation with the people located within it. The experiences of navy chaplaincy challenges Church leaders to address how boundary ambiguity, liminality, reframing of the gospel in local contexts and creating sacred spaces is essential in realising fresh expressions of Church that are meaningful to and embraced by contemporary society.

Introduction

In a time when the Church in Australia is struggling to redefine what mission is and how to connect with those who do not want to belong to a denominational or organised Church, chaplaincy demonstrates how fresh expressions of the Church in mission is being experienced, understood, and structured.

Through their witness and leadership, chaplains serve both Church and society as they work in collaboration and dialogue with a variety of alliances including stakeholders, colleagues, friends and clients.

Chaplaincy is a pivotal and essential component of the contemporary Church in action as it bridges the gap between what the institutional Church looks like now and how it may be characterised in the future.

Creative and effective chaplaincy, with both a practical and theoretical emphasis that grounds itself in missional conversations and covenantal pastoral relationships will distinguish itself as being of enduring importance to the mission of the Church.

As everything about Church is being challenged, redefined or re-examined, military chaplains recognise that through exploring situations and critically evaluating shared human experiences, it is
What does authentic mission look like?

What does authentic mission look like? How does faith form and transform? Where is the delineation between the sacred and secular? When is God present? What is a pastoral relationship? What authority do we give competing influences?

The interpretative activity of a military chaplain ensures that their ministry and mission is not distant from the life of the Church or of society but is immersed in both.

"All sides are both receivers and bearers, both objects and subjects of God’s mission. There is no single place that can be treated as an exception."¹ From such reflective practices, patterns and themes emerge from the story telling that enable all of us to reimagine our world and the Church’s place within it.

Royal Australian Navy (RAN) chaplaincy

Military chaplains represent the Church in wider society, usually in a specific context and culture within a secular government organisation. Illustrations from RAN chaplaincy will demonstrate how military chaplaincy is wrestling with situations that are complex, multifaceted and polyvalent.

RAN chaplains seek to help others to gain meaning from their experiences of God in the midst of their living.

They also hope to bear witness to God’s transforming involvement with the world. Using a methodology of juxtaposition,² of placing one thing alongside another to say and experience something new about God, fresh expressions of what it means to be a Christian leader participating in the mission of the Church can be discerned.

As such, a naval hymn, scripture, military illustrations and the idea of liminality and blurred boundaries are juxtaposed alongside one another to illustrate something essential about being and doing Church.

A RAN chaplain as an expression of ordained leadership. "Which is to be taken seriously as a powerful human symbol, means something Christian as it is immersed in the juxtapositions of the ordo and, specifically, as it is juxtaposed to the powerful symbols of community and of the participation of all the people."³

The discoveries of RAN chaplaincy influence and shape further questions about what are central to being and doing Church today.

The Church must ask the right questions about mission. RAN chaplains are constantly relating to those who have never attended a Church service, but who think that they know all about it and are frequently discussing matters of faith with those who are anti-religious, but not anti-God.

They consistently guide those who are involved with spiritual practices such as prayer or reading sacred texts, but who do not want to belong to a denomination or describe themselves as Christian. Due to their cross-cultural context, RAN chaplains have asked questions and learnt answers that the wider Church has only started to form.

Questions about the nature of faith and belonging, pastoral relationships, the contextual re-proclamation of Christ, the place of individual spirituality alongside organised religion and the significance of creating sacred spaces amongst the commonplace have been percolating in the chaplaincy world for generations.⁴

RAN chaplains continue to guard the sacred and act with compassion.⁵ RAN chaplains both symbolise God acting in the lives of people and they bring about what they symbolise. Mission is not something done to society, but from within it.

Eternal father, strong to save! Where is the threshold of mission?

Alongside members of ship’s company, the chaplain participates in physical training. This session includes a beep test, a fitness assessment that involves running continuously between two points that are 20 metres apart. As the flight deck is only marginally longer than 20 metres, the entire length is used.

Today the flight nets are down as the aircraft is away. As the levels become faster, the last remaining runner requires someone to stand on the boundary of the flight deck so that he can stop himself by running into their shoe.

It is not a popular position, as there is a real possibility that both runner and stopper could fall over the edge together. The chaplain volunteers. As the sailor runs at more than 10 kilometres per hour, the ship pitches and rolls.

