RELIGION WITHIN THE ARMED FORCES

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Martin Bock

RELIGION WITHIN THE ARMED FORCES

Military Chaplaincy in an International Comparison

Opinions expressed are solely those of the author.

Die Verantwortung für den Inhalt trägt der Autor.

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EDITOR'S PREFACE

In 1993, the German version of the study in hand was published as volume 58 in the series of "Reports of the German Armed Forces Institute for Social Research". Even though the subject – "Religion Within the Armed Forces" – is not a matter to turn to a broad public, this volume of the "Report" series soon ran out thus revealing the need of a public edition. It was realised by the publishing house Olzog in Munich.

The basic inquiry having been carried out in an international frame, we were confronted again and again with the desire for an English edition. We are willingly complying with this request, after all this study shows a world-wide singular character. Not least, this is due to the fact that solely an institution as the German Armed Forces Institute for Social Research is actually in a position to complete such an inquiry: on the one hand, our Institute has access to the necessary information, and on the other hand we find the professional staff here to complete the research.

The lapse of time required to bring in some actualisation at certain passages. Particularly the development in re-unified Germany herewith is concerned. Practice of military chaplaincy does no longer diverge in such an obvious manner as it was the case still some years ago. Nevertheless, we still do not find a uniform settlement.

After all, intensive discussions about military chaplaincy in Germany led public opinion not to take it for granted but to think over its basics and ceremonies. It would meet with approval when all these reflections should be taken into consideration during the establishment of new chaplaincy services.

To make these considerations possible after all - this is not the least intention of publishing this study in our series "FORUM international". May this publication appeal to its readership the same way as its German precursor in the "Report" series of our Institute did.

I want to profit from the occasion at this place to pronounce distinguished thanks to the author since – in spite of being highly stressed in the frame of other research projects – he devoted himself further on meticulously and persistently to the subject "Religion Within the Military" by reconstructing important developments since 1993 and documenting them for an interested public.

Strausberg, September 1998

Heinrich Geppert Oberst i.G. Director of the German Armed Forces Institute for Social Research

1 STRUCTURE AND OBJECTIVE OF THE STUDY

In recent years increasing attention has focused on the relationship that exists between religion and the military and what opportunities soldiers have or should have to practise their religion in the armed forces. Now that the communist sphere of influence has collapsed, many of those countries intend to introduce a military chaplain service. The trend is running in the opposite direction in Germany where the Protestant churches in the Eastern part have so far refused to adopt the existing form of military chaplaincy as it exists in the Federal Armed Forces.

Whatever the situation, i.e. whether decisions have to be taken about introducing, reorganizing or keeping as it is a military chaplain service, there is a need for information. What would be useful is as extensive an overview as possible of military chaplaincy models that have been put into practice throughout the world so that there is more to choose from than randomly selected models from the past or present. Such information would also be helpful when military chaplains of various countries come together against the background of international cooperation between armed forces. So far there has been no such overview available, a fact which has already been frequently lamented. For this reason the Evangelisches

Gunzenhäuser (1967:400) was one of the first to deplore this fact which has yet to be remedied. Cf. Müller-Kent 1990:224 note 5. The article concerning

Kirchenamt für die Bundeswehr (Office of the Protestant Church for the Federal Armed Forces) in Bonn suggested that the Sozial-wissenschaftliches Institut der Bundeswehr (German Armed Forces Institute for Social Research) should conduct an international comparative study of military chaplaincy.

There are, however, only very few generally available descriptions that provide sufficient information on the organization of military chaplaincy in the many different countries and that could have provided the basis for the type of comparative study that was required.² For this study it was therefore necessary first of all to conduct an international survey of existing religious welfare services. This was done by sending out questionnaires and evaluating documents.

The most obvious sources of information were the German military attaché offices abroad which were asked to provide any information they might have. This procedure was adopted for various reasons. Apart from not having to depend on the goodwill of other persons/agencies in a position to provide such information, the military attachés have the advantage of being experts as far as the armed forces in their host country are concerned. Furthermore, during the course of their military career they have usually had

[&]quot;military chaplaincy" in the revised edition of the "Evangelisches Kirchenlexikon" [Protestant Church Encyclopedia] (Göttingen 1990) has also proved wanting (cf. my review in: Standort 32(1991):43-6).

some kind of experience themselves with military chaplaincy which means that the essence of the questions sent to them can be suitably adapted by them to the conditions prevailing in their host country. Finally, military attachés have access to both military and military chaplaincy agencies in their host country from which they can obtain information and the necessary source material.

In countries with no military attachés requests for information were sent to the German embassy. Here, again, it is safe to assume that any information provided was authentic. Information was also obtained from the Evangelisches Kirchenamt für die Bundeswehr (Office of the Protestant Church for the Federal Armed Forces) in Bonn, the Katholisches Militärbischofsamt (Office of the Catholic Bishop for the Federal Armed Forces) likewise in Bonn, the Congregatio pro Episcopis which in the Vatican is responsible for Roman Catholic military chaplaincy, the heads of military chaplain services abroad, and the offices of the various religious communities. Foreign liaison officers, military chaplains and chaplain service offices helped to verify the details contained in the national overviews. Furthermore, relevant literature and, in particular, official legal texts and documents made available to us were evaluated.

An exception is the study on German military chaplaincy by Blaschke/ Oberhem 1985.

The results of the survey are shown in the 47 national overviews contained in Chapter 2. To enable the reader to make his own enquiries any addresses we have of military chaplain services are included. Written information and other sources used for this study are also stated.

The survey clearly shows that religious welfare services are provided to the armed forces in at least 60 countries. Countries that do not have a religious welfare service at all include, for example, the remaining communist states China, Cuba and Angola but also countries such as India, Japan and Turkey.

In communist countries the state ideology constitutes a pseudo-religious philosophy of life. Accordingly, there are political officers in the armed forces whose task it is not only to motivate, indoctrinate, control and discipline but also to provide personal and social welfare services for the soldiers. Poland was the only communist country to have a Roman Catholic military chaplain service.

Having acquired political independence in 1947, India has since pursued as one of its national objectives the achievement of religious independence as well. To this end, it is making every effort to promote secularism in all public institutions.

After the Second World War, Japan decided to do without a religious welfare service in its so-called self-defense forces because religion was apportioned some of the blame for Japanese militarism.

Turkey, having deliberately laicized the state, has absolutely no desire to introduce a religious welfare service for its armed forces. Religious activities are even forbidden in the military and constitute a disciplinary offense. There are indications, however, that the employment of military imams is planned should Turkey become

involved in a war and that cadres already exist at a high military level. Thus, Turkish SFOR contingents in Bosnia-Herzegovina dispose of a military imam's succour.

The survey also shows that military chaplaincy is by no means restricted to Christianity. Apart from priests representing the great world religions, e.g. Buddhism, Christianity, Hinduism, Judaism and Islam, religious personnel from smaller groups such as Druzes, Mormons and Christian Scientists are also to be found in the armed forces of some countries.

As far as Islam is concerned, some countries were reluctant to pass on information about religious matters. However, the fact did emerge during the course of the survey that Islamic religious welfare services do exist in some armed forces. Contrary to previous assumptions, it is not the case that such a service is neither possible nor necessary because Islam does not have a clergy or because their religious rites are so simple that theological specialists are not required. Iran, for example, provides a special Shite-Islamic religious welfare service for its soldiers, but also other countries in which Islam is the state religion or in which Islam makes up a substantial percentage of the population, e.g. Bangladesh, the Central African Republic, Israel, Kenya, the Philippines, Sierra Leone, and Sri Lanka, provide religious care for Moslem soldiers.

There are also many variations in the way in which the institutionalized practice of religion is organized in the armed forces. They range from religious support provided to soldiers by local religious communities, and military chaplaincy integrated into the military structure to religious welfare services which have the right to impose sanctions and which, as a control organ, stand above the armed forces. Religious personnel in the military may be employed either by the state or by the religious communities. 18

either by the state or by the religious communities. In many cases they are accountable to military superiors. The range of tasks assigned to religious welfare services in the armed forces is also very broad, extending from sole responsibility for ritual acts to religious policing duties.

The survey highlighted substantial variations in the organization of military chaplaincy but before they could be systematized and a comparative analysis conducted, it was first necessary to develop a suitable catalog of criteria derived from the basic structural patterns to be found in the practice of religion in the armed forces (Chapter 3).

One such basic structure is institutional duality: religious personnel are simultaneously accountable to two institutions, i.e. both the military and the religious communities which make them available.

In a second basic structural pattern, the practice of religion takes place inside the armed forces which, in sociological terms, can be described as total institutions. It is typical of total institutions that they produce a large gulf between their members and the outside world. This fact plays an important role with respect to the way in which a religious welfare service is organized in such an institution.

A third basic structural pattern is derived from the first two and is recognizable as such as soon as religious care for soldiers takes 20

on an institutionalized form. At this point the need arises to coordinate the interests of the institutions and groups involved. This applies especially to matters of concern to the state and the religious communities.

For the comparative analysis of military chaplaincy in Chapter 4. criteria are used which are related to the above basic structural patterns for practising religion in the armed forces and which concern in particular the problems involved in coordinating the interests of the state and the religious communities. In this process it becomes clear that despite the wide diversity that exists, most religious welfare services in armed forces have a great deal in common. It is possible to produce a model from which the great majority of military chaplaincy concepts deviate only slightly. Degrees of correspondence with and deviation from this "standard model" are measured in this study but this must not be seen as having any bearing on the quality of the military chaplain services in question. It is, nevertheless, true to say that not all types of military chaplaincy are able to meet the same practical requirements. For example, military chaplaincy in the form of soldiers in the garrisons being ministered to by civilian priests serving in an honorary capacity is not suitable for providing religious care to soldiers during military operations.

Chapter 5 therefore warns against examining military chaplaincy structures in isolation instead of looking at them against the background of the functions they have to perform and thereby confusing theological-ethical on the one hand and organizational considerations on the other. Religious communities must first decide to what extent and in which situations soldiers ought to receive spiritual support. This will determine how military chaplaincy needs to be organized. As this study shows, structural characteristics are determined first and foremost by the way the religious welfare service is to work in the military environment and are astonishingly immune to normative control.

As far as special aspects of military chaplaincy in supranational units (for instance UN peacekeeping troops, IFOR and SFOR contingents) are concerned, there are no indications that its structure differs from that of the countries providing these forces. Each participating national unit there has the succour of own national military chaplains.

In the course of the 4th and 5th SFOR contingent, excited by the initiative of the leading US "theater-chaplain", a loose co-operation arose in the mission area between the military chaplains of the participating nations. This co-operation mainly consisted in regular discussion meetings. To quote just one example of these meetings' results: the Turkish military imam offered the possibility for those Islamic soldiers who did not enjoy particular religious succour to participate in the Bairam sacrificial rites that he did celebrate.

2 SURVEY OF RELIGIOUS WELFARE SERVICE CONCEPTS IN ARMED FORCES

2.1 Status of information

Information concerning religious welfare services in armed forces is available for the following countries:

Albania, Algeria, Angola, Argentina, Australia, Austria, Bahrain, Bangladesh, Belgium, Benin, Bolivia, Brazil, Bulgaria, Burkina Faso, Burundi, Central African Republic, Chile, China (People's Republic), Colombia, Cuba, Czech Republic, Dominican Republic, Ecuador, Egypt, El Salvador, Finland, France, Gabon, Gambia, Germany, Great Britain, Greece, Guinea, Guinea-Bissau, Hungary, Iceland, India, Indonesia, Iran, Israel, Ivory Coast, Korea (South), Kuwait, Lebanon, Madagascar, Malta, Morocco, Nepal, Netherlands, New Zealand, Norway, Oman, Pakistan, Panama, Paraguay, Peru, Philippines, Poland, Portugal, Rwanda, Rumania, Russia, Saudi Arabia, Senegal, Serbia, Sierra Leone, Slovakia, South Africa, Spain, Sri Lanka, Sweden, Switzerland, Taiwan, Tanzania, Thailand, Togo, Trinidad and Tobago, Tunisia, Turkey, Uganda, United Arab Emirates, USA, Zambia.

The practice of religion is institutionalized in the armed forces of the following countries:

Argentina, Australia, Austria, Belgium, Brazil, Canada, Central African Republic, Chile, Colombia, Denmark, Ecuador, El Salvador, Finland, France, Germany, Great Britain, Greece, Iran, Israel, Italy, Kenya, Korea (South), Madagascar, Malta, Nepal, Netherlands, New Zealand, Norway, Pakistan, Paraguay, Peru, Philippines, Poland, Portugal, Sierra Leone, South Africa, Spain, Sri Lanka, Sweden, Switzerland, Thailand, Trinidad and Tobago, USA.

Religious welfare services within the armed forces are also provided to soldiers in Bahrain, Bangladesh, Benin, Bolivia, Burkina Faso, Cameroon, Dominican Republic, Egypt, Indonesia, Kuwait, Morocco, Oman, Qatar, Rwanda, Saudi Arabia, United Arab Emirates, and Yemen. The information available to us, however, is either inadequate or was not made available in time. Although these countries were, if possible, included in the following national overviews, they could not be included in the comparative analysis.

There are no chaplain services in the armed forces of: Algeria, Angola, China (People's Republic), Cuba, Gabon, Gambia, Guinea, Guinea-Bissau, Iceland, India, Ivory Coast, Japan, Lebanon, Panama, Senegal, Taiwan, Tanzania, Togo, Tunisia, Turkey, Uganda (despite the nominal existence of a Roman Catholic military ordinariate).

There are plans to develop institutionalized chaplain services in the armed forces of Burundi and Zambia.

Whilst - except for Poland - the former Eastern Bloc states had no spiritual welfare at all within their armed forces, this image has been basically changing since the end of the East-West conflict. Thus, services of military spiritual welfare are in the stage of being developed there, or even have been built up during the past few years. This applies to Bosnia and Herzegovina, (residual) Yugoslavia, Latvia, Lithuania, Poland, Rumania, Slovakia, Slovenia, the Czech Republic and Hungary.

In Georgia, Ukraine, and Belorussia, the discussions on this topic have not yet been brought to a close.

Within the Russian armed forces, there are no institutionalized spiritual welfare services at this time, but at lower military levels pastoral care by different religious communities has been built up that partially even has been regulated by corresponding agreements.

From Bulgaria and Uzbekistan, there is nothing known about any attempts to set up military spiritual welfare services.

2.2 National overviews

2.2.1 Argentina

The armed forces of the Republic of Argentina have had a chaplain service since the first national armed forces were established at the beginning of the last century. In 1957, a Roman Catholic military vicariate (now a military ordinariate) was established in accordance with a convention concluded between the Holy See and the Argentine government.³

In addition to other regulations and decrees concerning the chaplain service of the Argentine armed forces, this convention which was agreed between the Argentine state and the Holy See on 28 June 1957 and the Consistorial Decree of 8 July 1957 on the establishment of a military vicariate in Argentina are

The Services and the security forces⁴ each have a capellanía mayor (similar to a military deanery) which is responsible to the military ordinariate.

The major units, garrisons and bases have their own full-time chaplains who are supported by part-time chaplains. Chaplains (with the exception of full-time navy chaplains) do not have military status, being instead civilian employees of the armed forces.⁵

Despite their civilian status the full-time chaplains are, in administrative and military matters, subordinate to the commander of the unit or the military facility in which they are serving. The part-time chaplains, i.e. civilian priests who do not count as members of the military clergy, also answer to their military commander in matters concerning the coordination of their activities. Details relating to the duration and objectives of instruction classes (elementary and religious-ethical instruction) as well as participation in them require the prior consent of the responsible military command.

published in the MANUAL DE DOCUMENTACION edited by the Argentine military vicariate.

For further details see REGLAMENTO ORGANICO and Medina 1982.

Information on how the military vicariate was raised to the status of military ordinariate as well as organizational details are to be found in OBISPADO CASTRENSE.

Gendarmería Nacional and Prefectura Naval.

⁵ REGLAMENTO ORGANICO: Art. 20.

⁶ REGLAMENTO ORGANICO: Art. 21.4.

⁷ REGLAMENTO ORGANICO: Art. 21.5.

REGLAMENTO ORGANICO: Art. 15.1.

For protocol purposes, a chaplain is equal to a captain or lieutenant (navy) in rank, the capellán major to a colonel or captain (navy) and the military bishop to a brigadier general or a commodore/rear admiral. It is only in the navy that the full-time military chaplains have a military status as naval staff officers.

Irrespective of their civilian or military status, all members of the chaplain service are subordinate, through the responsible capellán mayor, to the military bishop in ecclesiastical matters, and to their respective commander in military, disciplinary and administrative matters. This applies also to part-time chaplains.

In accordance with the outline directive of 3 May 1958 issued by the military vicariate for the Argentine armed forces, the chaplain service performs "religious, patriotic, ethical, educational and social" tasks. Accordingly, chaplains not only give religious and ethical instruction but, above and beyond that, they also provide basic education and hold classes for illiterates.

There are 84 full-time and 164 part-time chaplains who minister to the approximately 25,000 members of the armed and police forces as well as their families.

⁹ REGLAMENTO ORGANICO: Art. 5.

According to the information we received, it would seem that the question of military chaplaincy is not the subject of debate in Argentina.

Addresses:

Obispado Castrense Comodoro Py y Corbeta Uruguay 1104 Buenos Aires (Roman Catholic Military Ordinariate).

Information received:

Letter from the Chief of the Naval Chaplain Service in Buenos Aires, dated 20 May 1991.

Letter from the Chief of the Air Force Chaplain Service in Buenos Aires, dated 3 June 1991.

Letter from the Defense Attaché Office in Buenos Aires (Ref: 04-01-05 No. 59/91), dated 17 June 1991.

References:

Medina, José Miguel. 1982. "Introducción a la pastoral castrense". [Introduction to military chaplaincy]. *Boletín* No. 70 (Buenos Aires). (Argentina).

MANUAL DE DOCUMENTACION

Vicariato Castrense para las Fuerzas Armadas de la Nación Argentina. *Manual de Documentación para el Clero Castrense de la Nación Argentina*. [Military vicariate for the armed forces of the Argentine nation. Documentation for the Argentine military clergy]. Buenos Aires 1958. (Argentina).

OBISPADO CASTRENSE

"Obispado Castrense para las Fuerzas Armadas de la Nación Argentina". [Military ordinariate for the armed forces of the Argentine nation]. *Boletín* No. 78/1986 (Buenos Aires). (Argentina).

REGLAMENTO ORGANICO

Vicariato Castrense para las Fuerzas Armadas de la Nación Argentina. Reglamento Orgánico. Para uso de los Señores Capellanes. (No. 5924, del 24 de abril de 1958). [Military Vicariate for the armed forces of the Argentine nation. General guidelines for military chaplains. (No. 5924 of 24 April 1958)]. (Argentina).

2.2.2 Australia

Military chaplaincy in the Royal Australian Defence Forces is based on a memorandum of arrangements concluded on 31 March 1981 between the Chief of Defence Force Staff, the Secretary. Department of Defence, and the heads of churches representatives. 10

The following religious communities agreed to these arrangements and provide chaplains for the armed forces: the Anglican Church of Australia, the Roman Catholic Church of Australia¹¹, the Uniting Church in Australia, the Presbyterian Church of Australia, the Executive Council of Australian Jewry, and the Federal United Churches Chaplaincy Board which comprises a number of minor Protestant groups. 12 These religious communities are also repre-

MEMORANDUM.

A Roman Catholic military vicariate (later raised to the status of military ordinariate) was established in 1969.

The Federal United Churches Chaplaincy Board comprises

⁻ the Baptist Union of Australia.

⁻ the Lutheran Church of Australia,

⁻ the Church of Christ Conference of Australia,

⁻ the Salvation Army, Eastern and Southern Territories and

⁻ the Continuing Congregationalists.

sented in the "Religious Advisory Committee to the Services" (RACS). Their task is to provide permanent support to the military chaplain service in the armed forces through the various religious communities.

Detailed regulations governing military chaplaincy in the Australian armed forces are included in the Manual of Personnel Administration¹³ and in the Army and Navy Defence Instructions.¹⁴

The Services form separate chaplaincy branches which in some respects differ widely as a result of different historical backgrounds and conditions. The chaplaincy branches are not, however, subdivided according to religious denominations.

Within each Service a committee of three chaplains - representing the Anglican, Roman Catholic and Protestant chaplain services - is responsible to the Chief of Personnel of the respective Service in matters concerning the administrative and technical control of chaplains.

In all three Services, chaplains are commissioned officers. In the Army and the Air Force, they are accorded ranks from captain or flight lieutenant to brigadier general or commodore, respectively. Navy chaplains do not wear rank insignia although for discipline and protocol purposes they are grouped with other officers according to their status.

Chaplains of the three major denominations (Anglican, Roman Catholic and Protestant churches) are available at all higher

MANUAL AUSTRALIA.
 DI 3-6; DI 3-14; DI 62-1.

military levels (from brigade level upwards) and cooperate as a team. Chaplains in the units are responsible for the pastoral care of all members of that unit regardless of religious affiliation and request the support of chaplains from other denominations as the need arises.

Apart from full-time active-duty officers of the chaplain service, the pertinent Air Force and Navy service regulations provide that the duties of a chaplain may also be performed by reserve force chaplains and by civilian priests as a part-time function.

The tasks of a chaplain not only include religious instruction but also instruction in social ethics and leadership.

As a rule, each battalion has its own chaplain. In the Army 49 full-time chaplains provide pastoral care for a total of 24,172 soldiers, in the Navy 19 chaplains minister to 12,000 military personnel, and in the Air Force 29 full-time chaplains to 19,007 military personnel. There is no information available on the number of reserve force chaplains and civilian priests working part time for the military. However, the Roman Catholic chaplain service alone has more than 50 civilian clergy working part-time.

According to information received, the question of military chaplaincy is not the subject of debate in Australia.

Addresses:

SEC PCC-A

I-1-07

Russel Offices

Canberra Act 2600

(Army).

SEC PCC-N

C-3-26

Russel Offices

Canberra Act 2600

(Navy).

SEC PCC-AF

Russel Offices

Canberra Act 2600

(Air Force).

Catholic Military Ordinariate

30 White Crescent

P.O.Box 63

Campbell

A.C.T. 2601.

Information received:

Letter from the Defence Attaché Staff, Canberra, dated 2 June 1991.

References:

DI 3-6

Defence Instruction (Air Force) Administration 3-6. (ISSUE NO 5/84, 3SEP84). (Australia).

DI 3-14

Defence Instruction (Air Force) Administration 3-14 (AF 265/17/131).(Australia).

DI 62-1

Defence Instruction (NAVY) PERS 62-1 (ISSUE NO PERS 7/90 6AUG90). (Australia).

MEMORANDUM

Memorandum of arrangements between the Chief of Defence Force Staff, Secretary, Department of Defence and the Head of Churches Representatives. Signed on the thirty-first day of March 1981. (Annex A to DI62-1). (Australia).

2.2.3 Austria

When the new Federal Army was formed in Austria in accordance with the Neutrality Law of 1955,¹⁵ the chaplain service was reestablished as well. The chaplain service comprises a Roman Catholic and a Protestant branch, with the latter ministering to the members of the Evangelical Lutheran Church and the Evangelical Reformed Confession.¹⁶

¹⁵ BGBI. No. 211/1955.

For a history of military chaplaincy in Austria, see Hanak 1971 and Hanak 1974.

The Protestant Church (Augsburg Confession) and the Protestant Church (Helvetic Confession) are autonomous churches in terms of confession. Their common bodies - the General Synod, the Common Synodal Committee consisting of the Synodal Committee (Augsburg Confession) and the Synodal Committee (Helvetic Confession), the Protestant Superior Church Council (Augsburg and Helvetic Confessions) and the Chairman of the Protestant Superior Church Council (Augsburg and Helvetic Confessions) - have no authority over confessional issues.

As far as Roman Catholic chaplaincy is concerned, the concordat concluded in 1933 between the Republic of Austria and the Holy See provides for the appointment of a military vicar in the same way as the so-called "resident bishops". ¹⁷ In accordance with this concordat and a decree issued by the Sacred Consistorial Congregation on 21 February 1959, a military vicar was appointed for Austria. In order to enforce this clerical hierarchy in the state sector, a decree was issued on 4 April 1960 according to which a military vicariate was established as the highest authority of the Roman Catholic chaplain service in Austria. ¹⁸ This vicariate was raised to the status of military ordinariate by the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986.

The Protestant Act of 1961 provides the legal basis for the Protestant chaplain service. 19

With the consent of the military vicariate and the Protestant military superintendency, the Federal Ministry of Defence issued a decree on 29 March 1984 which laid down guidelines for the chaplain service in the Federal Army.²⁰

The Roman Catholic chaplain service is headed by the military ordinary, a bishop who does not have civil service status. The vicar

KONKORDAT 1933: Art. IV; Art. VIII; supplementary protocol.

