

CROSSFIRE

THE MAGAZINE OF THE MILITARY CHRISTIAN FELLOWSHIP OF AUSTRALIA † NUMBER 26 † AUGUST 2015



Fight the good fight | Centurions | AMCF Conference



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From the editor...

Mr David Coleman
(david.coleman1@defence.gov.au)



Please send me a short story of your experiences as a Christian in the military and highlight what God has done for you!

Articles for Crossfire should be no more than 500 words long and focus on military Christian issues and experiences. Stories from operational service are especially encouraged.

Submissions should be in electronic format and will be subject to approval from the National Council before publication.

Photos are encouraged and should be of maximum resolution to ensure production standard.

Cover Image by: POIS Rick Prideaux.



Chairman's Report

LTCOL Jamie van Heel



Since the last Crossfire edition in June 2014, CPL Cameron Baird from 2 Commando regiment has paid the ultimate sacrifice on operations. Our thoughts and prayers go out to his family.

I'd like to thank our outgoing Patron General, now Governor, David Hurley for his service as Patron to MCF and welcome BRIG Dan Fortune as the new MCF Patron. I'd also like to welcome Mr Kenny Delamore and FLTLT Scott Minchin who joined the MCF Council in November 2014.

Ms Lisa Thomas, our former Staff Worker, provided three years of valuable service to MCF. Lisa finished in December 2014 and has gratefully assisted in the transition for Mr Michael Nott by continuing to work on Mondays whilst Michael's security clearance has been obtained. I'd like to welcome Mr Michael Nott to the MCF Staff Administrator's position.

MCF hosted the National Day of Prayer for Defence on 28 Mar 15. This was a spiritually significant event for the Australian Defence Organisation. The day focused on praying for the safety of deployed service men and women, their families, and those who have recently returned from operations. Additionally, prayer was offered for ADF culture, the implementation of the Pathways to Change strategy, Chaplains, and Defence senior leaders. Thank you to those who facilitated people in your region to pray for specifically for the Defence issues. In all, there were over 27 groups who met across Australia praying for Defence.

The ADF 'Faith Under Fire' Course is a great resource for Defence personnel to understand from a historical perspective who Jesus was and to understand the concept of spiritual resilience. I encourage MCF members to become involved with their chaplains in leading this initiative and inviting their work mates to participate in the course.

The next Defence Christians dinner is scheduled for Friday 4 Sep 15 in Canberra. We are privileged to have the Assistant minister for Defence, Mr Stuart Robert MP as our keynote speaker.

The MCF Seminar titled 'Centurions' is scheduled for Saturday 5 Sep 15 following the dinner. The MCF seminar intends to encourage and equip Defence personnel to exhibit the attributes of centurions in the physical and spiritual battle space. At the seminar, we have an inspiring list of guest speakers including: BRIG Dan Fortune (Patron of MCF), AIRCDRE Alan Clements (Commandant of ADFA) and COL Mick Mumford (previous MCF Chairman).

We are aiming to have 100 of our membership who commit to praying for, promoting and resourcing MCF. If you would like to be an MCF Centurion with the other 36 MCF members who have already committed too, please advise the MCF office on mcf.office@defence.gov.au

The Bible Society 'Their Sacrifice' campaign was launched on 09 Mar 15. It is a tribute to the ANZAC's. An article on this campaign appears on page 16.

This edition's theme 'Centurions' is based on Matthew 8:5-10, which says: *When Jesus had entered Capernaum, a centurion came to him, asking for help. ⁶ "Lord," he said, "my servant lies at home paralyzed, suffering terribly."*

⁷ *Jesus said to him, "Shall I come and heal him?"*

⁸ *The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. ⁹ For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."*

¹⁰ *When Jesus heard this, he was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with such great faith."*



AMCF World Conference 2014 (Interaction) Report

PCHAP Eric Burton RANR



A summary

Try to imagine, if you can, 550 delegates from 98 nations meeting together for a week to worship and acknowledge God in our midst. That was the 10 yearly Associated Military Christian Fellowship (AMCF) – *Interaction* conference which met in November 2014 in Cape Town, South Africa.

There are 14 regions in the world in the AMCF organisation and seven delegates came from our region - the Pacific. We were treated to a feast of great Bible teaching on Joshua and seminars on topics including marriage and family life, handling persecution, the practicalities of running an MCF, Parenting and witnessing.

Many of the delegates came from countries where Christians are persecuted and it was very humbling to talk and pray with them and to be encouraged by the way they maintain their faith in the face of many trials.

It's relevance for you

The *interaction* was described as being like a golf swing with the 'backswing' representing the planning, the 'contact with the ball' representing the conference and the 'follow through' representing what comes after. The key question for us is how can we follow through the themes of the conference now *interaction* has finished? The Pacific region delegates at the *interaction* were conscious of wanting to serve and encourage Christians in the ADF and other Pacific nations as best we can.

A striking theme that came out of the conference was the need to support younger Christians in our militaries. The majority of the delegates at *interaction* were over 40; they were characterized as 'Moses' with the responsibility to raise up 'Joshuas'; younger leaders who can, with confidence and knowledge, be effective and encouraged Christian leaders. The Joshua's, those under 40, were called out and prayed for at *interaction*.

Korea has an MCF with 60,000 members supported by the voluntary work of 200 retired officers living off their pensions; giving their time and energy to train, equip and encourage the younger Christians who are still serving to become future leaders.

In the United States the same pattern applies through a group with the acronym ACCTS; many retired personnel give their time and energy to run camps and provide training in Christian ministry. For example, one of the US members of ACCTS is taking a group of young serving personnel on a battlefield tour of France next year.

Alpha for the Forces was one of the workshop presentations and was fully subscribed with many countries taking back information and material to run courses in their militaries. Alpha is a short course in Christianity for those who want to know the truth about Christianity. It has proved very effective around the world in a number of settings, including prisons and the Defence Force. A number of courses have been run in the ADF and the course has recently been updated.

How can you be involved?

If you are a retired member and would like to encourage Defence Force Christians in the Christian faith, please contact the MCF Office.

If you would like to know more about Alpha or run an Alpha course, please contact the MCF office for information and materials.

If you would like to know more about the conference, you can visit the AMCF website at www.amcf2014.org

PCHAP Eric Burton is the Vice President Associated Military Christian Fellowship- Pacific Region





Defence Christians' Dinner 2014

David Coleman

The annual Defence Christians' Dinner was enjoyed in Canberra on 5 September 2014, by 160 Defence personnel and their friends.

The keynote speaker for the night was the Anglican Bishop to the Defence Force (Bishop Ian Lambert), who presented an inspirational and challenging message on 'Fighting Phantoms'; regarding the battle for our minds. He drew a colourful analogy from the Phantom adventure comics and dealt with the Christian response to discouragement and failure, as well as dealing with temptation, fear and doubt.

The evening also served as a fitting opportunity for the Defence Christian community to farewell and thank the former Chief of the Defence Force (CDF), General David Hurley who, in addition to his duties as CDF, also served as the Patron of the Military Christian Fellowship (MCF) for the past seven years. GEN Hurley has recently been appointed into his new role as Governor of NSW. MCF welcomes BRIG Dan Fortune as their new Patron.

The evening was also attended by Stan 'The Man' Longinidis, a retired 8-time world champion Australian Heavy-weight kick boxer who was also a guest speaker at the MCF 'Fight the Good Fight' Seminar held at Russell the following day.

If you are interested in attending this year's dinner, it is scheduled for the evening of Friday 4 September. Details will be promulgated via the MCF website (www.mcf-a.org.au) and within this issue of the Crossfire magazine (See page 17).



Fighting Phantoms

Bishop Ian Lambert



When I was around 8 or 9 the big boy next door, Allan, cut out the inside back page of his Phantom comic and sent it in with a money order and received in the post, a metal phantom ring. It was so impressive.

I learnt early what covetousness was.

Not long after, I was able to trade some of my aggies (marbles that my father gave me) for a rubber Phantom ring that you could press against a stamp pad, and when you hit someone in the face, it would leave a skull imprint ...now all I needed was to have this ring well inked, and then wait for someone to hit ... However, my mother discovered the ring first, and knowing it was not mine – I was forced to give it back to my mate Tone.

Since then I have discovered that my staff worker LTCOL Dale Cooper has a rubber Phantom ring – but wait for it, when he was the Assistant Adjutant at 4 Fed Regt he would sign his Minutes with the Phantom stamp – until his CO got wind of it!

He also has a limited edition Phantom comic framed, which I want to give away.

So, some trivia questions which will show your age:

- The Phantom's alter ego? (Kit Walker).
- The Ghost Who walks lived where? (in the Skull Cave).
- The name of the Phantom's horse? (HERO).
- The name of the Phantom's trained wolf? (DEVIL).
- Name of the Phantom's wife? (Diana Palmer UN worker).
- The Phantom's ring first belonged to Emperor Nero and it was made from the metal of the nails that hung Jesus to the cross.

This Phantom, this 'The Ghost Who Walks', was one of the original Superheros in lycra before we even knew what lycra

was. But his image was developed in order to strike fear – in his enemies. Because that's what Phantoms do! Their main weapon is fear, their aim is to get the fear factor so high that the people they harangue are immobilised.

I want to share a couple of my own Phantoms, and maybe we can all learn and be encouraged, and hopefully a bit more prepared.

I have come to see that Romans 12, where it talks about the need to renew our mind, and 2 Corinthians 10:5 where Paul talks about the battle that goes on in our mind, I have come to understand that the battleground of choice for the devil is in

fact, the mind. Our mind is one of the great gifts God has given us: It enables us to be creative – to invent, to make pleasure, to process danger and opportunity, to grow in knowledge, and to make decisions. So naturally it becomes an aspect of our being where the phantoms like to play with temptations, doubts, fears and lies.

Fear is the classic. I'm not talking about the fear we experience when we face real danger situations in operations. I'm talking about the fears that stop us:

- living life to the full as Christians, and
- being the person that Christ has called us to be.

When I was a Major – and OC of a transport unit in the glorious Puckapunyal, I had been a Christian for about a year. I had teamed up with my local Padre Royce Thompson to run a youth group. I grew my hair, as long as militarily possible outside a theatre of war, and went to my wife's hairdresser and got the tightest possible perm. This curl would allow me to frizz it out into a small afro every Friday night for youth group and tuck it under my cap during the week. My beret didn't work, it turned into a 'mushroom'. My CSM wasn't sure about all this and neither was District Commander Colonel Des Merely impressed. He called me into his office and said: 'Major Lambert, what's this I hear about you running a youth group? What's all that about? Aren't you busy enough with a unit, your young family and as PMC of the Officers' Mess?'

I explained what was going on and that there was nothing for the kids to do; he accepted that, but then came the attack, 'But you'll be gone in a year or two, what happens then? You've established this and then crash, it's ended, what about the kids then? And what if it doesn't work?'

There is a regular lie or discouragement which we as Christians will face whenever we step out into a new ministry, go to a



new posting, look to start a new Bible study group, establish some new outreach or church building project, and it goes something like this: 'All that effort, all that time, and you don't know whether it will work; why bother?' Watch for these phantoms whenever you are embarking on something new.

So the good Colonel had become my phantom. I had no real answer, he was right. I didn't have a succession plan and it was clear the Colonel didn't think it was a good idea. As I stood on his mat, it all went into slow-mo. For a moment I faltered; I began to doubt the merits of the idea. I did have enough to do really, maybe he was right. How will it affect the kids when I leave? Maybe it'll flop; the kids won't come?

The lie 'that nothing would come of it other than disappointment', that 'our efforts would be wasted' and the subtle doubt; was this really of God? Which voice do I listen to; the Colonel's or that other voice? And was that God?

The good news was that we eventually got his approval, but not his agreement. The best news was that in the last month of that ministry, just before I was posted, seven young teenagers came to Christ.

Watch for the phantoms of discouragement and fear of failure, whenever you are stepping out into new areas for God.

Most of you reading this are leaders in your own right. Not every situation we find ourselves in can be rehearsed, nor every outcome known – but we have been trained, we know our job and our seniors have invested in us authority and power and trust, that we will act and lead – even if the situation we face is one that is not in the manual.

The last thing those who follow you would want was you to do is to freeze through a fear of 'what if I get this wrong?' Fear of failure. What's

yours? For 10 years I took on a church development project valued in excess of \$10m. I battled local council, architects, NIMBY's, Land and Environment court threats, the powerful owl, the Rural Fire Authority, the yellow bellied glider, police, traffic studies, numerous expert consultants, neighbours, politicians, various bodies who wanted to partner with us until the time to sign, then pull out. I could have written the script for UTOPIA. Well, it didn't work. I gave it my best shot, and then some, but it still didn't fly.

I wish I had known the New South Wales Governor then, I would have tried that too!

Failure is no big deal; it's universal. It is a natural part of life. We all fail sometime. It is no big thing. In fact, you probably learn more from your failures than from your successes. We cannot afford to be taken out of the battle simply because of a failure, or fear of failure. We need to get up and regroup and go again.

In our ministry as Defence Christians, this fear of failure often stops us from taking a deep breath and asking our mate, 'Do you know Jesus? Can I pray for you?' Or it manifests in us failing to pray for the sick and ill amongst us, 'What if God doesn't heal?'

You might get a knock back or two. That's part and parcel of *fighting the good fight*.

Failure is neither fatal nor final. In fact, the fear of failure is often worse than the experience itself. Proverbs 24:16 says, 'A righteous man falls seven times and rises again.' Even the righteous man falls and gets up seven times. He just rises again; it's OK. 'We all stumble in many ways' (James 3:2).

Here is something I have learned from self-examination. This fear of failure has its root in the notion of *pride*. I have 'stuck my neck out' here and if this doesn't come off, what will people think? It is *pride* around the risk of failure.

- If you have failed because of inexperience, or error, then get up and go again. Shoo that phantom away!
- If you have failed because of sin; sin in marriage or relationship, *repent* and have a fresh go. *that's what the cross is about!*

We cannot afford to have the devil take us out of life because of failure. Your failure is no secret to your God. He knows, and he still loves you! Speak to him about it, and get back on the horse!

Let us not fear failure and pull back, but push on in faith, and put a smile on the face of the Father. God is not looking for success, he is looking for faithfulness. 2 Chronicles 16:9: 'For the eyes of the Lord range throughout the entire earth, to strengthen those whose heart is true to Him!' God is saying

'C'mon, I have so much to do through you, don't pull back now my child! From God's rugby days he would say: 'I just want you to have a red-hot go!'

Remember that the root of our fears and

doubts is usually a lie, a lie about yourself, a lie about your God, a lie about your situation. Then you are well on the way to working out where these phantoms come from. The devil is a liar, the father of lies (John 8:44b) and one who comes to steal, kill, and destroy (John 10:10a).

We must understand that our thoughts are real. Thoughts perch like birds, in the tree of your brain. Or as Dr Caroline Leaf says, they occupy mental real estate. Whatever we listen to, we will think about, and whatever we think about grows into a physical thought, wholesome or toxic, and ends up being reflected as our response and attitude.

So when we fail to win the fight against the thoughts and whispers from our phantoms, they build a stronghold in your skull cave!

We cannot afford to have the devil take us out of life because of failure. Your failure is no secret to your God. He knows, and he still loves you! Speak to him about it, and get back on the horse!



For us as Christians, a stronghold is:

- an argument you believe, that contradicts the person and power of Christ.
- a thought fortress of arguments that takes you captive and holds you as a prisoner. These fortresses are designed to negate the person of Christ and the power of the Gospel in your life, and that's why Paul advised us to take every thought captive – it's such good advice – go on the offensive – be ready for this battle.

So the lies we believe about ourselves or about God can readily become strongholds in our minds. Fears that stop us from being free – after all, as Paul says to us in 1 Timothy 'God did not give us a Spirit of timidity (or fear), but a Spirit of power, love, and self control.'

Fears are thoughts, that need to be taken captive, interrogated, and either noted because they point to a real and present danger, or dismissed as lies and doubts standing in the way of us powering on for Jesus.

In the novel the 'Life of Pi', written by Yann Martel, Pi finds himself shipwrecked at sea on a 26 foot lifeboat with a 450lb Bengal tiger as a companion. How did he get there? His father was a zookeeper who went broke and put his family on a boat to Canada. The ship sank and Pi and the tiger became, boat-buddies. Pi began to analyse his fears, as you would when confronting a Bengal tiger at sea.

Pi said (fear) is life's only true opponent. Only fear can defeat life. It is a clever, treacherous adversary; how well I know. It has no decency, respects no law or convention, shows no mercy. It goes for your weakest spot, which it finds with unerring ease. It begins in your mind, always. One moment you are feeling calm and self-

possessed, happy. Then fear, disguised in the garb of mild-mannered doubt, slips into your mind like a spy. Doubt meets disbelief and disbelief tries to push it out. But disbelief is a poorly armed foot-soldier. Doubt does away with it with

little trouble. You become anxious. Reason comes to do battle for you. You are reassured. Reason is fully equipped with the latest weapons technology. But, to your amazement, despite superior tactics and a number of undeniable victories, reason is laid low. You feel yourself weakening, wavering. Your anxiety becomes dread. Quickly you make rash decisions. You dismiss your last allies: hope and trust. There, you've defeated yourself. Fear, which is but an impression, has triumphed over you.