It becomes more difficult for him to stop himself or to run in a straight line, thus ensuring that he meets the chaplain’s shoe each time at the set limit.⁷ As the chaplain braces for each impact they say a prayer for steadfastness, strength and safety.
Society is changing rapidly with many feeling tossed about by moving values, expectations, opportunities and loyalties. Boundaries that formerly appeared firm are shifting. Authorities that once seemed compelling are less persuasive.

Many competing voices seek to guide, beguile, or impose. The Church has not escaped these seismic changes as it continues to shift from a more pivotal role in society to the peripheral edges of community consciousness.

RAN chaplains have been uniquely riding these waves of change for some time as they seek to operate cross-culturally. "Outside in a new place among the gentiles where either ecclesiastical clarity, nor congregational and community endorsement can be assumed."8

Chaplains have learnt that in order to be effective they must recognise that they are only one voice of sometimes perceived dubious authority amongst many in their organisation.

How does a chaplain discern when it is the time to speak out or to stay silent? How does a chaplain earn credibility and trust so that they are welcomed into the conversation? What are the boundaries that a chaplain can authentically operate with? Who determines if an issue is related to the chaplain’s part of ship? The answers to these questions influence directly the effectiveness of a chaplain’s mission and ministry.

A RAN chaplain’s role involves setting, demonstrating, exploring and revealing boundaries to, and with, others. Examples include advising Command about ethical or moral restrictions, teaching a faith community how to interpret the laws of scripture, or keeping someone safe after disclosures of suicide ideation. It often involves reminding sailors of the navy values as they apply them to their personal and professional lives, or guiding individuals to discover their own personal standards and limitations and to be accountable to them.

Boundaries exist to protect and defend. Sometimes they provide safety, at other times they exclude. How does a chaplain navigate this? In chaplaincy, an appreciation of ambiguity and disorientation is just as important as an understanding of certainty and assurance.

Boundaries can be experienced as rigid or variable, inflexible or accommodating. Boundaries are seen from different viewpoints and perspectives. Who decides where or when boundaries lie? How does a RAN chaplain decide where they stand? How does working in an ecumenical team of chaplains who have different boundaries of theology or praxis or mission change understandings?

Liminality9 is possible as viewpoints are discussed or events transpire. Transformation is possible, but so is confusion. How does a chaplain belong and not belong amongst these boundaries?

Situation awareness remains critical to being an effective chaplain. The chaplain has a position and role in the military, but it is one of many roles and all have to be cognisant of the ever changing status and place any particular chaplain has in the fluid environment which is the military context. This is perhaps a kind of contextual wisdom.10

At times, the chaplain and their perspective is a focus or centre of attention, even preferred. At other times, the naval chaplain and their opinion is marginalised, dislocated, or alone. Thus, the chaplain is seen as a favourite and a fool, a sage and an inconvenient prophet. All of these roles have merit and context.

Like a kaleidoscope that keeps reconfiguring and reconstructing whilst maintaining patterns of relationship, RAN chaplains must adapt to changing roles, perspectives and circumstances. They choose to move out of their personal comfort zones, understandings of truth and theological limits in order to learn, to listen, to converse, or merely to risk being with another in a different space. They move to places of liminality.

Are there no boundaries beyond which chaplains should go?11 Who determines if a chaplain travels too far?

Naval chaplains do journey with others who have ventured into dark places beyond accepted boundaries, in the hope of bringing them back to a place of familiarity and acceptance, as well as being a sign to others about the good news and light of Christ.

The presence of a RAN chaplain provides an opportunity to prevent sailors and Command from running over the edge, not just in beep tests, but also in times of distress, difficult decision-making, suicide ideation, heightened operational tempo, poor leadership, crises of faith, policy changes, or when blindsided by life’s events.

When a sailor asks, “What are the limits?” chaplains are available to listen to their pain. They offer a safe place. When the organisation is asking, “What are our values?” chaplains seek to advise, challenge, and guide. They offer an alternate perspective. When a sailor asks, “Where is God in all of this?” the chaplain volunteers to explore the question together.
RAN chaplains provide sacred and safe spaces amongst secular and unsafe places so that faith opportunities are made available to ask the relevant questions and seek transforming answers. Alan Billings suggests, "As well as standing at the boundary of everyday and the sacred and bearing witness, the ordained person has a further function: to make a ‘relationship’ with God possible.”