¹⁸ GZII.865-Präs/I, VBI.No. 53/1960.

¹⁹ PROTESTANTENGESETZ 1961: Section 17.

²⁰ ERLASS 1984.

general of the military ordinary is responsible for state matters affecting the military ordinariate. As an employee of the Federal government he has civil service status and is directly responsible to the Federal Minister of Defence.

The Protestant chaplain service answers to the Protestant Church (Protestant Superior Church Council, Augsburg and Helvetic Confessions) in spiritual matters and to the responsible command authorities in all other matters. The Protestant military superintendency - the Protestant chaplaincy office which is directly subordinate to the Federal Ministry of Defence - is responsible for the regulation and supervision of Protestant chaplaincy. The head of this office is the Protestant military superintendent.

Military chaplains are so-called "regular military personnel"; as officers of the chaplain service, they constitute a separate career category within the Ministry of Defence. They are accorded special titles which are equivalent to military ranks from first lieutenant to brigadier general. They wear a uniform and, instead of military rank badges, they have stripes affixed to the sleeves of their uniform to indicate their designations. In all matters - with the exception of religious affairs - they are responsible to their military commander who is also their disciplinary superior.

Apart from the provision of pastoral care, chaplains give character guidance training during the soldiers' on-duty hours. Such instruc-

tion is provided in all units separately for each denomination and separately for the private ranks, non-commissioned officers and officers.

The Austrian Federal Army currently comprises 21 full-time Roman Catholic and six full-time Protestant officers of the chaplain service. In addition, there are approximately 50 Roman Catholic and 18 Protestant officers of the chaplain service for the militia forces, approximately 20 Roman Catholic and seven Protestant officers for the reserve forces as well as 13 Roman Catholic and 12 Protestant chaplains with civilian status serving on an honorary basis. The civilian chaplains serve in an honorary capacity and are not paid by the state. However, they do receive an expense allowance from the churches for giving character guidance training. Due to the peculiarities of the Austrian militia force, exact information on the religious/military personnel ratio is not available. It may be assumed, however, that there is normally at least one chaplain who provides

pastoral care at battalion level. The soldiers of the Austrian UN components are also accompanied by chaplains.

There is no indication that the question of military chaplaincy is the subject of debate in Austria.

²¹ Hanak 1991:11.

Addresses:

Militärordinariat Stift-Kaserne Mariahilfer Str. 24 1070 Wien (Military Ordinary).

Evangelische Militärsuperintendentur Albrecht-Kaserne Engerthstr. 226 1024 Wien (Protestant Military Superintendency).

Information received:

Report EB 44/91 submitted by the Military Attaché Office, Vienna, dated 12 June 1991 and letter, dated 3 July 1992.

References:

ERLASS 1984

BUNDESMINISTER FÜR LANDESVERTEIDIGUNG: Militärseelsorgedienst im Bundesheer - Richtlinien, Erlaß vom 29. März 1984, Zahl 10 200/621-1.2/84. [Federal Minister of Defence: Military chaplaincy in the Federal Army - guidelines, decree of 29 March 1984, fig. 10 200/621-1.2/84.] (Verlautbarungsblatt I des Bundesministeriums für Landesverteidigung, No. 91 of 11 April 1984, pp. 229-232). (Austria).

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(Hanak, Julius. 1984.) "Interview mit dem Evangelischen Militärsuperintendenten Dr. Julius Hanak". [Interview with the Superintendent of the Protestant Chaplain Service, Dr. Julius Hanak]. *Standort* 4:31-3. (Austria).

Hanak, Julius. 1991a. "Notwendige Nähe. Die Bedeutung ökumenischer Beziehungen für die Arbeit in der Militärseelsorge aus der Sicht einer Diasporakirche". [The need for closeness. The importance of ecumenical relations for military chaplaincy work as seen by a Diaspora church]. WARTEN IN GEDULD: 160-9. (Austria).

Hanak, Julius. 1991b. "Evangelische Militärseelsorge". [Protestant military chaplaincy]. *Europäisches Militärseelsorge-Jahrbuch* 1:10-4. (Austria).

Hanak, Julius. 1992a. "Beitrag der evangelischen Militärseelsorge in Österreich". [Contribution of Protestant military chaplaincy in Austria]. *Europäisches Militärseelsorge-Jahrbuch* 2:14-6. (Austria).

Hanak, Julius. 1992b. "Der Soldat der Vereinten Nationen im Spannungsfeld multireligiöser Überzeugungen". [The United Nations soldier caught between multireligious convictions]. Österreichische Militärische Zeitschrift 1:41-4. (Austria).

Hanak, Julius. 1992c. "Der UN-Soldat im Spannungsfeld multireligiöser Überzeugungen". [The UN soldier caught between multireligious convictions]. *Deutsches Pfarrerblatt* 2:51-3. (Summarized version by Hanak 1992b). (Austria).

Hanak, Julius. 1992d. "Versöhnte Vielfalt. Die Bedeutung ökumenischer Beziehungen für die Arbeit in der Militärseelsorge aus der Sicht einer Diasporakirche". [Reconciled diversity. The importance of ecumenical relations for military chaplaincy work as seen by a Diaspora church]. *Deutsches Pfarrerblatt* 9:368-72. (Austria).

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KONKORDAT 1933

Konkordat zwischen dem Heiligen Stuhl und der Republik Österreich vom 5. Juni 1933. [Concordat of 5 June 1933 between the Holy See and the Republic of Austria]. (BGBI. 1934/2. Stück). (Austria).

May, Gerhard. 1963. "Unerledigte Wünsche im Protestantengesetz". [Wishes not met by the Protestant Act]. *Plöchl (et al.)* 1963:150-3. (Austria).

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Plöchl, Willibald M.; Inge Gampl (ed.). 1963. *Im Dienste des Rechtes in Kirche und Staat. Festschrift zum 70. Geburtstag von Franz Arnold.* [In the service of the law the church and in the state. Publication in honor of Franz Arnold's 70th birthday]. Kirche und Recht, 4. Herder, (Austria).

PROTESTANTENGESETZ 1961

REPUBLIK ÖSTERREICH. Bundesgesetz vom 16. Juli 1961 über äußere Rechtsverhältnisse der Evangelischen Kirche. [Republic of Austria. Federal law of 1961 on external legal relations of the Protestant church]. (Bundesgesetzblatt für die Republik Österreich, No. 182 of 19 July 1961). (Austria).

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Traar, Georg. 1956. "Was erwartet die Evangelische Kirche in Österreich von der Neuregelung des gesetzlichen Verhältnisses zwischen Staat und Kirche?" [What does the Protestant church in Austria expect from the reorganization of the legal relationship between state and church?]. Österreichisches Archiv für Kirchenrecht. 7:54-62. (Austria).

2.2.4 Bangladesh

In Bangladesh²² approximately 86 % of the population are Sunni Muslims. There are also substantial minorities of Hindus, Buddhists, Christians and animists. Muslims predominate in the armed forces, while the figures for other denominations are average. The Islamic community provides religious welfare services, but there is no information about religious care provided by non-Muslims in the armed forces.

Each garrison has at least one mosque which is supported by the state and managed by two to three military mullahs. The military mullahs are responsible to military imams who are assigned to higher military command levels. Both the military imams and the military mullahs are employed by the state. It is not known whether these chaplains have a military rank or how the interests of the

²² See above comments in Section 2.1.

armed forces and those of the Islamic community are coordinated. There are also no figures available.

The military mullahs are primarily responsible for worship and ritual functions (conduct of prayers, preaching, funerals). The most important event are the Friday prayers which all Muslim soldiers have to attend. Furthermore, the chaplains supervise the religious schools (madrasa) and participate in military celebrations. During troop movements the soldiers are accompanied by military mullahs.

It is also not known whether the soldiers receive religious or ethical education above and beyond the religious instruction provided during the Friday prayers. It is, however, planned to introduce such instruction as an integral part of training programs at military schools.

There is no indication that the question of religious welfare services in the armed forces is the subject of debate in Bangladesh.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Dhaka, dated 19 July 1992.

2.2.5 Belgium

The chaplain service of the Belgian armed forces was established by the Royal Decree of 17 August 1927 on the legal status of military chaplains²³ and by the Royal Decree of 17 May 1952 on the definition of the legal status of reserve force chaplains²⁴. Roman Catholic military chaplaincy is also governed by the statutes of the Belgian military diocese²⁵ and the statutes of the priests' council.26

Apart from Roman Catholic military chaplaincy, which is the largest chaplain branch and which forms a diocese of its own, there are also Protestant and Israelite chaplain branches.²⁷

Military chaplains are civilian employees of the state who are organizationally integrated into the armed forces. They have no military status but are subject to military penal regulations.²⁸ The chiefs of the chaplain branches are directly responsible to the Minister of Defence in administrative and disciplinary matters and to their superior ecclesiastical authorities in religious matters.²⁹ All other chaplains are responsible in spiritual and disciplinary matters

STATUT BELGIUM.

STATUT RESERVE, BELGIUM.

STATUTS DIOCESE. STATUTS CONSEIL.

Currently under discussion is the employment of (non-denominational) humanistic advisors as is the case in the Netherlands. Cf. (Military chaplain service Belgium).

STATUT BELGIUM: Art. 1.

to the chief of their respective branch and in administrative matters to the military authorities to which they are assigned. 30 Although chaplains are not soldiers, they wear the uniform of the Service in which they serve and the badge of their respective chaplain branch together with their rank badges. Chief chaplains hold the rank of general, deacons are high-ranking officers and all other chaplains hold lower officer ranks of the first and second classes.

It is a peculiarity of the chaplain service in the Belgian armed forces that no ethical instruction classes are held in an official military framework.³¹

The number of chaplains does not depend on the personnel strength of the armed forces. There are funded positions for 102 Roman Catholic chaplains (75 of which are currently filled), 9 for Protestant chaplains and one for an Israelite chaplain. Furthermore, it is planned to employ non-denominational humanist lay advisors. The Roman Catholic chaplain branch has another 29 chaplains providing religious services to the armed forces as a secondary function.

²⁹ STATUT BELGIUM: Art. 7.

³⁰ STATUT BELGIUM: Art. 8.

Different information is provided by van der Steene 1992:27,29f. According to information received by the chief of the Protestant military chaplain service, military chaplains hold regular religious instruction classes at NCO schools preparing students for a school-leaving certificate (technical college admission qualification). Apart from this, no character guidance training is provided in an official military framework. The chaplains are, however, allowed to organize religious and ethical events if agreed to by the respective commander.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Belgium.

Addresses:

FORCES ARMEES BELGES
Service des Aumôneries
Quartier Reine Elisabeth
Rue d'Evère
1140 Bruxelles
(all military chaplaincy services).

Information received:

Letter from the Defence Attaché Office, Brussels (Ref.: 36-45-00), dated 23 April 1991.

Letter from the Aumônerie Protestante - Direction, dated 23 April 1991.

Letter from the Service de l'Aumônerie Catholique in Brussels (Ref.: SDAC -0327), dated 18 October 1991.

References:

Kamprad, Barbara. 1988. "Donald Patrick Castellein - ein belgischer Militärpfarrer in Deutschland". [Donald Patrick Castellein - a Belgian military chaplain in Germany]. *Standort* 20:20-23. (Belgium).

(Military chaplain service Belgium). "Protestantische Militärseelsorge bei den belgischen Streitkräften". [Protestant military chaplaincy in the Belgian armed forces]. *Europäisches Militärseelsorge-Jahrbuch* 2:26f. (Belgium).

STATUT BELGIUM

Statut des aumôniers aux forces armées belges cadre actif. Arrêté royal du 17 août 1927 reglant l'état et la position des aumôniers militaires. (Moniteur Belge du 01 sep. 1927). [Status of Belgian military chaplains. Permanent staff. Royal Decree of 17 August 1927 on the status of military chaplains]. (Belgium).

STATUT RESERVE BELGIUM

Le statut des aumôniers militaires de réserve. Arrêté royal du 17 mai 1952 déterminant l'état des aumôniers militaires des cadres de réserve. [Status of reserve force chaplains. Royal Decree of 17 May 1952 on the definition of the status of reserve force chaplains]. (Belgium).

STATUTS CONSEIL

Statuts pour le conseil presbytéral. [Statutes for the priests' council]. (copied document [no date] No. D.VI.1 T89I11A). (Belgium).

STATUTS DIOCESE

Statuts du diocèse aux forces armées belges. [Statutes of the Belgian military diocese]. Approved by the Congregation for Bishops in a letter, dated 21 February 1989. (copied document no. D.I.1 T89I11E). (Belgium).

Van den Steene, Marc. 1992. "Protestantische Militärseelsorge bei den belgischen Streitkräften". [Protestant chaplaincy in the Belgian armed forces]. *Europäisches Militärseelsorge-Jahrbuch* 2:26f. (Belgium).

2.2.6 Benin

In the People's Republic of Benin³² Marxism-Leninism was the state doctrine until 1990. But even at that time there was already a Roman Catholic military chaplain service in the armed forces which dated back to the time of French colonialism.

Each diocese in the country appoints a priest in its area of responsibility who is then employed by the armed forces as a chaplain for the garrisons. Previously, chaplains held the rank of captain but at present they are not assigned a military rank.

The tasks of military chaplaincy are limited to divine worship and ritual acts as well as pastoral care. No religious or ethical instruction is given to the soldiers.

The approximately 2,200 members of the armed forces and their families are ministered to by six chaplains.

The question of military chaplaincy is not the subject of church or public debate.

Addresses:

Abbé Barthélemy Zinzindohoue Aumônier militaire B.P. 491 Cotonou.

Information received:

Letter from Abbé Zinzindohoue, Cotonou, dated 17 July 1992.

Letter from the Embassy of the Federal Republic of Germany in Cotonou, dated 24 July 1992 (ref.: Wi400.70).

2.2.7 Brazil

The chaplain service of the Brazilian armed forces was established after World War II. During that war, pastoral care provided by priests on a voluntary basis to the Brazilian expeditionary force which fought side by side with the allies in Italy from 1943 to 1945

³² See above comments in Section 2.1.

proved very useful and beneficial. In 1950, a Roman Catholic military vicariate was established. In 1954, military chaplaincy was sanctioned by a law and the number of religious personnel to be provided by each religious community for the armed forces was laid down.

Each Service has a chaplain service with its own hierarchy which is directly responsible to the respective Staff Division for Personnel. These chaplain services, however, are not subdivided into separate denominational branches although there are Roman Catholic and Protestant chaplains.

Military chaplaincy is currently regulated by the Chaplaincy in the Armed Forces Act of 29 June 1981³³, the Agreement of 23 October 1989 between the Federative Republic of Brazil and the Holy See on military chaplaincy³⁴ and numerous decrees and ordinances.³⁵

³³ LEI BRAZIL.

³⁴ ACORDO BRAZIL.

These decrees and ordinances are contained in SERVICO BRAZIL: Apart from the Military Chaplaincy Act of 1981, this collection of statutory provisions also comprises the following text:

General instructions on the activities of the army chaplain service (IG 10-50); regulation of the personnel strength of active-duty chaplains; the number of civilian priests included in the staffing plan for military chaplains; guidelines governing orientation course for military chaplains; applications of chaplain condidates; instructions concerning the promotion of officers of the army chaplain service; guidelines governing training and orientation courses for army chaplain candidates.

Military chaplains are an integral part of the military hierarchy. They are active-duty officers or paid reserve officers.³⁶ They wear a uniform with rank badges, have certain military powers over the soldiers under them but have no combat mission. In military and disciplinary matters they are responsible to their respective commander. Irrespective of their office or function, chaplains - be they chief chaplains, area chaplains or ordinary chaplains providing pastoral care - are always responsible to the commanders/heads of the military activities/organization to which they are assigned and into which they were integrated by the commanders of the major commands or major units.³⁷ Ecclesiastical supervision of Roman Catholic chaplains is exercised by the military ordinariate which is an authority in the general staff of the armed forces and is headed by a military archbishop who holds the rank of a three-star general. The military ordinariate is responsible for all chaplains (including Protestant chaplains) in organizational matters. 38 There is no Protestant bishop in the military ordinariate.

It is a peculiarity of the Brazilian chaplain service that, in spite of his military status, the archbishop is not employed by the state but by the church to ensure his spiritual independence. For this reason he is paid by the Roman Catholic church.

³⁶ LEI BRAZIL: Art. 11.

³⁷ IG 10-50 BRASILIEN: Art. 8.

³⁸ ACORDO BRAZIL: Art. 9; report submitted by the Military Attaché Office.

It is not only the duty of chaplains to perform pastoral tasks but also to contribute to the moral and civic education of the members of the armed forces. In every unit, such instruction classes are usually held once or twice a month and are ordered by the unit commander in the duty roster.

Currently, a total of 66 full-time military chaplains are serving in the army, 40 in the navy and 30 in the air force. Of these 20 % are Protestant chaplains. The personnel strength of the armed forces is approximately 220,000. An unspecified number of part-time military chaplains assist the full-time chaplains in their work.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Brazil.

Addresses:

Estado Maior das Forças Armadas Ordinariato Militar 70000 Brasília-DF (Roman Catholic military ordinariate).

Informations received:

Report No. 8/91 of 29 April 1991 submitted by the Military Attaché Office in Brasília (ref.: 3645 BRA Tgb.Nr. 57/91).

References:

ACORDO BRAZIL

Acordo entre a República Federativa do Brasil e a Santa Sé sobre Assistência Religiosa as Forças Armadas. [Agreement of 23 October 1989 between the Federative Republic of Brazil and the Holy See on military chaplaincy]. (Brazil).

LEI BRAZIL

Lei no. 6.923, de 29 de junho de 1981 "Serviço de assistência religiosa nas forças armadas". [Law No. 6.923 of 29 June 1981 "Chaplaincy in the armed forces"]. SERVIÇO BRAZIL:1-11. (Brazil).

IG 10-50 BRAZIL

Instruções Gerais para o Funcionamento do Serviço de Assistência Religiosa do Exército (IG 10-50). Portaria Ministerial no. 1.348, de 21 de dezembro de 1981. [General instructions for the army chaplain service (IG 10-50). Ministerial decree No. 1.348 of 21 December 1981]. SERVIÇO BRAZIL:7-11. (Brazil).

SERVIÇO BRAZIL

Ministério do Exército. Departamento Geral do Pessoal. *Serviço de Assistência Religiosa do Exército*. 1983. [Department of the Army. Central Personnel Division. Army Chaplain Service. 1983]. (Brazil).

2.2.8 Burkina Faso

Burkina Faso³⁹ has a military chaplain service dating back to French colonialism. Its present structure is based on the following national provisions:

 "Decree No. 74-273/PRES/DN-AC on the establishment of a military chaplain service in the national armed forces", dated 8

See above comments in Section 2.1.

August 1974 and issued by the President of the Republic and the President of the Ministerial Council⁴⁰ and

 Ministerial decree of the Minister of Defense and War Veterans "No. 1032/DN-AC/CAB on the application of the provisions of decree No. 74-273/PRES/DN-AC on the establishment of a military chaplain service in the national armed forces", dated 29 August 1974.⁴¹

The military chaplain service in Burkina Faso has a Roman Catholic and a Protestant branch. The military chaplains answer to the general staff of the armed forces in organizational, operational and administrative matters. There are military deans, full-time and part-time military chaplains. The military deans are proposed by the church and appointed by the Minister of Defense. They are assigned to the chief of the general staff under whose supervision they exercise the functions of their office and whose approval

⁴⁰ DECRET 74-273.

⁴¹ ARRETE 1032.

Under DECRET 74-273: Art. 1 all denominations are allowed to appoint military chaplains. According to information received, no religious welfare services are provided in the armed forces to non-Christians who account for 90 percent of the population in Burkina Faso.

⁴³ ARRETE 1032: Art. 4.

⁴⁴ DECRET 74-273: Art. 3:

[&]quot;Les Ministres des Cultes régis par le présent Décret sont soit:

⁻ des aumôniers militaires principaux

⁻ des aumôniers militaires permanents

⁻ des aumôniers militaires desservants."

¹⁵ DECRET 74-273: Art. 3.1.

they have to seek for all measures concerning pastoral care.⁴⁶ Ecclesiastical and technical control of the military is exercised by the military deans. Furthermore, they ensure that the ministerial decrees are passed on to the full-time and part-time military chaplains.⁴⁷ The full-time and part-time military chaplains are proposed by the military deans and appointed by the Minister of Defense upon approval by the cognizant ecclesiastical authority.⁴⁸

The military chaplains are military personnel. They usually wear their priest's habit but they are allowed to wear an officer's uniform with the insignia of the military chaplain service to make it easier for them to exercise their duties. ⁴⁹ However, they are not accorded a military rank. In the hierarchy military deans are equivalent to the chief of the general staff, the full-time and part-time military chaplains are the equivalent of officers.

Religious personnel are subject to the requirements of military discipline and, in this matter, answer directly to the commander with whom they are serving. It is only from this commander that religious personnel receive orders and an efficiency report. Religious personnel themselves have no command authority or disciplinary power.⁵⁰

46 ARRETE 1032: Art. 5, Para. 1.

ARRETE 1032: Art. 5, Para. 2.

⁴⁸ DECRET 74-273: Art. 4; ARRETE 1032: Art. 6.

⁴⁹ ARRETE 1032: Art. 24.

⁵⁰ DECRET 74-273: Art. 8, Para. 2.

The military chaplains are responsible for divine services, official duties, religious instruction for the children and pastoral care. In addition, they hold religious and ethical classes in the military camps, military schools and other military facilities. In the classes for adults and children they are assisted by volunteers from the armed forces. Information concerning duration and contents of such instruction is not available. Instruction, however, does seem to concentrate on christenings and preparation for the holy sacraments.

According to the ministerial regulations, the military chaplains must help to maintain morale.⁵¹ They are required to perform their duties with humility and discretion and must "recognize the commander's prerogatives and avoid interfering in any way with matters concerning military service".⁵² On the other hand, special emphasis is placed on freedom of worship⁵³ and the military chaplains are granted free access to all military facilities within their area of responsibility.⁵⁴ The chief of the Roman Catholic branch of the military chaplain service also stresses that the chaplains are free to carry out their duties in the armed forces without interfer-

⁵¹ ARRETE 1032: Art. 3.

[&]quot;Mission. Les aumôniers militaires assurent le service de leur culte dans les camps, établissements et diverses formations auxquels ils sont attachés et concourent au maintien du moral de la Troupe et des Cadres. Ils exercent leur mission avec discernement et discrétion en respectant les prérogatives du Commandement et en évitant d'entraver le service militaire."

⁵² ARRETE 1032: Art. 3.

⁵³ DECRET 74-273: Art. 2.1.

⁴ ARRETE 1032: Art. 25.

ence and that the soldiers have unhindered access to their military chaplain.

One third of armed forces personnel in Burkina Faso are Christians. For the provision of religious care to the Christian soldiers and their families, a total of 6 - 7,000 people, there are at present six funded positions available: one Roman Catholic military dean, one Roman Catholic and one Protestant full-time chaplain and three part-time Roman Catholic chaplains.

Religious welfare services in the armed forces of Burkina Faso are not the subject of church or public debate.

Addresses:

MINISTERE DE LA DEFENSE POPULAIRE ET DE LA SECURITE AUMONERIE MILITAIRE Gùngê BP 90 Ouagadougou.

Information received:

Letter from Abbé Ambroise Compaore, Chief of the Roman Catholic Military Chaplain Service, Ouagadougou, dated 10 August 1992.

References:

ARRETE 1032

MINISTERE DE LA DEFENSE NATIONALE ET DES ANCIENS COMBATTANTS. ARRETE MINISTERIEL No. 1032/DN-AC/CAB de 29 Août 1974 portant application des dispositions du Décret No. 74-273/PRES/DN-AC fixant l'Organisation des Ministères de Culte dans les Forces Armées Nationales en date du 8 Août 1974.

[Ministry of Defense and War Veterans. Ministerial decree no. 1032/DN-AC/CAB of 29 August 1974 on the application of the provisions of decree No. 74-273/ PRES/DN-AC on the establishment of a military chaplain service in the national armed forces dated 8 August 1974]. (copied). (Burkina Faso).

DECRET 74-273

LE PRESIDENT DE LA REPUBLIQUE, PRESIDENT DU CONSEIL DES MINISTRES. DECRET No. 74-273/PRES/DN-AC du 8 Août 1974 fixant l'Organisation des Ministères du Culte attachés aux Forces Armées Nationales. [The President of the Republic and the President of the Ministerial Council. Decree No. 74-273/PRES/DN-AC of 8 August 1974 on the establishment of a military chaplain service in the national armed forces]. (copied). (Burkina Faso).

2.2.9 Cameroon

The constitution of the Republic of Cameroon⁵⁵ establishes a strict separation of religion and the state (Section 1, para 2). The armed forces have neither a military chaplaincy organization nor military chaplains. Religious welfare services are provided to Roman Catholic and Protestant soldiers by civilian priests. They are allowed to conduct divine worship, on military premises also, to perform christenings, to hear confessions and to organize military funerals. Religious and ethical instruction as well as singing lessons are provided by civilian catechists.