I might venture to suggest that one the greatest fears Christians in Defence fight with is fear of rejection by their peers. That if they declare their faith, if they stand up for what they believe, they will be ostracised. And the devil works hard at promoting such fear, because the last thing he wants is other Australian Defence Force personnel hearing testimonies about Christian faith and the saving grace of Jesus Christ.

Hopefully our peers have seen by our example that there is something different about us and we should be looking for opportunities to share the reason why; we need to grasp the opportunities!

Whether you are a public servant, uniformed personnel or a family member, you are the salt and the light, and I believe that you are where you are for his business. He has placed you where you are to make an impact. As we hear often enough, life is *not* about you, it's all about God, and bringing him glory! So when we pull back from living a life of Christian example and testifying to it, we are saying that we are more concerned about what the people around us think than what our God thinks. We have the favour of God, we do not need to seek the favour of man!

I'm not telling you anything new when I say that just because you become a Christian the dramas and temptations that confronted you in your old life won't just magically fall away! If anything they arc up!

The devil just doesn't come and whisper quietly in our shell like ear, he actually tries to give us some of his own weapons and deceive us into thinking they will solve our problem. Let me explain:

- If you are battling spiritually, feeling unconfident in your faith and your relationship with God, the devil may well hand you a weapon of arrogance, and fundamentalism.
- If you are fighting a battle about self-worth, lack of intimacy, the devil may well hand you a weapon, and it will likely be porn.
- If ever you are battling loneliness and lack of peer acceptance, the devil may well hand you a weapon, it's likely

to be drugs or alcohol! He wants you transformed into the party-animal, and we know where that leads! Grab the wrong weapon for the battle, and the outcome becomes even worse than the problem. You will end up in dysfunction, and chaos.

Fears are thoughts, that need to be taken captive, interrogated, and either noted because they point to a real and present danger, or dismissed as lies and doubts standing in the way of us powering on for Jesus.

In Defence we all have to serve away from home and our loved ones and there is always the opportunity to be unfaithful. The phantom that speaks to you in a light hearted joking way, 'What happens in Vegas stays in Vegas' I tell you is simply a lie.

When I was in Dusseldorf, Germany, the fraulein who looked after the officer's accommodation offered to do more than just serve me at the breakfast table. On another occasion when I found myself as a Captain and a VIP guest with the West Midlands Police Serious Crime Squad in UK, I was offered room-service that was not on the menu. I can tell you all these stories in front of my wife because I have never been unfaithful to her, I have no secrets and nothing to hide.

If we listen to the lies of the phantoms like, 'she will never know', 'it won't matter', 'she'll be right', 'everyone does it', 'it's



only sex and we don't take those thoughts captive and handle it appropriately, it can destroy your married life, your family, your spiritual life and your career.

How do you guard against such advances by those phantoms? Two things I suggest:

First, I have learnt never to give control in my life over to anyone or anything other than God. When we abuse alcohol or drugs, we are giving them control in our lives. When we give into lust, we are giving it control. Keep sober and sane, and be aware that the devil prowls round like a lion waiting to devour.

Secondly, make agreements with mates and partners before any opportunity for a 'Vegas night' arises. Agree that you're not having more than two drinks, that you're not going to be alone with another member of the opposite sex apart from your spouse, or that you will phone home during the absences, and make such commitments before God and seal them with a prayer, asking him to help you keep your own promises. You will triumph over the phantoms, unless you really want to give in. God always gives us the ability to choose; the devil doesn't make us do it! We choose, and God enables us to withstand the phantom and his suggestions.

So as we draw to a close, how is it that we can fight these common phantoms of temptations, lies, fears and doubts? Obviously, to use the scriptural language, we are talking about spiritual warfare. In the world which is unseen by us, there is a conflict going on; a conflict of the ages between good and evil, light and darkness, God and Satan. It reveals that there are

satanic forces and heavenly forces. And it reveals that we are smack dab in the middle of the whole thing.

It serves us well to recall that the battle belongs to the Lord and that the war is already won. Put on the:

- garment of praise
- robe of righteousness
- armour of God so that you will be able to stand firm against all strategies and tricks of the devil.

For we are fighting against evil rulers and authorities of the unseen world, against those mighty powers of darkness who rule this world, and against wicked spirits in the heavenly realms (Ephesians 6:10-12).

And when the phantoms close in, know three things:

1. Know who and whose you are: that you are a child of the most high God, you are a sister or brother with Christ, and you have a divine inheritance from the God who loved you so much that he said his Son to rescue you; and you were worth it!
2. Secondly, Know why you are here: as Christians in Defence you are here to bring glory to God, to win souls for Christ and influence your environment for the greater good.
3. Lastly, Know Truth: know Truth is a person, Jesus; get to know him, for the Truth will set you free, for he is the only one who can put your life into an eternal perspective.

If God is for you, who can stand against you?





The 2015 National Day of Prayer for Defence

LTCOL Jamie van Heel

The 2015 National Day of Prayer for Defence was held on Saturday 28 March 2015 with 27 groups meeting to pray across Australia and internationally. At RAAF Williamtown there was a 24 hour prayer vigil that combined with the local churches.

The National Day of Prayer for Defence is an annual event that commenced in 2011, for all Defence personnel and those in the community who have a heart to pray for Defence. We appreciate the commitment of many who gave their time to pray for the Australian Defence Force (ADF). The ADF needs your continued prayers to spiritually uphold the Defence Organisation to God, in order to positively impact the lives of Defence personnel in these challenging times for Defence members, families, leaders and government. We also need prayer for wisdom and strength to make the right decisions to guide our nation into the future.

2 Chronicles 7:14 If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

This year at the RMC service, the audience, as military Christians, was challenged regarding where they get their identity. The Australian nation is said to have had its birth on the international stage through the heroic deeds of the ANZACs. Traits such as courage, sacrifice and mateship are expressed fondly of them. Many of the ANZACs would have

drawn their identity and strength through their faith in Jesus. As hundreds of thousands of Australians gathered for dawn services for the centenary of the ANZACs, our prayer was that in these services those who attended would be drawn to Jesus who said in John 15:13, 'Greater love has no one than this: to lay down one's life for one's friends.' Jesus, nearly two thousand years before the ANZACs, provided the original and authentic example of courage and sacrifice.

The audience was also challenged to lay down our idols. Bishop Ian Lambert read two scripture verses in relation to idols and BRIG Fortune read a testimony of a Burindian LTCOL in Somalia who challenged his soldiers to remove their amulets and idols. After this action, they were miraculously spared any further casualties.

Next year's National Day of Prayer is scheduled for Saturday 19 March 2016. If you would like to be an MCF Prayer Warrior who will pray for Defence issues on a regular basis please email Mr Brendan Pell on Brendan.pell@dsto.defence.gov.au



MCF Patron's Welcome

BRIG Dan Fortune, DSC



I regret that I was unable to be present at the 2014 seminar due to my deployment, however, I thought it would be appropriate to make a couple of introductory remarks as the new Patron to the MCF.

First is to acknowledge the leadership, guidance and inspiration provided to us all by General Hurley in his time as the Patron. I feel incredibly honored and humbled to be invited to replace him following his retirement.

Up front, I can share with you that I feel very inadequate and unworthy of the position – I have no specific qualifications or experience and have and continue to pray for God's grace and wisdom and spirit to help guide me on this next chapter in my journey in faith.

I can assure you I will do my very best to represent the MCF as the Patron. Inspired and challenged by the scripture from 2 Timothy 1:7:

'God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [he has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control.'

'God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [he has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control.'

What you can expect is that as Patron, I will advocate and encourage inclusive and positive engagement by MCF in contemporary forums. I believe we as Christians should and can provide a valuable contribution; using the tenants of our faith and the love of God.

I believe the MCF and all Defence Christians have an appropriate place in the debate and discussion of what are key organisational priorities in Defence. For example, post operational mental wellness and supporting and reinforcing the key elements of the Defence Culture Intent Statement (as outlined in Pathways to Change) in particular; values and behavior, and leadership and accountability.

It is this battle ground where I believe we can focus our collective efforts to fight the good fight.

Our faith and the wisdom of the scriptures are replete with guidance in this fight.

As Peter urged us to do, when confronting the devil: we must stand firm and be strong in our faith. (1 Peter 5: 9). Here the words of Selwyn Hughes who many of you may know of from his Every Day Light daily devotionals (found at crosswalk.com) which resonate loudly for me:

'Christ in the heart and mind is the safeguard. To think of Him is to summon His aid. Evil thoughts dissolve in the steady gaze of His searching eyes. Scripture tells us that there is a battle going on in our minds. Our thoughts dictate our actions. That's why the enemy will do everything he can to get you thinking in the wrong direction.'

I very much look forward to engaging with you on my return and sharing faith and fellowship as well as ideas and opportunities to deepen and broaden our collective Defence Christian community.

In closing, I know the seminar was a wonderful experience with a star line-up. I also recognise the efforts of Jamie and

his team in the MCF executive for all the work in coordinating and conducting both the dinner and seminar.



Spiritual Battlespace Through SMEAC

LTCOL Jamie van Heel



In 1 Timothy 6:12, the apostle Paul suggests to Timothy that he had other business to do beyond minding the things of this world. His life now modelled a state of warfare. He was a soldier, and was not to entangle himself with the things of this life. He had many enemies to engage with such as: Satan, his powers and principalities, sin and the lusts of the flesh, the world and the men of it, and a great fight of afflictions to endure with them. Additionally, the false teachers, with whom he was to fight the good fight of faith, that the truth of the Gospel, which they resisted, might continue with the saints.

It is a 'good fight', because it is in a good cause, the cause of God and truth. It is under Jesus Christ, the Captain of our salvation; for which good weapons are provided. This includes the whole armour of God, which is not carnal, but spiritual and mighty. Those who are engaged in this fight may be sure of victory, and the crown of glory, life, and righteousness; so that when they have done fighting, they have nothing else to do, but to take hold of eternal life.

In the Australian Defence Force, our mission field is the service men and women with whom we have the privilege to serve. We know what it is to fight in the physical battle space. Our fight is not against flesh and blood; it is against the principalities and powers in the spiritual realm. Our enemy is like a roaring lion that is looking for someone to devour.

In my early days as a cadet at ADFA and RMC, there was an acronym that was drilled into us. That acronym is SMEAC: **S**ituation, **M**ission, **E**xecution, **A**dministration and logistics, and **C**ommand and control. As Christians, we are deployed in the spiritual battle space. We can choose to engage in the spiritual battle space and utilise our training in the physical battle space to provide a mechanism to describe the spiritual battle space. I will now explore the spiritual battle space using the SMEAC acronym and elaborate with my experience in 2006 as the Australian Contingent Commander in Sudan.

Situation

As the Australian Contingent Commander in Sudan I needed to know my commanders intent; what my role was; the capabilities of the units in which I served; and how they operated together. Likewise, I needed to know who the Sudanese Armed Forces (SAF) and Sudanese Peoples Liberation Army (SPLA) were, who led these organisations, how they operated, what was important to them, their faith group, and what their views were of the United Nations providing a peacekeeping force.

The Bible provides us guidance about our situation in the spiritual battle space. I have selected some Bible verses below that speak clearly to Christians about the spiritual battle space that they find themselves in.

Ephesians 6:12: *'For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.'*

1 Peter 5:8: *'Be alert and of sober mind. Your enemy, the devil, prowls around like a roaring lion looking for someone to devour.'*

2 Corinthians 10:3-4: *'For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.'*

Hebrews 4:12: *'The word of God is living and powerful, and sharper than any two edged sword.'*

It is clear from the above Scriptures that there is a spiritual battle space that we as Christians must acknowledge, prepare for and engage in.

Mission

A mission is a specific task to which a person or group is charged. In Sudan the United Nations Mission in Sudan (UNMIS) mission was to separate the SAF and SPLA forces to either side of a designated 'line' which ran east-west across what is now the border between Sudan and South Sudan. Although there are a number of missions that could be drawn from the Bible, arguably the best known is referred to as the Great Commission.

Matthew 28:19: *'Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit.'*

As Christians, our focus should be on the Great Commission. Our enemy, Satan, knows this and tries to distract us from this mission through denominationalism, which impacts on Christian unity and attacks our identity in Christ through pride, shame and unforgiveness to make us distracted and incapacitated to take up the fight for the Kingdom of God.



Execution

As service men and women, we are trained to act instinctively in pressured situations. When a round is fired, you instinctively fall to the ground to provide a smaller target area for the enemy. You do not, however, stay down. You work within a team to seek out and destroy the enemy regardless of season, weather or terrain. To be able to operate in a team, you need to master your own military skills, understand where you fit within the team and know who you can call for back up. As Christians we are also able to draw on God's strength.

Ephesians 6:13-18 provides a great example of a spiritual warrior and spiritual weapons that are available to him; *'Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God.'*

As an Ordnance Corps officer, the motto is *'To the warrior, his arms'*. The warrior cannot sustain combat operations without appropriate support. Both the warrior and logistician need each other to operate effectively in the physical battle space. Equally, it is the same for our spiritual giftings.

Romans 12:6-8 shows how we can work together well with the gifts God has provided to us. *'Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.'*

Administration and logistics

As the Contingent Commander in Sudan, I was also responsible to provide the Force Commander advice regarding logistics. The military observers were often placed in remote localities. For them to undertake their jobs properly, they needed to be resupplied with basic commodities such as food, water and shelter. As Christians, we also need to be sustained for the battles we face. Developing our relationship with God through offering our bodies and living sacrifices, praying and reading the scriptures to renew our minds sustains us in the most difficult of circumstances.

Romans 8:1-17: *'Therefore, I urge you brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.'*

Christian unity is incredibly important; we all have our roles to play in God's army.

1 Corinthians 12:2: *'The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.'*

Command and Control

I had separate command and control arrangements as the Contingent Commander in Sudan back to Australia and as the Chief Logistics officer to the Force Commander in the United Nations. The Force Commander was from India. He enjoyed banter around cricket so I leveraged this to influence better logistic outcomes. Our relationship with God can influence outcomes here on earth. If you are seeking to do his business here on earth, your relationship with God makes a difference. We are fortunate as Christians to have Jesus as the commander of the Lord's army.

Revelation 19:11: *'I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. Jesus is the commander of the Armies of the Lord.'*

God appoints us and we should serve him to the best of our ability. We can do this where he places us in our work, friendship groups and families.

Ephesians 4:11: *'It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.'*

Exodus 18:21: *'But select capable men from all the people-men who fear God, trustworthy men who hate dishonest gain-and appoint them as officials over thousands, hundreds, fifties and tens.'*

As Christians, we should fight the good fight of faith in the spiritual battle space. We have explored one approach to understanding the Bible's guidance for how we can engage in the spiritual battle space through the acronym 'SMEAC'. We have to understand our commander's intent and how our enemy operates. We need to understand our situation and prepare ourselves to engage in the spiritual battle space with God's help.



Silence is Not an Option

Mr Lyle Shelton



2 Samuel 23:11-12

'11 And next to him was Shammah, the son of Agee the Hararite. The Philistines gathered together at Lehi where there was a plot of ground full of lentils and the men fled from the Philistines. 12 But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the LORD worked a great victory.'

Like many people, I have become intrigued with the question of how an entire national church, the Lutheran church in Germany and an entire nation, went along with the political agenda of Adolf Hitler. A few years ago I picked up a book by New York author Eric Metaxas called *Bonhoeffer – Pastor, Martyr, Prophet, Spy*. Dietrich Bonhoeffer was a very young German theologian who began to sound warnings about Hitler in the early 1930s.

An early pressure point was the State's insistence that the church adopt the so-called *Aryan Clause* to exclude Lutheran ministers of Jewish background. Bonhoeffer was aghast and began challenging the Lutheran church to again become Christian in more than name only and to reject the Aryan clause. Metaxas writes that no one took Bonhoeffer seriously.

When the Lutheran national synod convened in September 1934, 80 per cent of the delegates were wearing the Brown shirt of the Nazi party. By year's end the Lutheran church caved in to Hitler's wish and affiliated with the Nazis and became the Reich Church. Swastikas were displayed in churches. National Socialism of course was extremely popular in Germany – it energised the nation. It was a cultural phenomenon.

So why this history lesson? My kids roll their eyes whenever I talk about Bonhoeffer. Is it not dangerous to draw comparisons with the Nazis? It is often said that the first person who invokes Hitler in an argument loses. That may be so, but as I read Bonhoeffer, I can't help but be struck by the similarities between then and now.

I'm not suggesting we are about to be overrun by people with jackboots marching the innocent off to death camps. (Although, our society's acceptance of abortion surely must cause us to ask some very hard questions about our attitude towards human rights.) But I am concerned about some of today's cultural and political trends and the silence from us as Christians that accompanies them.

Quite frankly I have been shocked at having to have conversations that I would not have dreamed would need to have been had five years ago about standing up for the right of children to, wherever possible, have a mum and a dad. In some sections

of the church, leaders are looking for a way out of the marriage debate. And if I can just add, while leaders might be looking for a way out, their people are not. Australian Christian Lobby (ACL) recently gathered 42,000 signatures supporting man-woman marriage on a submission to the current Senate Inquiry into recognising overseas same-sex marriages.