RAN chaplains stand at the boundaries of naval life with the hope of making a relationship with God possible for ship’s company. More than that, they operate in the centre, the margins, the liminal places, and sometimes they do journey with others over the edge of our lives. RAN chaplains understand that God is truly everywhere, not only in our midst, but also at the places of transition, the boundaries and even beyond.

For, “The liminal occupies both sides of a threshold. The liminal is the space of expanding boundaries, of transcending limits, and discovering potentiality in the ambiguity. The liminal is neither this nor that, but rather the both/and—the in between. The liminal is where the interesting stuff happens.” Where God is, chaplains dare to go also, trusting that God is eager to gather God’s people. The experiences of RAN chaplains reveal that as the Church emerges from previous models to something new, the implications of boundary ambiguity and liminality for mission is crucial.

O Christ! Whose voice the waters heard

How is mission discerned?

"Chaplain," says a sailor, "I'm not religious, but I would like to have a chat with you about something. things are in a bit of a mess." At the end of the chat the chaplain cautiously inquires, "Would you like me to say a prayer for you and what we have spoken about?" The sailor answers, "Yes, it can't hurt." The chaplain prays. The sailor cries. The chaplain asks, "Do you want to talk about it?" The sailor replies, "I don't know what just happened, but I felt something, some sort of peace, I think I heard God tell me I will be okay." An officer knocks at the cabin door and asks, "Can I come in Chaplain? I need to talk to you about a problem I am having with one of the other officers and I don't know what to do.” The chaplain assists in calming the turbulent waters of frustration and forgiveness that comes about from communal living. Later, a senior sailor says, "Chaplain, I have been meaning to see you about one of my sailors; I am getting ready to kick him off the ship. I have told him he should come and see you. I would be surprised if you can do anything, but you are his last hope in helping him get his act together.” The chaplain agrees to go in search of the sailor, knowing that a miracle may well have to take place for the sailor to stay on board.

Society continues to lose many of its reference points to God and the Church at a time when there is also a growing suspicion of anything that may seek to represent itself as absolute or organised. Many who have never been to a Sunday service think they know what the Church is and what the Church believes, because they have seen the Church portrayed in popular culture and the media or because they have spoken with someone who has attended a Church.

These perceptions have resulted in many people rejecting what they see as a judgemental Church with a preoccupied religion in favour of an inclusive individual spirituality with eclectic beliefs and practices. As the Church seeks to redefine its message and mission, an understanding that the gospel must be reframed as well as proclaimed is vital.

RAN chaplains operate where the wider Church is unable, unwilling, or simply not invited to go. Interestingly military chaplains soon discover, "There are lots of people who are not religious, lots of people who are not disposed towards religious things, but, remarkably, there are very few who don't want the chaplain to be involved with them.”

Sailors do not usually look for God or religion in the conventional sense. Time after time, sailors tell their chaplains that they would never consider knocking on the door of their local Church (or temple or mosque) for help. So why then, will they approach a chaplain?

By wearing a military uniform, the RAN chaplain becomes an insider, someone who can be trusted as part of the organisation and somebody who may have something of benefit to say. Yet, at the same time, the chaplain is known as an outsider, someone who does not fit neatly into the chain of command, as somebody who may have very different values or views to those more widely held, as somebody religious.

RAN chaplains are reframed by sailors into something other than a religious person with a religious message. They ameliorate or reconcile their concerns about religion and the chaplain by learning that the chaplain is not religious in the negative or commonly perceived sense.

What does it mean to be a religious leader in a secular organisation? Is it acceptable for a chaplain to be a representative of the Church, but not be
recognised by others as religious? It is through living alongside and potentially dying together that a RAN chaplain earns the credibility to speak into people’s lives. Ultimately, sailors seek assistance because the chaplain is found to be a symbol or sign that a relationship with God is possible. They come to a chaplain, ‘... in search of God, of a word from God, a sign from God.’

It is by showing commitment to living in the maritime military community as a defined representative of God that a RAN chaplain helps make connections between the sacred and the secular, the Church and the individual, and faith and religion.

Frequently the RAN chaplain acts as a moral compass, by whose presence people are encouraged to consider the alignment of their conduct, beliefs, and reactions. This symbolic role often points towards accepted culture, values or personal beliefs rather than organised religion.