It is not known whether and, if so, how services provided by the priests and catechists are organized and ensured by the armed

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⁵⁵ See above comments in Section 2.1.

forces and the religious communities. There is also no information available as to whether or how other religions (Islam, animists) provide religious support for their soldiers.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Jaunde, dated 24 July 1992 (Ref. Pol 360.90).

2.2.10 Canada

The chaplain service in the Royal Canadian forces consists of a Roman Catholic and a Protestant chaplain branch.

Protestant chaplaincy today is based on an agreement concluded in 1947 between the Canadian Department of National Defence and the Canadian Council of Churches' Committee on chaplain service in the forces. ⁵⁶ According to this agreement the committee has the task of endorsing chaplaincy candidates of the Canadian Protestant denominations for appointment as military chaplains and it acts as a link between the churches represented in the committee and the Department of National Defence.

⁵⁶ CCCCC.

The following churches are represented in the Canadian Council of Churches' Committee on Chaplain Service in the Forces: the Anglican Church of Canada, the United Church of Canada, the Presbyterian Church in Canada, the Canadian Baptist Federation, the Lutheran Council in Canada and the Free Methodists.

As far as the Roman Catholic chaplain branch is concerned, a military vicariate⁵⁷ was established in 1951 and raised to the status of military ordinariate by the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986.

Detailed regulations on the chaplain service in the Canadian forces are laid down in the "Directory of the Military Ordinariate of Canada", ⁵⁸ "Prospectus on the Canadian Forces Chaplain Branch (P)", ⁵⁹ "Chaplain (P) Branch Manual" and in "A Handbook for Civilian Officiating Clergy (P)". ⁶¹

Canadian chaplains are officers of the chaplain service and are responsible to their commanders in military and disciplinary matters and to their supervising chaplains in ecclesiastical matters. They are accountable not only to their military but also to their ecclesiastical authorities. They are endowed with ranks from captain or lieutenant (navy) to brigadier general or commodore/rear admiral.

While previously military chaplaincy was organized at the Service level, partial integration of the three chaplain services took place in 1958. One Protestant and one Roman Catholic chaplain general

Established in accordance with the Decree "Materna Ecclesiae Pietas" issued by the Sacred Consistorial Congregation on 17 February 1951.

⁵⁸ DIRECTORY.

⁵⁹ PROSPECTUS.

⁶⁰ CHAPLAIN (P) BRANCH MANUAL.

^{&#}x27;' HANDBOOK

⁶² CHAPLAIN (P) BRANCH MANUAL: Section 8, Item 1.

were appointed. Under the chaplains general were deputy chaplains general, one each from the navy, army and air force. Command chaplains were appointed to supervise chaplains of the regular force, reserve force chaplains and part-time (civilian) chaplains within their commands. In 1967 the Reorganization Act of the Armed Forces came into effect. The result was the development of a Protestant and a Roman Catholic chaplain branch responsible for all three Services. Each chaplain branch is headed by a chaplain general. They are in charge of the two directorates "chaplaincy administration" and "pastoral activities", and the command chaplains, the other chaplains such as base chaplains, unit chaplains, brigade chaplains, squadron chaplains, specialist chaplains, reserve force chaplains and part-time chaplains as well as the support personnel are accountable to them. ⁶³

Canada, as one of the architects of UN peacekeeping, was one of the nations which provided a contingent when the United Nations Emergency Force (UNEF) was dispatched to Egypt in 1956 to form a buffer between the Egyptian and Israeli forces. Canadian UN troops subsequently served in the Congo, Egypt, Cyprus and on the Golan Heights. Since 1986, Canadian troops have also served on an International Peace Force in Sinai.

⁶³ CHAPLAIN (P) BRANCH MANUAL: Section 1, Item 8.

During all these campaigns the soldiers were accompanied by chaplains. ⁶⁴

Chaplains contribute to the moral and ethical instruction of personnel.

The ratio between full-time chaplains and military personnel is 1:500. Of the full-time chaplains, 85 belong to the Roman Catholic, 40 to the Anglican, 40 to the United, 9 to the Baptist, 7 to the Presbyterian, 5 to the Lutheran and 1 to the Methodist church. These chaplains are supported by an unspecified number of civilian priests (83 in the Roman Catholic chaplain branch) who do so as a secondary function.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Canada.

Addresses:

NATIONAL DEFENCE HEADQUARTERS Ottawa Ontario K1A OK2 (both chaplain branches).

⁶⁴ CHAPLAIN (P) BRANCH MANUAL: Section 1, Item 7.

Division de l'Aumônerie générale catholique

Quartiers généraux de la Défense nationale

Ottawa

Ontario

K1A OK2

(Roman Catholic Military Ordinariate).

Information received:

Letter from the NATIONAL DEFENCE HEADQUARTERS (Ref.: 2005-034/120 (DFL)), dated 3 May 1991.

Letter from the Military Attaché Office, Ottawa, dated 7 May 1991.

References:

CCCCC

Canadian Council of Churches' Committee on Chaplain Service in the (Armed) Forces (P). (Correspondence between the (Protestant) Canadian Council of Churches and the Canadian Department of National Defence of 22 September 1947 and 8 December 1947 (copied)). (Canada).

CHAPLAIN (P) BRANCH MANUAL

National Defence Headquarters. *Chaplain (P) Branch Manual* (of 17 March 1989). (ACG-001-000/JD-000, DPA(P) 1989-03-17). (Canada).

DIRECTORY

Directory of the Military Ordinariate of Canada. (Ottawa, after 1986; copied). (Canada).

HANDBOOK

Canadian Forces Chaplain (P) Branch. A Handbook for Civilian Officiating Clergy (P). (31 October 1991). (Canada).

(Military chaplain service of Canada). "Kanadische Militärseelsorge in Europa". [Canadian military chaplaincy in Europe]. *Europäisches Militärseelsorge-Jahrbuch* 3 (1993):40. (Canada).

PROSPECTUS

National Defence Headquarters. Prospectus on the Canadian

Forces Chaplain Branch (P). (51111-3[DCA(P)] January 1991). (Canada).

2.2.11 Central African Republic

In the Central African Republic, the armed forces have had a chaplain service ever since the armed forces were established in 1961. The legal framework was established by a decision of 1961⁶⁵ and a presidential decree of 1968.66

The chaplain service comprises a Roman Catholic, a Protestant and an Islamic branch and is an organizational element of the Division for Psychological Measures ("Action psychologique") of the Ministry of Defense.

In accordance with the decree of 1968, priests are released by their religious community for temporary duty (full-time or part-time) with the armed forces while remaining in the religious community's employment and on its payroll. They are neither employed nor paid by the state though it pays a fixed monthly sum to the various religious communities in order to bear part of the cost of religious activities.

De facto, however, there are currently no chaplains released by their religious community for temporary duty with the armed forces

DECISION 15. DECRET 68.

but rather full-time chaplains with military status and civilian priests who perform chaplaincy functions in a honorary capacity.⁶⁷

In accordance with the decree of 1968 the tasks of chaplains are restricted to the provision of pastoral care in the strict sense. Religious ceremonies and meetings are only allowed on public holidays and during off-duty hours. Political and racial issues may neither be discussed in public divine services or meetings nor in personal conversations between the chaplain and the individual. The military commanders are responsible for maintaining discipline during religious meetings and ceremonies.

In practice, however, the religious welfare service in the Central African armed forces is subject to fewer restrictions than provided for by the decree of 1968. Although character guidance training, for example, is officially not part of military training, the units allow the chaplains at certain times to study the bible together with soldiers and their families. Moreover, every Sunday the national radio and TV stations broadcast religious programs prepared by chaplains for military personnel. 68

A total of 24 chaplains minister to the approximately 2,300 members of the armed forces and their dependents. The Protestant branch comprises twelve full-time chaplains with military status

Letter from the SECRETARIAT D'ETAT A LA DEFENSE NATIONALE ET AUX ANCIENS COMBATTANTS.

⁶⁸ ibid.

and ten civilian priests who perform chaplaincy functions in an honorary capacity. In the Roman Catholic chaplain branch there is one civilian priest who performs chaplaincy duties in an honorary capacity. One full-time imam with military status ministers to the Islamic soldiers and their dependents.

The question as to whether military chaplaincy is the subject of debate was answered in the negative.

Addresses:

SECRETARIAT D'ETAT A LA DEFENSE NATIONALE ET AUX ANCIENS COMBATTANTS
ETAT-MAJOR GENERAL DES ARMEES
CHEF D'ETAT-MAJOR GENERAL
BUREAU D'ETUDES ET DE LA COORDINATION
BANGUI
(Planning and Coordination Division, Ministry of Defense).

Cabinet Militaire à la Présidence de la République Boîte Postale 1511 Bangui (Protestant Chaplain Branch).

Eglise Saint-Sauveur Bangui (Roman Catholic Chaplain Branch).

Sécurité Présidentielle Bangui (Islamic chaplain branch).

Information received:

Letter from the SECRETARIAT D'ETAT A LA DEFENSE NATIONALE ET AUX ANCIENS COMBATTANTS (ref.: 0913 / SEDNAC / EMGA / CEMGA / BEC) undated (spring 1992).

Letter of 21 May 1992 from the Embassy of the Central African Republic, Bonn (Ref.: 024/AMB/RCA/RFA).

References:

DECISION 15

Décision no. 15/PG du 2 Novembre 1961 portant création d'un Service Cultuel de l'Armée Nationale sous l'appelation d'Aumônerie Militaire. [Decision No. 15/PG of 2 November 1961 on the establishment of a religious welfare service in the armed forces to be called the military chaplain service]. (Central African Republic).

DECRET 68

Décret no. 68/075 portant réorganisation du Service de l'Aumônerie des Forces Armées Centrafricaines (Régularisation) du 12 Avril 1968. [Decree No. 68/075 of 12 April 1968 (issued by the President of the Republic) on the reorganization of the military chaplain service in the armed forces of the Central African Republic (regulation)]. (Central African Republic).

2.2.12 Chile

The chaplain service of the Chilean armed forces is rooted in the Spanish tradition. Military chaplaincy existed even in the first South American armies dating back to the beginning of the 19th century.

Chile was the first South American state to establish a military vicariate, namely in 1910.⁶⁹ In 1911, the National Congress enacted a law to define the organization of this vicariate.⁷⁰ In accordance with the Apostolic Constitution "Spirituali Militum Curae" of 21 April

⁶⁹ BREVE PONTIFICIO CHILE.

⁷⁰ LEY CHILE.

1986 the military vicariate was raised to the status of military ordinariate. In 1988, the statutes of the Chilean military ordinariate were approved by decree of the Holy See.⁷¹

The Chilean chaplain service ministers to the personnel of the armed forces, the garrisoned police force (carabineros), the Ministry of Defense, and also to their families. The Services, the carabineros and the Ministry of Defense each have a chaplain service with a hierarchy of its own.

Chaplains have officer status and are accorded a rank appropriate to their respective position. The military bishop holds the rank of general and - like all other chaplains - receives his pay from the Chilean state.⁷²

Chaplains are accountable to their commanders in military and disciplinary matters and, through superior chaplains, to the military bishop in pastoral and ecclesiastical matters.

Chaplaincy in the Chilean armed forces is exclusively Roman Catholic. It is left to non-Catholics to decide whether or not they wish to attend Roman Catholic services. They must, however, take part in the ethical instruction classes which are held by the chaplains as one of their major duties.

ESTATUTO CHILE and DECRETO CHILE.
 LEY CHILE: Art. 1 and 2.

With the assistance of 45 chaplains serving in a part-time function, the 40 full-time chaplains minister to approximately 100,000 military personnel.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Chile.

Addresses:

Obispado Castrense de Chile Los Leones 73 Clasificador 109 Correo 21 Providencia Santiago.

Information received:

Report of 24 April 1991 submitted by the Military Attaché Office in Santiago de Chile (Ref.: 04-90-00).

References:

BREVE PONTIFICIO CHILE

Breve Pontificio. Pio Papa X. *Institución Canonica del Vicariato Castrense de Chile.* [Papal epistle. Pope Pius X. Canonical establishment of the military vicariate of Chile (dated 3 May 1910)]. MILES CHRISTI CHILE:4f. (Chile).

DECRETO CHILE

Congregación para los Obispos. *Ordinario Castrense de Chile. Ratificación del Estatuto. Decreto.* [Congregation for Bishops. Military ordinariate of Chile. Ratification of the statute. Decree (of 23 January 1988)]. MILES CHRISTI CHILE:22. (Chile).

LEY CHILE

Ley que organiza administrativamente el vicariato castrense (Ley Núm. 2.463 de 1 de Febrero de 1911). [Law No. 2.464 of 1 February 1911 on the administrative organization of the military vicariate]. MILES CHRISTI CHILE:8. (Chile).

MILES CHRISTI CHILE

Miles Christi. Boletín Eclesiástico del Obispado Castrense de Chile. Edición Extraordinaria. Año IV-No. 17, 31 de Marzo de 1988. [Miles Christi. Official church gazette of the military ordinariate of Chile. Special edition. 4th year. No. 17 of 31 March 1988]. (Chile).

ESTATUTO CHILE

Congregatio pro Episcopis. *Estatuto del Obispado Castrense de Chile*. [Congregation for Bishops. Statute of the military ordinariate of Chile]. MILES CHRISTI CHILE:26-28. (Chile).

2.2.13 Colombia

The chaplain service in the Republic of Colombia is exclusively Roman Catholic and ministers to the armed forces and the national police force.

On 13 October 1949, the military vicariate of Colombia was erected by the Decree of the Holy See "Ad Consulendum Curae" and was raised to the status of military ordinariate by the Apostolic Constitution "Spirituali Militum Curae" of 1986. The concordat concluded between the Holy See and the Republic of Colombia on 12

July 1973 confirmed in Article XVII the regulations pertaining to military chaplaincy.

The chaplain service in Colombia is governed by the following rules and regulations:

- a decree issued for Colombia on 25 March 1985 by the Congregation for Bishops on the separation of the office of the vicar of the armed forces from the office of the Archbishop of Bogotá.73
- the military ordinariate regulations of 16 October 1987, 74
- the Chaplain's Manual of 19 November 1987, 75
- Decree No. 2700 of 29 December 1988 issued by the President of the Republic of Colombia which revised Decree no. 2335 of 1971 on the reorganization of the Ministry of Defense and laid down other regulations,⁷⁶
- the statutes of the military ordinariate or bishopric of Colombia dated 22 April 1989.77
- a decree of the Congregation for Bishops on the ratification of the statutes of the military ordinariate of Colombia dated 22 April 1989⁷⁸ and
- the Pastoral Plan 1991-1995 of the military ordinariate of Colombia dated 15 December 1990.79

DECRETO PARA COLOMBIA.
REGLAMENTO DEL OBISPADO CASTRENSE.
MANUEL DE L'ASPELANCASTRENSE.

DECRETO NUMERO 2700.

ESTATUTOS.

ORDINARIATUS MILITARIS COLUMBIAE

PLAN PASTORAL.

In ecclesiastical matters the military bishop is responsible to the Congregation for Bishops; his office is integrated into the organization of the Ministry of Defense and he cooperates with this ministry in administrative and military affairs.

All other chaplains - i.e. the episcopal vicars as the chiefs of chaplain branches in the armed forces and police force, the brigade and other chaplains - are accountable to the military bishop and to their ecclesiastical superiors in all church and pastoral matters and to their commanders in administrative and military matters; the commander also writes their efficiency reports. As officers, chaplains are members of a staff or general staff. Their career is subject to military career regulations. The chaplain service, though, may also employ civilian officiating priests on the basis of temporary contracts as well as reserve force and retired chaplains.

One of the tasks of chaplains is to provide ethical instruction in an official military framework. Such instruction forms part of the training and extension training courses which are held at the armed forces schools. In the units, they provide ethical training for officers and non-commissioned officers. The rank and file usually have one hour of ethical instruction per week.

A total of 148 full-time chaplains and an unspecified number of chaplains employed on the basis of temporary contracts as well as reserve force and retired chaplains who support the chaplain service minister to a total of 89,000 army, 7,000 air force and 10,000

navy personnel in addition to 86,000 members of the national police force.

The issue of military chaplaincy is the subject neither of public debate nor discussion within the church.

Addresses:

Obispado Castrense Transversal 27, No. 37-48 Bogotá, D.E. (Roman Catholic Military Ordinariate).

Information received:

Report from the Military Attaché Office LIMA 08/91 (Ref.: 04-90-00 (KOL)), dated 17 June 1991.

References:

DECRETO NUMERO 2700

El Presidente de la República de Colombia. Decreto Número 2700 de 29 de diciembre de 1988 por el cual se modifica el Decreto Ley No. 2335 de 1971, reorgánico del Ministerio de Defensa Nacional y se dictan otras disposiciones. [The President of the Republic of Colombia. Decree No. 2700 of 29 December 1988 which revised Decree No. 2335 of 1971 on the reorganization of the Ministry of National Defense and laid down other regulations]. (El Pastor 36/1989:25f). (Colombia).

DECRETO PARA COLOMBIA

Sacra Congregatio pro Episcopis. Decreto para Colombia sobre la separación del oficio de Vicario Castrense del oficio de Arzobispo de Bogotá, de 25 de marzo de 1985. [Sacred Congregation for Bishops. Decree issued for Colombia on the separation of the office of the vicar of the armed forces from the office of the Archbishop of Bogotá], dated 25 March 1985. (El Pastor 36/1989:23f). (Colombia).

ESTATUTOS

Sacra Congregatio pro Episcopis. *Estatutos del Ordinariato Militar u obispado castrense de Colombia*, 22 de Abril de 1989. [Sacred Congregation for Bishops. Statutes of the military ordinariate or bishopric of Colombia dated 22 April 1989]. (El Pastor 36/1989:16-22). (Colombia).

MANUAL DEL CAPELLAN CASTRENSE

República de Colombia. Comando General de las fuerzas militares. *Manual del Capellán Castrense*. [Republic of Colombia. Armed Forces General Command. The Chaplain's Manual]. (Manual FF.MM.1-6 Público). Bogotá: Imprenta y Publicaciones de las Fuerzas Militares. 1987. (Colombia).

ORDINARIATUS MILITARIS COLUMBIAE

Sacra Congregatio pro Episcopis. *Ordinariatus Militaris Columbiae de Statutorum ratihabitione Decretum.* 22 aprilis 1989. [Sacred Congregation for Bishops. Decree of 22 April 1989 on the ratification of the statutes of the military ordinariate of Colombia]. (El Pastor 36/1989:12-15). (Colombia).

PLAN PASTORAL

Obispado Castrense de Colombia. *Plan Pastoral 1991-1995*. [Military ordinariate of Colombia. Pastoral plan 1991-1995. Time and place of publication not indicated. (Bogotá 1990)]. (Colombia).

REGLAMENTO DEL OBISPADO CASTRENSE

República de Colombia. Comando General de las Fuerzas Militares. *Reglamento del Obispado Castrense*. [Republic of Colombia. Armed Forces General Command. Military ordinariate regulations]. (Reglamento FF.MM.1-1 Público). Bogotá: Imprenta y Publicaciones de las Fuerzas Militares. 1987. (Colombia).

2.2.14 Denmark

Danish military chaplaincy is based on the "Armed Forces Personnel Act" of 18 June 1969⁸⁰ and is defined in greater detail in the "Regulations on religious welfare services for the armed forces, including the employment and payment of reserve force chaplains of the Danish armed forces" of 1 August 1978⁸¹ as negotiated between the Ministry of Defense and the Ministry for Church Affairs, in the regulations of the Armed Forces Command governing spiritual care in the armed forces of October 1979⁸² as well as in the pertinent regulations of the Services.

Just like military jurists, musicians and technicians, military chaplains have no military rank.

In the Danish armed forces, chaplaincy duties are performed solely by pastors of the Established Lutheran Church of Denmark who, however, also provide pastoral care to nonmembers of the Church of Denmark, if required. Apart from full-time army, navy and air force chaplains - who exercise technical control over the chaplain service (military provosts) - part-time reserve force chaplains also minister to the armed forces in peacetime. As a rule, the parish pastors provide pastoral care to any garrison situated in their parish. A pastor who volunteers to join the service of the United Na-

⁸⁰ LOV 335.

⁸¹ FORSVARSMINISTERIET.

FORSVARSKOMMANDOEN.

tions is granted leave from his ecclesiastical office by the Ministry for Church Affairs and is employed by the United Nations.

Reserve force chaplains are military personnel of the armed forces but they have no military rank.83 In times of war and under extraordinary circumstances (e.g. UN missions), however, they may be endowed with the rank of an officer.84

Chaplains, in their capacity as an "officer specialist", are members of the staff of their commander and answer to him in all matters other than ministration.85

In spiritual matters, chaplains and theological candidates performing their military service are responsible to military provosts. Spiritual control over the entire chaplain service lies with the Bishop of Copenhagen while organizational details are laid down by the armed forces command.

Due to the fact that in Denmark, the clergy are liable to military service, they are given the opportunity to perform their military service in the chaplain service.

The tasks of a chaplain include the conducting of divine services, administration of the sacraments, counseling, pastoral care, the

LOV 335: Section 3.

FORSVARSKOMMANDOEN: Chapter 1, Section III. FORSVARSKOMMANDOEN: Annex A.II.

performance of religious ceremonies (e.g. baptisms, weddings, funerals), administrative duties and assistance in recreational and welfare activities.⁸⁶ They do not include instruction classes in an official military framework.

At present a total of 135 chaplains minister to the Danish armed forces numbering about 30,000.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Denmark.

Addresses:

Hærprovsten Kastellet 16 2100 København (army provost).

Orlogsprovsten Holmens Kirke Holmens Kanal 1060 København (navy provost).

Flyverprovsten Grove Præstegård 7540 Haderup (air force provost).

Information received:

Letter from the Defense Attaché, Copenhagen (Ref.: DAN 35-45-00) dated 24 April 1991.

⁸⁶ FORSVARSKOMMANDOEN: Chapter 1, Section II.

References:

[Denmark 1985]. "Im Königreich Dänemark ist manches anders". [Some things are quite different in the Kingdom of Denmark]. Standort 8:20-2. (Denmark).

FORSVARSKOMMANDOEN

Forsvarskommandoen. Bestemmelser for den Gejstlige Tjeneste i Forsvaret. [Armed forces command. Regulations for the spiritual welfare service in the armed forces]. (FKOBST P.492-1, OCT 1979). (Denmark).

FORSVARSMINISTERIET

Forsvarsministeriet. Bestemmelser om den kirkelige betjening af forsvaret, herunder ansættelse og aflønning af værnspræster af reserven. [Armed Forces Ministry. Regulations on spiritual care in the armed forces including the employment and payment of reserve force chaplains]. (Kundgørelse for Forsvaret B. 14 - 1978, 1.8.1978). (Denmark).

LOV 335

Lov nr. 335 af 18. juni 1969. Lov om forsvarets personel. [Law No. 335 of 18 June 1969 on armed forces personnel]. (Kundgørelse for Forsvaret B. 14-1969, 14.7.1969). (Denmark).

Rode, Jens. 1992. "Dänemark, Militärseelsorge, Königlich Dänisches Heer 1991". [Denmark, military chaplaincy, Royal Danish Army]. *Europäisches Militärseelsorge-Jahrbuch* 2:34f. (Denmark).

Rode, Jens. 1993. "Jahresbericht der Militärseelsorge des dänischen Heeres, 1992". [Annual report of the military chaplain service in the Danish Army]. *Europäisches Militärseelsorge-Jahrbuch* 3:44 (Denmark).

2.2.15 Dominican Republic

In the Dominican Republic, there has been a Roman Catholic chaplain service for the armed forces since 1958 which also ministers to the National Police Force.

The decree establishing a military vicariate in the Dominican Republic was issued in 1958. It was preceded by an agreement concluded between the Holy See and the Dominican Republic. In accordance with the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986, this military vicariate was raised to the status of military ordinariate.

Chaplaincy duties are performed by regular chaplains with officer status and are employed by the Ministry of National Defense on the recommendation of the military ordinariate. In military and disciplinary matters, chaplains are accountable to their respective commanders, and they are subject to the penal and disciplinary commanders as well as the penal and disciplinary jurisdiction of the military authorities. In ecclesiastical matters, the chaplains are 78

subject to the technical control of the military bishop and, in matters of church discipline, they also answer to the local diocesan bishop.

Apart from pastoral duties, military chaplains are also charged to give religious and ethical instruction to the personnel of the armed forces and the police.

There are about 20 chaplains who minister to the members of army, navy, air force and security forces

There is no indication that military chaplaincy is the subject of debate in the Dominican Republic.