The cultural pressures are so strong and the cost of making a stand is so high, it is easier to go in silence with the flow. And some are. There is an unwillingness to take to task those who say a child's biological mum and dad no longer matter to the child. Because that is what the same-sex political agenda for marriage says. So the political debate to change marriage has now raged in our nation for the best part of four years. In that time there have been 11 attempts to change the definition of marriage in law at state or federal level.

The very confused libertarian Senator David Lehynhelm is about to launch the 12th; essentially, as a political lever to cause the Coalition to cave in and water down its party position for marriage by granting a conscience vote. Now 11 same-sex marriage debates have become wearisome for us. ACL has played a role in the defeat of each attempt at change. The Greens nominate same-sex marriage and euthanasia as their top political priorities. I'm not sure what happened to the environment.

Before the election, Kevin Rudd promised within 100 days to legislate a new definition of marriage if he was re-elected. The Liberal's Malcolm Turnbull says he wants to be part of a cross party group to achieve same-sex marriage. The media don't report on the issue, they campaign on it. Yet despite this heavy artillery, change has failed. Since the High Court last December [2013] ruled that only the Federal Parliament can deal with marriage, the debate has gone quiet.



Despite our success to date, some people have caved in and believe the rhetoric of inevitability around this issue. But the truth of the matter is that those seeking to change the law do not have the numbers in Parliament. This issue is far from inevitable and as Jim Wallace has always said, it is only inevitable if we don't speak up. Now, I have spent a lot of time on this but it is probably the most defining political debate of our time.

In all this, ACL has continued to be active on a myriad of other fronts. ACL is blessed to have a team of committed people lobbying in each of the States except South Australia. In Queensland, our director Wendy Francis has had great success in our campaign to have outdoor advertising comply with something akin to a G-rated standard. In Tasmania, our Director, Mark Brown, obtained a pre-election commitment from Will Hodgeman, who is now Premier, to restore the right of Christian schools to employ staff who share their ethos. A political party has this freedom, but not a school. In Victoria, our Director Dan Flynn this month had a ban on student-led Bible study and prayer in schools overturned.

ACL has consistently spoken out against the winding back of our Millennium Development goal promises to the world's poor. Promises matter in politics. ACL supports the humane offshore processing of people arriving by boat because the deadly and inhumane practice of people smuggling had to be stopped. But we have long called for an increase in our annual humanitarian intake. While 13,700 a year might be high per capita by world standards, it doesn't go close to addressing the desperate need of the 51 million displaced people, the overwhelming majority of whom are now Christians. As Australians we should be generous.

The shocking image of a seven-year-old Australian boy holding a decapitated head has caused the world to wake-up to what is happening in northern Iraq and Syria. But a week-and-a-half before this, I was asked on behalf of ACL to speak at the big rally in Melbourne's Federation Square in solidarity with Iraqi Christians. Despite thousands filling the square, the rally received no coverage in the Melbourne Age or Herald Sun. More than 18,000 people have signed ACL's on-line petition calling for the government raise the humanitarian intake.

Since before Christmas [2013], ACL has been taking Australian Syrian church leaders into the Parliament to raise awareness of the purging of Christians and other religious minorities that has occurred there. Well, the lobbying that we do in the Parliaments of our nation is of course absolutely necessary. But it will not endure unless we can raise up principled public leaders for the future.

ACL's 14-week Lachlan Macquarie Internship continues to go from strength to strength with more than 20 per cent of our former interns now working in MPs' offices across the

country. This year we commenced 'Gap Week', a program for school leavers and university undergraduates. We are giving them a crash course in why Christians should engage in politics and culture, and not remain silent.

What I have just outlined is just a glimpse of what our committed team is doing. We, with the support of tens of thousands of grass-roots Christians, are seeking to defend our 'lentil patches'. It is time to take a stand. A stand for marriage. A stand for family. A stand for the human rights of the unborn. A stand against poverty, sex trafficking, baby trafficking, a stand for persecuted Christians overseas. Lentil patches may not look all that exciting. But they are important.

The Bible says a man called Shammah stood his ground in a patch of lentils. This happened to be the exact same place where the Philistines had gathered. We are called to take our stand where the enemy gathers. Shammah stood his ground and the Lord worked a great victory. We are called to do no less.

Sadly when Bonhoeffer urged the church to stand and speak, it rejected him. Metaxas writes that 'no one took him seriously'. No one took Shammah seriously because they all fled while he stood. Bonhoeffer's plight motivated him to say: *'Silence in the face of evil is itself evil. God will not hold us guiltless. Not to speak is to speak. Not to act is to act.'*

On the morning of April 9, 1945, on the specific orders of Hitler, Bonhoeffer was hanged. He was 39. Twenty three days later the Germans would surrender. People who observed him on the day said he went to the gallows with great joy. He really believed that obeying God even unto death was the way to defeat evil. Shammah believed that too. According to the memoir penned by Leibholz *'The good message of Dietrich Bonhoeffer's life and death is that Western Civilisation must not be allowed to die.'* Insofar as Western Civilisation is based on Christian principles, ACL believes this too.

Soon after World War II, leaders of the evangelical church in Germany met at Stuttgart and did some serious soul searching. The result was a document called the 'Stuttgart Declaration' which said, 'It is our self-indictment that we have not made a more courageous confession.' We are not facing a crisis in the magnitude of National Socialism but we are facing a crisis nonetheless. Our Syrian and Iraqi brothers and sisters are facing a crisis of that order. The pressure to remain silent on a range of issues is enormous. If we learn the lessons of history and rediscover the church's role as conscience for the nation, we can be salt and light and help build a more just and compassionate society. Let's not be writing our own Stuttgart Declaration in 10 years' time.

Lyle Shelton is the Managing Director of the Australian Christian Lobby.



What it means to fight the good fight

Stan 'the man' Longinidis



seed in me. I mean, I went on, as you can see, I went on to have a lot of success, but I held onto that more than anything else. And I wouldn't have achieved the things that I have achieved without having that relationship and bond with Christ.

Life is short, but it is about who it is you want to be. How it is you want to go and how you want to be remembered. That's how I look at life. How do you want to be remembered? You see, we all know there is a beginning and an end. That the thing for sure we all know. It doesn't matter who you are, we hear it all the time, someone passed away, he's gone. Recently, Robin Williams left - We're gonna go. We are all gonna go. The question is, where?

Great Character

The last time you asked yourself, 'Who am I?' What was the answer? Were you even able to answer the question? If you did answer, was the answer what you expected?

As a man of faith I believe that knowing yourself and being true to yourself helps with developing and creating a strong character. It's one thing to be well known because of your position of authority, however it is quite another to be known and respected in your role for being professional and integral. That's the difference. I encourage and support that 'Talent may get you there, but only character will keep you there.'

When I look at my career, I kind of get emotional myself because quite often people ask me, 'What goes through your mind Stan, when you look at what you've done, what you've achieved?' And the truth is, I can't believe some of the things that I see because it was all about mindset and attitude at the time. Today I'm retired. I have a different mindset. I'm doing different things. These days I watch documentaries on Foxtel on boxing and brain damage and I think, honestly, how lucky am I? And I just want to begin by saying I am so grateful that God protected me in a sport like that. Because it is, it is a tough gig and I did that for 22 years!

I'm grateful because my parents are still with me, and I have a wonderful father who worked very hard to make sure that he gave his children everything they needed in life and give us what he never had back in the homeland. I'm very fortunate and blessed to have a mother who taught us values and principles that I believe today have evaporated in our society.

But the greatest thing my mum ever taught me is she planted the seed in my heart when she said, 'You know son, you're gonna grow, you're gonna make a lot of friends, but I want to encourage you to make Jesus your best friend!' She planted that

Courage

As Christians, we are challenged daily with situations relating to morals, righteousness and good conduct. I often raise some of these questions to my audience such as, 'Would you actually have the courage to stand up for what you believe in if you were faced with a very real scenario where you witness something you know is wrong, but choose to do nothing? Would you act in accordance with what would be going on around you or would you pick and choose out of fear if you tried speaking up? Finding the strength to demonstrate courage as Christians all starts with the seed that is planted in your heart. Having a true relationship with Christ is what feeds your spirit.

About my career – I had this dream seed. I'm a real firm believer that there are two great things about life: When you are born, and when you realise why and what your purpose is. And I really believe that and as a young man growing up, I had this seed, this seed within me that I wanted to become Australia's first ever world champion in kick boxing. I did it as a hobby initially at first. I became the Australian Heavyweight Champion. I had a great job. I was brought up by a father that said to me, 'Son, one day you are gonna meet a lovely woman, you know, you are going to ask her hand in marriage. Her father is going to ask you what you do for a living, son, and your life is all set up.' But like I said, I had this burning desire within me and when opportunities come, you've got to capitalise on them.

I had an opportunity to advance my possibilities of becoming Australia's first ever world champion. Back in 1987, during the America's Cup that took place in Perth, during that week of festivities they had a big kick boxing event. There were so many tourists there. But what they wanted to do was have three different world title fights and they were hoping that one of the world title fights would have an Australian fight an American. At that time, there was no one in Australia worthy



to fight for a world title fight. We weren't good enough. But there was the birth of Stan the Man and I had a bit of a following so they built it like a Rocky story and they said, 'Look Stan, we'll give you the chance to fight.' It was actually my first professional fight because we were all amateur fighters in Australia. My very first professional fight I fought a guy called San Diego Gaza. He'd had something like 26 fights, 1 loss, 24 knock outs and I was having my first fight. Any way to cut a long story short, we fought 12 rounds and I knocked him down a couple of times. People thought I should have won the fight, but they gave it a draw. I wasn't disappointed because who was going to disrespect me after one professional fight against a world champion.

To my surprise, there were scouts there. Scouts from what was then the most renowned, famous kick boxing stable in the world called Benny's Jet Centre in Los Angeles, California. A scout there came and approached me after the fight and said, 'Stan, I saw some raw talent tonight. I'm going to give you an opportunity, if you're interested, to come and train at my brother's famous gym in Los Angeles called the Jet Centre.' He gave me all this paraphernalia and information. He said, 'Look, when you're ready, give us a call. We'd love for you to leave Australia, come and live at the Jet Centre.' It was a great opportunity for me. [God was certainly present with Stan – the head trainers at the Jet Centre – Benny Urquidez and Blinky Rodriguez are Christians].

When I got back to Melbourne, I shared it with a lot of my friends. But I was really overwhelmed with the pessimism around me. You know I got brought up by a mum that told me, who kept sharing with me, she said, 'Show me your friends and I'll tell you who you are.' That's like saying, if you're going to hang out with clowns, you are going to end up in a circus. I remember sharing with my friends, I said hey look, these Americans man, these Americans, they believe in me. They really believe in me! And they believe I've got what it takes to become Australia's first ever world champion. But to my surprise, the pessimism within my friends. They were trying to sound like they were nice. They meant well, but I could feel the pessimism within them. 'You understand you're a good fighter, man, but you are too small for a heavy weight. They are big gorillas in America. You don't kick hard enough.' All this negativity.

Even the gym that I used to train in. Every gym has got a character like this. There was a boxing trainer in our gym called Bobby. Bobby was about 75 years of age. He loved me. But when I told him, 'Bobby, I'm thinking of going to America.' Bobby replied loudly, 'You know Stan, you've got what it takes, but there is one thing that you lack and that's the killer instinct. You know Stan, you're a philanthropist, you're a Jesus freak, you love your Jesus, you've got compassion. You can't afford to be soft. That's the gladiator's arena.'

I heard all these voices, 'You're not good enough. You're not big enough for a heavy weight. You don't kick hard enough.'

I'm a real firm believer that there are two great things about life: When you are born, and when you realise why and what your purpose is.

Negativity in my head. But as a young man of faith, I had to listen to that quiet voice in my spirit that said to me, 'Don't be afraid. Trust in me and you can conquer everything. Don't be afraid.' And that's exactly what I did.

I believed this was my God given purpose [after eight world titles it appears God was right]. You see, when you've got as much passion as I have, I didn't want to be only 'a' kick boxer. I wanted to be 'the' kick boxer. So for me, passion is a barometer of how bad you want something. If you are content for mediocre. I really believe that. Passion is everything. I remember confronting my father, I said, 'Dad, I'm thinking about changing my career.' My dad couldn't believe it. He said, 'What are you talking about, son? Let's sort this out; on one hand you've got a great job, making good earnings. We are proud of you. We are so proud. On the other hand, we have a sport with a miserable profile, no fame and there is no financial reward, son.' I said, 'Dad, it is not about the fame, nor about the money. It is about the dream.'

Spiritual Warfare

Believing in God is not enough. You need to believe God. You need to build yourself inside out, not the other way around. We need a new generation of young men with conviction and courage. We need to be real soldiers of God where we trust and believe God and have true courage to demonstrate our faith.

Going through the motions of attending church, exchanging pleasantries, participating in a prayer here and there is not living God's word. As strong Christian men we must have the courage to look after our homes, our families, be responsible with

our choices and make sound decisions.

Joshua 1:3-9, *I promise you what I promised Moses:*

'Wherever you set foot, you will be on land I have given you. . . . No-one will be able to stand against you as long as you live. For I will be with you as I was with Moses. I will not fail you or abandon you.'

People say to me, 'Stan, you've done it all, man. You've been in movies.' There were so many things that I set out to do and I achieved it. Praise the Lord. There were a lot of things that I wanted to happen, but they didn't happen. But God knows the plans. *'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope'* Jeremiah 29:11. I know exactly who to thank for my blessings.

I once was a non-believer too and I was critical. And I have been a believer now for almost thirty years. I am still critical about how people operate as men of faith. We need a new generation to set us right. A new generation of young men who are going to be great leaders. That are bold and courageous, who will speak up with conviction. Then the women can look at us and say, 'There is my man cause he's honest, he's righteous, he's integral, he's trust-worthy. He's a



lamb when he needs to be a lamb, but he's a lion when he needs to be a lion. That's what we need. And I encourage that, and I pray for all the leaders in the military, that they'll be involved in ministry. We need men like that.

I remember being a young Christian and saying, 'I think I'm a little bit like Peter. I'm courageous. I jump in there and I want to fight for Jesus.' Hey hang on, then I thought, Peter denied Christ three times didn't he? Did I think it couldn't happen with me? 'Not me, mate. No not me, I would never do that.' But hang on, put yourself in that circumstance. Then you see he tests you. He really tests the coward within you. We need leaders who have grown and are ready to stand up.

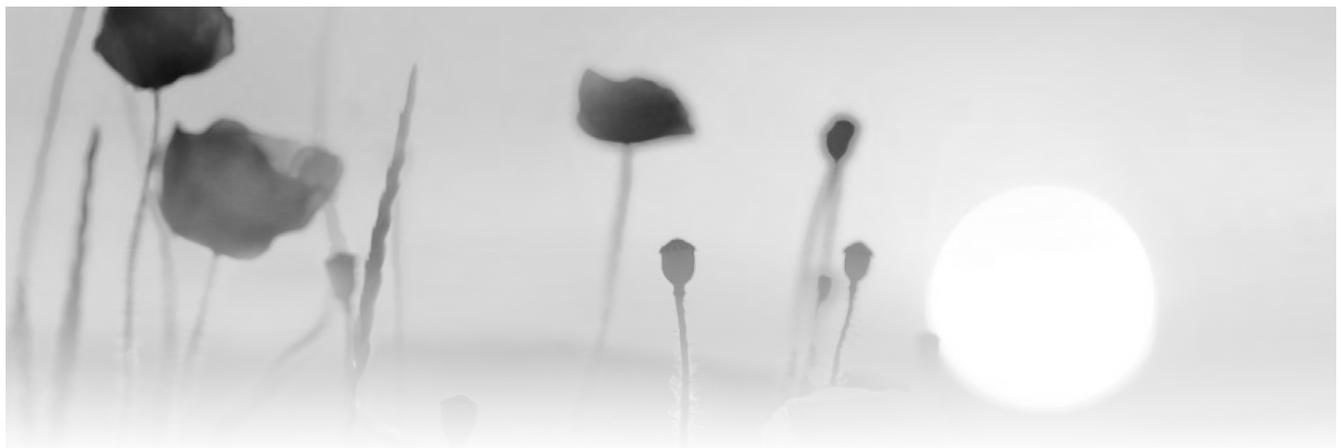
I'm trying to fight the good fight. I am fighting the greatest fight of all right now because we are in a spiritual battle. I thank God for every blessing in my life, every blessing. And I thank God ahead of time for what he is going to do in everything that is before me. There is nothing more. My passion is to be a positive influence on people. I have touched on a lot of different subjects – and I hope I have given you something to think about and to pray on.

Psalm 27:1

'The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?'

Salvation. Don't just believe in God, but believe God. Believe everything about God. I trust in him and him alone because man without God is nothing. God will always be God, even without man, but man without God is nothing. It is a fact and we have to take that on board. We have got to mature and grow to the next level. We've got to grow and move forward and really work out what your calling is for God and have faith and do it with conviction and compassion. God bless you all and thank you.