Different types of Christian belief systems in the military are understood as, “Acknowledgement of Christ, an inclination to imitate Christ’s teachings, and active discipleship.”

This is seen when sailors voluntarily adjust their disrespectful or blasphemous language when the chaplain is present or when a commanding officer modifies their initial response to an incident because the chaplain has suggested a compassionate or just alternative.

A RAN chaplain’s presence can also result in individual faith practices being highlighted or God’s hiddenness becoming manifest. This is demonstrated when a physical training instructor cheekily asks where is God now and suggests that the chaplain should start praying, or when a sailor admits that the chaplain’s company around the ship reminds them to remain steadfast in living their Christian faith.

An astute RAN chaplain understands that their being there on the periphery of daily routines has significant impact. Chaplains are a significant place where communal meaning can be gathered, encountered and explored.

As a provisional and broken symbol, chaplains, ‘... gather us—our deepest hopes, our very selves—into the circles of their reference, but then they lead us not to possession or control but to faith.’

Christ’s voice is therefore proclaimed in unusual ways. On a ship these ways may include praying for divine protection or guidance in times of tension or being asked to perform superficial miracles. It can also include projecting a confidence of God or offering hope in Christ when surrounding events seem desperate or out of control.

Chaplains also metaphorically calm the waters when events or situations become agitated or troubled, and advocate love and mercy when others are trapped in judgement and criticism.

A RAN chaplain’s availability and presence creates opportunities for mission and reframes perceptions about who God is. In their ministry and mission beyond traditional parish boundaries, chaplains live and linger in secular places where sailors are rather expecting them to come across to an overtly religious space.

Rather than wanting to control or dominate how others hear Christ’s voice, chaplains seek to offer a range of proclamations through which others can catch resonances of who God is and by these encounters critique, adjust and adapt their understanding of personal faith and Church. RAN chaplaincy illustrates that as the Church further encounters critique, adjust and adapt their understanding of personal faith and Church. RAN chaplaincy illustrates that as the Church further explores how the gospel can be packaged and presented in meaningful ways, being present to people in their space and understanding their context will be paramount.

**Most Holy Spirit! Who didst brood**?

**When is a pastoral relationship mission?**

Although uncomfortable with cigarette smoke, the chaplain enters the quarterdeck, the one place where smoking is permitted. Sailors and officers welcome it as a place of respite and recuperation. However, it can also be an unfriendly space. There is rotting garbage and the waves spill over the sides to wet those who are unobservant. Most gather to gossip but a few isolate themselves at the edges and peer across the waves.

One sailor says, “You know Chaplain, I really want to give these up.” Another adds, “I only smoke when I am at sea, the cigarettes are cheap and I am happy to have an excuse to get a break.”

“Not me,” declares another sailor, “I love smoking, and I get sick of Mum telling me I will get cancer.”

How does the chaplain answer: as priest, pastor, de facto parent, or physician? The chaplain lingers to determine if a sailor sitting on his own would welcome an interruption. There is no eye contact, no change of body language. The chaplain takes a risk and sits nearby. The sailor continues to sit silently smoking.

Finally, the chaplain asks, “Are you okay?” The sailor replies, “No, not really, but I do not want to talk about it.” Both sit quietly with their own thoughts. “You know where to find me if you do,”
eventually responds the chaplain. The chaplain silently prays. The sailor slowly finishes his cigarette and then says, “Yeah, I know where to find you... thanks for being here Chaplain.” The chaplain remains behind. Not much was said, but everything that was needed to be was heard.

In times of crisis, confusion, or chaos people turn for advice and guidance from those whom they trust, those that they love, or those who they perceive as having expertise or resources available to help. In previous decades, the local minister or parish priest was seen as a person of authority and knowledge who would provide care and counsel. Any such implied pastoral contract between Church and the wider community has now been broken. In exploring how meaningful pastoral relationships between Church and society can undergird the mission of the Church an understanding of a pastoral covenant is significant.

Life aboard a navy ship is communal living. Each person has duties and responsibilities, privileges and freedoms that impact on one another. Ship’s company work, play, eat, rest, dream, pray and gossip alongside one another. It is indeed an experience of the whole of life experienced in community.