Addresses:

Arzobispado de Santo Domingo Ordinariato Militar Apartado 186 Calle Isabel la Católica Santo Domingo (Roman Catholic Military Ordinariate).

Information received:

Letter from the Arzobispado de Santo Domingo (Ref.: 153/92), dated 25 March 1992.

2.2.16 **Ecuador**

In the Republic of Ecuador, there has been a Roman Catholic military vicariate (now military ordinariate) since 1983 which also provides religious welfare services to the police force. Administratively, the military ordinariate is attached to the armed forces staff or the general command of the national police.

The decree which established the military vicariate was issued by the Sacred Congregation for Bishops on 30 March 1983.⁸⁷ It was preceded by an agreement which was concluded between the Holy See and the Ecuadorian government on 3 August 1978 and ratified by parliament on 12 August 1982.⁸⁸

The chaplains are civilian employees of the armed forces or the police. ⁸⁹ They are not integrated into the military organization and neither have a military rank nor live in barracks. ⁹⁰ As far as their duties in the armed forces are concerned, they are subject to the laws of the Republic and the penal authority and disciplinary power of the military authorities. In ecclesiastical matters they come under the control of the military bishop and the local diocesan bishop. ⁹¹

⁸⁷ DECRETUM ECUADOR.

⁸⁸ ACUERDO ECUADOR.

⁸⁹ ACUERDO ECUADOR: Art. 9.

⁹⁰ NOTES ECUADOR 2:2f.

⁹¹ NOTES ECUADOR 2:1; ACUERDO ECUADOR: Art. 6.

In addition to their pastoral duties, it is the task of the chaplains to hold religious and ethical classes for the personnel of the armed forces and the police force. They are forbidden, however, to discuss political, administrative and other matters which are not of an exclusively religious character.⁹²

Of the 42 full-time chaplains, 16 minister to the army, 4 to the air force, 6 to the navy, 13 to the national police and 3 to the customs police. These chaplains are supported by seven chaplains serving in part-time duty. A religious/military personnel ratio was not indicated in the information received. The military ordinariate, though, considers the number of chaplains available to be insufficient.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Ecuador.

⁹² NOTES ECUADOR 1:4.

Addresses:

Obispado Castrense del Ecuador Apartado 17-08-8449 Av. América 4463 y Mañosca Quito.

Information received:

Letter from the Defense Attaché of the Federal Republic of Germany in Santiago (Chile), dated 27 April 1992 (Ref.: 02-9 1-11-04/4003).

Letter from the Obispado Castrense del Ecuador, dated 13 March 1992.

References:

ACUERDO ECUADOR

Acuerdo entre la Santa Sede y la República del Ecuador sobre asistencia religiosa a las fuerzas armadas y policía nacional, se firmó el 3 agosto 1978, fué ratificado por el Congreso Nacional el 12 de agosto de 1982. [Agreement between the Holy See and the Republic of Ecuador on the provision of religious welfare services to the armed forces and the national police concluded on 3 August 1978 and ratified by the National Congress on 12 August 1982]. (Registro Oficial No. 372/1982). (Ecuador).

DECRETUM ECUADOR

Sacra Congregatio pro Episcopis. *Aequatorianae Reipublicae Decretum de Erectione Vicariatus Castrensis*. [Sacred Congregation for Bishops. Decree (of 30 March 1983) on the establishment of a military vicariate in the Republic of Ecuador]. (copied). (Ecuador).

NOTES ECUADOR 1

Notes exchanged between the Foreign Minister and the Apostolic Nuncio on 27 January 1982 (No. 2/82-SP and No. 1723/82). (Registro Oficial No. 372/1982, p. 11f). (Ecuador).

NOTES ECUADOR 2

Notes exchanged between the Foreign Minister and the Apostolic Nuncio on 19 June 1982 and 6 July 1982 (No. 294/82- GM/DGORI and No. 1940/82). (Registro Oficial No. 372/1982, p. 13). (Ecuador).

2.2.17 El Salvador

In the Republic of El Salvador, there has been an official Roman Catholic chaplain service since 1968 which also provides religious welfare services to the police force. In addition to this official military chaplain service, various religious communities also minister to the soldiers. As reported by the Roman Catholic military ordinariate, fundamentalist Protestant sects are making a great effort to convert people, including soldiers. In some military institutions, especially in those where the commander is not a Roman Catholic, the missionary activities of these sects are particularly intensive. A preferred target, it was reported, are the military hospitals. 93

Letter from the Roman Catholic military ordinariate of El Salvador, dated 21 May 1992.

El Salvador's chaplain service is based on the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986, the agreement concluded between the Holy See and the Republic of El Salvador on 11 March 1968 on ecclesiastical jurisdiction in the military and on the religious welfare service in the armed forces and security agencies, ⁹⁴ and it is also based on the regulations of the military ordinariate in El Salvador which were approved by the El Salvadorian bishops' conference on 23 November 1984 and published in the Official Gazette on 30 July 1986. ⁹⁵

Initially, the diocesan bishop of San Miguel was also responsible for the military vicariate. In accordance with the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986 the military vicariate was raised to the status of military ordinariate. On 7 April 1987 a full-time military bishop was appointed by the Holy See.

Chaplain services are performed by full-time military chaplains with officer ranks and by chaplains serving in a secondary function (Capellanes Auxiliares) who are employed by the Ministry of Defense and Public Security on the recommendation of the military ordinariate. The military bishop has the rank of a colonel, the military vicar-general that of a lieutenant-colonel, and the military chaplains the rank of captain. Chaplains serving in a secondary function have no military rank. Pastors and priests, members of a

94 CONVENIO EL SALVADOR.

⁹⁵ REGLAMENTO EL SALVADOR.

religious order, seminarists and novices who are liable to military service may be employed by the military ordinariate to support the military chaplains. 96

In military and disciplinary matters, chaplains must comply with existing laws and service regulations and answer to their respective commander. In spiritual matters, they must observe ecclesiastical norms and are subject to technical control by the military ordinariate. 97 It is explicitly stipulated that no tasks may be assigned to them which are incompatible with their ministry.98

Military chaplains must prepare a chaplain service schedule which has to be submitted to the responsible commander and to the military ordinariate for approval. In this schedule, particular emphasis is laid on religious, social, cultural and ethical aspects. Military chaplains are explicitly required to give instruction on human rights and on how to comply with them. 99

According to the pertinent provisions, each command down to battalion level should have a full-time military chaplain who is integrated into the military organization of the armed forces. 100 As a result of the civil war, the chaplain service is still beset by major financial problems and personnel shortages. At present, for in-

REGLAMENTO EL SALVADOR: Art. 13f.

Cf. CONVENIO EL SALVADOR: Art. 9f.

REGLAMENTO EL SALVADOR: Art. 11, No. 5.

REGLAMENTO EL SALVADOR: Art. 11, No. 2. REGLAMENTO EL SALVADOR: Art. 7.

stance, chaplaincy duties are performed only by chaplains serving in a secondary function. This means that a total of 35 part-time chaplains must perform the functions of 49 full-time chaplains.

According to information received, the question of military chaplaincy is currently the subject of debate insofar as some Protestant sects (especially Jehovah's Witnesses) are busily propagating antistate and antimilitary ideas.

Addresses:

Ordinariato Militar de El Salvador Apartado Postal 2720 San Salvador El Salvador, C.A. (Roman Catholic Military Ordinariate).

Information received:

Letter from the Embassy of the Federal Republic of Germany in San Salvador (Ref.: Pol 360), dated 2 June 1992.

Letter from the Roman Catholic military ordinariate of El Salvador (Ref.: 28/92), dated 21 Mai 1992.

References:

CONVENIO EL SALVADOR

Convenio entre la Santa Sede y la República de El Salvador sobre lurisdicción Ecclesiástica Castrense y Asistencia Religiosa de la Fuerza Armada y Cuerpos de Seguridad. [Agreement (of 11 March 1968) between the Holy See and the Republic of El Salvador on ecclesiastical jurisdiction in the military and on the religious welfare service in the armed forces and security agencies]. (copied). (El Salvador).

REGLAMENTO EL SALVADOR

Reglamento del Ordinariato Militar en El Salvador, Aprobado por la Conferencia Episcopal de El Salvador (Acta No. 165, Numeral 4, de fecha 23 de Noviembre de 1984, que dice: Aprobación del Reglamento Castrense) y Publicado en el Diario Official. Tomo No. 292/San Salvador, Miércoles 30 de Julio de 1986 / No. 141. [Regulations of the military ordinariate in El Salvador approved by the bishops' conference of El Salvador (Acta No. 165/4 of 23 November 1984 entitled "Approval of the military service regulations") and published in the Official Gazette, Vol. 292/San Salvador, No. 141 on 30 July 1986], (El Salvador).

2.2.18 Finland

The Finnish military chaplain service dates back to Finland's declaration of independence in 1917.

Military chaplaincy is not based on any specific legal framework. According to the "Ordinance on the competence of the highest military command and administrative authority and its command organization" 101 issued by the President on 8 September 1919, "chaplaincy in the military defense organization" is a matter for which the Ministry of War is responsible. 102 The ecclesiastical law of the Lutheran Church of Finland of 1986 and the "Decree on the establishment and maintenance of the armed forces" dating from 1982 to 1986 contain details on the status of military chaplains in the Finnish armed forces.

 $^{^{101}}_{102}$ ASETUS. Section 6, No. 8.

In the Finnish armed forces, chaplaincy activities are performed by Lutheran and Orthodox military chaplains who constitute a separate group of officer specialists within the armed forces. Their official titles "military chaplain", "military provost" and "military bishop" are equivalent to the ranks of captain to major, lieutenant colonel and major general. Military chaplains must have performed military service and they hold the military rank they achieved in addition to carrying their official chaplaincy title. 103 Spiritual and technical control over all (including Orthodox) chaplains are exercised by the Lutheran military bishop who consults the Orthodox bishops whenever necessary. 104 In military and disciplinary matters, the officers of the chaplain service are responsible to their respective commander. Administratively, the chaplain service is integrated in the units. In ecclesiastical disciplinary matters, military chaplains are accountable to the cathedral chapter of their respective diocese. 105

Military chaplains hold religious and ethical classes as part of the duty roster and hold training courses for reserve force chaplains as well as for future military priests and deacons.¹⁰⁶

At present, the Finnish armed forces have 25 full-time and 21 part-time chaplains including a total of 6 Orthodox chaplains. In

¹⁰³ KIRKOPAS: 66-86.

¹⁰⁴ KIRKOPAS: 90-100.

¹⁰⁵ KIRKON: Section 135.

¹⁰⁶ KIRKOPAS: 121-127; 154-163.

addition, approximately 140 reserve force chaplains and approximately 40 conscript priests and deacons are performing their military service. The armed forces currently total 38,000 soldiers including conscripts.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Finland.

Addresses:

The Military Bishop Major command of the Finnish Armed Forces P.O. Box 919, 00101 Helsinki.

Ecclesiastical Office
Major Command of the Finnish Armed Forces
PO Box 919
00101 Helsinki.

Information received:

Report No. 30/91 from the Defense Attaché, Helsinki, dated 17 May 1991.

Letter from the Defense Attaché, Helsinki, dated 16 December 1991.

References:

ASETUS

Asetus ylimpäin sotilaalisten komento- ja hallintoviranomaisten toimivallasta sekä heidän määräystensä antamisen järjestyksestä. Annettu Helsingissä 8 päivänä syyskuuta 1919. (Suomen Asetuskokoelma No. 114/1919). [Ordinance on the competence of the highest military command and administrative authority as well as its command organization. Issued in Helsinki on 8 September 1991. (Finnish Law Gazette No. 114/1919)]. (Finland).

KIRKON

Kirkon laki-kirja 1986. [Ecclesiastical law of 1986]. (Finland).

KIRKOPAS I

Kirkollisen Työn Opas I (KirkOpas I). Rauhan ajan kirkollinen työ. Pääesikunta Helsinki 29.5.1991. [Guidelines for ecclesiastical work I. Ecclesiastical work in peacetime. General Staff, Helsinki. 29 May 1991]. (Finland).

Laulaja, Jorma; Seppo Ahonen. 1993. "Die kirchliche Arbeit in den finnischen Streitkräften 1992". [The work of the churches in the Finnish armed forces, 1992]. *Europäisches Militärseelsorge-Jahrbuch* 3:48. (Finland).

2.2.19 France

Although the law of 1905 on the separation of church and state does not allow the payment or subsidization of the practice of religion by the state, and religious welfare services in the armed forces are not included in the list of exceptions, 107 the French armed forces nevertheless have an institutionalized military chaplain service which is integrated in the military structures and supported from public funds. In the course of time, the military chaplain service has developed a more clearly defined structure enabling it to provide religious care to the armed forces during World Wars I and II, during the wars in Indochina and Algeria and during operations of French troops outside France.

[&]quot;Loi relative à la séparation des Eglises et de l'Etat. Du 9 décembre 1905", in: Giacometti 1926:272-86.

After the incursion into the Ruhr District and the occupation of the Saar, for instance, measures were taken intended to prevent French soldiers in Germany from being ministered to by German priests. In this case, religion was not considered a private affair and, instead, the state took the matter into its own hands for reasons of national prestige and security although, strictly speaking, it did not regard religion as a state responsibility.¹⁰⁸

A permanent military chaplain service was established by an ordinance of 25 January 1949. The decree was based on a regulation laid down by the Vichy government and which was in force from 1941 to 1944. Because of disagreements in the cabinet it was, however, not promulgated in the Journal Officiel and, as a result, did not become effective. Nevertheless, it did provide the basis for the entire chaplain service during the Fourth Republic. ¹⁰⁹

The Holy See, by decree of 26 July 1952, permitted the establishment of a Roman Catholic military vicariate (now military ordinariate) in accordance with canon law.¹¹⁰

Today's chaplaincy in France is based on the following national regulations:

 Decree No. 64-498 of 1 June 1964 issued by the President of the Republic on priests in the armed forces, 111

¹⁰⁸ Cf. Campenhausen 1962:134.

¹⁰⁹ Cf. Campenhausen 1962-136.

¹¹⁰ "Decretum de erectione Vicariatus castrensis in Gallia" (AAS 44(1952): 744-6).

¹¹¹ DECRET 64-498.

- Ordinance of 8 June 1964 issued by the Minister of Defense to implement Decree No. 64-498 of 1 June 1964 on priests in the armed forces, ¹¹²
- Directives issued by the Reserve and Military Chaplaincy Section, Personnel Subdivision, Central Armed Forces Medical Service Division of the Ministry of Defense, which is responsible for the administration of chaplaincy affairs,
 - Directive of 13 July 1987 on the organization of military chaplaincy in the departments of Bas-Rhin, Haut-Rhin and Moselle¹¹³ and
 - Directive of 9 March 1981 on the employment, ministry and administration of chaplains in the armed forces. 114

The chaplain service in France consists of a Roman Catholic, a Protestant and an Israelite branch.

The members of the religious welfare service in the French armed forces have either military or civilian status. They are, though, always employed by the state. Although chaplains have neither a military rank nor command authority, they have the same status as officers. The main function of the so-called civilian chaplains in the French armed forces is to provide support in peacetime at the lower military levels, e.g. garrisons, schools and military hospitals. Just like chaplains with a military status, civilian chaplains (including honorary chaplains) usually wear a uniform and are subject to the command authority and disciplinary jurisdiction of their commander who also writes their efficiency reports at regular intervals.

¹¹² ARRETE 64-498.

Reading the French national regulations gives the impression that French military chaplaincy is so deeply rooted in the military structures that - apart from the "institutional duality" of the chaplaincy personnel - there is no longer any connection with the religious communities.

Appearances, however, are deceptive. In spite of legal provisions according to which state and church are strictly separated, this seems not always to be the case in practice. Although, for example, the Minister of Defense officially appoints the chaplains, he does in fact follow the recommendation of the respective religious community or the Roman Catholic military bishop. Moreover, the Protestant Federation of France (Fédération Protestante de France, cf. PFP) for example, has tasked a commission with protecting the interests of the church in matters pertaining to military chaplaincy. This "Commission de l'Aumônerie aux Armées" recommends to the Minister of Defense a candidate who as the "military chaplain assigned to the armed forces staff" (aumônier placé auprès de l'état-major des armées) is to be head of the Protestant chaplaincy branch. The military chaplaincy commission advises and controls the "military chaplain assigned to the armed forces staff" who is designated by the church as the "aumônier général" or "directeur d'aumônerie". The commission is not, however, based on any public regulations but is solely a body set up by the church. 115

Chaplains are employed either on a full-time, part-time or honorary basis. Moreover, priests who are members of the reserve force may, if required, be employed as military chaplains in accordance with the regulations for mobilization forces. ¹¹⁶

¹¹³ INSTRUCTION 9970.

¹¹⁴ INSTRUCTION 4000.

¹¹⁵ Cf. VADEMECUM.

¹¹⁶ INSTRUCTION 4000: Art. 43.

In the three departments of Bas-Rhin, Haut-Rhin and Moselle, the concordat of 1801, including the regulations pertaining to military chaplaincy, are still in force. Here - unlike the rest of France - the tradition of the state church has been upheld, i.e. the use of public funds from the religious budget in Alsace and Moselle to pay the priests. Apart from the so-called "aumôniers titulaires" who fill a fixed number of funded positions, "aumôniers non titulaires" may, if necessary, be employed as full-time or part-time chaplains. The latter are priests who are released by civilian religious agencies for duty with the armed forces. Because of the special relationship between state and church in the concordat areas, however, this does not in the strict sense constitute an example of religious personnel being released by a religious community for temporary duty with the armed forces while remaining in the religious community's employment.

In France, military chaplaincy is based on the principle that the practice of religion is a personal matter. As a rule, therefore, chaplains are not involved in official military matters. They do, however, advise military staffs in religious and ecclesiastical matters. Furthermore, military chaplaincy is also governed by a regulation which was designed to suppress clerical power and which provides that soldiers are not to be subject to religious or ethical influence in officially authorized instruction classes.

At present, a total of 419 chaplains minister to the French armed forces which total (status: 1987) approximately 459,000 servicemen.¹¹⁷

Of the 419 chaplains, 283 are members of the Catholic chaplaincy branch, 91 of the Protestant and 45 of the Israelite branch.

Of the chaplains 160 - the largest group - are full-time chaplains with military status, and 148 are civilian chaplains serving in part-time duty. The number of honorary civilian chaplains amounts to 57, and that of full-time civilian chaplains is 54.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in France.

Addresses:

DIOCESE AUX ARMEES FRANÇAISES 20, Rue Notre Dames des Champs 75006 Paris (Roman Catholic Military Ordinariate).

Direction de l'Aumônerie Protestante aux Armées 47, Rue de Clichy 75009 Paris (Protestant Chaplain Service).

Aumônerie militaire israélite Fort Neuf de Vincennes 00475 ARMEES (Israelite Chaplain Service).

As far as the planned armed forces reform "Armée 2000" is concerned, personnel reductions will be accompanied by a decrease in the number of military chaplains.

Information received:

Letters from the Direction de l'Aumônerie Protestante aux Armées, dated 6 June 1991 (N° 374/DEF/DGAP), 8 October 1991 (N°576/DEF/DGAP) and 27 January 1992 (N° 066/DEF/DGAP).

Letter from DIOCESE AUX ARMEES FRANÇAISES, dated 1 July 1991 (N° 193/DAF).

Letter from the Military Attaché Office in Paris, dated 8 July (Ref.: 04-03-02-03, No. 103091) and 25 July 1991 (Ref.: 04-03-02-03, No. 111291).

References:

ARRETE 64-498

LE MINISTRE DES ARMEES. ARRETE relatif à l'application du décret no. 64-498 du 1er juin 1964 portant règlement d'administration publique relatif aux ministres du culte attachés aux forces armées. Du 8 juin 1964. [Ordinance of 8 June 1964 to implement Decree No. 64-498 of 1 June 1964 on priests in the armed forces.] (BO/G, p. 2883; BO/M, p. 2149; BO/A, p. 925). (France).

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DECRET 64-498

LE PRESIDENT DE LA REPUBLIQUE. DECRET No. 64-498 portant règlement d'administration publique relatif aux ministres du culte attachés aux forces armées. Du 1er juin 1964. [The President of the Republic. Decree No. 64-498 of 1 June 1964 on priests in the armed forces]. (BO/G, p. 2309; BO/M, p. 2133; BO/A, p. 847). (France).

FPF

Fédération Protestante de France. [Information brochure. Edited by the Fédération Protestante de France]. (Place and date of publication not stated. Paris 1991). (France).

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Gounelle, Yves. 1993. "Französische protestantische Militärseelsorge". [French Protestant military chaplaincy]. *Europä-isches Militärseelsorge-Jahrbuch* 3:58. (France).

INSTRUCTION 4000

MINISTERE DES ARMEES. Direction centrale du service de santé des armées. Sous-Direction personnel. Bureau réserves et aumônerie. INSTRUCTION No. 4000/DEF/DCSSA/1/RA/2 relative au recrutement, à l'exercice des fonctions et à l'administration des ministres du culte attachés aux forces armées. Du 9 mars 1981. [Ministry of Defense. Central Armed Forces Medical Service Division. Personnel Subdivision. Reserve and Military Chaplaincy Section. Directive No. 4000/DEF/DCSSA/1/RA/2 on the employment, ministry and administration of chaplains in the armed forces. Dated 9 March 1981]. (France).

INSTRUCTION 9970

MINISTERE DES ARMEES. Direction centrale du service de santé des armées. Sous-Direction personnel. Bureau réserves et aumônerie. INSTRUCTION No. 9970/DEF/DCSSA/1/RA/2 relative à l'organisation de l'aumônerie de l'armée de terre dans les départements du Bas-Rhin, du Haut-Rhin et de la Moselle. Du 13 juillet 1978. [Ministry of Defense. Central Armed Forces Medical Service Division. Personnel Subdivision. Reserve and Military Chaplaincy Section. Directive No. 9970/DEF/DCSSA/1/ RA/2 on the organization of the army chaplain service in the departments of Bas-Rhin, Haut-Rhin and the Moselle. Dated 13 July 1978]. (France).

(Land- und Luftstreitkräfte. 1986). (Author's short form -HM-). "Die Land- und Luftstreitkräfte Frankreichs". [France's land and air forces]. Österreichische Militärische Zeitschrift 24/3:269-76. (France).

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Metz, René. 1983. "Das Verhältnis von Kirche und Staat in Frankreich". [The relationship between the church and the state in France]. *Listl (et al.):* 1109-27. (France).

VADEMECUM

VADEMECUM de l'Aumônerie Protestante aux Armées. [Guidelines for Protestant military chaplaincy]. (Edited by the "Commission de l'Aumônerie aux Armées" of the "Fédération Protestante de France"). Paris, September 1989. (copied). (France).

White, M. 1971. "AUMONERIE MILITAIRE". [Military chaplaincy]. *Terre-Air-Mer* 212:24-9. (France).

2.2.20 **Germany**

The religious welfare service in the Bundeswehr is essentially based on a concordat concluded between the Holy See and the German Reich on 20 July 1933, on Article 140 (Article 141 of the Weimar Constitution) of the Basic Law of the Federal Republic of Germany of 23 May 1949, on the agreement concluded between the Federal Republic of Germany and the Protestant Church in Germany on 22 February 1957 governing Protestant military chaplaincy, on the Military Chaplaincy Act of 26 July 1957 and on the Papal Statutes of 23 November 1989 on the jurisdiction of the Catholic Bishop for the Armed Forces. Moreover, there are Joint Service Regulations such as "66/1 Militärseelsorge" (66/1 Military Chaplaincy) of 28 August 1956 and "66/2 Lebenskundlicher Unter-

richt" (66/2 Character Guidance Training) of 5 November 1959 which describe in detail the organization and tasks of the chaplain service, including cooperation with military agencies. 118

Pastoral care for Protestant soldiers in the new Laender is, by request of the Protestant churches in Eastern Germany, governed by different regulations. So far, chaplaincy activities in this part of Germany have been provisionally regulated by

The above texts are available in: DOKUMENTATION MILITÄRSEELSORGE (Documentation of Military Chaplaincy). the Directive of the Federal Minister of Defense on cooperation with priests commissioned by the Protestant churches in Military Districts VII and VIII to provide pastoral care to soldiers. 119 This directive is about to be replaced by the framework agreement on Protestant chaplaincy in the Bundeswehr in the new Laender of the Federal Republic of Germany. 120

The Bundeswehr has one chaplain service for all three Services and it comprises a Roman Catholic and a Protestant branch. The Roman Catholic branch forms a diocese of its own. It is a peculiarity of the Bundeswehr chaplain service that, notwithstanding the general provisions laid down in the Apostolic Constitution "Spirituali militum curae" of 21 April 1986, the military ordinary performs the duties of military bishop as a second function and at the same time is the diocesan bishop of a civilian diocese. The Protestant chaplaincy is also responsible to a military bishop who performs the duties of military bishop as a secondary function.