Stan 'The Man' Longinidis (born 25 June 1965) is a retired Australian Heavyweight kick boxer, eight-time Kickboxing World Champion, a member of the Australian Sporting Hall of Fame and the only Australian to hold World titles in three different styles, International Rules Kickboxing, Full Contact and Muay Thai.



Bible Society 'Their Sacrifice' Campaign

FLTLT Scott Minichin

The Bible Society has planned a number of activities to commemorate the Centenary of the Gallipoli campaign. The Bible Society's 'Their Sacrifice' Campaign is a multi-media campaign to educate the younger generation about Gallipoli during the centenary year of that landmark conflict, and to inspire young and old with the life stories of ten men of faith who put their lives on the line in conflicts from the Boer War to Afghanistan. The campaign comprises a national touring exhibition, a book, a documentary and educational resources for children. The overarching theme is the bravery of the men and women who fought for freedom and the precious Bibles they took with them into battle, which offered the peace and hope of God's love when enduring the horrors of war far from home. Ten stories featuring faith and sacrifice are brought to life in an immersive video and multi-media presentation at the 'Their Sacrifice' exhibition, which will tour the country in 2015.

The Bibles that travelled with those featured in the stories are also on display, including the French New Testament that took a bullet and saved the life of Elvas Jenkins at Gallipoli, and a massive Dutch Bible that a dying Boer soldier gave to an Australian soldier on the battlefield. In addition, the Bible Society has also produced a range of books including a Centenary Bible and a book that tells the full, moving stories of the ten brave soldiers and the Bibles they took to war. A documentary tracing the journey of Major Ian North of the Defence Force to Gallipoli to uncover the riveting story of the Bible with a bullet in it will be released on DVD later this year. Daily verses that sustained some of the troops during battle are available on the Bible Society website. The Bible Society and MCF have worked together to provide access to bibles and resources for ADF Chaplains and Deployed personnel.



You are invited to the Defence Christians' Dinner 2015

Friday 4 September 2015
"From ADFA to Minister—A Pilgrim's Progress"

Please join us if you have any association with Defence, as a military member, trainee, civilian, contractor or any interested family and friends, for a good night of food, inspirational and interesting speakers.

Everyone is welcome – so why not organise a table?



Keynote speaker: Hon Stuart Robert MP

Stuart was born in Victoria, grew up on a cane farm in Bundaberg and completed his schooling at Rockhampton Grammar School where he secured a scholarship to ADFA as an army officer cadet. Stuart attended RMC Duntroon and subsequently served with a diverse range of units, including 3rd Battalion the Royal Australian Regiment and 51st Battalion the Far North QLD Regiment (based on Thursday Island). During this time Stuart completed master's degrees in business administration and IT.

The majority of Stuart's 12 year career in the military was spent in military intelligence and security, including a tour of duty in Bougainville. Following his military career, Stuart and a colleague founded an IT services firm that grew to be a nationwide company. Stuart became a founding director of Watoto Australia which operates one of the world's largest orphan programs.

Stuart is married with three sons, was elected as the Federal Member for Fadden at the 2007 Federal Election and is currently the Assistant Minister for Defence.

Venue

Corinna Room 1
Canberra Southern Cross Club
92-96 Corinna St, Phillip ACT

Time

6:30pm beverages & finger food

Dress

Smarter casual (eg. not jeans)

Booking details

Register by Friday 21 Aug 15

Cost per person:

Early bird (*pay by 31 Jul*) - \$60
Standard (*pay by 21 Aug*) - \$65
Late (*until 31 Aug or sold out*) - \$75
Group bookings (*8 or more, by 21 Aug*) - \$60

Credit Card Online (*preferred*):

www.trybooking.com/134828

Electronic Funds Transfer to:

Bank: Defence Bank
Account Name: Military Christian Fellowship
BSB: 803205
Account Number: 20753492
Reference: 'D' + Your name

Cheque and Cash sales to:

Military Christian Fellowship
CP3-1-160 Campbell Park Offices
PO Box 7913
Canberra BC ACT 2610

Enquiries to:

MCF-A Staff Worker
02 6266 4950
mcf.office@defence.gov.au

When you register, please include:

An advisory call or email to the MCF-A Staff Worker (*if booking on-line*)
First and last name of each person attending, including their guests (*for nametags*)
Email and phone contact details (*for updates*)
Dietary requirements and seating preferences (*optional*).



Application for Membership of MCF-A

To ensure that members of MCF agree to the basics of Christian doctrine, applicants must, in accordance with the MCF Constitution, sign the following Statement of Belief. This Statement is based on the 381 AD Nicene Creed; the most commonly used statement of Christian faith in the history of the church:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; he suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in one holy catholic (meaning universal) and apostolic Church. I acknowledge one baptism for the forgiveness of sin. I look for the resurrection of the dead, and the life of the world to come. I believe that Holy Scripture is inspired by God and is the authority in all matters of faith, teaching, activities and personal conduct concerning MCF.

Name: _____ Signature: _____ (or write 'I agree' if electronic copy)

Date: _____ Employee No: _____

Rank or Title: _____ Preferred First Name: _____ Surname: _____

Defence Site: _____ Building, Floor, Room Number: _____

Street: _____ Suburb: _____

State: _____ Postcode: _____ Country: _____

Telephone: work () _____ Mobile: _____ Home () _____

Email work: _____ Email home: _____

I apply for Ordinary Membership: (tick one)

- | | |
|---|---|
| <input type="checkbox"/> I am a member of the ADF: Army | <input type="checkbox"/> I am a member of the ADF: Navy |
| <input type="checkbox"/> I am a member of the ADF: Air Force | <input type="checkbox"/> I am a member of the ADF: APS |
| <input type="checkbox"/> I am an ex member of the ADF: Army | <input type="checkbox"/> I am an ex member of the ADF: Navy |
| <input type="checkbox"/> I am an ex member of the ADF: Air Force | <input type="checkbox"/> I am an ex member of the ADF: APS |
| <input type="checkbox"/> I am the spouse of a member of the ADF: Air Force, Army, Navy, APS (circle one) | |
| <input type="checkbox"/> I am the spouse of an ex member of the ADF: Air Force, Army, Navy, APS (circle one) | |
| <input type="checkbox"/> I am an accredited representative of a ADF philanthropic organisation: (which one) _____ | |
| <input type="checkbox"/> I am a civilian who currently works alongside ADF personnel at: (Location) _____ | |
| <input type="checkbox"/> I am a civilian who has previously worked alongside ADF personnel for at least one year at:
(Location) _____ | |
| <input type="checkbox"/> I am currently residing in Australia and am a member/ex member of the Armed Forces of
(name of country) _____ | |

I am none of the above and apply for Associate Membership; therefore, I cannot vote at the AGM.

Return to: mcf.office@defence.gov.au or:

Dept. of Defence, Military Christian Fellowship-Australia,
Campbell Park Offices CP3-1-160,
Northcott Drive,
CAMPBELL ACT 2612

MCF Centurions make a difference in the ADF

Rank/Title: _____ Full Name: _____ Employee ID: _____

Mailing Address): _____

Town/Suburb: _____ State: _____ Postcode: _____

Country: _____ Email: _____

As an MCF Centurion I:

- 1) Commit to pray weekly using MCF's prayer calendar.
- 2) Commit to financial support of \$10, \$20, \$50 or \$100 per fortnight.
 - Have made a \$_____ per fortnight allotment via DEFPAY to allottee WG0052.
 - o Have arranged an auto transfer of \$_____ per fortnight to MCF's DEFENCE BANK
Account name: Military Christian Fellowship of Australia (First 3 letters = MIL),
BSB 803205, Account number: 20380708.
 - o Give Via Online credit card: <https://www.givenow.com.au/militarychristianfellowship>
(Please note credit card processing fees apply to this method.)
 - o Find attached my cheque of \$_____ to cover one year's support.
 - o Do/Do not (circle one) please contact me in 12 month's time to renew my pledge.
- 3) Agree to promote MCF by displaying MCF advertising provided to me in my local area and church.
- 4) Do/Do not (circle one) wish my name to be listed in Cross Fire magazine.
- 5) Do/Do not (circle one) wish to have my name listed on the MCF website.
- 6) Do/Do not (circle one) wish to receive a Centurion Pack of signature items including a Centurion mug, an MCF Centurion lapel pin, a 15%-off coupon for Koorong bookstores and a book.

Signature: _____ Date: _____

Return to:

Department of Defence, CANBERRA
Military Christian Fellowship-Australia
CAMPBELL PARK OFFICES: CP3 -1-160
Northcott Drive
CAMPBELL ACT 2612

For further information ring MCF Administrator on 02 6266 4950 or email mcf.office@defence.gov.au

Only MCF members can become Centurions. MCF membership forms are available online at www.mcf-a.org.au , from mcf.office@defence.gov.au , or in the Cross Fire magazine.

The Centurion program commenced in 2005.

We are aiming for 100 centurions to carry the Lord's work forward in MCF in 2015.

CENTURIONS

MILITARY CHRISTIAN FELLOWSHIP OF AUSTRALIA - SEMINAR 2015



SATURDAY, 5 SEPTEMBER 2015

The MCF Seminar, Centurions, will encourage and equip Defence personnel to exhibit the attributes of centurions in the physical and spiritual battlespace. The MCF Centurion is modelled on the faithful centurion from Capernaum. "The centurion replied, 'Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.'" Matthew 8:8 (NIV)

The MCF Seminar is open to anyone associated with the Defence community who would like to explore or review the challenge to strive towards being like a centurion so that they can be the people who, in obedience to God, can make a difference for the Kingdom of God.

SPEAKERS INCLUDE

BRIG Dan Fortune

Patron
Military Christian Fellowship



COL Mick Mumford

Former Chairman
Military Christian Fellowship



Kelvin Crombie

Researcher and Writer
Heritage Resources



MAJ Geoff Robertson

Staff Officer 2 Combat Support
Joint Effects and Electronic Warfare
Royal Australian Artillery



VENUE:

R1 Theatre
Sir Thomas Blamey Square
Russell Offices
CANBERRA ACT

DETAILS:

Registration: 8.40 am for 9.00 am start
Lunch (Provided): 12.30pm
Close: 3.00pm

CONTACT:

MCF-A National Administrator
CP3-1-160
Campbell Park Offices
Department of Defence
PO Box 7913
Canberra BC ACT 2610
Ph: 02 6266 4950
Email: mcf.office@defence.gov.au
Website: www.mcf-a.org.au

CAR PARK:
Cnr Constitution Ave and Sir
Thomas Blamey Square

(Note: Bookings for the Defence Christians Dinner are arranged separately)

BOOKING DETAILS

Cost: \$40 per person

Payment Methods: Please complete your payment by 22 August

Register by **Credit Card online** at www.trybooking.com/137309

Electronic Funds Transfer

Reference: S [Your name] ("S")
denotes payment is for Seminar)
Account Name: Military Christian Fellowship of Australia
BSB: 803-205
Account Number: 20753492

Cheque and Cash

Military Christian Fellowship of Australia
(See National Administrator address in contact information).

Either as part of the online registration or as an email
please provide:

* Your name (include first and last name)
* Email and phone contacts
* Guest name/s (include first and last name/s)
* Dietary requirements

to: mcf.office@defence.gov.au

Please note that photographs of the event may be taken for display on the MCF-A website, publishing in the Crossfire magazine, service newspapers and for use in other MCF promotional material. Please speak to the photographer at the event if you do not wish to be photographed.

Being in it to win it!

SQNLDR Paul Simmons



Thank you for the opportunity to speak today at the 2014 MCF conference, it is indeed an honour. In preparing for today my prayer has been that this message might not only encourage us but help equip us to be more effective in 'the good fight'. The title of my message 'Being in it to win it!' is designed to convey the essence of a true warrior's heart when thrust into battle. In Ephesians 6:10-12 *Finally, be strong in the Lord and in his mighty power. Put on the full armour of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms* is the reality that as Christians we are awakened to the truth we are in a battle, not in the fleshly realm but in the Spiritual realm. James 4:7-8 *Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you.* Illustrates how fundamental resisting the devil is to intimacy with God and our walk as Christians.

One of life's great mysteries is why our eternal, omnipotent, omniscient and omnipresent God would choose to use frail, all too human clay pots to carry out His mission here on earth... but He has!! In His decision and through our decision to follow Jesus Christ, our eyes are opened to and we are thrust into *the good fight*. While we know that we serve a triumphant God who has won the war, we are on the front-lines of spiritual battles who's outcomes hang on our abilities as Kingdom warriors. It is from this reality today that I would like to share with you a Fighter Pilots perspective on warrior development, the process of developing expert fighters. Having been a fighter pilot for 21 years and training many men and women in the art and science of fast jet employment, I firmly believe that

the process of development from novice to expert warrior is a biblically supported and it works. Warfare is both art and science and to prevail consistently both must be both understood and employed. Warriors work hard to learn the science while fostering the art whenever planning or in action against an enemy. I passionately believe that if we can understand and submit to the biblical process of becoming a warrior we will become ever more effective in the good fight - ready and able to prevail and be clearer mirrors of the love, power and compassion of Jesus Christ.

To help break out the process of warrior development we are going to study the story of David and Goliath found in 1 Samuel 17. As we study the encounter we will discuss the three broad categories of attitude, training and action, elements that warriors must develop in order to grow in effectiveness in battle. We will study how they played a role in shaping David, the future King of Israel and a man after Gods own heart (1Sam13:14) and how personal application will shape us into warriors who are not only in it to win it...but who win it.

The story of David and Goliath is well known and loved but before we break it down, let's read it again to refresh ourselves.

1 Samuel 17:16-52 (NLT): *For forty days, every morning and evening, the Philistine champion strutted in front of the Israelite army. One day Jesse said to David, 'Take this basket of roasted grain and these ten loaves of bread, and carry them quickly to your brothers. And give these ten cuts of cheese to their captain. See how your brothers are getting along, and bring back a report on how they are doing.' David's brothers were with Saul and the Israelite army at the valley of Elah, fighting against the Philistines. So David left the sheep with another shepherd and set out early the next morning with the gifts, as Jesse had directed him. He arrived at the camp just as the Israelite army was leaving for the battlefield with shouts and battle cries. Soon the Israelite and Philistine forces stood facing each other, army against army. David left his things with the keeper of supplies and hurried out to the ranks to greet his brothers. As he was talking with them,*



Goliath, the Philistine champion from Gath, came out from the Philistine ranks. Then David heard him shout his usual taunt to the army of Israel. As soon as the Israelite army saw him, they began to run away in flight. 'Have you seen the giant?' the men asked. 'He comes out each day to defy Israel. The king has offered a huge reward to anyone who kills him. He will give that man one of his daughters for a wife, and the man's entire family will be exempted from paying taxes!' David asked the soldiers standing nearby, 'What will a man get for killing this Philistine and ending his defiance of Israel? Who is this pagan Philistine anyway, that he is allowed to defy the armies of the living God faith? And these men gave David the same reply. They said, 'Yes, that is the reward for killing him.' But when David's oldest brother, Eliab, heard David talking to the men, he was angry. 'What are you doing around here anyway?' he demanded. 'What about those few sheep you're supposed to be taking care of? I know about your pride and deceit. You just want to see the battle!' 'What have I done now?' David replied. 'I was only asking a question!' He walked over to some others and asked them the same thing and received the same answer. Then David's question was reported to King Saul, and the king sent for him. 'Don't worry about this Philistine,' David told Saul. 'I'll go fight him!' 'Don't be ridiculous!' Saul replied. 'There's no way you can fight this Philistine and possibly win! You're only a boy, and he's been a man of war since his youth.' But David persisted. 'I have been taking care of my father's sheep and goats,' he said. 'When a lion or a bear comes to steal a lamb from the flock, I go after it with a club and rescue the lamb from its mouth. If the animal turns on me, I catch it by the jaw and club it to death. I have done this to both lions and bears, and I'll do it to this pagan Philistine, too, for he has defied the armies of the living God. The Lord who rescued me from the claws of the lion and the bear will rescue me from this Philistine!' Saul finally consented. 'All right, go ahead,' he said. 'And may the Lord be with you!' Then Saul gave David his own armour—a bronze helmet and a coat of mail. David put it on, strapped the sword over it, and took a step or two to see what it was like, for he had never worn such things before. 'I can't go in these,' he protested to Saul. 'I'm not used to them.' So David took them off again. He picked up five smooth stones from a stream and put them into his shepherd's bag. Then, armed only with his shepherd's staff and sling, he started across the valley to fight the Philistine. Goliath walked out toward David with his shield bearer ahead of him, sneering in contempt at this ruddy-faced boy. 'Am I a dog,' he roared at David, 'that you come at me with a stick?' And he cursed David by the names of his gods. 'Come over here, and I'll give your flesh to the birds and wild animals!' Goliath yelled. David replied to the Philistine, 'You come to me with sword, spear, and javelin, but I come to you in the name of the Lord of Heaven's Armies—the God of the armies of Israel, whom you have defied. Today the Lord will conquer you, and I will kill you and cut off your head. And then I will give the dead bodies of your men to the birds and wild animals, and the whole world will know that there is a God in Israel! And everyone assembled here will know that the Lord rescues his people, but not with sword and spear. This is the Lord's battle, and he will give you to us!' As Goliath moved closer to attack, David quickly ran out to meet him. Reaching into

his shepherd's bag and taking out a stone, he hurled it with his sling and hit the Philistine in the forehead. The stone sank in, and Goliath stumbled and fell face down on the ground. So David triumphed over the Philistine with only a sling and a stone, for he had no sword. Then David ran over and pulled Goliath's sword from its sheath. David used it to kill him and cut off his head. When the Philistines saw that their champion was dead, they turned and ran. Then the men of Israel and Judah gave a great shout of triumph and rushed after the Philistines, chasing them as far as Gath and the gates of Ekron. The bodies of the dead and wounded Philistines were strewn all along the road from Shaaraim, as far as Gath and Ekron.