Its members often describe the navy as a big family, with implied responsibility to look after one another. Like living in a family, everyone sees one another’s public and private sides and takes notice of attitude, temperament and authenticity. The RAN chaplain is no exception to this scrutiny. A chaplain is part of ship’s company, but also a representative of the Church. Where does a naval chaplain belong? A RAN chaplain’s manner of inhabiting becomes as vital as a chaplain’s being because it affects people’s perceptions about God, Church and religion. A challenge that RAN chaplains with their changing allegiances face is that they may:

Find their own open approach to identity challenged as inauthentic (not a true Other), dishonest (only pretending to be or not to be the Other), selfish (only claiming to be the Other when it suits them), or simply confused (not even sure who or what they are). Those who refuse to accept and maintain set definitions of self complicate the scripts which people use to identify and play out their roles in society. 25

Embodiment of faith is critical. An effective RAN chaplain is one who chooses to live authentically and vulnerably with the people they serve, open to criticism and critique, so that pastoral relationships may be created, explored and transformed for the sake of mission.

The Spirit of God did not wait for creation to be complete before starting to brood over it. 27 God’s covenantal love was present before creation or humanity could return God’s love.

In a similar manner, a RAN chaplain broods over the people in their care: praying for them, encouraging them and sustaining them even before there is any agreed pastoral relationship.

The chaplain is only one option amongst several caring professions offered by the RAN. It is a straightforward routine to access psychologists, social workers and doctors. Chaplains work collaboratively with these other services in order to best care for the whole person.

Amongst this, chaplains believe that they offer something distinctly valuable through the relationship of pastoral care particularly because RAN chaplains do not wait for referrals, but go out into the organisation to build relationships of care with the sailors and their families. RAN chaplains know their people and the people know their chaplain. 28

Anecdotally, many sailors admit that God seems more plausible or more obvious when out at sea. How does the presence of a RAN chaplain nurture these insights? Chaplains build pastoral relationships by hovering on the edges of people’s lives, respectfully loving them. As chaplains wait and listen, they wait for invitations to connect and are stirred into action from what they observe. Chaplains wait for a request to participate in inner lives. They negotiate access as a guest. Sometimes they even trespass or invite themselves. 29 Through their context, RAN chaplains perceive that:

The life of the triune God is defined by both closeness and open space. The divine persons indwell each other in love, but they also provide space for the expression of particularity. This principle of closeness-with-space is applied in three pastoral contexts, namely, community life, spiritual friendship, and pastoral conversations. 30

Within their community, RAN chaplains give shape to unasked questions and nameless fears, offer hope and strength when all seems meaningless or void, share light and friendship when the distresses of life obscure the possibilities, share in celebrations of joy and success, and speak pastoral words of peace and clarity when confusion and disorder dominate. God is made manifest.

RAN chaplains ensure that they are strategically placed in communal life so that their pastoral invitation has more opportunity to be offered and received well. 31 RAN chaplains loiter with intent.

The chaplain may do this by handing out lollies as a
reflection of the Creator’s generous sweet affection, serving at mealtimes as an echo of the Eucharistic love feast, or working alongside sailors in the dirtiest unpopular tasks to signify that God’s presence reaches everywhere.

Ship’s company may not know the chaplain’s underlying liturgical, pastoral, or missional purpose, but they do instinctively understand when a chaplain really cares for them and they do recognise that this motivation comes from an enthusiasm for God and a commitment to be like them.

The paradigm of RAN chaplaincy demonstrates that if the Church truly seeks to better connect with society through mission that the concept of being a sent people who offer generous pastoral relationships will be more important than programmes or policy.

Hear us when we cry to thee? Some ways forward for mission?

The Church needs to listen to military chaplains, as they may be a redeeming feature for the mission of the wider Church. As RAN chaplains interact and engage with a local community on behalf of the Church the chaplain experiences being saved—saved from pious assumptions, theological delusions, and theological preconceptions.

RAN chaplaincy shows us that to exercise authentic Christian leadership we must be prepared to engage with a range of realities, perceptions and perspectives whilst remaining connected to a consistent pattern of conviction and values rooted in Jesus Christ.

The body of sensibility that is faith that has been built up over centuries rejects the absolutising tendency. It suggests that we come with faith and unfaith, with a sense of reality and illusion, belief and criticism, high seriousness and mockery, to the same reality in the one and same act.