The two denominational branches of the military chaplain service are under the direction of mixed authorities (Evangelisches Kirchenamt für die Bundeswehr (Office of the Protestant Church for the Armed Forces) and Katholisches Militärbischofsamt (Office of the Catholic Bishop for the Armed Forces)) which are both state and ecclesiastical agencies. They are headed by a Protestant

119 DOKUMENTATION 25/92:36. 120 DOKUMENTATION 14/96.

Chaplain General or a Catholic Vicar General for the Armed Forces. The ecclesiastical character of the Office of the Catholic Bishop is more pronounced than that of the Office of the Protestant Church since the former is also the curia of the military bishop in accordance with the regulations of canon law.

The chaplains are civilians and, as a rule, serve as temporary-career federal civil servants (appointed for a period of six to twelve years). Chief chaplains, however, are civil servants appointed for life. Priests who perform chaplaincy duties as a secondary function are employed by the state.

Chaplains cooperate with the military agencies and commanders to whom they are assigned without being subordinate to them in military terms. They neither wear a uniform nor do they hold a military rank.

Chaplains not only perform pastoral and spiritual welfare tasks but also run character guidance classes as part of the duty roster. It is, however, possible for soldiers to be exempted from such classes.

As far as the religious/military personnel ratio is concerned, the regulations provide that one chaplain minister to 1,500 military personnel of the same denomination.

Following the re-unification of Germany, the Protestant churches in the new Laender chose not to adopt the regulations established in the Military Chaplaincy Agreement of 1957 because they wanted to keep their distance from government. For a transitional period of initially two years, the Federal Minister of Defense agreed to a special arrangement. According to this arrangement, parish priests may minister to soldiers, also inside military facilities, if they have been commissioned to do so by the governing bodies of the Protestant churches in Eastern Germany and if the responsible military district command has been informed accordingly.

If the principles underlying cooperation are not observed, the military district commander is authorized - following consultation with the Church in question - to revoke the chaplain's unrestricted access to troop accommodations.

The individual commanders, however, seem to have certain discretionary powers when it comes to interpreting the restrictive provisions of the WEISUNG. In practice, therefore, these regulations are sometimes applied less strictly.

At present, Protestant chaplaincy duties in the Eastern part of Germany are performed mainly in an honorary capacity. 122 Due to

121 WEISUNG.

The Protestant churches in the new Länder speak here of priests commissioned to provide part-time chaplain services to soldiers (cf. Scheffler 1993:107), but in order to draw a line between these services and the part-time military chaplains according to Article 3 (2) of the Military Chaplaincy Agreement, the former services are considered to be honorary. Furthermore, this term is appropriate since the services rendered by these chaplains are not

the specific conditions which prevailed in the former GDR, soldiers with no religious affiliation also make extensive use of the services provided by the chaplains. Therefore, the ratio between religious and military personnel is not applicable here. The same applies to Roman Catholic military chaplaincy in the new federal Laender which is based on the West German model. In this branch, one military district dean and his staff as well as four full-time and 30 part-time garrison priests and their curates minister to almost 3.000 Roman Catholic soldiers. 123

The present chaplain service structure is also under discussion in the Protestant churches in the Western part of Germany. Critics, for example, are not happy with the relationship between the church and the state, which they consider to be too close. They also complain about the system of state funding and the lack of synodal structures.

The synod of the "Protestant Church in Germany" established a committee whose task it was to prepare recommendations on how to organize a new Protestant "church among soldiers". 124

The committee finished its work in September of 1993 and submitted a report to the synod of the Protestant Church in Germany 125 in

103

remunerated (in contrast to the part-time military chaplains) and are performed in addtion to their normal duties.

MILITÄRSEELSORGE II, annex, p. 4 f.
 DOKUMENTATION 25/92:36; DOKUMENTATION 4/93: passim.
 Printed in: MILITÄRSEELSORGE I.

which it is clear that no agreement on a concept for military chaplaincy could be reached. There are, however, a number of "joint principles and decisions." Military chaplaincy, for example, is considered to be a service that is vital to the Protestant church. Its structure and organization should take into account the special situation of the soldiers and their circumstances. The substance of pastoral care, it is further stated, must be completely free from interference. It was unanimously agreed that the chaplain service must be regulated by agreements reached between the church and the state and that a common solution should be found to be applied throughout the Protestant Church in Germany. By general consent, the committee decided to establish closer structural and organizational links between military chaplaincy and the church, whereas further integration into military structures was rejected. Theological issues in military chaplaincy, it was decided, should be a direct organizational concern of the church and dealt with in the Office of the Protestant Church in Germany under the supervision of a full-time military bishop.

The two conflicting positions were described in two models of thought. Model A was in favor of changes to the religious services in the Bundeswehr that would remain below the threshold that would have required a revision of the Military Chaplaincy Agreement of 1957. Whereas the status of military chaplains as federal civil servants was maintained, it was planned to establish a church

head office parallel to the Office of the Protestant Church for the Armed Forces.

To put the opposing position into practice, it would have been necessary to make changes to the Military Chaplaincy Agreement of 1957. The so-called model B would have introduced a system in which priests directly employed and paid by the Protestant Church in Germany would have been assigned to specific garrisons or units.

The meeting in Osnabrück of the synod of the Protestant Church in Germany in November 1993 did not produce any agreement about a future uniform structure for military chaplaincy. This issue was passed on to the 24 Protestant churches for further discussion.

On 16 December 1993, the church conference of the Protestant Church in Germany decided that the member churches should participate in the discussion by first stating their opinions which would not be legally binding. Once a decision had been reached at the level of the Protestant Church in Germany, all the member churches would have to adopt this decision which would then be mandatory. 126

126 MILITÄRSFELSORGE II: Dok. V.

The votes cast by the member churches - not weighted according to membership -showed a majority in favor of model B. 127

Consequently, the council of the Protestant Church in Germany asked the synod in July 1994 to give a mandate based on this model that would serve as a foundation for negotiations with the state. ¹²⁸

At its Halle meeting in November 1994, however, the synod of the Protestant Church in Germany did not accept this vote. With its resolution "Dienst der Kirche unter den Soldaten" (services of the church among soldiers), it moved away from the conviction that a uniform legal structure for military chaplaincy for the entire area of the Protestant Church in Germany would be necessary. Future arrangements would have to be commensurate with the existing "good working conditions of chaplain service for soldiers, including the funding of these services", i.e. model A. With a view to accommodating the wishes of the member churches critical of the military chaplaincy agreement, the council is to reach agreement with the state on an alternative arrangement allowing chaplain services to be performed by full-time priests directly employed by the church.

127 MILITÄRSEELSORGE II: Dok. VI/1.

Communiqué on the 34th session of the Council of the Protestant Church in Germany held in the Wülfinghausen Monastery from 14 to 16 July 1994 (MILITÄRSEELSORGE II: Dok. VII).

In subsequent negotiations with the state, however, it became evident that the federal government was not willing to make concessions and intended to adhere in full to the military chaplaincy agreement. The government was prepared, to do more than accept an interim solution for the Protestant churches of the Eastern Laender.

The framework agreement on Protestant chaplaincy in the Bundeswehr in the new Laender of the Federal Republic of Germany¹³⁰ signed in March of 1996 provides that those Protestant churches in the new Laender that have not accepted the military chaplaincy agreement will be entitled to provide chaplain services to soldiers stationed on their territory by full-time priests in the direct service of the Protestant Church in Germany until 2003. The wages of these priests will be paid by the state via the Protestant Church in Germany whereas their pension scheme is to be funded by the church. Other personnel and non-personnel costs will be financed from the defense budget.

Beyond the "framework agreement" military chaplaincy in the new Laender is regulated by the ministry's "Order concerning the cooperation with the full-time Protestant chaplains in the Bundeswehr (priests) assigned by the Protestant Church in Germany" 131 and by the service instructions established by the Protestant Military Bishop for the Delegate of military chaplaincy in the Bundeswehr in

¹³⁰ DOKUMENTATION 14/96.

the new Laender¹³² as well as for the full-time Protestant chaplains in the Bundeswehr in the new Laender. 133

At present, military chaplaincy in the new Laender is carried out by 12 full-time priests and 30 priests doing it in addition to their regular duties. It is directed by the "Delegate of Protestant chaplaincy in the Bundeswehr in the new Laender" who is directly subject to the Protestant Military Bishop. 134

Addresses:

Evangelisches Kirchenamt für die Bundeswehr Argelanderstr. 105 53115 Bonn (Office of the Protestant Church for the Armed Forces).

Katholisches Militärbischofsamt Adenauerallee 115 53113 Bonn (Office of the Catholic Bishop for the Armed Forces).

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¹³¹ WEISUNG 1997.

 ¹³² DIENSTANWEISUNG BEVOLLMÄCHTIGTER.
 133 DIENSTANWEISUNG PFARRER.
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Bundesministerium der Verteidigung. Weisung für die Zusammenarbeit mit den von der Evangelischen Kirche in Deutschland eingesetzten hauptamtlichen evangelischen Seelsorgern in der Bundeswehr in den neuen Bundesländern (Pfarrer) vom 09. Juni 1997. (Fü S I 3 - Az 36-01).

2.2.21 Great Britain

Military chaplaincy in the British armed forces is based on Queen's Regulations 135 as well as a number of acts of Parliament and military regulations not specified in detail. 136

Each Service has its own chaplain service with partly diverging regulations.

Each chaplain service is subdivided into three branches. One of these ministers to the Episcopal churches (Church of England, Church of Wales and Church of Ireland). The second branch provides pastoral care to members of the Church of Scotland and the so-called Free Churches (various Protestant denominations such as Baptists, Congregationalists, Presbyterians and Methodists). The Roman Catholic military chaplain service, with its military vicariate (now military ordinariate) established on 21 November 1952, constitutes the third branch. A civilian rabbi ministers to Jewish soldiers in all three Services.

Chaplains in the chaplain service of the Royal Navy have the status of naval officers. They wear a uniform but have no military rank. The naval chaplain-in-chief, however, has a rank within the military hierarchy. The head of the Anglican chaplain branch is the

 ¹³⁵ QUEEN'S REGULATIONS: J5.261-279.
 136 Cf. e.g. CHAPLAINS' HANDBOOK and COMMISSIONS.

"Chaplain of the Fleet and the Archdeacon for the Royal Navy" and holds the rank of rear admiral. The heads of the other two chaplain branches hold the rank of captain.

The chaplains of the Royal *Air Force* are officers, they wear a uniform and hold (relative) military ranks ranging from flight lieutenant to wing commander. The head of the Anglican branch of the Royal Air Force chaplain service (i.e. the chaplain-in-chief) is an archdeacon of the Church of England and holds the relative rank of air vice marshal. The two other chaplain branches are headed by principal chaplains who exercise technical control over the chaplains of their denomination.¹³⁷

The chaplains of the Royal *Army* are also officers, they also wear a uniform and hold (relative) military ranks. The head of the entire Royal Army Chaplains' Department is responsible to the Ministry of Defence as far as religious welfare services in the army are concerned. He is called the chaplain general and holds the relative rank of major general. Up to now, this position has usually been held by a Church of England priest. For the first time, the entire Army chaplain service is currently headed by a representative of the Church of Scotland. The other two branches are headed by principal chaplains who exercise technical control over the chaplains of their denomination.

¹³⁷ COMMISSIONS; Turner 1991:78f.

In spiritual and ecclesiastical matters, all chaplains are responsible to the authorities of their respective church. In military and disciplinary matters, they are accountable to their commanders.

Chaplains of all three Services not only perform pastoral tasks but also give ethical instruction during so-called "Padre's Hours".

Moreover, several times a year there are so-called "character training" seminars during which - apart from biblical and religious subjects - ethical issues associated with the military profession (e.g. tradition, patriotism, freedom, nuclear weapons) as well as everyday ethical problems (e.g. handling of money, sexuality) are discussed. 138

The Royal Army has a total of 436 chaplains including 157 regular chaplains, 139 territorial army chaplains and 140 cadet force chaplains.

In the regular army units 101 chaplains belong to the Episcopal churches (Church of England, Church of Wales, Church of Ireland), 16 to the Church of Scotland and the Presbyterian Church of Ireland, 10 to the Methodist Church, 8 to the United Board (Baptists and United Reformed Church) and 22 to the Roman Catholic Church. 139

There are 90 chaplains in the Royal Navy. A further 105 chaplains serve in the Royal Air Force.

Of the Royal Navy chaplains, 60 belong to the Anglican, 16 to the Protestant and 14 to the Roman Catholic chaplain branch. Of the

Royal Air Force chaplains, 73 represent the Anglican Church, 14 the Roman Catholic Church and 18 the Free Churches or the Church of Scotland. The Roman Catholic military chaplain branches of all three Services have 59 chaplains serving in full-time and a further 193 in part-time duty. 140

Apart from full-time chaplains there are an unspecified number of chaplains serving in part-time duty.

In the army, one chaplain is responsible for 870 soldiers. 141 The objective, however, is for one chaplain, on average, to be available for each battalion. This is always the case for combat battalions.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Great Britain. Within the churches, however, the role of chaplains in the armed criticism. forces has sometimes met with

ANNUARIO PONTIFICO:1017.HANDBOOK:0107.

This criticism, it would seem, is based on emotional and fundamentalistic-pacifist arguments and is directed against the individuals concerned. The church organizations do not show any signs of wanting to change the system.

Addresses:

MOD (Army) Bagshot Park Bagshot Surrey GU19 5PL (Royal Army).

Chaplain of the Fleet Room 726 Lacon House Theobalds Road London WC1X 8RY (Royal Navy).

MOD (RAF) Room 343 Adastral House Theobalds Road London WC1X 8RY (Royal Air Force).

Bishopric of the Forces 26, The Cresent Farnborough Hampshire GU14 7AS (Roman Catholic Military Ordinariate).

Information received:

Letter from the Chaplain of the Fleet and Archdeacon for the Royal Navy (Ref.: C/CofF/31/1), dated 16 April 1991.

Letter from the Naval Attaché Office, London, dated 22 April 1991.

Letter from MOD (RAF) (Ref.: D/Chap Serv (RAF)121/10), dated 11 May 1992.

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COMMISSIONS

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Queen's Regulations for the Army. Chapter 5 Part 7. HMSO. 1990. (Great Britain).

Turner, Robin 1991. "Chaplaincy Organization in the Royal Air Force". Europäisches Militärseelsorge-Jahrbuch 1:81-3. (Great Britain).

2.2.22 Greece

The Greek armed forces have a chaplain service which is exclusively Greek Orthodox. 142 This service is administered by the so-called Directorate for Military Chaplaincy in the General National Defense Staff.

The head of the directorate is a chaplain who holds the rank of colonel and who answers directly to the Minister of Defense in military matters and to the Holy Synod of the Orthodox Church of Greece in spiritual matters. He is the superior of all chaplains.

¹⁴² This statement is based on a report by the Military Attaché Office in Athens dated 7 April 1982. Repeated requests for further information in connection with this project have so far remained unanswered.

The post of military bishop, established during the military dictatorship, was abolished in 1974.

Following completion of their spiritual studies and after having passed a selection test, chaplains are commissioned with the rank of 2nd lieutenant. They can rise to the rank of colonel. Chaplains are entitled to all benefits granted to officers and enjoy all the rights associated with their rank.

Religious activities in the military are performed in cooperation with local priests. For important events (e.g. the name day of the patron saint of the Service or Service branch, naming of a ship), the pertinent bishops are also invited.

Apart from the provision of religious welfare services, chaplains in their work also focus on social as well as social pedagogic tasks. The fact that soldiers assigned to garrisons far away from their homes have only very limited opportunities to visit their families (no weekend leave) and also the low pay cause problems which the chaplain service can help to alleviate. Particularly needy soldiers are granted financial support. In conjunction with their commanders, the chaplains also help to establish libraries, organize film and discussion evenings and also provide social counseling.

The officers of the chaplain service hold ethics classes which form part of military training.

The documents received did not contain any information on the religious/military personnel ratio. In 1982, i.e. the time when the information was compiled, there were 40 funded positions for military chaplains.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Greece.

Addresses:

Diefthyntis Thriskeftikou Genikon Epitcleion Ethnikis Amynis Athinai/Holgaros.

Information received:

Report from the Military Attaché Office in Athens, dated 7 April 1982 (EB No. 53/82).

2.2.23 Iran

The constitution of the Islamic Republic of Iran expressly provides for an "ideologically oriented army" which is bound to the Islamic

[&]quot;The religious faith and the Islamic doctrine will constitute the basis and standard underlying the organization and equipment of the defense forces. Accordingly, the Army of the Islamic Republic and the Corps of the Revolutionary Guards will be commensurate with the above principle. They will not only protect and defend the borders but also take it upon themselves to propagate the ideological message, that is to say endeavor on the path of Allah and by doing

doctrine.¹⁴⁴ Mullahs are assigned to all military activities and garrisons. Their task on the one hand is to perform religious acts and provide instruction; on the other, they keep a close watch, together with numerous members of the revolutionary guard (Pasdaran), over the armed forces to ensure that they comply with the goals of the Islamic Revolution.¹⁴⁵

Military mullahs are not integrated into the military organization but have superior control functions. Important decisions, such as the promotion of military personnel, require their approval.

There is no information available on the ratio between religious and military personnel. It must, however, be assumed that military mullahs and their auxiliary staff are active at all levels.

According to information received, it would seem that the question of religious welfare services in the armed forces is not the subject of debate in Iran.

battle to spread the rule of Allah's law throughout the world. Make ready for them whatever you can of armed strength and of mounted pickets at the frontier, whereby you may daunt the enemy of Allah and your enemy and others beyond them whom you know not but whom Allah knows (Koran 8/60)." (CONSTITUTION OF IRAN: Preamble. In the original, the third paragraph is printed in italics.)

The Army of the Islamic Republic of Iran must be an Islamic army, i.e. an Army that is bound to the doctrine of Islam and supported by the people."
(CONSTITUTION OF IRAN: Principle 144, Clause 1).

[&]quot;The Corps of the Islamic Revolutionary Guards, established in the first days after the victory of the revolution, has been maintained to continue its tasks as protector of the revolution and its achievements. The tasks and responsibilities of this corps are distinguished from those of the other armed forces by the law

Information received:

Letter from Military Chaplain A. Magdanz, dated 26 February 1992.

References:

(Two military chaplains 1991). "Zwei Militärgeistliche, zwei Welten. Militärpfarrer Arnold Magdanz sprach in Baktharan mit Mullah Maschhadi". [Two military chaplains, two different worlds. A conversation between Chaplain Arnold Magdanz and Mullah Maschhadi in Baktharan]. *Standort* 33/34:5-7. (Iran).

CONSTITUTION IRAN

Constitution of the Islamic Republic of Iran. Iran and the Islamic Republic. Bonn: Embassy of the Islamic Republic of Iran. 1980. (Iran).

2.2.24 Israel

The chaplain service of the Israel Defence Forces (IDF) is based on state law, General Staff orders and orders of the IDF High Command.

The chief military chaplain is the Assistant of the Chief of the General Staff for Religious and Traditional Affairs. He is the chief rabbi of the armed forces and is also responsible for non-Jewish chaplaincy. He holds the rank of major general and is a member of the IDF General Staff.

The military rabbis are staff officers. Their task is to provide religious welfare services to members of their faith and to ensure that soldiers who belong to a different religion receive pastoral care as well. Moreover, they hold classes and give lectures on ethical issues. Religious welfare services for Christian, Druze and Muslim members of the armed forces are also provided. It is, however, not clear whether these services are provided by military chaplains of the respective religious communities or by civilian priests. Chaplains are accountable to their commanders in military and disciplinary matters, and technical control is exercised by the Army Chief Rabbinate.

At each battalion headquarters, there is at least one military rabbi. On grounds of secrecy, information on the religious/military personnel ratio was not submitted.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Israel.

Addresses:

The Army Chief Rabbinate
The General Staff
Israel Defense Forces

Information received:

Letter from the Defense Attaché Staff, Tel Aviv, dated 2 July 1991.

2.2.25 Italy

In Italy there is an exclusively Roman Catholic chaplain service which is not only responsible for the armed forces but also for the guardia di finanza (the customs authority), the carabinieri, the police force, the Italian Red Cross, the Order of the Knights of Malta, the fire brigade and the penal institutions. 146

There has been a military vicariate since 1925. 147 This vicariate was confirmed by the concordat of 11 February 1929 and raised to the status of a military ordinariate by the Apostolic Constitution "Sprituali Militum Curae" of 21 April 1985. 148

In addition, military chaplaincy in Italy is governed by various state laws and regulations. At present, Law No. 512 of 1 June 1961 regulates the legal status, promotion and payment of chaplains in the Italian armed forces. 149

Chaplains are integrated into the military hierarchy. They wear a uniform with rank badges but have no combat mission. In military and disciplinary matters they are responsible to their commanders. The chaplains are, however, subject to military jurisdiction and military disciplinary regulations only in the event of general or par-

¹⁴⁶ NORME:1b.

¹⁴⁷ Decree of 6 March 1925 issued by the Sacred Consistorial Congregation.

¹⁴⁸ STATUTI ITALIA. 149 LEGGE 512.

tial mobilization and in naval operations or when employed in units outside Italy. 150

In ecclesiastical matters, the Roman Catholic military ordinariate - headed by a military archbishop holding the rank of lieutenant general - exercises technical control over the chaplains. The hierarchy of military chaplains comprises the ecclesiastical ranks of vicar-general, inspector, chaplain-in-chief, principal chaplain and chaplain which correspond to the military ranks of brigadier general, lieutenant colonel, major, captain or 1st lieutenant, respectively. ¹⁵¹

Apart from their pastoral duties chaplains also contribute to the moral and civic education of the armed forces personnel. For this purpose, they usually hold lectures as instructed by the responsible military command.

When necessary, the regular chaplains - currently numbering 250 - are assisted by an unspecified number of reserve force and honorary chaplains. Information on the religious/military personnel ratio was not furnished. A total of approximately 700,000 persons, including the families of military personnel, currently fall under the

¹⁵⁰ LEGGE 512: Art. 24.

¹⁵¹ LEGGE 512: Art. 2 and 15.

From the mid to the late eighties, chaplains conducted a large-scale empirical study of changes in the moral attitude of young soldiers: GIOVANI MILITARI. See also TEOLOGIA E VITA and CONDIZIONE MORALE.

jurisdiction of the military ordinariate. Special attention is paid to promoting the lay apostolate among soldiers. ¹⁵³

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Italy.

Addresses:

Ordinariato Militare in Italia Via Salita del Grillo 37 Roma.

Information received:

Report from the Military Attaché Office, Rome (No. 12/91, Ref.: 04-04/ITA), dated 31 July 1991.

Letter from the Ordinariato Militare in Italia, dated 27 November 1991.

References:

ANNUARIO DIOCESANO 1991

Ordinariato Militare in Italia. *Annuario Diocesano 1991*. [Military Ordinariate of Italy. Diocesan Yearbook 1991]. Place and date of publication not indicated.(Rome 1991). (Italy).

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La condizione morale nel nostro tempo. Atti della 2a settimana nazionale di formazione per capellani militari. [Moral standards in our time. Report on the second national instruction week for military chaplains]. Quaderni del "Bonus Miles Christi". Serie dottrinale-didattica, N. 3, Roma 1988. [Issues of "Bonus Miles Christi". "Teaching and Instruction" series, No. 3, Rome 1988]. (Italy).

GIOVANI MILITARI

Giovani militari e valori morali. Primo resoconto della ricerca or-

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¹⁵³ See PROMOZIONE LAICI.

ganizzata e diretta nel 1985 dai Capellani Militari in Italia. [Young soldiers and moral standards. First report on the studies conducted by military chaplains in Italy in 1985]. Quaderni del "Bonus Miles Christi". Serie dottrinale-didattica, No. 2, Roma 1986. [Issues of "Bonus Miles Christi". "Teaching and Instruction" series, No. 2, Rome 1986]. (Italy).

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NORME

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Ragnisco, Francesco, M. 1972. "La condizione giuridica del cappellani militari nel diritto positivo vigente". [The legal status of military chaplains in current positive law]. *Revista aeronautica* 48/2:291-306. (Italy).

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Statuti dell'Ordinariato Militare in Italia. Approvati dalla Santa Sede in data 6 agosto 1987. [Statutes of the military ordinariate of Italy. Approved by the Holy See on 6 August 1987]. ANNUARIO DIOCESANO 1991:139-148. (Italy).

TEOLOGIA E VITA

Teologia e vita. Atti della 1a settimana nazionale di formazione per cappelani militari. [Theology and life. Report on the first national instruction week for military chaplains]. Quaderni del "Bonus Miles Christi". Serie dottrinale didattica, No 1, Roma 1986. [Issues of "Bonus Miles Christi"]. "Teaching and Instruction" series, No. 1, Rome 1986]. (Italy).