The first area of development we will look into is attitudes and I have selected what I believe are core attitudes all effective warriors have been taught, fostered and have resident in their core.

Winning Attitudes

In the last 20 years Neuroscience has reshaped what we knew about the brain - that it can be shaped and improved through a process called neuro plasticity, a God given gift each one of us has been given. This knowledge has confirmed the Word where it says in Rom 12:2 ...that we are transformed by the renewing of our mind. We have all heard the saying 'mind over matter' but this study has uncovered the truth - what we believe, our values and attitudes *will* determine who we become and what we do. When applied to warfare, the

warrior must settle deeply in their soul attitudes that will foster success. Zig Ziglar said 'Your attitude, not your aptitude, will determine your altitude' – let's look at a critical selection of attitudes that will equip the warrior to prevail in battle.

...what we believe, our values and attitudes WILL determine who we become and what we do...

Purpose. Purpose in any endeavour is not only a critical enabler to the warrior but a call to action. A definition of purpose is 'the reason for which something is made or created, the reason for its existence'. In verse 34 we see David demonstrate - 'I have been taking care of my father's sheep and goats,' he said. 'When a lion or a bear comes to steal a lamb from the flock, I go after it with a club and rescue the lamb from its mouth. David clearly knew his purpose - to look after his dad's flock and when there was a threat to his flock, his purpose demanded action. The true warrior is intimately familiar with and powerfully driven by their purpose.

Passion. Passion comes from the Latin word *passio* and is chiefly based in Christian theology, its meaning being an intense desire or enthusiasm for something. Without passion the warrior has lost one of their great advantages that will drive them forward. Passion oozes out of David in this story and it is infectious, in v22 we read - David left his things with the keeper of supplies and hurried out to the ranks to greet his brothers, then later I have done this to both lions and bears, and I'll do it to this pagan Philistine too, for he has defied the armies of the living God, and again As Goliath moved closer to attack, David quickly ran out to meet him. Within these



passages we see a warrior passionate for the fight - ready to take on Goliath because that was his passionate purpose in that moment.

Courage. While purpose and passion are essential to the warrior, courage is what unlocks them in battle. Courage originates from the Latin word *Cor* meaning...heart. A simplistic definition of courage is simply the ability to act in the face of threat or danger and in the passage we see a number of instances of David's courage. David told Saul, 'I'll go fight him!' and then As Goliath moved closer to attack, David quickly ran out to meet him and again Then David ran over and pulled Goliath's sword from its sheath. David used it to kill him and cut off his head. It can be easy to read this story and be impressed with David's victory and gloss over the courage David displayed. We read the story knowing David prevailed and almost expecting him to be the young warrior he was but forgetting that when David ran to the battle with Goliath to fulfil the purpose God had for him in that moment, he did so in Faith the God would show up. David was truly courageous otherwise he would have simply joined the rest of the Israelite army as mere frightened spectators, bullied by a loud and scary enemy and we too must be courageous to lay hold of our destiny in the Good fight.

Faith. Faith is at the very essence of being a Christian - the unwavering belief in He who is unseen to do exceedingly more than anything we could dream or believe for. Faith is not faith that pleases The Lord until we take that faith put it into action, confident the He will bring us through. James 2:19-20 says it so clearly - You say you have faith, for you believe that there is one God. Good for you! Even the demons believe this, and they tremble in terror. How foolish! Can't you see that faith without good deeds is useless? While we may have purpose, passion and courage, without faith our actions at best will be misguided, they will be almost certainly be based on our ability and strength and we will lack the true power of the Holy Spirit working through us and leading us into those battles He has called us too. Sustained operations in the spiritual realm without true faith will leave us exhausted, perplexed, emasculated and ultimately defeated. David's amazing statement, from a teenager to a King show us the essence of faith in the warrior The Lord who rescued me from the claws of the lion and the bear will rescue me from this Philistine. You see it was not by his might, nor by his power but an unwavering faith that God would deliver this giant into his hands that gave him the confidence to run to the battle lines.

A strong desire to learn. A strong desire to learn is critical to growth and the maintenance of nearly all other warrior attitudes. Without a desire to learn, the warrior develops an arrogance that hardens the heart, limits their vision, destroys humility and will ultimately result in their defeat. In the centre of the story we see David's attitude to learning as he spoke of the wild animals he fought. 'I have been taking care of my father's sheep and goats,' he said. 'When a lion or a bear comes to steal a lamb from the flock, I go after it with a club

Your attitude, not your aptitude, will determine your altitude'

and rescue the lamb from its mouth. If the animal turns on me, I catch it by the jaw and club it to death. I have done this to both lions and bears, and I'll do it to this pagan Philistine! David did not get these skills by accident or reading in a book - he got them from listening to older shepherds, in the field putting that into action and I think through trial and error. Here he describes quite specifically how he had learned to defeat these wild animals. When we stop looking to learn we shut off this most critical of communication channels to our Father and our power source.

Assertiveness. Assertiveness is a trait that is important to the warrior and means one who is sure and confident in the situation. Many people mistake assertive for arrogant yet they are worlds apart. Arrogance is fundamentally selfish - to be excessively confident in ones ability or position. An analogy I often use when speaking to men is - women and children thrive in the presence of an assertive man but shrink and wither in the presence of an arrogant man. Having worked for many years inside the RAAF and USAF fighter forces I have both witnessed and learnt the hard way of the difference between these two traits. I have come to value assertive warriors greatly and be very wary of partnering with arrogant ones - they generally come to grief. While yet a young man David showed assertiveness in his approach to the Goliath situation. After David first requests to fight we read 'Don't be ridiculous!' Saul replied. 'There's no way you can fight this Philistine and possibly win! You're only a boy, and he's been a man of war since his youth.' But David persisted. We then witness Goliath bellow a threat to David...Goliath walked out toward David with his shield bearer ahead of him, sneering in contempt at this ruddy-faced boy. 'Am I a dog,' he roared at David, 'that you come at me with a stick?' And he cursed David by the names of his gods. 'Come over here, and I'll give your flesh to the birds and wild animals!' Goliath yelled. David's response is remarkable... 'You come to me with sword, spear, and javelin, but I come to you in the name of the Lord of Heaven's Armies—the God of the armies of Israel, whom you have defied. Today the Lord will conquer you, and I will kill you and cut off your head. And then I will give the dead bodies of your men to the birds and wild animals, and the whole world will know that there is a God in Israel! David knew this was his time and in whose authority he was acting and he not only replied but increased the threat by an order of magnitude, prophetically telling Goliath of his impending fate and that it would lead to the defeat of the entire Philistine army...that is being assertive!

Humility is the last attitude I will cover today and it joins *faith* and *courage* in what I consider the *big 3*. The definition of humility is found in the Latin words *Humilis* and *Humus*. *Humilis* means lowly and *Humus* means to be ground firmly. Humility is essential to the true warrior as without it, he loses his grounding and the very essence of his power and legitimacy. A warrior is always part of a far greater team and his power, purpose and effectiveness comes from the greater



cause. When a warrior loses sight of these truths, they lose their humility and have set the very pre condition for defeat...pride (Prov 29:23). In the Kingdom this is magnified as we know that while we can do *all* things through Christ who strengthens us, we also must understand that we are all too human and His strength is made perfect in our weakness (2 Cor 12:7-10). When we try and do the former while forgetting the latter we are prideful and set ourselves up for a fall. David showed great humility in the midst of what was to be a life defining event saying 'The Lord who rescued me from the claws of the lion and the bear will rescue me from this Philistine' and 'You come to me with sword, spear, and javelin, but I come to you in the name of the Lord of Heaven's Armies—the God of the armies of Israel, whom you have defied. Today the Lord will conquer you, and I will kill you and cut off your head.' David was a true, fierce and dangerous warrior who never lost sight of who he was and from where his victory came from - THIS was truly a man and warrior after Gods own heart!

While there are other attitudes we could discuss that make up a true warrior we are going to move on to discussing core elements of training that take a person with warrior attitudes and trains them into battle ready warriors.

Winning Training

In 1990 Dr Anders Ericsson published research that concluded 10 000 hours (or put another way, 20hrs practice for 50 weeks of the year for 10 years) of deliberate practice and study is required to become an expert in a field. While in more recent times people have further defined and refined what 'deliberate practice' means, the truth remains that deliberate practice within a well defined training system is far more important than talent in creating experts. If we are serious about becoming true disciples of Christ we must take seriously Paul's challenge to Timothy in 2 Timothy 2:15 Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth.

While the number of hours is important and it does build experience, the critical defining factor found in the development of experts is a training regimen that build a special experience. Benjamin Franklin wrote 'Experience is a dear school and fools will learn in no other.' The right training regimen involves a lot of repetitions where correct behaviours are clearly specified, execution is monitored closely, results are readily available and where small improvements are positively reinforced. An unknown person said 'Champions don't become champions in the ring – they are merely recognised there.' No truer word has been said - let's look at some elements that make up winning training.

Structured Training. As I just discussed, only structured training and deliberate practice will consistently create experts. Within the fighter force we use this approach to take 18 year olds who may never have flown an aircraft and by the time they are 22 they can be trusted to fly a \$50million fighter,

carrying live weapons and employing them accurately on only the right targets day or night, in good or bad weather. The training process we use on a daily basis centres on detailed planning followed by a focused briefing, going and executing the plan and then critically debriefing the whole event. When implemented correctly this process gives us the platform to develop expertise through correct repetition and clear positive instruction for improvement. For every one hour of flight time a fighter pilot flies in training, he will spend upwards of 8 hours in the mission cycle. I recently returned from Exercise Pitch Black14 where, as a Mission Director, I oversaw missions of 40 aircraft from seven countries against an adversary of 20 aircraft. These missions took upwards of 24 hours to complete the cycle in order to learn the required skills and build that valuable experience. We see this same process at work as David gives Saul reasons why he is ready to take on Goliath... 'I have been taking care of my father's sheep and goats,' he said. 'When a lion or a bear comes to steal a lamb from the flock, I go after it with a club and rescue the lamb from its mouth. If the animal turns on me, I catch it by the jaw and club it to death. I have done this to both lions and bears, and I'll do it to this pagan Philistine' Imagine a young David undertaking a menial task compared to his brothers, alone in the country side, with much at stake and probably facing fear regularly, we see a future King in training - he was recognised as a champion when he defeated Goliath but he was trained alone for years in the wilderness as a lowly shepherd.

Learning from failure. While no one likes failure, dealing with failure generates far more resilience, learning and growth than success. Resilience is defined as the ability to recover from difficulty and is a true measure of toughness - said another way resilience is our ability to bounce back. The warrior needs resilience as no plan ever survives first contact with the enemy. If the warrior can only continue

to operate when things go well for them they will crumble in battle because they rarely do.

Two great wartime leaders made insightful comments on dealing with failure, Harry Truman said 'I make a decision and I move on, if it is wrong I come back and make another decision' while Winston Churchill said 'Definition of success is to go from one failure to another, without losing enthusiasm'. 2 Corinthians 12:7-9...Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me When we tie our faith into the equation above we see it in a different light, our weakness which often leads to perceived failure is actually an opportunity for the reality of God to shine through. As we discussed previously humility is a critical warrior attribute. As warriors in the good fight we will at times taste defeat - both at our own hand and also by that of the enemy. I am sure that David could describe with confidence how he defeated the lion and bear because he had

Champions don't become champions in the ring – they are merely recognised there.'



learnt the hard way how to win. I am sure he had lost sheep and been mauled while grabbing those wild animals in other places on their body - and thinking through trial and error and never giving up he mastered the takedown, essential training in many ways for his future confrontation with Goliath and as the future king of Israel. When dealing with a failure the resilient warrior will acknowledge the failure, learn, and move on resting in the strength of The Lord - growing in character and spiritual toughness.

Discipline. Discipline is a core attribute that defines the warrior and without it they will never achieve their potential. The word discipline comes from the Latin word disciplina, meaning instruction and knowledge. Discipline is the means by which the warrior applies themselves to and undertakes structured training in order to develop the levels of skill and knowledge required to become an expert warrior. Discipline is what gets the warrior out of bed before the sun comes up every day, it's what makes them strive to push through adversity and pain to improve and grow and what ultimately leads to their success. Discipline is what will avoid the outcome of Proverbs 19:2

Enthusiasm without knowledge is no good; haste makes mistakes, as the warrior will be wise, knowledgeable and patient, leading to victory.

Serving with excellence in the role you get given. This part of training is often overlooked and seems counter intuitive at first glance for the expert warrior. Humility is fundamental to the success and promotion of a warrior in the Kingdom while pride rapidly leads to fall and failure. As we read the story of David we see a man of incredible ability but with even more impressive humility. Some examples from the life of David before he was king include David out tending to his fathers business while the other brothers were strutting around being inspected by Samuel to see if they were the future King, David staying back serving his father while his brothers went off to 'fight' in Saul's army, after David defeated Goliath Saul reneged on his promise of his daughters hand immediately in marriage but David served faithfully. In Chapter 18 we read how David was promoted and after leading large numbers of warriors successfully in battle Saul demoted him in jealousy and anger yet we read in v14 that in everything he did David succeeded because he applied himself in excellence and The Lord was with him. The journey to King was filled with demotion and potential to become discouraged yet David stayed the course, trusting The Lord, not laying a hand on Saul even when he was leading only a band of rebels, living in a cave and evading Saul's desperate search to find and kill him. Humbly serve with excellence in the roles you are given - this has a powerful and telling effect in the spiritual realm as it unleashes Gods power and will for our lives.

The final element we will discuss today is when we need to put our attitudes and training into action, where the rubber hits the road.

Winning Action

Fight the way you trained. In any form of combat, warriors will look to fight the way they trained for therein lies their expertise and advantage. The SASR are a great example of this. In their purest form the SASR conduct long-range covert operations as small, low signature armed teams. They know their art, they are confident in their ability yet they are not going to go and pick fights with massive conventional forces in open ground - it is simply not their way. If they tried they would be decimated. We see David operated in this manner when we read Then Saul gave David his own armour—a bronze helmet and a coat of mail. David put it on, strapped the sword over it, and took a step or two to see what it was like, for he had never worn such things before. 'I can't go in these,' he protested to Saul. 'I'm not used to them.' So David took them off again. He picked up five smooth stones from a stream and put them into his shepherd's bag. Then, armed only with his shepherd's staff and sling, he started across the valley to fight the Philistine. David tried on the armour of Saul, probably more out of courtesy or curiosity but then firmly decided that he would

lose if he tried...why? David's training was not in conventional warfare but in unconventional means against stronger adversary - in fact ridiculously simple means in the eyes of seasoned warriors. Here lay David's strength as he had done the training and trusted The Lord who had trained him for this day would did not let him down.

A warrior must know how they are trained and fight true to that expertise. When he either over thinks it or starts to listen to those around him who have 'good ideas' then he is on shaky ground.

Speak as a warrior. Proverbs 14:3 A fool's mouth lashes out with pride, but the lips of the wise protect them. Proverbs 29:20 Do you see someone who speaks in haste? There is more hope for a fool than for them. What we say is critical for two reasons. First, we tend to say what we believe - negative words point to a negative attitude which comes from a negative belief system deep in our inner being. The second reason is that words have great power - Proverbs 18:21 The tongue has the power of life and death, and those who love it will eat its fruit - if we speak negatively, we create negative outcomes. The warrior must have a deeply seated valid belief system and learn to control their tongue, for while defeat can be spoken into being, great victory can also be initiated with the right words. I often quote to younger pilots two sayings based on learning the hard way - 'talk it up...blow up' and 'let your mind, hands and feet do the talking...not your mouth'. We see this concept in action just before Saul gave permission for David to fight Goliath when David spoke these profound words 'When a lion or a bear comes to steal a lamb from the flock, I go after it with a club and rescue the lamb from its mouth. If the animal turns on me, I catch it by the jaw and club it to death. I have done this to both lions and bears, and I'll do it to this pagan Philistine, too, for he has defied the armies of the living God.

The tongue has the power of life and death, and those who love it will eat its fruit - if we speak negatively, we create negative outcomes.



The Lord who rescued me from the claws of the lion and the bear will rescue me from this Philistine! David's words show his core belief - God has trained me for THIS day and I am ready, this Philistine has defied God and crossed the line and God has never before and *will not* today let me down.

Wise persistence. Wise persistence is key in successful action for warriors. The coupling of these words is critically important. Wisdom is defined as the quality of having experience, knowledge and good judgement - more simply the right knowledge applied at the right time in the right way. Persistence is the firm or obstinate continuance in a course of action despite opposition or difficulty. A true warrior will be very careful to only get into fights that actually matter and then once there - will hold on and fight fiercely to win.