Genuine theology has to be lived in community and it must be vulnerable. Transforming chaplaincy includes incarnational relocation, incarnational devotion, incarnational community living, incarnational mission and incarnational solidarity.

Ongoing theological reflection is a discipline and a necessity. Commitment to theologically reflective praxis means that military chaplains have something important to share with the wider Church.

There is a theological and missional imperative to do so.

The academy and the practitioners must be in serious conversation. Christian chaplaincy makes no sense apart from the shared practices of symbol, ritual, language, images, beliefs, traditions and hopes of the Church.

Secondary theology is necessary. The Church makes little sense when it fails to connect with the shared practices of secular life, relationships, values and organisational systems. Primary theology is important.

Spirituality is not worship, prayer or meditation as distinct from ministry politics or work. It is the way we wrestle with the religious acts and our everyday living. So while who I am is never what I do, what I do is always incorporated into and is never separated from who I am.

The sacred cannot be easily distinguished unless there is the ordinary to compare it with. Any lack of theological integration between theory and practice, being and doing, only alienates and estranges the institutional Church and wider society, to the harm of both.

The Church must take risks and operate missionally in society within its contexts and systems. In a similar way that chaplains operate in the real world that people live in with the hope of pointing others towards meaningful faith with all its integration and confusion, so must the Church.

Rather than offering inflexible or trite answers, or imposing artificial structures and methods, chaplains come alongside people in the messiness and splendour of life recognising that we contemplate God from perspectives of hope and fear, absolutes and conditions, information and ignorance, systems and disorder. Our stories, both individual and in community, is the primary context for doing theology and being Church.

The Church must connect their narratives with those of society and its organisations because, "Institutions are fundamental to cultural change as they produce, distribute and administer culture.”

The supplication for chaplains and the Church remains, “But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?”

Conclusion

Chaplaincy has much to offer the Church. The experiences of RAN chaplaincy challenges the Church to think missionally in these liminal times in ways that recognise the Church as operating in the circumstantial and eternal, as host and guest, and
amid the sacred and secular, so that meaningful pastoral relationships may be formed and faith in the triune God be encouraged.

The Church is in a liminal period—a time of transition when current understandings of what Church is may be reversed, dissolved, reinterpreted, or transformed. Future outcomes that may have once seemed steadfast are now in doubt. This is an ambiguous, disorienting and exciting time as we stand at the threshold of something new. As the institutional and religious Church collapses, sidelined on the peripheries of community, social and political life, chaplains have the experience and practical knowledge to speak strongly into the debate about what the Church’s mission is and may become.

Chaplains must find their voices in order to tell their stories about mission and the Church must choose to listen.

END NOTES


2. LATHROP, Gordon, Holy Things: A Liturgical Theology, (Minneapolis: Fortress Press, 1993), pp35-54. Lathrop sees the ordo in terms of straightforward and simple comparisons called juxtapositions. In this methodology, juxtaposition means setting one liturgical thing next to another in the shape of the liturgy. For example, teaching and bath or word and table. By using an ordinary item without accepting its conventional truth, and then juxtaposing it against the Christ event, new meanings are discovered. These meanings can be universal, personal or contextual.

3. ibid, p192

4. CROSS, Frank, The Oxford Dictionary of the Christian Church, (Oxford: Oxford University Press, 2005), p879. The actions of Saint Martin of Tours inform the modern understanding of military chaplaincy. Whilst conscripted as an officer in the Roman Army, Martin saw a freezing beggar at the garrison’s gate. Rather than ride by, Martin cut his cloak in two, sharing half with the beggar and keeping the rest for himself. In later years, the priest who cared for this cloak as a relic became known as the cappellani. Eventually, all priests who served the military were called cappellani. The English word chaplain was derived from the French translation of cappellains.