2.2.26 Kenya

The armed forces of the Republic of Kenya have a chaplain service consisting of a Roman Catholic, a Protestant and an Islamic branch. The legal basis of the chaplain service is the Armed Forces Act on which further information has not been provided.

Chaplains are officers and are accountable to their commanders in military and disciplinary matters. Technical control is exercised by the respective religious community.

The tasks of a chaplain include providing spiritual and social care to military personnel and holding ethical instruction seminars every six months.

Information on the religious/military personnel ratio was not furnished. At every garrison, however, there is a place of worship and a chaplain for each religious community.

There is no indication that military chaplaincy is the subject of debate in Kenya.

Addresses:

Department of Defence Chaplain Service Ulinzi House P.O. Box 40663 Nairobi.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Nairobi (Ref.: Ku 651.00), dated 25 February 1992.

2.2.27 Korea (South)

The armed forces of the Republic of Korea (South Korea) have a military chaplain service which provides religious welfare services to Roman Catholic, Protestant and Buddhist soldiers. There is a Roman Catholic military ordinariate.

Section 11 and 12 of the Act on the legal status of military personnel (recruitment and ranks for officers), the Military service regulation (part 2, sections 30-32: religious activities) and the pertinent implementing regulations for the Services constitute the legal basis of the religious welfare service in the armed forces. 154 The personnel department of the Ministry of Defense has a military chaplaincy section. Each Service has a military chaplaincy office in the high command, corps, division, brigade and regiment (battalion) staffs. There is at least one military chaplain in each regiment. The com-

¹⁵⁴ The legal texts referred to were not made available.

mand levels above that have a religious officer representing each religious community (Protestant priest, Roman Catholic priest, Buddhist bonze). Religious personnel constitute a separate career category that is integrated into the military apparatus. The religious officers hold military ranks from first lieutenant to colonel.

In military and disciplinary matters, religious personnel answer to their respective commander. Technical supervision is exercised by superiors of the military chaplain service. Apart from the Roman Catholic military ordinariate, it is not clear whether and in what form the religious communities can influence the organization of the religious welfare service in the armed forces and its personnel.

In addition to their pastoral tasks, the chaplains are taking an increasing interest in social welfare service for soldiers and their families (material support, assistance in personal conflicts, support in conflicts with employer). Chaplaincy duties also include giving ethical instruction in an official military framework in the form of regular classes and half-yearly seminars. Each company is given two to six hours of instruction per quarter. The fact that the religious welfare service is strongly committed to social welfare work means that the activities, particularly those of the Christian chaplains, are not confined to the military sector but also embrace the civilian population.

At battalion level there is to be one chaplain who either provides religious welfare services himself or arranges for ministry to sol134

diers of other faiths. The religious communities vary in their ability to meet the substantial religious personnel requirements of the armed forces: 340 Protestant chaplains minister to 250,000 Protestant soldiers, 60 Roman Catholic chaplains to 70,000 Roman Catholic soldiers and only 80 military bonzes to 150,000 Buddhist soldiers. Civilian priests provide support in a secondary function and on an honorary basis.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in South Korea.

Addresses:

Military Ordinariate in Korea 383-243 Sangdo 2-Dong Tongjak-KU Seoul (Roman Catholic Military Ordinariate).

Information received:

Letter from the Military Ordinariate in Korea, dated 2 March 1992. Report from the Defence Attaché in Seoul, dated 16 June 1992.

2.2.28 Madagascar

In the Democratic Republic of Madagascar, the armed forces have a chaplain service that was established by the state. This service ministers to Roman Catholic and Protestant (Reformed, Lutheran and Anglican) military personnel. The legal basis is provided by a decree issued in 1962 by the President and Government of the First Republic. 155

Two full-time chaplains (Roman Catholic and Protestant) are responsible for military chaplaincy in the armed forces as a whole. In the military regions and garrisons, there are at present only chaplains who perform this task as a secondary function on a half-day or hourly basis.

Chaplains wear a uniform with special badges. They have no military rank but in protocol matters enjoy the same status as senior officers.

Chaplains not only perform pastoral tasks but also provide social welfare services to military personnel. However, they do not provide ethical instruction in an official military framework.

Information on the religious/military personnel ratio was not furnished. Two chaplains serving in a primary and twelve chaplains serving in a secondary function minister to the Christian members of the armed forces.

There is no indication that military chaplaincy is the subject of debate in Madagascar.

¹⁵⁵ This document was not made available.

Addresses:

Pasteur Andriamahatony, Jean-Bart 212, Analakely, 1/RM 1 B.P.1518, Antananarivo 101 (Principal Chaplain, Protestant Branch).

Rév. Père Michel Ralibera, S.J. c/o Bureau de garnison B.P.10 bis, Antananarivo 101 (Principal Chaplain, Roman Catholic Branch).

Information received:

Letter of 2 March 1992 from the Principal Chaplain, Roman Catholic Branch, Rév. Père Michel Ralibera, S.J.

Letter of 13 March 1992 from the Embassy of the Federal Republic of Germany in Antananarivo (Ref.: Ku 651.00).

2.2.29 Malta

Until 1974 when British rule in Malta came to an end, the Royal Maltese Forces had a chaplain service based on the British model.

At present, the armed forces comprise only a small number of personnel and consist of a small naval force, whose task it is to combat drug trafficking, save lives and guard the coast, and air and infantry forces.

Ministry is provided by a Dominican chaplain who has the rank of honorary chaplain and is paid by the state for each of the religious welfare services he performs. Apart from rendering pastoral services he also gives ethical instruction.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Malta.

Addresses:

Dominican Priory Fr. Patrick Cachia OP Sliema.

Information received:

Letter from the Dominican Priory, dated 17 March 1992.

Letter from the Embassy of the Federal Republic of Germany in Sliema (Ref.: Pol 360.90), dated 30 March 1992.

2.2.30 Nepal

In the Kingdom of Nepal Hinduism is the state religion. There is a Hindu religious welfare service in the armed forces which is responsible for the performance of ritual acts.

Each garrison has temples of the Goddess Kali who is worshipped as the Goddess of Warriors. In these temples animals are sacrificed to her glory at all important festivities and on other suitable occasions. Hindu priests (Brahmans) support these activities. In addition to the military Brahmans who are responsible for the armed forces, civilian Hindu priests are

employed, if the need arises. No information was furnished concerning religious welfare services provided to the Buddhist and Muslim minorities in the armed forces.

The soldiers receive neither personal pastoral care nor religious or ethical instruction in an official military framework.

According to information received, the question of military chaplaincy is not the subject of debate in Nepal.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Kathmandu, dated 5 June 1992 (Ref.: Vw 103.00).

2.2.31 Netherlands

Military chaplaincy in the armed forces of the Netherlands is based on Royal Decree No. 99 of 3 March 1984 which laid down regulations on the appointment of chaplains in the armed forces, ¹⁵⁶ military service regulations ¹⁵⁷ and ecclesiastical rules and regulations. ¹⁵⁸

E.g. the Navy Regulation of 2 March 1962 which includes service regulations for Chief Navy Chaplains, Navy Chaplains and Navy Reserve Chaplains (INSTRUCTIES).

E.g. the rules and regulations of the Dutch Reformed Church and ecclesiastical regulations which the Military Chaplain Committee - established by the Reformed Synod - lays down for the chaplains in the armed forces.

¹⁵⁶ BESLUIT.

All Services have denominational chaplain branches. Apart from the Roman Catholic military chaplaincy, which has formed a separate military vicariate since 1957 (and is now a military ordinariate), there are Protestant and Israelite chaplains and (non-denominational) humanistic advisors.

The task of protecting the interests of the Protestant church was delegated by the Reformed Synod through the Spiritual Welfare Council to the Committee for Chaplaincy in the Armed Forces. 160

Chaplains are civilian employees of the state and organizationally integrated into the armed forces; they are not, however, subject to the command authority of military superiors. The Royal Decree of 1984 lays particular stress on the fact that "the institutions which send chaplains to the armed forces bear sole responsibility for ensuring that the chaplains fulfill their tasks properly". Although chaplains are not soldiers, they wear the uniform of the Service they are assigned to and carry the badge of their respective chaplain service and of the rank which corresponds to their status. Chief chaplains rank as colonels, and all other chaplains and reserve force chaplains are conferred military ranks which corresponds to corre-

Raad voor de herderlijke zorg.

This committee (commissie voor de geestelijke verzorging van de militairen) is also known as the "Church and Armed Forces Section" (sectie kerk en krijgsmacht).

BESLUIT: Preamble and Article 5.

spond to officer ranks from captain to lieutenant colonel or their equivalents in the other Services.

As part of military training, ethical instruction is given by chaplains.

There are 109 Protestant, 100 Roman Catholic, and two Israelite chaplains in addition to 33 humanistic advisors who currently provide spiritual care to approximately 102,550 military personnel in the Dutch armed forces.

According to information received, the question of military chaplaincy is not the subject of debate in the Netherlands.

Addresses:

Roman Catholic Military Ordinariate Koningin Emmaplein 1 3016 AA Rotterdam.

Bureau Hoofdlegeraalmoezenier Koningin Marialaan 17 2595 GA Den Haag (Roman Catholic Army Chaplain Branch).

Bureau Hoofdvlootaalmoezenier Carel Van Bylandtlaan 3-5 2596 HP Den Haag (Roman Catholic Navy Chaplain Branch).

Bureau Hoofdfluchtmachtaalmoezenier Binckhorstlaan 135 2516 BA Den Haag (Roman Catholic Air Force Chaplain Branch).

Bureau Hoofdlegerpredikant Wassenaarseweg 6 2596 CH Den Haag (Protestant Army Chaplain Branch).

Bureau Hoofdvlootpredikant Carel van Bylandtlaan 3-5 2596 HP Den Haag (Protestant Navy Chaplain Branch).

Bureau Hoofdfluchtmachtpredikant Binckhorstlaan 135 2516 BA Den Haag (Protestant Air Force Chaplain Branch).

Bureau Hoofdkrijgsmachtrabbijn Carel van Bylandtlaan 3-5 2596 HP Den Haag (Israelite Chaplain Service for the Armed Forces).

Bureau Hoofdkrijgsmachtraadsman Oranje Nassaulaan 71 3708 GC Zeist (Humanistic Advisor to the Armed Forces).

Information received:

Report from the Military Attaché Office, Den Haag, dated 27 May 1991.

Letter from the Bureau Hoofdlegeraalmoezenier, dated 7 October 1991.

References:

BESLUIT

Besluit van 3 maart 1984 inzake regeling aanstelling van geestelijke verzorgers bij de Krijgsmacht. [Decree of 3 March 1984 on the employment of chaplains in the armed forces]. (Staatsblad van het Koninkrijk der Nederlanden 1984:99). (Netherlands).

INSTRUCTIES

Instructies en taakomschrijvingen. Hoofdvlootpredikant, vlootpredikanten en reserve-vlootprdikanten. [Service regulations and task descriptions. Principal navy chaplains, navy chaplains and navy reserve force chaplains; dated 2 March 1962]. (CZ1260; CIRC.Z1045b). (copied). (Netherlands).

Louwerse, W.H. 1993. "Die Königlich-Niederländische Luftwaffe 1992". [The Royal Netherlands Air Force 1992]. *Europäisches Militärseelsorge-Jahrbuch* 3:80f. (Netherlands).

(Military chaplain service Netherlands). "Der protestantische Seelsorgedienst in den niederländischen Landstreitkräften (PGV-KL) 1992".

[Protestant military chaplaincy in the Dutch ground forces]. *Europäisches Militärseelsorge-Jahrbuch* 3 (1993):74ff. (Netherlands).

2.2.32 New Zealand

A chaplain service has been part of the New Zealand armed forces ever since the Boer War. Legal documents on which the chaplain service is based were neither specified nor made available.

Each of the three Services - army, navy and air force - has three chaplaincy branches. The first represents the Anglican Church, the second ministers to members of different Protestant denominations (e.g. Presbyterians, Baptists and the Salvation Army); the third branch is the Roman Catholic military ordinariate of New Zealand which is headed by the Bishop of Hamilton.

At the Defence Headquarters, there is a Chaplain Dominion Advisory Council 162 which represents all the churches involved and is the link between state/military authorities and the church. Chaplains are appointed on the recommendation of this Council.

The armed forces as a whole and each Service have their own principal chaplains 163 whose task it is to ensure the provision of spiritual care to all military personnel. Chaplains are assigned to all bases, camps and ships. Most camps and bases have one Roman Catholic, one Anglican and one O.D. (other denominations) chaplain.

Chaplains are employed by the state. They are officers, wear a uniform and hold military ranks. In military and disciplinary matters they are accountable to their commanders, and in pastoral matters they come under the technical control of the military ordinary of the Chaplains Dominion Advisory Council.

Chaplains not only perform pastoral tasks but also hold ethics classes in an official military framework.

The personnel of the armed forces of New Zealand - numbering approximately 8,000 - are ministered to by 20 full-time chaplains 164

¹⁶² Chaplains Dominion Advisory Council.

Principal Defence Chaplain for all Armed Forces; Principal Chaplain Army; Principal Chaplain Navy; Principal Chaplain Air Force.

Of the 20 full-time military chaplains, 8 are Anglican, 6 are Presbyterian, 4 are Roman Catholic, 1 is from the Salvation Army and 1 is a Baptist.

and a relatively large but unspecified number of chaplains serving in a secondary function.

According to information received, the question of military chaplaincy is not the subject of debate in New Zealand.

Addresses:

Military Ordinary for New Zealand Hamilton Diocese Bishop's Office P.O. Box 4353 Hamilton East (Roman Catholic Military Ordinariate).

Information received:

Letter from the Military Ordinary for New Zealand, dated 24 January 1992.

2.2.33 Norway

In accordance with a parliamentary decision taken in 1953, a military chaplain corps¹⁶⁵ was established in the armed forces of the Kingdom of Norway,¹⁶⁶ the majority of chaplains being members of the Evangelical Lutheran Church. 90 % of the Norwegians are members of the Evangelical Lutheran Churches (State Church and Free Church). Of the 60 full-time military chaplains, 58 are pro-

166 STORTING.

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Apart from the army, navy and air force, the Norwegian forces also include local home-guard units which are primarily responsible for the protection and defense of local targets and installations (see FELTPRESTTJENESTE I HEIMEVERNET:3).

vided by the State Church and two by the Free Churches. The rules and regulations governing military chaplaincy include the "Regulations for the military chaplain corps. Principal regulations", "Administrative regulations for the military chaplain corps" and the organizational chart of the military chaplain corps. 168

The military chaplain corps is accountable to the Ministry of Defense in administrative matters, comes under the military command of the Chief of Staff and is supervised by the Bishop of Oslo in ecclesiastical matters. The military chaplain corps is headed by a so-called "feltprost" (provost) ranking as a colonel who is a member of the high command of the armed forces and is directly responsible to the chief of the personnel staff. ¹⁶⁹

Members of the military chaplain corps are:

- army, air force and navy chaplains who are either permanently or temporarily employed,
- army, air force and navy chaplains who have enlisted for a certain period of time,
- candidates for a degree in theology who perform their compulsory military service as assistant chaplains,
- students and persons having passed their finals who are liable to military service and who receive training to become chaplains in the armed forces,

¹⁶⁷ BESTEMMELSER.

¹⁶⁸ ORGANISASJON.

¹⁶⁹ ADMINISTRATIVE BESTEMMELSER: Item 2.

- civilian priests employed by the armed forces.
- civilian or military administrative personnel.

Chaplains in the armed forces - including the "feltprost", military district chaplains, base chaplains and assistant chaplains - have military status and a military rank; they wear a uniform with a cross as the identifying badge. 171 In military and disciplinary matters, chaplains are responsible to their commanders. In ecclesiastical matters, they come under the technical control of their superior chaplains: the Bishop of Oslo exercises technical control over the entire military chaplain corps.

Apart from the provision of pastoral care, it is also the task of chaplains to propagate and uphold "moral standards, socio-ethical values, give character guidance training, cooperate with civilian religious institutions and propagate national and cultural values". 172

The military chaplain corps comprises 60 full-time chaplains, 86 civilian priests of the local home-guard units and approximately

¹⁷⁰ ADMINISTRATIVE BESTEMMELSER: Item 4. ORGANISASJON: Section 5.

¹⁷² ORGANISASJON: Section 9.

Character guidance training includes the following subjects: - The church in the Norwegian armed forces. - War and peace. - The value of human life. -Personality development. - Ideology. - Responsibility of the individual within society as a whole, - Sexuality, - Personal crises, mourning and death, - Work and recreation. - Alcohol and drugs. - Crime and punishment. - Violence. -Ethnic and religious minorities. - Responsibility for the world and the poor. -Nature and nature protection. (According to the feltprosten's letter of 13 November 1991).

400 reserve force chaplains. The armed forces number 37,000 soldiers, and the local home-guard units comprise 85,000 personnel.

According to information received, it would seem that the question of military chaplaincy is not the subject of debate in Norway.

Addresses:

Feltprosten Oslo mil/Akershus 0015 Oslo 1.

Information received:

Report from the Defense Attaché Office Oslo, dated 16 May 1991.

Letter from feltprosten (Ref.: 1923/91/FPK/HU/PJK/040), dated 9 October 1991.

Letter from feltprosten (Ref.: 2146/91/FPK/HU/PJK/040), dated 13 November 1991.

References:

ADMINISTRATIVE BESTEMMELSER

Forsvarets Overkommando. [High Command of the armed forces]. *Administrative Bestemmelser for FKP [Feltprestkorpset]*. [Administrative regulations (of 19 September 1975) for the military chaplain corps]. (KtF I 9/1975, 19 sept 75, p. 187 - 188). (Norway).

BESTEMMELSER

Bestemmelser for Feltprestkorpset. Overordnede bestemmelser. [Regulations for the military chaplain corps. Principal regulations (of 25 May 1989)]. (BFPK 3-1. 25 mai 89). (Norway).

FELTPRESTTJENESTE I HEIMEVERNET

Feltprestkorpset. [Military chaplain corps]. FELTPRESTTJENESTE I HEIMEVERNET - Orientiering fra Feltprestkorpset til avs-

nittsprestene i Heimevernet. [Chaplaincy in the local home-guard units - The military chaplain corps' guide for chaplains in the local home-guard units (of 12 December 1990)]. (TJ 10-6-1; desember 1990). (Norway).

Kamprad, Barbara. 1989. "Der Mann aus Oslo. Egil J. Selvaag, Feltprost". [The man from Oslo. Egil J. Selvaag, feltprost]. *Standort* 24:29-32. (Norway).

(Military chaplain service Norway). "Militärseelsorge in Norwegen 1992". [Military chaplaincy in Norway 1992]. *Europäisches Militärseelsorge-Jahrbuch* 3(1993):88f. (Norway).

ORGANISASJON

Organisasjon. Plan for Feltprestkorpset. [Organization. Plan for the military chaplain corps (of 25 May 1989)]. (til BEFPK 3-1 25 mai 1989, TFF 201, D, VI pkt 6). (Norway).

REPETISJONSØVELSE

Feltprestkorpset. Repetisjonsøvelse for Feltprest. Orientering fra Feltprestkorpset til Feltprester innkalt til Repetisjonsøvelse. (HF 19-1; september 1991). [Military chaplain corps. Reserve duty training for chaplains. The chaplain corps' guide for chaplains called up for reserve duty training (dated September 1991)]. (Norway).

STORTING

Stortingets vedtak 6 juli 1953. [Decision taken by the storting on 6 July 1953]. (St prp 2-1953 og Innst S nr 221-1953. (Norway).

2.2.34 Pakistan

In the armed forces of the Islamic Republic of Pakistan, religious welfare services are provided by the Islamic community. Since Islam is the state religion in Pakistan almost every government organization and agency has its own mosque and a "maulana" acting as a religious servant. The armed forces, too, have a reli-

gious welfare service which is responsible for observing the daily prayers and preaching the Friday sermon or organizing them. It also provides religious and ethical instruction based on the Islamic faith. In the event of an actual military operation, each battalion will entrust a staff officer, who must not be necessarily be a priest, with the tasks of a "maulana".

The question as to whether military chaplaincy is the subject of debate in Pakistan was answered in the negative.

Addresses:

Director Religious Affairs General Headquarters Rawalpindi.

Information received:

Letters from the Defence Attaché Staff, Islamabad, dated 10 April 1991 (No. 77/91) and 20 June 1991 (No. 117/91).

2.2.35 Paraguay

In the Republic of Paraguay, there has been a Roman Catholic chaplain service for the armed forces since 1961 which also ministers to the police force.

The decree establishing a military vicariate in the Republic of Paraguay was issued on 20 December 1961. 173 It was preceded by the agreement concluded between the Holy See and the Republic of Paraguay on 26 November 1960. 174 In accordance with the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986, this military vicariate was raised to the status of military ordinariate, the statutes of which were approved by the Sacred Congregation for Bishops on 29 October 1988. 175

Chaplaincy duties are performed in a primary function by regular chaplains with officer status and by assistant chaplains officiating in a secondary function (Capellanes Auxiliares); the latter are employed by the Ministry of National Defense on the recommendation of the military ordinariate. The military bishop holds the rank of senior brigadier general, all other chaplains are accorded officer ranks according to their assignment. The assistant chaplains officiating in a secondary function have no military rank.

In military and disciplinary matters, chaplains are accountable to their respective commanders and subject to the penal and disciplinary commanders and subject to the penal and disciplinary jurisdication of the military authorities. 177 In ecclesiastical matters, the chaplains are subject to the technical control of the military bishop

¹⁷³ DECRETO PARAGUAY.

¹⁷⁵ ESTATUTOS PARAGUAY. 176 ESTATUTOS PARAGUAY: Art. 22; CONVENIO PARAGUAY Art. 19.

and, in matters of church discipline, they also answer to the local diocesan bishop. 178

Apart from pastoral duties, it is also the task of military chaplains to give religious and ethical instruction to the personnel of the armed forces and the police.

There are 13 full-time chaplains, three part-time chaplains and three priests serving on an honorary basis who minister to a total of approximately 20,000 members of the armed and security forces. Due to a lack of priests, a group of civilian and military laymen and members of religious orders has been established which provides religious instruction for members of the armed forces and the police in cooperation with the Catechetic Institute and the military chaplains.

There is no indication that military chaplaincy is the subject of debate in Paraguay.

Addresses:

Obispado Castrense Av. Dr. Migone y Dr. Escobar Barrio Santo Domingo Asunción (Roman Catholic Military Ordinariate).

CONVENIO PARAGUAY Art. 11.
CONVENIO PARAGUAY Art. 7; DECRETO PARAGUAY: Art. 8.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Asunción (Ref.: Pol 360.90), dated 1 April 1992.

Letter from the Obispado Castrense Asunción (Ref.: 31/92), dated 23 March 1992.

References:

CONVENIO PARAGUAY

Convenio entre la Santa Sede y la República del Paraguay sobre lurisdicción Ecclesiástica Castrense y Asisténcia Religiosa de las Fuerzas Armadas de la Nación. [Agreement (of 26 November 1960) between the Holy See and the Republic of Paraguay on ecclesiastical jurisdiction in the military and the religious welfare service in the national armed forces]. (copied). (Paraguay).

DECRETO PARAGUAY

Sagrada Congregación Consistorial. *Paraguay. Decreto de Erección del Vicariato Castrense.* [Sacred Consistorial Congregation. Decree (of 20 December 1961) on the establishment of a military vicariate in the Republic of Paraguay]. (copied). (Paraguay).

ESTATUTOS PARAGUAY

Estatutos para el Obispado Castrense. Aprobados por la Segrada Congregación para los Obispos. [Statutes for the military ordinariate. Approved by the Sacred Congregation for Bishops (on 29 October 1988)]. (copied). (Paraguay).

2.2.36 Peru

The exclusively Roman Catholic religious welfare service (Servicio Religioso) for the Peruvian armed forces and police was established, by decree of Pope Pius XII, on 15 May 1943 following an

agreement concluded between the Republic of Peru and the Vatican. The establishment of a military vicariate was confirmed by Presidential Decree No. 613 of 20 May 1943. The agreement was updated by the accord between the Holy See and the Republic of Peru on 19 July 1980. The military vicariate was raised to the status of military ordinariate by the Apostolic Constitution "Spirituali Militum Curae" of 21 April 1986. In February 1991 the Congregation for Bishops approved the statutes for the military ordinariate of Peru. Peru was accorded the status of archdiocese.

In the three Services and the National Police Force chaplain services are performed by military chaplains with officer status, by civilian chaplains serving in a primary function and employed on the basis of special contracts with the armed forces, and by civilian chaplains officiating in a secondary function.

Irrespective of whether they have civilian or military status, all members of the chaplain service are responsible in ecclesiastical matters to the military archbishop through the Capellán Jefe of the respective Service or of the National Police Force: in military and disciplinary matters, however, they answer to their commanders. Organizational and administrative matters are the responsibility of

¹⁷⁹ Decree issued by the Sacred Consistorial Congregation "Ad Consulendum", dated 15 May 1943.