James 1:2-4

Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything. God values wisdom and perseverance and provides us opportunity to develop them through the trials of life. David, the future king of Israel, persisted in training, did the hard yards in private and in difficult circumstances away from the Kings eye and when it came time to confront Goliath, David knew this was his time and he was ready - and he would not turn back until the mission was complete.

Know your enemy

I would like to leave you with one last concept critical to our effectiveness in the good fight and one every Christian must work hard to learn and apply lest we damage the cause of Christ... and the concept is of knowing your enemy.

I am saddened so often when I see the way we Christians behave as 'warriors of Christ', running here and there loudly condemning people for their 'specks of sins' while 'logs of sin' are sticking out of our own eyes. This is wrong on so many levels and is completely counter to the Word of God. When we look to Jesus we see he teaches and commands us to love, respect, not judge people but embrace them, to deal with our own sin rather than trying to 'fix' other people's issues. Often well meaning but overly zealous Christians are not mirrors of Jesus but loud hailers of religious dogma and rules. This behaviour has the opposite effect on an increasingly sceptical world that is seeking true spiritual fulfilment - driving them away from the one who can truly provide lasting inner peace, Jesus. Jesus set the example, walking with and being in relationship with people from all walks, loving them and through that relationship and love, able to be truth in their lives - His effect was magnetic and the masses flocked to Him. Jesus

raged against the religious institution and it's unrealistic laws, judgement, requirements and demands of the people while he loved the 'pre-saved' and the outcasts. I love the words of a Casting Crowns song Jesus friend of Sinners that says 'we cut down people in your name with a sword that was never ours to swing' and 'the world is on their way to you but they're tripping over me'.

In Eph 6 we read

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

We must realise our fight as warriors in the Kingdom is a spiritual role in a spiritual battle played out in the physical world. People are not our enemy, satan and the fallen angels that blind the eyes of many are the enemy and it is against them in the power of Jesus that we fight. Does that mean that we should not set a standard and defend that which we hold as true and just, absolutely not but that is a whole other discussion for another time. The Word of God says we will be known as Christians through our love for one another - not judgement and condemnation - there is too much of that already and the world is breaking under its strain.

Conclusion

Warriors who are in the good fight and who will be consistently victorious, have developed expertise through application of the right attitudes, discipline in training and persistent application of what they have learned in battle. Hear my heart in what I have presented, this is not to radicalise

or empower people to run out the door and start raging into battle with a big bad evil world...in fact quite the opposite.

I passionately believe that Christ's calls us all to be ever more effective warriors in the good fight, standing on the front-lines in the spiritual realm, protecting those in

our care and defeating the enemy in the battles we are called to enter. This role is our greatest calling, will take our whole lives to learn, will at times leave us scarred but will give the ultimate reward when we hear Jesus say 'well done good and faithful servant' on that day as we cross into eternity. Let me leave you with one last scripture as we close from 1 Peter 5:6-9:

Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you. Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your fellow believers throughout the world are undergoing the same kind of sufferings.





Being a Distinctive People

CHAP (AIRCDRE) Kevin Russell

Some take pride in chariots, and some in horses, but our pride is in the name of the LORD our God. Psalm 20:7.

In the last edition of Crossfire, I asserted that many Australians are reluctant to publicly express their spirituality for fear of criticism. It seems to me that one of the 'fears' associated with this reticence is the reality that we live in a pluralistic society which values tolerance. Sometimes, this value 'tolerance' is touted to discourage people from being spiritually distinctive in public.

Christians are a distinctive people, simply because the God we serve is distinctive. And when we pray, we do not pray to any God, but we pray to a distinctive God. Belonging to a distinctive God is at the heart of our spirituality. The simple reality of Christian life is that worship matters, and the one who we worship matters. Far too many of us are tempted to worship the Lord, but also serve our own personal Gods (see 2 Kings 17:33) and this sad reality is reflected in our prayer lives.

The psalms teach us much about the nature of spirituality and engender in us a confidence in our God. They act as a pattern for prayer, often giving us a language that can give us strength and resilience to endure our hardships or rejoice in God's blessings.

Psalms have the following features:

- A theology
- A definite language – a certain black and whiteness
- An incompleteness when read in isolation
- A language to express our soul's longings.

'Some take pride in chariots, and some in horses, but our pride is in the name of the LORD our God.'

Psalm 20 in particular

My opening quote was taken from Psalm 20 Verse 7: 'Some take pride in chariots, and some in horses, but our pride is in the name of the LORD our God.' In our world of inclusiveness,

I notice something very distinctive for us Christians whose God is distinctive. We pray to a particular God. We belong to a particular God. We trust in a particular God.

There is deep theological and spiritual intent in the way that the psalms are ordered. Psalm 20 has a setting. The small grouping of Psalms 15 through to Psalm 24 are designed to give us a sense of confidence in our God in dark times:

- Psalms 15 & 24 are about being in the presence of God
- Psalm 16 is a psalm of trust, of confidence in God
- Psalm 17 is a lament, and a seeking of a life of honesty
- Psalm 18 is about a life of victory – particularly a military victory
- Psalm 19 is about a life of humility
- Psalms 21 to 21 are royal psalms, about a life of victory
- Psalm 22 revisits the theme of a life of honesty
- The well known Psalm 23 is a psalm of trust, about a life of confidence.

I have isolated Psalm 20 for special mention. Psalm 20 is a psalm of victory. I draw this conclusion because Psalm 20 is meant to be read in conjunction with Psalm 21.

So Psalm 20:1 'The Lord answer you in the day of trouble! The name of the God of Jacob protect you!'

And Psalm 21:1 'In your strength the King rejoices, O Lord, and in your help how greatly he exults.'

Somewhere around 1010 BC David had been anointed King by Samuel (1 Samuel

16), but there were many battles to be fought to secure his rule over the 12 tribes and secure the nation against the other nations such as the threat from the Philistines.

But David believed that he was in a special relationship with God, as a descendant of Abraham, Isaac and Jacob. God is



identified quite specifically as the God of Jacob. Clearly, David did not call on any God, but a specific God. When this Psalm was later used in the Jerusalem Temple as a collective psalm of the people, the cry of the people for deliverance again was not to some vague God, but specifically to the God of Abraham, Isaac and Jacob. As time moved on, the Psalm was applied to the Kings that were in the line of descent from David.

In doing so, the people who originally used this psalm would be recalling their history – the history of Abraham, Isaac and Jacob in moving into the land and later the Exodus from Egypt under Moses. This is the God that the people trusted for deliverance from the presenting peril of the time.

Psalm 20 Verses 2-3 centre on Zion and its sanctuary of offerings. The support God gives the King in the battle will show his acceptance of sacrifices that the King offered.

In Verses 4-5 the appeal 'May he grant you your heart's desire, and fulfil all your plans etc' could be a limited one, success in the battle, but it has a wider context, perhaps a long – term military strategy.

There is a change in mood at Verse 6 to the first person plural suggesting that someone earlier was praying on David's behalf, and now David is expressing his own confidence, he now has a sense of assurance of God's help in the peril he faces.

The final verse suggests that the good of the people were bound up with the victory of the King.

'May he grant you your heart's desire, and fulfil all your plans etc' could be a limited one, success in the battle, but it has a wider context, perhaps a long – term military strategy.

Psalm 20 and the Battle of Britain

This year is not only the centenary of Anzac, 2015 is also the 75th anniversary of the Battle of Britain.

In 1940, on two occasions where all seemed lost for Britain, King George VI called for national days of prayer for deliverance. The first was on 26 May. The British Expeditionary Force had been pushed back to an area around Dunkirk. We know from history that 'the miracle of Dunkirk' unfolded over the coming days.

The second National Day of Prayer for deliverance occurred on Sunday 8 September 1940 leading into that climactic week of the Battle of Britain. History tells us that on 30 August 1940 enemy aircraft darkened the skies of southern England, flying in to put key airfields out of action. By September 6, Fighter Command was in serious trouble. By 14 September 1940, the tide of the Battle had changed significantly and the Battle was considered won.

Air Chief Marshal Sir Hugh Dowding, Commander-in-Chief of Fighter Command, was asked: 'What are your plans for defeating an overwhelming number of the German Air Force?' He replied: 'I believe in God. And then there is radar!'

Later, Dowding, made this significant comment: 'Even during the battle one realized from day-to-day how much external support was coming in. At the end of the battle, one had the sort of feeling that there had been some special Divine intervention to alter some sequence of events which would otherwise have occurred!'

In Westminster Abbey, on that Sunday 8 September, according to the Abbey Librarian, they used Psalm 20 to give expression to their plea, and to express the deep longings of their souls to almighty God, and to build the nation's resilience.

Underpinning the King's call to prayer was an understanding of and a deep conviction about God; not just any God, but a particular God. King George was acting on his own deep spiritual and moral worldview.

The psalms provided for him a natural framework for prayer, and Psalm 20 was the one chosen for the day.

Seemingly, when all hope is at its minimal, the soul reaches out and cries to God for deliverance. Psalm 20 gives us the words for our own souls to cry out to God in times of need. The psalm is an appeal for help in time of trouble. That trouble may be the need for a military solution. But such is the nature of the psalms that we can, and often do use the psalms to give us the words no matter what our circumstances may be.

These psalms capture both Jewish and Christian hope. The Christian hope is quite specific because that hope is centered upon Jesus Christ. Just as David, the author of these particular psalms looked back upon the history of deliverance of his own people, the God of Abraham, Isaac and Jacob, who chose a specific people, and delivered the people of Israel from Egypt, we too look back. We look back to the Easter story, the story of Jesus and the cross, for our own deliverance.

That confidence allowed King George VI to call people to pray. Psalm 20 gave a language to the plea. The morale of the nation was lifted.

Psalm 20 and Us

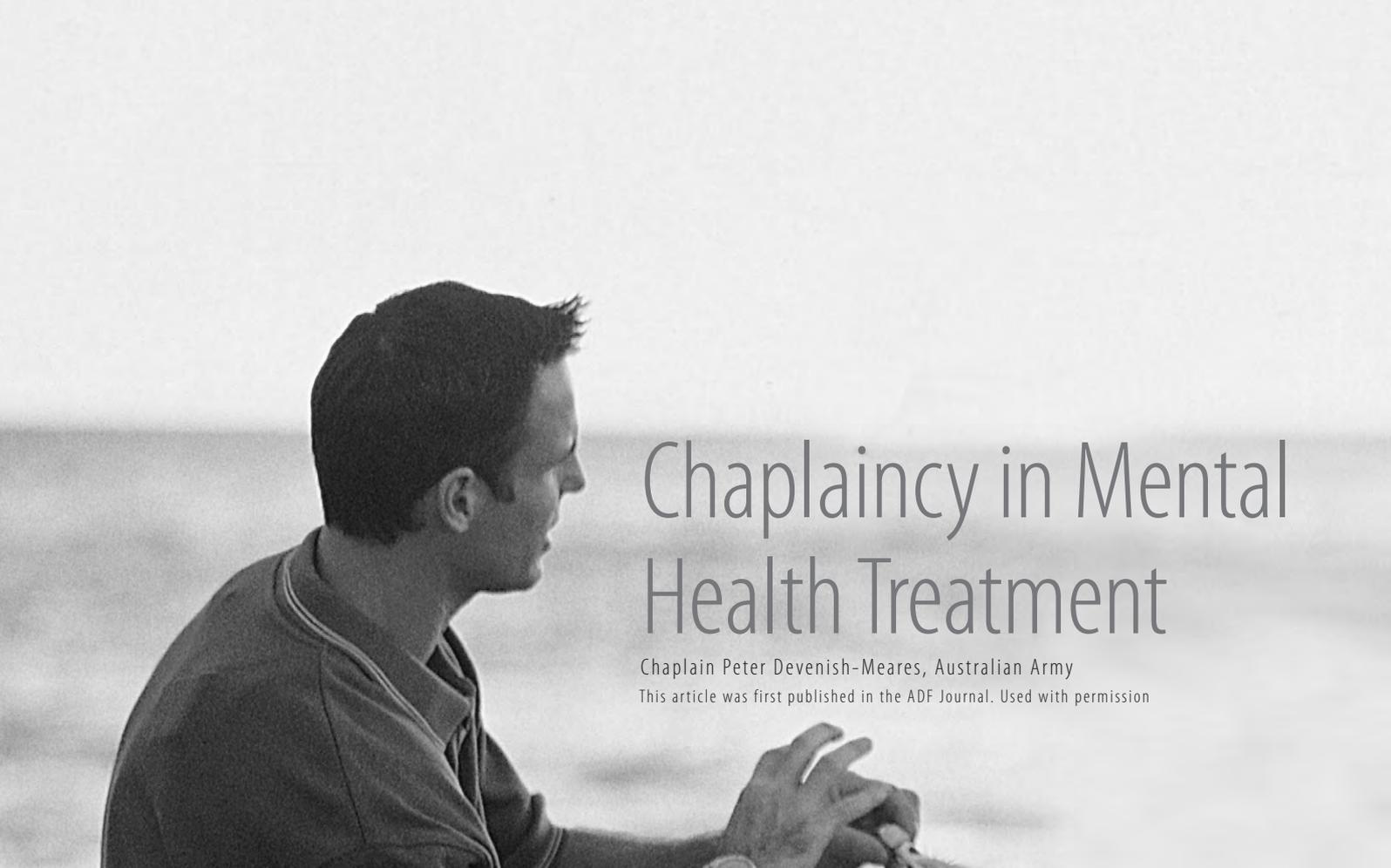
Psalms capture hope and help us to pray. They are indeed a Language for the soul. Knowing that we are secure in our Lord, engenders confidence and assists us to approach, not a vague God, but a specific God, in the name of our Lord Jesus Christ.

It is precisely because I know a distinctive God as revealed in the Lord Jesus Christ that I can express my spirituality in a pluralistic society. For instance, as I chaplain, I can pray distinctively Christian prayers in a Commemorative service alongside a person of another faith. This is a particular act I can take, while respecting others.

All of us can find ways of expressing our faith, in a manner that respects others. For instance, a simple, passive way of publicly expressing our spirituality is to have and use an MCF mug on your desk or in the tea room to demonstrate our commitment to our Lord Jesus.

As the words of Psalm 20:7 state: 'Some take pride in chariots, and some in horses, but our pride is in the name of the Lord our God!'





Chaplaincy in Mental Health Treatment

Chaplain Peter Devenish-Meares, Australian Army

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Introduction

One day when I was visiting an external mental health treatment facility, an in-patient said to me 'Padre, I am tired of taking so many tablets. I want to talk; I want to talk to you as a padre'. This anecdote is real and poignant. It points to and underscores the challenges around building a truly holistic regime of mental health-related treatments.¹

It also highlights the fact that treatment and recovery can be intentionally person-centred; that is, the person may but does not necessarily receive the full range of necessary care or trans-diagnostic interventions and methods of care that should be actively available. Going further, patients have a demonstrable right to the full range of arguably inter-related and complementary treatments of a medical, psychiatric, spiritual, sacramental and psychological care.

This brief article seeks to contribute a personal chaplaincy perspective to the growing awareness of and need for currently-serving personnel and post-discharge treatment regimes. It offers emerging, experiential information and evidence that arises from collaborations with a university-based post-traumatic research centre, a literature review and my chaplaincy work in an infantry battalion from 2008 to the present.² It also notes that the stigma so often experienced by those seeking help or declaring there is an illness can be lessened by a chaplain's early and ongoing support alongside—and yet never at cross purposes—to the necessary work of mental care providers.³

The context is long-term chaplaincy involvement in pre-deployment preparations and considerable rear-detail support

for deployments to Timor-Leste and Afghanistan, and associated return-to-Australia actions. This work is therefore grounded in the following:

- Preparation for overseas military deployments – readying individually and collectively; briefings, prayer, family preparation conversations; family visits;
- Chaplaincy during the deployments – spiritual and pastoral care; focus on family and partner care; linkages with other support networks; referral to agencies;
- Care for those who were not selected to deploy overseas; and
- Post-return to Australia and in the subsequent year(s) – particular attention to those experiencing the onset of symptoms relating to mental health issues; chaplaincy visits to families; assistance to external mental health treatment facilities.

While the focus is often on emergency and crisis-oriented mental health circumstances, I also acknowledge the proactive work that occurs around building personal and unit resilience, and 'wellness' as a barrier or inoculation if you will against various stressors and trauma.

The concept of 'wellness'

Many organisations would describe wellness as 'a broad concept, and it requires everyone to think more generally about factors that may be influencing a person's overall well-being . . . [albeit] not all of these factors exist in the workplace'.⁴ Yet I wonder if we are prepared to consider spiritual and pastoral care in this mix of what could be used as inoculators and enablers.



I also speculate that part of the challenge lies in how people describe stressors. For example, the following definition seems to lack something to do with inner meaning and values: 'a stressor is a physical and psychological demand to which the individual responds.'⁵ Where is there room to consider and treat moral, values-based or meaning-oriented stressors?