6. WHITING, William, Eternal Father, Strong to Save, in The Australian Hymn Book, (Sydney: Collins Publishers, 1985), p82. The headings for this article are borrowed from the words of the Naval Hymn, written by William Whiting in 1860 as a poem for a student of his who was about to travel to the United States by sea. In 1861, John B. Dykes, a Church of England Minister, composed the tune Melita for this hymn. Melita is an archaic term for the seafaring nation of Malta. Malta was the site of the shipwreck mentioned in Acts of the Apostles chapters 27-28. The first verse of the Naval Hymn refers to Psalm 104 and its description of God forbidding the waters to flood the earth again by setting a boundary that the waters will not cross. Its words are, "Eternal Father, strong to save, Whose arm hath bound the restless wave, Who bidd'st the mighty ocean deep, Its own appointed limits keep; Oh, hear us when we cry to Thee, For those in peril on the sea!"

7. Exodus 19:12

8. EACOTT, Len, Ministry in War and Peace: Serving Those Who Serve Their Country, in HALE, Stephen and CURNOW, Andrew [eds], Facing The Future: Bishops Imagine A Different Church, (Brunswick: Acorn, 2009), p113

9. Anthropologist Arnold van Gennep introduced the concept of liminality in the early 20th century, which Victor Turner rediscovered in 1963. Turner defines the bonding that happens in the liminal zone as communitas. For further discussion see THOMASSEN, Bjørn, The Uses and Meanings of Liminality, in International Political Anthropology Vol 2, No 1, 2009, pp5-28


11. 2 Corinthians 10:13-16


13. These places include on deployment when ship’s company are involved in the firing of weapons against the enemy, or are bound by rules of engagement that seem to lack compassion or context. They include when sailors are disconnected from the social mores of ordinary life due to distance or duties, or are affected by the retrieving of multiple dead bodies from the ocean after a refugee boat capsizes.


15. WHITING, Eternal Father. The second verse refers to the Gospel miracles of Jesus stilling a squall and walking on the waters of the Sea of Galilee, as well as his ability to remain calm and asleep whilst the frightened disciples panicked amidst a tumultuous windstorm. The calming of the storm pericopes and found in Matthew 8:23-27, Mark 4:35-41, Luke 8:22-25. The walking on water pericopes are found in Matthew 14:22-36, Mark 6:45-56, and John 6:16-24. Its words are, "O Christ! Whose voice the waters heard, And hushed their raging at Thy word, Who walkedst on the foaming deep, And calm amidst its rage didst sleep. Oh, hear us when we cry to Thee, For those in peril on the sea!"

16. Revelation 3:20
JUNE 2015

17. Service and sporting clubs, scouting and other such social organisations are also finding it more difficult to attract and retain members.


19. In the RAN, chaplains do not wear rank. Although recognised as an Officer, chaplains are considered the “friend and advisor” of all on board. As such, the chaplain assumes the rank of the person they are speaking with so that an uninhibited conversation is more likely to occur. This understanding also enables the chaplain to move more freely around the ship and enter areas that are designated for specific ranks only, e.g., the Senior Sailor’s Mess. This relative freedom also means that a chaplain can sidestep the command chain and speak with the appropriate person of any rank. Chaplains always remain under organisational command.


22. Exodus 17:2

23. LATHROP, The Pastor, p5

24. WHITING, *Eternal Father*. The third verse refers to the Holy Spirit’s role in the creation of the earth as described in the first chapter of Genesis. The earth was shapeless, empty, darkness covered the deep, and God’s Spirit hovered or “brooded” over the face of the waters. Its words are, “Most Holy Spirit! Who didst brood upon the chaos dark and rude, And bid its angry tumult cease, And give, for wild confusion, peace; Oh, hear us when we cry to Thee, for those in peril on the sea!”

25. Ecclesiastes 3:1, 7


27. The Hebrew word נַחַפָּה ṭוּפָה as found in Genesis 1:2 is often translated as “hovering” or “moved” but another meaning of the word is “to brood”. When Jesus laments over Jerusalem in Matthew 23:37 and Luke 13:34 he uses the image of a mother hen gathering her brood under her wings.


29. Luke 19:1-10. Like Jesus who invited himself to stay at the house of the tax collector Zacchaeus, chaplains carefully invite themselves into sailor’s working lives and homes, and are usually welcomed. Elements of the wider Church continue to express consternation about a chaplain’s participation within a “sinful” battle-ready organisation.


31. Hebrews 2:17-18

32. WHITING, *Eternal Father*. The first three verses all contain the concluding line, “Oh, hear us when we cry to Thee, for those in peril on the sea!”


35. Luke 8:16-18


38. Romans 10:14
REFERENCES