¹⁸⁰ ACUERDO PERU.

¹⁸¹ DECRETO PERU; ESTATUTOS PERU.

¹⁸² DECRETO PERU.

the respective personnel department. Military chaplains not only perform pastoral tasks but also provide ethical instruction in an official framework.

The military ordinariate at present employs a total of 51 chaplains who have either military or civilian status. The personnel of the Peruvian armed forces and police currently number approximately 200,000.

The question as to whether military chaplaincy is the subject of debate in Peru was answered in the negative.

Addresses:

Ordinariato Militar Av. Tacna 249 Chorillos-Lima 9.

Information received:

Report No. 14/91 from the Military Attaché Office in Lima, dated 28 May 1991.

References:

ACUERDO PERU

ACUERDO ENTRE LA SANTA SEDE Y LA REPUBLICA DEL PERU. [Agreement (of 19 July 1980) between the Holy See and the Republic of Peru]. Miles Christi. Boletín Oficial de la Jurisdicción Ecclesiástica Castrense No. 12/1991. (Peru).

DECRETO PERU

Congregatio pro Episcopis. DECRETO DE APPROBACION DE LOS ESTATUTOS DEL ORDINARIATO CASTRENSE DE LA REPUBLICA DEL PERU. [Congregation for Bishops. Decree (of 8

February 1991) on the approval of the statutes of the military ordinariate of the Republic of Peru]. Miles Christi. Boletín Oficial de la Jurisdicción Ecclesiástica Castrense No. 12/1991. (Peru).

ESTATUTOS PERU

ESTATUTOS DEL ORDINARIATO CASTRENSE DEL PERU. [Statutes of the military ordinariate of Peru]. Miles Christi. Boletín Oficial de la Jurisdicción Ecclesiástica Castrense No. 12/1991. (Peru).

2.2.37 Philippines

The armed forces of the Republic of the Philippines share a chaplain service with the Philippine national police; ¹⁸³ this chaplain service comprises Roman Catholic, Protestant, ¹⁸⁴ Aglipayan ¹⁸⁵ and Islamic chaplains or religious officers.

The legal basis for the chaplain service is Commonwealth Act No. 1 of 21 December 1935 which provided for the establishment of a chaplain service, Commonwealth Act No. 567 of 7 July 1940 by which the chaplain service became a permanent feature of the Philippine army, Executive Order No. 389, Sec. 71 of 23 December 1950 and Republic Act No. 1069 of 12 June 1954. 186 As a

¹⁸³ The Philippine National Police is also still known as the "Philippine Constabulary" which is the former official designation of the police force (see QUINQUENNIAL REPORT).

The Protestant branch comprises various Protestant denominations which are represented through the NCCP (National Council of Churches in the Philippines).

The Aglipayan Church (Philippine Independent Church) broke away from the Roman Catholic church in 1902 because the curia refused to comply with the request of Philippine clergy for their own bishops. (RGG [3rd edition] V:337).

The legal texts were not made available.

"Special Administrative Staff", the chaplain service answers to the Chief of Staff, Armed Forces, and constitutes a separate career category for officers and reserve officers.

The Roman catholic military ordinariate comprises the vast majority of military personnel and their dependents. 187 By decree of the Sacred Consistorial Congregation, it was erected as a military vicariate on 8 December 1950. This was confirmed by an agreement between the Holy See and the Philippine government on 28 March 1952. In 1986 the military vicariate was raised to the status of military ordinariate by the Apostolic Constitution "Spirituali Militum Curae". The statutes of the military ordinariate were approved by the Holy See on 11 April 1989. 188

The entire chaplain service is responsible to the chief, chaplain service, AFP, who is a member of the General staff of the armed forces. Chaplains are available at the general headquarters for the areas of Luzon, Visayas and Mindanao. The general staff of the Services and of the national police comprise the chief army chaplain, the chief of air force chaplain, the chief navy chaplain and the chief constabulary chaplain. There are military chaplains in all garrisons, in military hospitals, military rehabilitation centers, POW camps, military training centers and schools.

¹⁸⁷ 87 % of the armed forces personnel are members of the Roman Catholic church (QUINQUENNIAL REPORT:IC).

188 QUINQUENNIAL REPORT:IA.

Military chaplains/religious officers are officers of the Philippine armed forces and are responsible to their commanders in military and disciplinary matters and to their superior officer chaplains in pastoral matters.¹⁸⁹

Ecclesiastical control over the Roman Catholic chaplains is exercised by the military ordinariate.

Chaplains not only perform ritual and pastoral tasks but also provide religious and ethical instruction. Apart from instruction classes in an official military framework, the Roman Catholic military ordinariate also organizes a great number of weekend or several days' spiritual renewal seminars which cover religious, pastoral/psychological, sociopedagogic and ethical issues, e.g. evangelization seminars, value formation programs with behavioral/attitudinal value module, value formation programs for general use, life in the spirit (spiritual renewal program), marriage encounters. The air force chaplains have developed their own (PAF) Spiritual and Moral Program including a one-week spiritual renewal "Religious and Moral Education" seminar which covers the following topics: values, Filipino values, religion, great religions of the world, Islam, Catholicism, Protestantism, ecumenical movement, morality, sin, seven deadly sins, the commandments, virtue, dynamics of faith and practise, democracy, communism, liberation

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This is regulated through service regulations GHQ CIR No. 60, S-54 and GHQ DIR No. 36, S-55 including RA 291.

theology, vigilate debate, family, state, graft and corruption, and the Filipino soldier. 190

The state bears the cost of the chaplain service including salaries, supplies, cars and other vehicles, office equipment and buildings (e.g. churches, chapels, convents, rectories and schools). The Catholic church has created a special fund (St. Ignatius Resources Foundation, Inc.) to provide the military ordinariate with the necessary financial resources for special programs, projects and activities. ¹⁹¹

The religious welfare service in the armed forces of the Philippines and the national police comprises 96 chaplains/religious officers serving in a primary function. Of these 96 chaplains, 66 are members of the Roman Catholic military ordinariate, 13 belong to Protestant denominations, 7 to the Aglipayan church and 8 are military imams. The personnel of the armed forces and the national police number approximately 200,000. Since it is also the task of the Roman Catholic military ordinariate to provide pastoral care to their families, the number of full-time chaplains is insufficient. For this reason, an association called "Apostolatus Militum" has been established consisting of men and women belonging to a religious

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¹⁹⁰ SPIRITUAL.

¹⁹¹ QUINQUENNIAL REPORT:III (Economic Situation of the Ordinariate).

¹⁹² QUINQUENNIAL REPORT:X. According to the papal yearbook of 1991, there are 73 full-time Roman Catholic chaplains in the Philippine armed forces (ANNUARIO PONTIFICIO:1016).

order who - under the guidance of full-time chaplains - perform the duties of a garrison chaplain in an honorary capacity.

The question as to whether military chaplaincy is the subject of debate in the Philippines was answered in the negative.

Addresses:

Military Ordinariate Armed Forces of the Philippines Camp General Emilio Aguinaldo Quezon City Metro Manila (Roman Catholic Military Ordinariate).

Capt. Pelagio Namocatcat CHS Evangelical Chapel, GHQ & HSC, AFP Camp General Emilio Aguinaldo Quezon City Metro Manila (Protestant).

Major Halleck K. Emlan CHS AEP Ecumenical Building Camp General Emilio Aguinaldo Quezon City Metro Manila (Islamic).

Information received:

Letters from the Roman Catholic Military Ordinariate of the Philippines, dated 13 January 1992 and 18 February 1992.

Report No. 08/91 of the Military Attaché Staff, Tokyo, dated 11 April 1991 and letter of 27 February 1992.

References:

Fuchs, Erwin. 1982. "Bericht über die Militärseelsorge auf den Philippinen". [Report on military chaplaincy in the Philippines]. *Militärseelsorge* 24:131-8. (Philippines).

QUINQUENNIAL REPORT

Military Ordinariate of the Philippines. *Quinquennial Report* (1986-1990). Place and date of publication not indicated. (Manila 1991). (Philippines).

SPIRITUAL

"Spiritual and Moral Program in the PAF". *Justitia et Pax.* [Journal of the Military Ordinariate of the Philippines]. 1/1989,3:3. (Philippines).

2.2.38 Poland

The Polish armed forces have a Roman Catholic chaplain service. The legal framework is provided by the law of 17 May 1989 on the relationship between the state and the Catholic church in the People's Republic of Poland¹⁹³ and relevant guidelines issued by the Minister of National Defense on 9 May 1991.¹⁹⁴

As far as the church is concerned, the chaplain service is regulated by two decrees of 21 January 1991 issued by the Congregation for Bishops - the first on the re-establishment of the military ordinariate in Poland¹⁹⁵ and the second on the approval of the

¹⁹³ USTAWA 1989: Articles 25 to 29.

¹⁹⁴ WYTYCZNE.

¹⁹⁵ DEKRET PRZYWARACJACY.

statutes of the military ordinariate in Poland 196 and by the statutes of the military ordinariate in Poland. 197

The Roman Catholic military ordinariate embraces the Roman Catholic personnel of the armed forces and their dependants. It is an organizational element of the Ministry of National Defense. As a regular officer, the military bishop who heads the ordinariate is directly responsible during his period of office to the Minister of National Defense and is therefore authorized to directly contact executive personnel in the Ministry of National Defense, heads of other central institutions of the Ministry of National Defense and commanders of military districts and the Services. 198

Military chaplains - as regular officers - constitute a separate career category. In military and disciplinary matters they are responsible to their commanders; in technical and ecclesiastical matters they are subject to the control of the military ordinariate. 199 The statutes of the military ordinariate in Poland allow the military bishop and the chaplains to wear military ranks, to receive military salutes and to receive the same pay and pension as soldiers. 200

¹⁹⁶ DEKRET ZATWIERDZAJACY.

197 STATUT POLAND.

¹⁹⁹ USTAWA 1989: Art.26.

²⁰⁰ STATUT POLAND:15.

Military chaplains not only perform pastoral tasks but also provide ethical instruction in an official military framework.²⁰¹

Information on the number of chaplains available and on the religious/military personnel ratio has not been furnished. There are no indications that military chaplaincy is the subject of debate in Poland.

Addresses:

Ordynariat Polowy Wojska Polskiego ul. Dluga 13/15 00-238 Warszawa (Roman Catholic Military Ordinariate).

Information received:

Letters from the Roman Catholic military ordinariate of the Polish armed forces, dated 17 October 1991 and 12 February 1992.

References:

Black, Johann, 1981. *Militärseelsorge in Polen. Analyse und Do-kumentation.* [Military chaplaincy in Poland. Analysis and documentation.] Militärpolitische Schriftenreihe, 15. Stuttgart - Degerloch: Seewald. (Poland).

DEKRET NUNCJATURA

Nuncjatura Apostolska w Polsce. [Apostolic nunciature in Poland]. "Dekret dnia 21 stycznia 1991". [Decree of 26 January 1991]. L'Osservatore Romano 1/1991:55. (Poland).

DEKRET PRZYWARACJACY

Kongregacja ds. Biskupów. [Congregation of Bishops]. "Dekret

163

²⁰¹ WYTYCZNE:3b.

przywracajacy Ordynariat Polowy w Polsce dnia 21 stycznia 1991". [Decree of 21 January 1991 on the re-establishment of the military ordinariate in Poland]. *L'Osservatore Romano* 1/1991:55. (Poland).

DEKRET ZATWIERDZAJACY

Kongregacja ds. Biskupów. [Congregation of Bishops]. "Dekret zatwierdzajacy Statuty Ordynariatu Polowego w Polsce dnia 21 stycznia 1991". [Decree of 21 January 1919 confirming the statutes of the military ordinariate in Poland]. *L'Osservatore Romano* 1/1991:55. (Poland).

STATUT POLAND

"Statut Ordynariatu Wojskowego czyli Polowego w Polce". [Statute of the military ordinariate in Poland]. *L'Osservatore Romano* 1/1991:56. (Poland).

USTAWA 1989

Ustawa z dnia 17 maja 1989 r. o stosunku Panstwa do Kosciola Katolickiego w Polskiej Rzeczypospolitej Ludowej. [Law of 17 May 1989 on the relationship between the state and the Catholic church in the People's Republic of Poland]. (Dziennik Ustaw Polskiej Rzczypospolitej Ludowej, No. 29/1989. [Law gazette of the People's Republic of Poland]). (Poland).

WYTYCZNE

Minister Obrony Narodowej [Minister of National Defense]. Wytyczne Ministra Obrony Narodowej z dnia 9 maja 1991 r. w sprawie wspólpracy organów wojskowych z Ordynariatem Polowym. [Guidelines of the Minister of National Defense for cooperation between military bodies and the military ordinariate, dated 9 May 1991]. (Poland).

2.2.39 Portugal

In Portugal, the armed forces have a Roman Catholic chaplain service which is also responsible for the security forces, i.e. the

National Republican Guard (Guarda nacional Republicana), the Customs (Guarda Fiscal) and the Public Security Police (Polícia de Segurança Publica). 202

The legal framework for the religious welfare service in the Portuguese armed forces is established by Ordinance No. 93/91 of 26 February 1991 which was issued on the basis of the concordat between the Holy See and the Portuguese government. 203

The church regulates the chaplain service through the statutes of the military ordinariate of Portugal²⁰⁴ which were approved by the Congregation for Bishops on 3 September 1988.²⁰⁵

The Roman Catholic military ordinariate ministers to the Roman Catholic personnel of the armed forces and the security forces and their dependants. The central office of the armed forces chaplain service is responsible to the chief of the general staff of the armed forces in military matters and to the military bishop - whose curia it is - in ecclesiastical matters. In accordance with the decree "De Spirituali Militibus" of the Holy See, the duties and office of the military bishop were conferred "pro tempore" on the Patriarch of Lisbon who combines in his person both jurisdictions. The military bishop appoints an auxiliary bishop who heads the chaplain ser-

²⁰² ESTATUTOS PORTUGAL: Art. 3.

²⁰⁴ ESTATUTOS PORTUGAL. ²⁰⁵ DECRETO DE APROVACAO.

vice in his capacities as vicar-general and head of the central office of the armed forces chaplain service. 206

Under the ecclesiastical authority of the military bishop, pastoral care is provided in the armed forces by military chaplains who are regulars, by military chaplains who have enlisted for a certain period of time (short-service volunteers), by civilian clergy and permanently employed deacons. 207 Regular military chaplains and short-service volunteer chaplains are officers and hold military ranks from lieutenant to brigadier general. Priests may perform their military service as a short-service volunteer chaplain. Before applying for enlistment as a regular military chaplain, priests must previously have enlisted as a short- service volunteer chaplain. On the recommendation of the military bishop, civilian priests may be employed by the chiefs of the general staffs of the Services to support the military chaplains. ²⁰⁸ In the military units, institutions and agencies which have no permanent chaplain service, deacons may be permanently employed as assistants to the military chaplains. These permanently employed deacons are regular soldiers who have obtained the necessary qualifications and canonical skills. 209

²⁰⁶ ESTATUTOS PORTUGAL: Art. 6. ²⁰⁷ DECRETO-LEI No. 93/91: Art. 2.1.

²⁰⁸ DECRETO-LEI No. 93/91: Art. 22.

²⁰⁹ DECRETO-LEI No. 93/91: Art. 2.5.

Military chaplains are responsible to their direct military superiors in military and disciplinary matters. 210 The military bishop supervises them through superior military chaplains in ecclesiastical and pastoral matters.

Military chaplains not only perform pastoral functions and carry out religious ceremonies but also give ethical instruction in an official military framework and, in particular, propagate moral, cultural and social values. 211

The Portuguese military ordinariate comprises 82 regular military chaplains. Moreover, an unspecified number of military chaplains as short-service volunteers, civilian priests and permanently employed deacons are entrusted with chaplaincy duties to ensure the provision of pastoral care at battalion level.

The question as to whether military chaplaincy is the subject of debate for ethical reasons was answered in the negative.

Addresses:

Ordinariato Castrense Estado-Maior-General das Forças Armadas Av. Ilha da Madeira 1499 Lisboa CODEX (Roman Catholic Military Ordinariate).

²¹⁰ DECRETO-LEI No. 93/91: Art. 23.1. DECRETO-LEI No. 93/91: Art. 1.1.b.

Information received:

Letter from the Roman Catholic military ordinariate of Portugal (Ref.: 260/91/CP Proc. 17.2), dated 7 November 1991.

Letter from the Estado-Maior-General das Forças Armadas, DINFO, GLAM (Ref.: 002911/DB(L) Po. 0036), dated 20 June 1991.

Letter from the Defense Attaché Office in Lisbon, dated 3 July 1991.

References:

DECRETO DE APPROVAÇÃO

[Congregation for Bishops]. Decreto de Aprovação dos Estatutos do Ordinariato Castrense da República Portuguesa. [Decree of 3 September 1988 on the approval of the statutes of the military ordinariate of the Portuguese Republic]. (O Centurião. Jornal do Ordinariato Castrense de Portugal No. 35, Novembro 1988). [Portugal].

DECRETO-LEI No. 93/91

Ministério da Defensa Nacional. *Decreto-Lei no. 93/91 de 26 de Fevereiro*. [Ministry of National Defense. Ordinance No. 93/91 of 26 February 1991], (Diário da República-1 Série-A no. 47). (Portugal).

ESTATUTOS PORTUGAL

Sacra Congregatio pro Episcopis. [Sacred Congregation for Bishops]. *Estatutos do Ordinariato Castrense de Portugal*. [Statutes of the military ordinariate of Portugal]. (O Centurião. Jornal do Ordinariato Castrense de Portugal No. 35, Novembro 1988). [Portugal].

2.2.40 Sierra Leone

The armed forces of the Republic of Sierra Leone have a chaplain service which consists of a Muslim branch and also a Christian

branch which is not subdivided into denominations. The Military Forces Act of 1962 forms the legal basis for the chaplain service.

The Christian chaplaincy branch is currently being set up in the mainly Muslim armed forces – 90 % of armed forces personnel are Muslims. Christian chaplain services are performed by commissioned and non-commissioned officers who have converted to Christianity in the Army and who have committed themselves to the propagation of the Christian faith. After completing the necessary training, these soldiers are employed as military chaplains. In certain situations, civilian priests from local parishes may assist them in performance of their work.

Chaplains conduct divine worship, perform official tasks, provide pastoral care, do missionary work and take part in ceremonies organized by the state. They also give ethical instruction.

Information on the religious/military personnel ratio was not submitted. Details on the Muslim chaplaincy branch are not available. The Christian branch comprises two commissioned and ten non-commissioned officers. The armed forces of Sierra Leone have a personnel strength of approximately 3,000, of whom 300 are Christians. The main objective of the Christian chaplaincy branch is to convert non-Christians.

In answer to the question as to whether military chaplaincy is the subject of debate, it was stated that it was strongly supported both inside and outside the Christian church.

Addresses:

Command Freetown Headquarters Chaplaincy Republic of Sierra Leone Military Forces Murraytown Barracks Freetown.

Force Chaplain HQ RSLMF Cockerill Wilkinson Road Freetown.

Information received:

Letter from Command Freetown Headquarters Chaplaincy, dated March 1992.

Letter from the Embassy of the Federal Republic of Germany in Freetown (Ref.: Ku 651.00), dated 23 March 1992.

2.2.41 South Africa

The South African Defense Force (SADF) has a Chaplains' Service (SAChS) which is based on a number of unspecified legal provisions and SADF service regulations.

This military chaplain service represents more than thirty different religious communities but is not subdivided into separate denomi-

national branches. The Roman Catholic church has its own military ordinariate. The Archbishop of Pretoria is also the military ordinary.

The entire chaplain service is headed by a chaplain of the Dutch Reformed Church who holds the rank of major general.

The vast majority of the chaplains belong to the Dutch Reformed Church which is represented by a relatively large number of full-time and many national service (conscripted) chaplains. The other denominations (Roman Catholic, Anglican and Free Churches)²¹² have one or two full-time chaplains each.

Chaplains have either military or civilian status. Permanent force, national service, reserve and citizen force chaplains have military status. They are officers and hold the rank of lieutenant (national service chaplains) or colonel (permanent force chaplains) or rank above colonel (chaplains-general).

The so-called part-time civilian chaplains have civilian status. The majority of "part-time civilian chaplains" are priests who do not belong to the Dutch Reformed Church. They act as administrative assistants to a - normally non-Catholic - permanent force chaplain and are paid for each "church period" they conduct but are allowed to conduct no more than five such periods per unit per month. Although their churches make them available to the armed forces on

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²¹² The Free Churches include Baptists, Congregationalists and Presbyterians.

a full-time basis, the SADF regards them as "part-time chaplains". According to the Roman- Catholic military ordinariate, this ruling not only entails financial disadvantages but also means that their chaplains are not integrated into the organizational structure of the South African Defense Force, have "outsider" status and, thus, only limited access to the soldiers. ²¹⁴

Unit chaplains minister to the religious, moral and personal needs of all members of their units regardless of their denomination. Ethical instruction is given by unit chaplains, who usually belong to the Dutch Reformed Church, every two weeks or so in the form of lectures on ethical/moral topics for all soldiers (so-called motivation lectures).

All units from battalion level upwards have permanent force chaplains.

Because of the former government's apartheid policy, the Roman Catholic, Anglican and Methodist churches in South Africa have reservations about full-time or part-time chaplains serving in the SADF. Moreover, the Roman Catholic church feels it is being discriminated against because in most cases it is allowed to employ

²¹³ For the organization of the South African Defence Force, see Duic 1986.

Letter from the Roman Catholic Military Ordinariate dated 26 November 1991; see also ELABORATION; MILITARY ORDINARY SOUTH AFRICA; RESOLUTIONS.

The description of the South African military chaplain service is based on in-

only "part-time civilian chaplains", it has to bear most of the personnel and material costs of military chaplaincy and has only limited areas of influence.

Addresses:

Roman Catholic Military Ordinariate Archbishop's House 7a Whites Road 9301 Bloemfontein.

Chaplain-General, SADF Private Bag X479 0001 Pretoria.

Information received:

Letters from the Roman Catholic military ordinariate, Bloemfontein, dated 26 November 1991 and 2 April 1992.

References:

Duic, Mario. 1986. "Südafrika und seine Streitkräfte". [South Africa and its armed forces]. Österreichische Militärische Zeitschrift 24/3:248-58. (South Africa).

ELABORATION

Roman Catholic Military Chaplains' Conference. *Elaboration and Explanation of Points of the Resolutions for the SADF.* (copied). (South Africa).

MILITARY ORDINARY SOUTH AFRICA

(Letter of 22 July 1991 from the Roman Catholic Military Ordinariate of South Africa to Major-General R.P. Jordaan, Chaplain-General). *The Capistran.* Newsletter of the Catholic Military Ordinariate South Africa. 5/1991. (South Africa).

RESOLUTIONS

Roman Catholic Military Chaplains' Conference. *RESOLUTIONS FOR THE SADF.* (Good Shepherd Centre, Merehof, Transvaal, 8-11 October 1990). (copied). (South Africa).

VISIT

"Visit to the Chaplain-General". *The Capistran.* Newsletter of the Catholic Military Ordinariate South Africa. 4/1991 (South Africa).

2.2.42 Spain

Military chaplaincy in the Kingdom of Spain is currently being reorganized, as is the entire relationship between the state and the church. Five agreements concluded between the Spanish state and the Holy See in 1976 and 1979 superseded the concordat which the Franco government had concluded with the Vatican in 1953.

It is on the basis of the "Agreement between the Spanish state and the Holy See on military chaplaincy and the military service of priests and members of a religious order" of 3 January 1979, ²¹⁶ that the law of 19 July 1989²¹⁷ on the status of regular soldiers and

²¹⁵ See Echeverría 1981; Corral 1984.

See also "Österreichisches Archiv für Kirchenrecht" 30/1979:261f.; 31/1980:188,341; 32/1981:168,342; 34/1983-4:278f.,585f.

²¹⁶ ACUERDO SOBRE LA ASISTENCIA RELIGIOSA.

See also Mostaza Rodrígez 1979; Martinez Fernández 1980; Giráldez 1982.

217 LEY 17/1989: Disposiciones finales. Septima. Servicio de Asistencia Religiosa.

the Royal Decree of 7 September 1990²¹⁸ regulate the new structure of the military chaplain service.

Military church institutions are being replaced by a chaplain service of the armed forces whose members have no military status and enjoy unrestricted freedom in the performance of the functions of their office. The personnel of the chaplain service in the armed forces are assigned to the military archbishopric and are civil servants either appointed for life or for a certain period of time (not exceeding eight years). Civilian priests and members of religious orders are employed in a secondary function in order to support the military chaplain service.

It is the task of chaplains not only to give religious and ethical instruction but also, with the assistance of pedagogical skilled personnel, to improve the soldiers' level of education.