Psychological well-being is defined as:

*[Being more] than being free from stress, and not having other psychological problems. It encompasses positive self-perception, positive relations with others, environmental mastery, autonomy, purpose in life and emotions inclined towards a healthy development.*⁶

While we may never be free from stressors, does well-being also relate to questions and issues of meaning, value, mortality and perhaps even belief? On this point, if we take personal recovery of the unwell seriously, then we must consider the whole person as they seek to make sense of life in many ways.⁷

The answer lies in the fact that there is another form of well-being, namely spiritual well-being. This is at least and arguably more than 'subjective experience that incorporates psychological well-being and meaning in life'.⁸ To reflect this broader and more inclusive view of mental health treatment and care, Hoge et al assert that 'professional help [is help] ... from a mental health professional, a general medical doctor, or a chaplain or other member of the clergy, in either a military or civilian treatment setting.'⁹

Despite this clear imperative, I wonder how many current mental health treatment regimes at the local and immediate level—and more broadly in national strategic planning documents—actively incorporate such multi-disciplinary thinking, let alone interventions? Certainly, there will be those who would ardently assert that we live in a post-modern, non-religious society and that there is no place for spirituality. Or perhaps they would say that we did not consider such themes as they are not represented in the evidence-based literature we have utilised. However, to accept such often powerfully-argued statements would be to discount or even ignore broader but no less crucial personal treatment-oriented evidence, themes and issues such as mission, personal meaning, continuum of care modalities and the effect of moral injury, just to name a few.

Many practitioners may have come across some or all of these themes in the therapy room. In fact, it could be argued strongly that to ignore such meaning-oriented and spiritual themes makes any mental health strategy far less effective than it could otherwise be. The other risk is that despite the stated goal of innovation in mental health treatment, other forms of care and treatment may be under-funded or ignored altogether. Moreover, unnecessary suffering may be exacerbated if underlying spiritual, values-based or meaning-oriented causes are not addressed.



According to the Webster Dictionary, suffering is 'misery resulting from affliction', whereas 'psychological suffering [results from] ... a certain issue or event that caused great distress ... [and invokes] feelings of mental or physical pain.'¹⁰ It includes grief, burnout and job stress, and has been described as having 'no boundaries' and, in a workplace context, is a 'moral and financial concern'.¹¹

For the disaffected and suffering, there are a plethora of formal, health-oriented treatments available. These include therapy and pharmacological interventions, which are all for the good. Yet these do not necessarily consider the whole person—body, mind and spirit. My survey of pastoral care developments related to the workplace over the last 40 years suggests that little progress has been made in the development of comparative psycho-spiritual praxis to do with treating

'brokenness' and offering the spiritual values of detachment, healing, forgiveness and self-love/compassion, however much these may augment self-care, self-acceptance and return to functioning. This is by no means limited to the workplace.

Is treatment truly inter-disciplinary?

Notwithstanding medical and psychological needs that arise from self-referral, screening or command concerns, issues to do with personal meaning, intimacy and suffering may be existential or spiritual in nature when it comes to mental health issues. Chaplains can testify that we often walk alongside people trying to make sense of failure, shock and unexpected events and actions. They may have even suffered injury to do with adjusting to crisis or actions.

Recently, I participated in a full-day mental health conference oriented to treatment of serving Defence members and veterans. It was a valuable and inter-disciplinary event. Yet as I listened and collaborated, and heard many valuable treatment and interventions, I failed to hear of issues to do with personal meaning, compassion, belief, spirituality and values. Such issues and phenomena may have been inherently present but they were explicitly absent.

It can similarly be noted from recent conversations with allied health leaders and from the author's reviews of DVA-related mental health plans that there is some absence of chaplaincy and pastoral care programs. This is despite the fact that such chaplaincy work has proven vital across many theatres and operations for well over hundred years.

Even if we discount, just for a moment, the many valuable religious and overtly spiritual care activities that a chaplain offers, even from self-reports of patients and commanders it appears that chaplaincy has a demonstrable effect in supporting the suffering in many other ways and this



includes pro-active work with families. This is often to assist people explore what and how they are dealing with trauma in a pastoral dialogue to do with meaning, morality, beliefs and personal ethics—sometimes with transcendence but always with a personal care focus.

For commanders, we also give support and advice about moral, ceremonial issues, the collective need to grieve and celebrate key dates/anniversaries, offer healing processes, welfare matters, care and spirituality often in times of high tempo. For individual service personnel, we are often the first point of call for issues as wide ranging as relational distress, work performance, emotional pain, making sense and addiction issues; and naturally we refer all relevant issues to medical and psychological professionals.

Yet is that where a chaplaincy role ends? Oftentimes, the chaplain has to offer a view that encourages broader thinking that goes beyond the sense of competing, success and fighting for scarce resources, and into a place of relational intimacy where peace and rest can become a viable state.

The key aspect is that a joint, multi-dimensional approach to supporting our ill soldiers is vital. The treatment of PTSD and other mental health illnesses is not an exact science and I contend that a multi-dimensional approach early can help identify the best form of treatment. A failure to ensure multi-dimensional care, including spiritual care, could mean that a chaplain is absent as a person fights through the illness.

Commanders have stated that the unit chaplain is often the most accessible person in the 'personal support plan'. This is particularly relevant when a doctor is not readily available. The chaplain provides insights and access to an individual who may be closing themselves off to others. Noting that capability and people are our highest priority means we must capitalise and embrace all treatment capabilities, particularly those that can contribute to enhancing wellness and safety.

Going further, people experience, feel and suffer at unexpected times and for unplanned reasons. At their core, when they are laid bare by trials and humbled by failure and life, inner joy and conviction seem far away. Clearly, early intervention is a key goal and it must not exclude any action that alleviates suffering, improves personal outcomes and builds personal capacity to function and hopefully return to full functioning.

In my chaplaincy experience, personal needs arose in pastoral care terms via social media, telephone conversations, attendance at mid-deployment family events, and the like. Very often (perhaps in more than 50 per cent of initiating events), it resulted in referral of medical, psychological and more complex needs to other professionals.

One could say, and in my experience in a large battalion that actively sought to care for its hurt and suffering members, that chaplains were part of the daily care and treatment mix. This also involved intentional conversations, prayer and rituals to do with grief, healing and forgiveness. Deliberate, multi-disciplinary care and connections to other support agencies (family support for example) were considered a vital part of the treatment mix for the broken. I recall that case-

conferencing with the medical practitioner, psychologist, chaplain and rehabilitation specialist meant that holistic care was the established priority.

Each specialist had a part to play in the continuum of care. Care for those seeking to integrate their experience and their sense of self, safety and place in the world raises meaning-oriented, values-based, virtue-related issues.

In terms of the broadest continuum of care approaches, well-known Franciscan priest Father Richard Rohr says—drawing on 40 years of care for prisoners, the most vulnerable in society and complex workplace needs—that '[psychological therapy] cannot [alone] deal with the ontological, metaphysical and theological self.'¹² This is not to deride therapeutic interventions, rather it is to augment and support them spiritually.¹³

How can one feel love and compassion for others let alone for self in these times? This is a key focus, noting that I fear that if I get caught into parlance and argument I will miss the dialogue that may just help contribute to an emerging anthropology where identity and inner life can be formed at least part by all of these.

Whole self: whole care

How do we as carers, commanders and as a community notice, engage and support the treatment of the 'whole' suffering self—which is body, mind and spirit as a sense making self; a unique individual who experiences and reacts. Chaplains often hear personal stories and narratives as people make sense of the situation and they relate stories of physical injury, relational impairment or personal despair. Pastorally, this can mean the story is told over and over again and people can get caught in the one even unhelpful version of the story and its outcome.¹⁴

Alternatively, over time, and we are dealing with a whole person, new understanding and acceptance can emerge as the person hears their own telling of what happened and moves to add new aspects or shifts the conclusion. This does not just take place in a clinical setting. In psychology too, there is a debate about too much or too little rumination; there can also be too little or too much thinking and agonising.

Barriers to treatment

Pointedly, a US study found conclusive evidence that there are real barriers to soldiers accessing treatment.¹⁵ Whether true or not, and offering no judgment about the elicited statements, the fact remains that in this very large study (involving 5,422 participants) the following were perceived as real barriers to care:

- I don't trust mental health professionals
- I don't know where to get help
- I don't have adequate transportation
- Mental health care costs too much money
- It would be too embarrassing
- Members of my unit might have less confidence in me



- My unit leadership might treat me differently
- My leaders would blame me for the problem
- I would be seen as weak.

I argue strongly in light of the above findings that chaplaincy can be an additional and readily-accessible and often-accessed resource to ameliorate the risks of not getting treatment. Certainly, all access points in the care continuum must work to address barriers and these include more work with families, outreach, education, and changes in the models of health care delivery, such as increases in the allocation of mental health services in primary care clinic.¹⁶ To this I would add the active inclusion of chaplains in both serving and veteran treatment programs.



prevention or elimination of it; for all satisfaction and well-being consists in this. It is simply and solely compassion that is the real basis for all voluntary justice and genuine loving-kindness. Only insofar as an action has sprung from compassion does it have moral value.¹⁹

A way forward

Leaders, chaplains and mental health professionals need to keep the suffering person at the centre of all strategic, operational and clinical planning. If we truly remain person-centred, it is a failure not to consider questions and needs with meaning, values, virtue, belief and making sense. While a chaplain is not a mental health practitioner—aside from the vital spiritual and meaning-oriented pastoral work directed at symptoms—they can support and/or offer self-care and peer support choices.

Some therapists talk about the patient as expert and empowering the ability for personal choice. Gabriel Marcel sees the self as one who can make life-giving choices that are driven by anxiety or love, all the while determining for themselves whether they are caught in their own pain.¹⁷ Such an approach may not be welcome by some in the allied health world. Yet the fact that even secularists, existentialists and humanists speak of choices, sometimes of transcendence, and have something to say about the essence and importance of the self is no small point.

Chaplaincy is often part of the first response when there is a mental health or medical issue, whether it be injury, anxiety, mood or a disaffection issue. This is often in the onset or identification of major and depressive symptoms, and necessitates the conveyance to urgent medical and psychological assessment and treatment. From experience, we know that pastoral responses are often engaged at the early stages or throughout the local unit-based 'trajectory of disorder' and, more pointedly, as the treatment ensues if the person has visibility of and connection to their home workplace.

What has proven vital is low-key presence and compassion. Despite this, I note from a literature review that ideas of down-to-earth compassion, which a chaplain intentionally brings, can be absent in some research and praxis settings. Just as a starting point for later work, Schopenhauer proposed that compassion is the motivator of moral action.¹⁸ He also does not deride the motivation for love.

To allow for those who may or may not say they are religious or overtly spiritual should not exclude compassion and care. Schopenhauer does not concern himself with the source so much as the action of loving kindness in itself, which for me links love to compassion once again. This is well represented in the following:

The immediate participation, independent of all ulterior consideration, primarily in the suffering of another, and thus in the

The author plans to more closely investigate the choices, sometimes of transcendence, and have something to say about the essence and importance of the self. In this, I hope to bring chaplaincy further into dialogue with psychological treatment, particularly when life is difficult and suffering occurs.²⁰

Finally, and with no wish to criticise existing and vital mental health care, I offer some positively-oriented conclusions for consideration:

- A joint, multi-dimensional approach to supporting ill soldiers is vital.
- The treatment of PTSD and other mental health illnesses is not an exact science. A multi-dimensional approach early can identify the best form of treatment.
- Commanders have stated that the unit chaplain is often the most accessible person in the 'personal support plan. This is particularly relevant when a doctor is not readily available.
- Chaplains provide insights and access to an individual who may be closing themselves off to others. People are our highest priority, so we must embrace all capabilities, especially those that contribute to wellness and safety.
- Chaplains are often a localised first responder—yet it is not clear just how often the ensuing treatment system incorporates pastoral care.
- Mental health planning processes may be inadvertently overlooking the place of pastoral care, especially to do with meaning, healing, relational forgiveness and compassion.
- It is not clear how often treatment plans and case-conferencing processes include pro-active healing and forgiveness steps in the treatment mix.
- From chaplains' observations and experiences, and feedback from commanders, chaplaincy has a demonstrable effect in its pro-active work with families and those in external treatment.



- Exercise of non-judgmental listening and ongoing compassion are often an under-explored support to treatment.
- Interventions must include the widest range of pastoral and mental health-related professionals, which includes chaplains and other member of the clergy.

Reverend Peter Devenish-Meares is an Australian Army Reserve Chaplain, who is also the State Chaplain for Mission Australia. He has a Bachelor of Business, Master of Letters, Master of Commerce (Hons), Graduate Diploma in Ministry, Graduate Diploma of Theology, Graduate Diploma in Couple Therapy, Graduate Certificate of Social Science (Pastoral Care), and an Executive Certificate in Positive Psychology Coaching. Peter is also a Board member of the Mental Health Association.

DISCLAIMER

This paper represents the author's personal views, and does not necessarily represent the views of the Australian Army or any other organisation.

NOTES

- 1 I am not for one moment discounting the need for pharmacological treatment.
- 2 Evidence has to do with testable outcomes, bearing in mind that this may vary due to the nature of comparisons, measurement, length of effort and replicability of effort.
- 3 Charles W. Hoge, Carl A. Castro, Stephen C. Messer, Dennis McGurk, Dave I. Cotting and Robert L. Koffman, 'Combat Duty in Iraq and Afghanistan: mental health problems, and barriers to care', *New England Medical Journal*, Vol. 351, No. 1, 2004.
- 4 Christopher J. Cunningham, B.L. Weathington and L.A. Burke, 'Riding the Wellness Wave: implications for organizations', *Employee Benefit Plan Review*, Vol. 63, No. 5, 2008, p. 8.
- 5 Frank J. Landy and Jeffrey M. Conte, *Work in the 21st Century: an introduction to industrial-organizational psychology*, Blackwell: Malden, 2007, p. G-19.
- 6 Halim Saricaoglu and Coşkun Arslan, 'An Investigation into Psychological Well-being Levels of Higher Education Students with Respect to Personality Traits and Self-compassion', *Educational Sciences: Theory and Practice*, 2013, which draws on C.D. Ryff,

'Psychological well-being in adult life', *Current Directions in Psychological Science*, Vol. 4, No. 4, 1995, pp. 99-104. It is noteworthy that it made particular reference to 'purpose in life means the properties of direction, aims and purposefulness that add meaning to their lives', yet did not examine spirituality or religion.

- 7 Charles Taylor, *Sources of the Self: the making of the modern identity*, Harvard University Press: Cambridge, 1989, p. 56.
- 8 Juanita K. Manning-Walsh, 'Psycho-spiritual Well-being and Symptom Distress in Women with Breast Cancer', *Oncology Nursing Forum*, Vol. 32, No. 3, 2005, pp. E. 56-62.
- 9 Hoge et al, 'Combat Duty in Iraq and Afghanistan', p. 19.
- 10 See, for example, <<http://www.webster-dictionary.org/definition/suffering>> accessed 9 February 2015.
- 11 Jane M. Lilius, Jason Kanow, Jane. E. Dutton, Monica Worline and Sally Maitlis, 'Compassion Revealed: what we know about compassion at work (and where we need to know more)', in K. Cameron and G. Spreitzer (eds.), *Handbook of Positive Organizational Scholarship*, Oxford University Press: New York, 2011, p. 4.
- 12 Richard Rohr, *Immortal Diamond: the search for our true self*, SPCK Publishing: London, 2013, p. 33.
- 13 Even philosophers argue about what constitutes the self and how this is given effect.
- 14 Re-telling can lead to rumination and even over-examination.
- 15 Hoge et al, 'Combat Duty in Iraq and Afghanistan', p. 21.
- 16 Hoge et al, 'Combat Duty in Iraq and Afghanistan'.
- 17 Gabriel Marcel, *Position et Approche: concrètes du mystère ontologique*, Editions du Cerf: Paris, 1957, p. 53.
- 18 Arthur Schopenhauer, *On the Basis of Morality*, translated by E.F.J. Payne, Berghahan Books: Providence, 1995.
- 19 Schopenhauer, *On the Basis of Morality*, p. 144.
- 20 I am referring to the relevancy of Gabriel Marcel and Karl Jaspers to this theological discussion on 'as thyself', although Jaspers admits the self concept is ambiguous; Gabriel Marcel, *Mystery of Being*, Harvill Press: London, 1951; Karl Jaspers, *Philosophy of Existence*, 1938. I also recall Heidegger here, who indicates that a sense of being is particular to being to human; Martin Heidegger, *Being and Time*, translated by John Macquarie and Edward Robinson, S.C.M. Press: London, 1962. In a broad sense, one's existence is primary consideration and I speculate that 'if' the self can be separate or know itself in some sense without getting involved in the philosophical debates, it must be treated as an entity worthy of personal care.



New Administrator's Report

Michael Nott



In February this year I was offered the MCF-A Staff Worker (now Administrator) position. As I have just obtained my baseline clearance, the delay has slowed my transition into the role, limiting the hours I can work due to the need to be signed in and escorted. Despite this, I was able to start learning the various aspects required by the role.

Lisa Thomas, who I am taking over from, has come in on many Mondays to keep things going both before I got the job and since then. This has been a great help to me and others in the team. I would also like to add my thanks to Lisa for her hard work over the years and leaving things in good order for me to start.

To let you know a bit about myself; I grew up in Dubbo. I studied ministry in Sydney (2003-2006) before moving to Canberra and studying Graphic Design (2007-2011). Throughout these times I have had a number of jobs and have been involved in churches and other ministries in various ways. In 2012 I moved to Glen Innes where I was a part time assistant pastor for two years at the Glen Innes Baptist Church. During this time I met my wife Alice who was from the local Anglican church. We were married in February 2014 and moved to Armidale for Alice's studies. I found Armidale to be a difficult place to find work and so ended up studying a Cert III in Business Administration.

Late last year we decided to move to Canberra, with Alice transferring her studies to the ANU. (As an aside, we are also expecting our first child in late August.) As I was looking for all sorts of work in Canberra I noticed an advertisement for the National Staff Worker position. With an interest in both administration and supporting Christian ministry I applied for the role. While I don't have a defence background this has, thus far, been a great experience and I look forward to being a support for the many Military Christians who are 'on the ground' all across Australia, getting on with the hard work of sharing Christ in their local contexts.

I hope to give my own personal touch to the position and want to use the gifts God has given me in whatever ways I am able. Thank you for your welcome to the MCF-A community and I look forward to getting to know many of you better.

MCF-A Centurions

We have not reached our goal of one hundred Centurions yet, but thank you to our generous supporters, both Centurions and Donors. Currently there are 38 Centurions: 31 listed below, with 7 not published to remain anonymous. MCF also has 17 Donors. If you would like to become a Centurion, please fill in the Centurion form provided on page 19.

COL	Gary	Allan
Mrs	Helen	Bielenberg
LTCOL	Russell	Bielenberg
WGCDR	James	Blagg
CHAP	Eric	Burton
MAJ	Gregory	Colton
REP	Kenny	Delamore
AB	Luke	Eglinton
Mrs	Rhonda	Farag
WO2	Martin	Fisher
CPL	Timothy	Flitton
Mr	Sam	Hays
LTCOL	Alan	Howes
CHAP	Bruce	Johnson
Mr	Jon	Laird
Mr	Jason	Lilley
CAPT	Peter	Liston
CFN	Cam	Lovering
LCDR	Anne	Mena
MAJ	John	McGrogan
Mr	Warren	McGuire
MAJ	Marcaus	Muller
CAPT	Jack	Plimmer
Mrs	Jan	Plumb
RADM	Trevor	Ruting
CHAP	Gary	Stone
SGT	Darren	Thomas
CHAP	Troy	Urlichs
LTCOL	Jamie	Van Heel
LCDR	Bruce	Vandeppeer
LTCOL	Scott	Watkins



MCF-A News and updates

In October 2014, Lisa Thomas contacted the MCF-A Representatives and contacts and asked them for a brief update, which, while redacted, are provided below.

RAAF Base Amberley Group (QLD) ran a Faith Under Fire Course on Wednesdays at lunchtime. 13 people were involved who came and went depending on commitments.
– SQNLDR Jacqui Miers.

RAAF Base Williamstown Group (NSW) continued meeting fortnightly in the Chaplain centre and in workplaces in alternate weeks. A few new people connected with them in 2014 and they enjoyed the book study “When Heaven Invades Earth”. The National Day of Prayer for Defence 2014 was held at WLM with good attendance and prayer coverage. WLM had representatives at both the MCF Seminar and Defence Christian’s Dinner 2014 as well as having one speaker at the seminar being from WLM. Mental Health Week was a major project with outstanding base wide response. Blood donations continued at an outstanding rate across the base. Regarding communication, WLM maintained a quarterly (approx.) WLM MCF newsletter and a weekly email Word@Work that has wide distribution around the ADF and beyond. There have been many answers to prayer for people in all sorts of situations. At the time of writing, WLM was trialling an online study from <http://www.gci.org/gospel/basics> that covers Christian basics.
– Mr Sam Hays.

RAAF Base Richmond Group (NSW) had an average of 6 people across all Services attend during 2014. They gathered to study God’s word, pray and build relationships with one another. They conducted studies in Hebrews, Exodus, Mark and James. They also took part in the National Day of Prayer for Defence earlier in the year. Stephen moves interstate in 2015, therefore group leadership will change.
– FLTLT Stephen Gibbins.

Randwick Barracks – Sydney (NSW) had a very small group that met for a chat and a cuppa on Wednesdays at 1230-1330h in the chapel’s tea room. They prayed for Defence members in Randwick and also use the MCF prayer calendar. MCF Randwick will organise a stall at the 2015 Defence Community Organisation welcome expo in Sydney.
– WO2 Martin Fisher.

Holsworthy Barracks (NSW) participated in the National Day of Prayer for Defence (NDoP), which was the only MCF activity to take place this year. Unfortunately, the majority of the 2013 group posted out in 2013 and despite advertising, no new faces have been attracted to the group. Those on base who did show an interest in coming along to the group were not able to make it due to other commitments. However there is some good news with the opening of a new Chapel at Holsworthy Barracks in December 2014 as this will provide MCF with a new place to hold meetings and

facilitate the NDoP. MCF Holsworthy will organise a stall at the 2015 Defence Community Organisation welcome expo in Holsworthy.
– Mr Jason Lilley.

HMAS Albatross Group (NSW) reports that the situation has been rather quiet there with the ‘loss’ of a couple of regular attendees late last year (2013). Recently, however, after meeting with Chaplains, they decided to reactivate local MCF meetings on a monthly basis. They had only met once at the time of writing and although it was rather quiet they reflected that “where two or more gather together in (His) name, (He) will be there in our midst” and that is something to get very excited about! Mr Jon Laird

HQJOC Bungendore (NSW) have maintained a weekly hour-long prayer and bible study meeting. Average attendance of about 4 per/mtg.
– LTCOL Pinghan Chua

Russell offices Group (ACT) has 8 regulars, which means that between 3 & 9 come each week, including occasional visitors. 7 of the regulars also teach, on a roster. For Don, this is an unprecedented blessing. They finished studying Matthew, then 1 Peter. They meet each Wednesday at R2 for about 30 to 40 minutes. The meeting plan is: come and leave as you are able and comfortable, 1220 to 1230h - prayer & catch up; 1230 to 1300h - bible study; 1300 - pray & chat. Prayer points would include: 1. Praise God the studies seem to be getting some traction in how they are taking the study questions seriously & encouraging each other. 2. That each group member will grow into being a Christian in the workplace who is confident to speak about their faith and honour God in their work. 3. That work commitments will allow them to turn up each week.
– Mr Don Berman.

Brindabella MCF Group (ACT) meet every Wednesday lunch time to openly discuss a specific topic, as part of a bible study. We also provide friendship, prayer, emotional support or even just a listening ear, any time it is needed.
– Ms Millie Milliken.

Anzac Park West Group (ACT) operates as a ‘virtual’ group and share across the DRN. Some attend the Business Life Network lunchtime meetings and breakfasts. Alpha has been discussed and Faith under Fire encouraged along with other MCF activities.
– Mr Keith Thomas.

Victoria Barracks Melbourne Group (VIC) holds a meeting on Wednesdays once a fortnight at the VBM chapel. The chaplain commenced a weekly service on Tuesdays at lunch time at the VBM Chapel. Attendance to both meetings varies between 4 and 10 APS and military members.
– Mr Michael McNamara.



DSTO Edinburgh Group (SA) held weekly meetings on Thursdays at lunchtime, which included: *Special Prayer Meeting in conjunction with the National Day of Prayer for Defence; *ANZAC Day presentation by David d'Lima (The event was advertised widely and free ANZAC Biscuits were provided by the Cafeteria to the attendees); *A number of presentations from the 2013 MCF Seminar were shown; *Prayer Meetings were held to pray for Colleagues and each other; *There were a number of Bible Studies; *A few DVDs were shown; and *They partook in the Defence Community Organisation (DCO) Welcome Day in Adelaide to let people know about the MCF and the events they hold at Edinburgh. *They worked with their Cafeteria who provided free Hot Cross Buns in the Cafeteria just prior to Easter. *A few non-Christians at DSTO were invited to Professor John Lennox's talks at the South Australian Prayer Breakfast and the University of Adelaide. *Two MCF Members attended the Defence Christian Dinner and the MCF Seminar in Canberra. They now have a very closely knit group of mature Christians.
– *Dr Daniel Solomon.*

Bandiana (VIC) A couple of independent (non MCF) Bible studies are running.
– *Chief Commissioner Ken Matthews.*

Campbell Park Offices (ACT): A small group meets in building 4 each Wednesday lunchtime for Bible Study and prayer. There is room for more, so anyone else who is interested is welcome to attend.
– *Mr David Coleman.*

Inspector General ADF (ACT) has no group, but has regular conversations with staff about MCF activities.
– *LTCOL Jamie Van Heel.*

RAAF Base Townsville: We have been meeting weekly for bible study and prayer and encouragement. We only have 4-6 attending, but am encouraged that a couple of non-Christians are attending. Earlier in the year we ran a couple of presentations as an outreach. When I have been unavailable, Joshua Allanson has been taking the lead.
– *CHAP (SQNLDR) Murray Fraser.*

HMAS Perth: During the 2014 period we conducted a successful Faith Under Fire course involving HMAS Perth's Ships Company and Transit Security Element. Involvement was from all ranks and occupations within the RAN/TSE, with many positive responses about having access to the course and the open environment allowed for discussion. During this time, conducted over two operations (Operation Sovereign Borders and Operation Southern Indian Ocean), personnel attending felt able to talk openly about not just the course content, but also issues they were experiencing during the deployment. Members of our small group also assisted in various religious activities onboard such as Worship at Sea and the Easter period, and in welcoming CHAP Grant Ludlow onboard for a short visit during one of our longest periods at sea. Since August, MCF activities have not been conducted due to our ship commitments whilst undergoing maintenance.
– *Fair winds and following seas, ABCIS Luke Eglinton*

Forum of Christian Military Ministries Contact Information

Military Christian Fellowship of Australia

Equipping, encouraging and supporting Military Christians to build the Kingdom of God in the ADF.
02 6266 4950 | mcf.office@defence.gov.au
www.mcf-a.org.au

FOCUS Military Ministry

Building the Kingdom of God through people in the Military.
02 6262 6294 | network@focusmilitary.org.au
www.focusmilitary.org.au

The Australian Navigators

Spiritual Generations.
02 8814 5006 | nav_office@navigator.org.au
www.navigators.org.au

Solid Rock Ministries

Christian support groups for military wives/female partners.
0412 720 069 | solidrockdefence@gmail.com
www.solidrockministries.com.au

Red Shield Defence Services

Welfare & Morale support with a listening ear.
Practical and spiritual support through God's love.
0407 830 488 | www.salvos.org.au

Everyman's Welfare Services

Living and Proclaiming the Message of Christ to Defence
02 6055 2988 | admin@everymans.org.au | www.everymans.org.au

Army Chaplains

Provide religious ministry and pastoral care to service members and their families.
www.army.gov.au/Army-life/Health-and-welfare/Chaplaincy-support

Air Force Chaplains

Provide religious ministry and pastoral care to service members and their families.
<http://airforce.gov.au/chaplains>

Navy Chaplains

Provide religious ministry and pastoral care to service members and their families.
www.navy.gov.au/about/our-people/counselling-religion



MCF-A Representatives and Contacts

MCF Representatives promote MCF-A, while MCF Contacts receive and reply to enquiries. The level of your participation is up to you. Representatives, Contacts, Members and participants who are not members can lead the study at the MCF-A group.

Members at each Defence installation are put in touch with each other. Some MCF-A groups remain in touch via emails, others meet regularly.

To begin a group, please contact the MCF office at mcf.office@defence.gov.au and it will be listed on our website www.mcf.org.au

As Defence is a very 'moving' employer (as in postings), the names below often change – so please be willing to step-up and fill a vacancy. The leader of the group ensures that all members and those on their email distribution list are aware of the activities of their group and receive encouragement through their email contact.

Current vacancies exist at every Defence Base, Installation, Ship, etc that is not listed below! Please be in touch.

ACT

Anzac Park West

Mr Keith Thomas
keith.thomas1@defence.gov.au

Australian Defence College (Weston)

2015: CHAP (GPCAPT) Peter Friend
peter.friend1@defence.gov.au

2016: WGCdr Alf Jonas
alf.jonas@defence.adc.edu.au

Brindabella Park

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HQJOC – Bungendore

LTCOL Pinghan Chua
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Orchard Hills

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RAAF Base Wagga Wagga

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Randwick Barracks

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NT

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QLD

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Oakey 1AVN

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RAAF Edinburgh

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TAS

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Derwent Barracks

NHQ Tasmania

Warrane Barracks

CHAP Scott Sargent
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Kokoda Barracks

Patterson Barracks

Youngtown Barracks

Padre – Res Steve Cloudsdale
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VIC

Bandiana

Chief Commissioner Ken Matthews
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Defence Plaza Melbourne

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Maygar Barracks

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Simpsons Barracks

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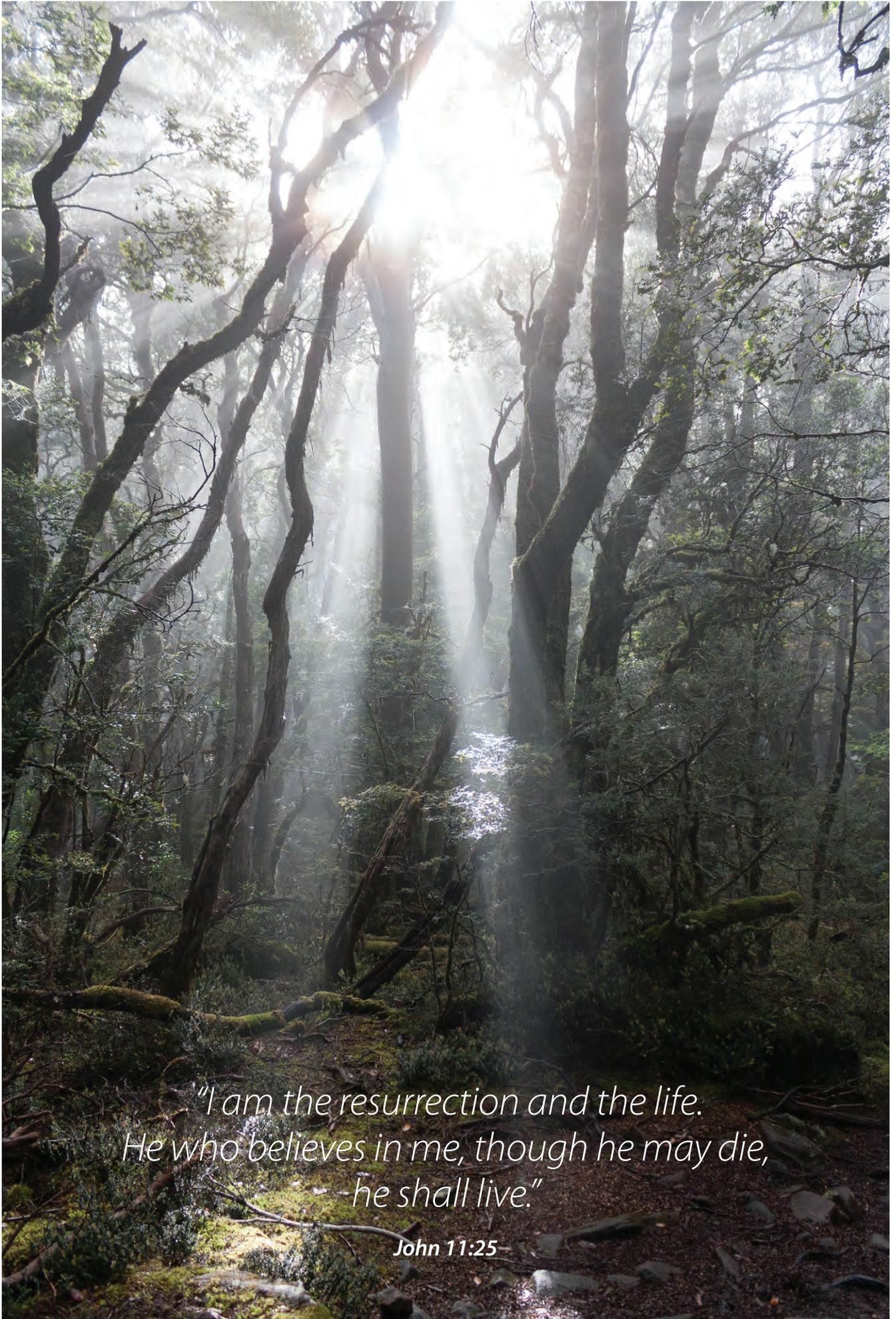
WA

HMAS Stirling

AB Luke Eglinton
luke.eglinton@defence.gov.au

If your area is not listed or you are interested in starting a group, please contact the MCF Office at:
mcf.office@defence.gov.au
CP3-1-160
Dept of Defence
Canberra ACT 2600
02 6266 4950





*"I am the resurrection and the life.
He who believes in me, though he may die,
-he shall live."*

John 11:25