A total of 315 chaplains serving in a primary and 318 chaplains serving in a secondary function as well as 700 members of religious orders minister to the 57,595 regular soldiers and 215,000 conscripts of the Spanish armed forces.

The question as to whether military chaplaincy is the subject of debate in Spain was answered in the negative.

²¹⁸ REAL DECRETO 1145/1990.

Addresses:

Arzobispado Castrense Calle Nuncio 13 28005 Madrid.

Information received:

Letters from the MINISTERIO DE DEFENSA, Madrid, dated 20 June 1991 and 30 October 1991.

Letter from the Military Attaché Office, Madrid, dated 7 August 1991.

References:

ACUERDO SOBRE LA ASISTENCIA RELIGIOSA

Acuerdo entre el Estado español y la Santa Sede sobre la asistencia religiosa a las Fuerzas Armadas y el servicio militar de clerigos y religiosos de 3 enero de 1979. [Agreement of 3 January 1979 between the Spanish state and the Holy See on military chaplaincy and the military service of priests and members of religious orders]. (Archiv für katholisches Kirchenrecht 148/1979:550-65 [Spanish original and German translation]). (Spain).

Corral, Carlos. 1984. Staat und Kirche in Spanien. Grundlinien ihres bisherigen Verhältnisses und neuere Entwicklungstendenzen. [The state and the church in Spain. An outline of their previous relationship and recent developments]. *Essener Gespräche zum Thema Staat und Kirche* 19:156-78. Münster: Aschendorff. (Spain).

Echeverría, L. de 1981. "Los Acuerdos entre la Santa Sede y España". [The Agreements between the Holy See and Spain]. *Revista española de derecho canónico* 37:403-50. (Spain).

Giráldez, A. 1982. "Consideraciones sobre la reforma del régimen juridico de la asistencia religiosa a las Fuerzas Armadas". [Reflections on the reform of the legal provisions governing military chaplaincy]. *Ius Canonicum* 22/43:165-85. (Spain).

LEY 17/1989

Ley 17/1989, de 19 de julio, Reguladora del Régimen del Personal Militar Profesional. [Law 17/1989 of 19 July on the status of regular soldiers]. (Boletín Oficial del Ministerio de Defensa, número 140, de 21 de julio de 1989. Apéndice). (Spain).

Martinez Fernández, L. 1980. "La asistencia religiosa a las Fuerzas Armadas y el servicio militar de clérigos y religiosos. Comentario al Acuerdo entre la Santa Sede y el Estodo Español". [Military chaplaincy and the military service of priests and members of religious orders. Comments on the agreement between the Holy See and the Spanish state]. Revista española de derecho canónico 36:452-68. (Spain).

Mostaza Rodrígez, A. 1979. "Acuerdo entre el Estado español y la Santa Sede sorbre la asistencia religiosa a las Fuerzas Armadas y el servicio militar de clerigos y religiosos de 3 enero de 1979". [Agreement of 3 January 1979 between the Spanish state and the Holy See on military chaplaincy and the military service of priests and members of religious orders]. *Ius Canonicum* 19/37:343-414. (Spain).

REAL DECRETO 1145/1990

Real decreto 1145/1990, de 7 de septiembre, por el que se crea el Servicio de Asistencia Religiosa en las Fuerzas Armadas y se dictan normas sobre su functionamiento. [Royal Decree 1145/1990 of 7 September establishing a chaplain service in the armed forces and providing guidelines on its activities]. (Boletín Oficial del Ministerio de Defensa, número 188, de 25 septiembre de 1990). (Spain).

2.2.43 Sri Lanka

In the armed forces of Sri Lanka, the provision of religious welfare services to military personnel is tolerated because the constitution provides for religious freedom. There are no military chaplains, but the Buddhist, Hindu, Muslim and Christian religious communities perform religious ceremonies and rites in the armed forces for the soldiers.

There are no indications that the state and the religious communities coordinate the practice of religion in the armed forces. The religious welfare service in the armed forces is hardly institutionalized at all.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Colombo (Ref.: Ku 651.000), dated 13 March 1992.

2.2.44 Sweden

The Evangelical Lutheran Church, which is the established church of Sweden, and the so-called Free Churches (e.g. Catholics and Orthodoxes) are represented in the chaplain service of the Swedish armed forces.²¹⁹

The legal framework for the military chaplain service is established by

 $^{^{219}}$ Figures on the proportion of military chaplains representing the so-called Free Churches vary between 10 % and 30 %.

- a governmental order containing service regulations for armed forces personnel.²²⁰
- rules including service and other regulations for personnel of the armed forces. 22
- an official announcement by the commander-in-chief on welfare services for personnel of the armed forces²²² and
- the law of 23 May 1990²²³ on the revision of the Parishes Act. promulgated by the riksdag.

The military chaplain service in Sweden is divided into a peacetime and a wartime organization which differ so widely that they are treated in this overview as two separate military chaplain services.

Within each diocese, the parishes of the state church form so-called diocesan associations, and one of their tasks is to provide spiritual care to the members of the armed forces in peacetime. Down to battalion level, chaplains representing the state church or a free church must be available in all units. These chaplains are employed by the church and are not subordinate to any military authority but instead form an organizational element of the personnel management section of their unit. There are both full-time and part-time chaplains. This varies from diocese to diocese, but the majority of chaplains serve in a secondary function. The Evangelical Lutheran chaplain branch is financed by the

²²⁰ REGERINGENS FÖRORDNING:10kap. ²²¹ REGLEMENTE:10kap,mom11-14.

²²² ÖVERBEFÄLHAVARENS: Sections 28 to 33.

²²³ LAG:1kap, Section 8.

(state) church. The costs of the free churches' chaplaincy activities are borne or reimbursed by the state. In the peacetime organization, chaplains do not wear a uniform; they usually wear a habit or plain clothes. For military exercises and maneuvers they have camouflage fatigues.

In the *wartime organization*, the chaplains have military status, and the military chaplain service is subordinate to the commander-in-chief of the armed forces with the military bishop being included in his staff. At all levels there must be at least one military chaplain. In the wartime organization, military chaplains are responsible to their commanders in military and disciplinary matters. Technical control is exercised by the military bishop through superior military chaplains.²²⁴

As and when required, military chaplains also give ethical instruction as part of military training projects. Military chaplains have to coordinate their contributions to the training classes with the respective commanders. There are no central regulations either governing the content of such instruction or laying down a time frame.

For security reasons, the number of military chaplains in the Swedish armed forces was not specified, but is was stated that there is

²²⁴ Information on how the so-called free churches exercise technical control over their military chaplains has not been provided. There is no Roman Catholic

military ordinariate in Sweden.

usually at least one military chaplain at battalion level. In the case of war, the number of military chaplains would be increased.

According to information received, it would seem that military chaplaincy is rarely the subject of debate, either in the churches or in public. However, there are a few priests who refuse to do military service or to serve as a chaplain in the Swedish armed forces.

Addresses:

Biskopen i Karlstad Fältbiskop Bengt Wadensjö V. Torggatan 23 65224 Karlstad (Evangelical Lutheran Military Bishop).

Avdelningsdirektör Carl-Einar Långström ÖB/PersL 10785 Stockholm

(Director of the division responsible for military chaplaincy in the area of the Ministry of Defense).

Information received:

Report No. 17/91 from the Military Attaché Office, Stockholm, (Ref.: 36-45/00, dated 13 May 1991.

Letters from the Evangelical Lutheran military bishop, dated 4 December 1991 and 25 May 1992.

Letter submitted by the Director of the division responsible for military chaplaincy in the area of the Swedish Ministry of Defense, dated 5 February 1992.

References:

LAG

Lag om ändring i församlingslagen (1988:180); utfärdad den 23

maj 1990. [Law of 23 May 1990 revising the Parishes Act (1988:180)]. (SFS 1990:300). (Sweden).

Långström, Carl-Einar. 1993. "Kurzer Bericht über die Vorhaben der Militärgeistlichen in Schweden". [Brief report on military chaplaincy plans in Sweden]. *Europäisches Militärseelsorge-Jahrbuch* 3:94. (Sweden).

ÖVERBEFÄLHAVARENS

Överbefälhavarens kungörelse om personalvården inom försvarsmakten. [Official announcement by the commander - in - chief on welfare services in the armed forces]. (Försvarets författningssamling FFS 1983:45). (Sweden).

REGERINGENS FÖRORDNING

Regeringens förordning med tjänsteföreskrifter för försvarsmaktens personal. [Governmental order containing service regulations, etc. for armed forces personnel]. (Försvarets författningssamling FFS 1983:31). (Sweden).

REGLEMENTE

Reglemente med tjänsteföreskrifter mm för försvarsmaktens personal. [Rules including service regulations, etc. for armed forces personnel]. (TjR F). (Sweden).

2.2.45 Switzerland

In the Swiss army there is an "army chaplain service" which is responsible to the Director of the Federal Adjutancy Office. Pastoral functions are performed by army chaplains (Feldprediger) of the Evangelical Reformed and the Roman Catholic denominations. ²²⁵

The Roman Catholic army chaplain may, in the event that no suitable priest is available, be substituted by a deacon or a pastoral assistant. (DIENSTORDNUNG:2, para. 2).

The legal framework for the military chaplain service is established by Paragraph 3, Article 147 of the Military Organization; at present military chaplaincy is regulated through the service regulation for the office of army chaplain²²⁶ which was issued by the Federal Military Department (i.e. the Swiss Ministry of Defense) on 16 June 1989.

Irrespective of their religious affiliation, the army chaplains directly provide or organize pastoral care for all members of the army. 227 Army chaplains are appointed by the chief of the Federal Military Department upon the request of the director of the Federal Adjutancy Office. Before being appointed "army chaplain (captain)", they must have undergone basic military training. After their appointment they attend an army chaplain school and take part in special courses. 228 They enjoy the status of officer but have no command authority.

All army chaplains perform their ministry within the scope of their duties in the militia, i.e. as a secondary function in addition to their regular tasks. Priests are employed as army chaplains only on the recommendation of the responsible church authority. The army chaplains are assigned to units which they usually accompany throughout their annual refresher course which lasts one to three

²²⁶ DIENSTORDNUNG.

²²⁷ DIENSTORDNUNG:6.

²²⁸ DIENSTORDNUNG:36.

²²⁹ DIENSTORDNUNG:35.

weeks depending on the army category. Chaplains who are assigned to permanent garrisons go there for a few days at a time to perform their pastoral functions.

Two army chaplains, Evangelical Reformed and Roman Catholic, are assigned to each regiment/battalion. If in a given unit less than 20 % of the soldiers are members of either of the two churches, two chaplains from the church representing the majority are assigned to that unit. 230

Each brigade, division and army corps has two chaplains who hold the rank of "chief, army chaplain service" ("Feldprediger-Dienstchef") and perform additional tasks such as follow-on training for army chaplains and personnel management.

First and foremost, army chaplains perform pastoral functions. Tasks not consistent with their mission may not be assigned to them.²³¹

Giving ethical instruction is not a task of an army chaplain but he may, upon the request of the chief, army chaplain service or

²³⁰ DIENSTORDNUNG:32. ²³¹ DIENSTORDNUNG:12-14.

of a military superior, hold lectures, e.g. for a company. 232

Chaplains are accountable to their commanders in military and disciplinary matters, while technical control is exercised by the army chaplaincy office and the chiefs of the army chaplain services in pastoral matters.

At present the personnel of the army chaplain service numbers 512 army chaplains, i.e. 296 Evangelical Reformed and 216 Roman Catholic chaplains.

The question as to whether military chaplaincy is the subject of debate in Switzerland was answered in the negative. ²³³

Addresses:

Feldprediger Hauptmann Franz Stampfli Wiedingstr. 46

²³² The tasks of an army chaplain are listed in Paragraphs 24 to 28 of the DIENSTORDNUNG:

^{24.} An army chaplain shall advise his commander on all pastoral matters and assist him with pastoral tasks. He shall organize his activities in the units or in the schools and courses at the garrisons in agreement with the commander. 25. He shall minister to all members of the army and in particular provide spiritual support to persons under emotional stress, the sick, the dying and persons under arrest.

^{26.} He shall help the commander and adjutant to take all the necessary measures in connection with deaths and funerals.

^{27.} He shall, as a pastor of souls, promote mutual help among comrades. 28. An army chaplain shall respect the laws and practices of war in the spirit of the Geneva and the Hague Conventions. He shall endeavor to ensure that they are complied with.

The 17-week basic military training includes instruction courses given by army chaplains. (Kamprad 1987:24).

For information on an ethical debate about military chaplaincy in the Swiss army during the seventies, see Zaugg (1977:25-30) and Egli (1985:7).

8055 Zürich (Roman Catholic).

Capitaine aumônier Bernard Pasche 65, Av. C.F. Ramuz 1009 Pully (Evangelical Reformed).

Information received:

Report No. 20/91 from the Military Attaché Office in Bern (Ref.: 04-12-00), dated 8 April 1991.

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DIENSTORDNUNG

Dienstordnung des Eidgenössischen Militärdepartments für das Amt des Feldpredigers vom 16. June 1989. (Schweizerische Armee. Reglement 68. ldfi. Dienstordnung für Feldprediger [DO Fpr 90]). [Service regulations issued by the Federal Military Department on 16 June 1989 for the office of army chaplain]. (Date of entry into force: 1 January 1990). (Switzerland).

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2.2.46 Thailand

As far as the Kingdom of Thailand is concerned, information on military chaplaincy was provided only by the Royal Thai Navy. It has a chaplain service that is under the direction of the chaplain division of the Naval Education Department.²³⁴

The task of chaplains is to perform Buddhist rites, give advice and moral support to military personnel and provide ethical instruction on the basis of Buddhism and the Thai culture.

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²³⁴ Chaplain Division of the Naval Education Department.

Religious personnel are provided for at the battalion level. Information on the number of military chaplains or on the ratio between religious and military personnel is not available.

There are no indications that military chaplaincy is the subject of debate in Thailand.

Information received:

Letter from the Foreign Liaison Division, Naval Intelligence Department, Royal Thai Navy, Bangkok 10600, dated 17 June 1991. Letter from the Embassy of the Federal Republic of Germany in Bangkok, dated 3 April 1992.

2.2.47 Trinidad and Tobago

In the Republic of Trinidad and Tobago, the armed forces have a chaplain service which comprises one Roman Catholic and one Anglican chaplain. They hold the honorary rank of major.

The chaplains only perform pastoral tasks in the strict sense and do not provide ethical instruction in an official military framework.

According to information received, there are no indications that military chaplaincy is the subject of debate in Trinidad and Tobago.

Information received:

Letter from the Embassy of the Federal Republic of Germany in Port-of-Spain (Ref.: Pol.360.00), dated 27 April 1992.

2.2.48 United States of America

Military chaplaincy in the US armed forces is based on laws²³⁵ and military service regulations.²³⁶

Each Service has its own chaplain corps with partly diverging regulations. These differences arise, for example, from the special organizational and deployment patterns of each Service. Army and navy chaplains accompany the units into their area of deployment, whereas air force chaplains have a fixed sphere of activity at their respective air force base. The Army Chaplain Corps was established on 29 July 1775, the Naval Chaplain Corps on 28 November 1775 and the Air Force Chaplain Corps on 10 May 1949.

Army chaplains minister to the active army, the Army National Guard and the Army Reserve. Navy chaplains provide religious welfare services to all members of the US naval service (US Navy, US Coast Guard, US Marine Corps and US Merchant Marine). Air force chaplains also minister to the Air Force Reserve and the Civil

E.g. Paragraph 5142, Title 10, U.S. Code.

The Naval Chaplain Corps, for instance, is regulated through the provisions of SECNAVINST 1730.7 and OPNAVINST.17301.B, the Army Chaplain Corps through AR 165-1 and FM 16-1 and the Air Force Chaplain Corps through AFR 165-1.

Air Patrol. In the Department of Defense, there is a so-called Armed Forces Chaplains Board which supports the activities of the chaplains in the armed forces and is also responsible for relations with the religious communities. Moreover, each Service Department has a similar establishment.

It is typical of US military chaplaincy that pastoral care is provided on an ecumenical or interdenominational basis. Each chaplain not only serves his own faith group but also provides ministries of the respective religious denomination to all military personnel regardless of their religious affiliation. Each battalion usually has one chaplain. Since the commander bears overall responsibility for the welfare of his subordinates, the chaplain acts on his behalf when he ensures that all soldiers have the opportunity to practice their religion in the best possible way.

Apart from the Roman Catholic, Orthodox and Israelite chaplains, there are also priests from more than 120 Protestant denominations in the US armed forces. Such faith groups as the Mormons and Christian Science are represented in the armed forces as well. Roman-Catholic military chaplaincy has a military vicariate (now military ordinariate) which was established on 8 September 1957. It is headed by a military archbishop.

On the one hand, the armed forces employ priests who are released by their religious communities to work as military chaplains. On the other, they also conduct so-called chaplain candidate pro-

grams which enable chaplains - serving as reserve officers - to prepare for their duty as military chaplains even during the course of their theological studies.²³⁷

Military chaplains are special staff officers and are members of the personal and special staffs of their commander. In this function they have to perform staff officer tasks. 238 They wear a uniform and have (relative) military ranks. As officers, military chaplains are responsible to their commanders in military and disciplinary matters. Technical control is exercised by the responsible chaplain corps.

In spiritual and religious matters all chaplains are under the disciplinary jurisdiction of the religious community that has made them available. The religious communities may withdraw from the chaplain corps those chaplains they have made available to the armed forces.

Apart from full-time officers in the chaplain corps, there are reserve force priests who provide pastoral care to reserve forces (e.g. Army Reserve, Air Force Reserve, Army National Guard, Air National Guard). Together with their units they participate in reserve duty training and provide religious welfare services for units and bases near their place of residence. In a national emergency they

²³⁷ SERVE GOD:20. ²³⁸ THE CHAPLAIN.

are called to active duty. In special situations civilian priests can also be contracted by the armed forces.

The chaplain corps of the US armed forces developed in the fifties and sixties, and have since carried out, comprehensive instruction programs (character education programs, character guidance programs, personal enrichment programs), but today such events are only conducted when requested and required for special reasons. For example, chaplains are required to inform soldiers assigned abroad about the religious customs prevailing in the host country.

At present, the US Army has approximately 1,460 full-time chaplains and an additional 1,500 chaplains in the Army National Guard and the Army Reserve. More than 1,100 full-time chaplains serve in the US Navy, in addition to chaplains in the Coast Guard, Marine Corps and the Merchant Marine. In the US Air Force, there are approximately 900 full-time chaplains and approximately 450 chaplains serving in the Air Force Reserve and the Civil Air Patrol. Moreover, all three Services have an unspecified number of civilian religious personnel under contract.

A general military/religious personnel ratio cannot be given since this ratio considerably varies between the different denominations. For example, one Orthodox chaplain, on average, provides pastoral care to 250 members of his denomination, whereas a Roman Catholic chaplain ministers to approximately 800 Catholics. At pre-

sent, the Roman Catholic military chaplain service for all three Services totals 680 full-time and 978 part-time chaplains²³⁹. There is, however, always one chaplain at battalion level.

According to information received, it would seem that the issue of military chaplaincy is not the subject of a general debate in the USA. From time to time, though, the role of chaplains in the armed forces has been challenged in connection with the separation of state and church. The courts, however, confirm the constitutionality of military chaplaincy. Pacifist groups have expressed their misgivings about the involvement of military chaplains in war.²⁴⁰ For this reason, some denominations (e.g. Old Quaker Church, Jehovah's Witnesses, Amish Church, Old Mennonite Church) do not make priests available for the military chaplain service. A special form of military chaplaincy is practiced by the Church of the Lutheran Wisconsin Synod. It provides chaplains who are not integrated into the military chaplain service for the purpose of service ministering to those members of their religious community who are assigned to units stationed outside the USA These chaplains, however, are not able to provide pastoral care if these units are involved in active operations.

Addresses:

²³⁹ ANNUARIO PONTIFICIO:1020.

For the debate about military chaplaincy that took place during the seventies, i.e. against the background of the Vietnam War, see MINISTRIES; Abercrombie 1977; Cox 1973; Hutcheson 1975.

Armed Forces Chaplains Board OASD (FM&P) AFCB Washington, DC 20301-400.

Department of the Army Office of the Chief of Chaplains Washington, DC 20310-2700.

Navy Chief of Chaplains Office of the Chief of Naval Operations (OP-097) Washington, DC 20350-2000.

Air Force Chief of Chaplains HQ USAF/HC Washington, DC 20332-5000.

US Marine Corps, Code REL Washington, DC 20380-0001.

Chaplain of the Coast Guard (G-CH) US Coast Guard 2100 Second St., SW Washington, DC 20593.

Archdiocese for the Military Services 962, Wayne ave. Silver Spring, MD 20910 (Roman Catholic Military Ordinariate).

Information received:

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OPNAVINST 1730. 1B

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SECNAVINST 1730.7

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3 BASIC STRUCTURAL FEATURES OF RELI-GIOUS WELFARE SERVICES IN THE ARMED FORCES

3.1 "Institutional duality" as a basic structure of religious welfare services in the armed forces

The terms "military chaplain service", "military chaplaincy", "pastoral care for soldiers", and "religious welfare service in the armed forces" all refer to that aspect of "religion in the armed forces" that involves the religious welfare services provided for soldiers - and in some cases for their dependents - by personnel appointed for that special purpose. For an international survey, however, the term "military chaplain service" is applicable to a limited extent only. The question as to the existence of such a facility was sometimes answered in the negative by non-Christian nations because "chaplain service" was understood as a specifically Christian activity. While the generally accepted term "military chaplain service" is not completely avoided, the expression "religious welfare service in the armed forces" is used where the interreligious dimension is to be underlined. Only the humanistic advisors in the Netherlands probably do not see themselves as religious personnel.

Religious welfare services for military personnel are to a certain degree comparable with other services for the armed forces (e.g. medical, dental, pharmaceutical, legal, administrative, psychological, social, technical and engineering services), but they are also of a unique character.

The religious welfare service in the armed forces is usually confronted with the problem of "institutional duality" ²⁴¹. This means, on the one hand, that the office of the military chaplain requires specific vocational qualifications and, on the other, that whoever holds such an office does so as the religious servant of a particular religious institution, too.

Accordingly, not only the interests of all other parties concerned must be considered, but varying degrees of coordination²⁴² between the state and religious communities may also be required.²⁴³ This depends on the legal status granted to

²⁴¹ For a definition of the term "institutional duality", see Hutcheson 1975: 17ff.

In this context, coordination means the harmonization of the concerns and interests of various parties involved, which is necessary to ensure the proper functioning of a social system, it being open as to how, to what extent and by whom coordination is performed.

Internal coordination problems of the church (e.g. the relationship between military chaplaincy and the church, military chaplaincy outside normal ecclesiastical jurisdiction, integration of military chaplaincy into the local religious community) because they constitute only secondary coordination problems affecting the state and religious communities.

The same applies to coordination between religious communities which themselves have to harmonize their own priorities. Since they are not always successful in doing so, the state - provided it is interested in ensuring equal treatment for all religious communities - often establishes regulations which cannot always do full justice to the wishes of every religious community.

religious communities and on their social influence.

The powers of religious institutions with respect to military chaplaincy range from purely indirect influence, which they exert through personnel sent from among their ranks, to a religious welfare service which the religious community uses as an instrument for directing and controlling the armed forces.

3.2 The practice of religion in a total institution

3.2.1 The armed forces as a total institution

In sociological terms, armed forces can be described as total institutions. ²⁴⁴It is typical of total institutions that they tend to regulate the lives of their members in as many respects as possible. Although there are a great many differences between the armed forces of different countries and although restrictions imposed do not affect all military personnel in the same way but become fewer with longer periods of service and higher ranks, military personnel must always expect - albeit to varying degrees - that their personal rights, including the freedom to

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For a definition of the term "total institution" see, Goffman 1972:13- 123;
 Hutcheson 1975:35ff.; Lange 1977:95; Puzicha/Flach 1977:321.
 200

practise religion, will be circumscribed. ²⁴⁵A look at national regulations governing the practice of religion in the armed forces shows that there are extreme differences: in some countries, military personnel are strictly prohibited from practising religion at all and - if they disregard this prohibition - they risk punishment or other disadvantages; in other countries, the exact opposite is the case: military personnel are obliged to practise the established religion - which represents the state ideology - and if they fail to do so they are similarly subject to coercive measures.

3.2.2 How religion is practised in armed forces

The practice of religion in armed forces can either be institutionalized to some degree or have no rigid form. The following table shows different possibilities.

CHART 1: HOW RELIGION IS PRACTISED IN THE ARMED FORCES

For an analysis of the problems regarding the free practice of religion in governmental institutions of the Federal Republic of Germany and particularly in the German Federal Armed Forces, see Rausch 1992.

The arguments put forward by Eckart Busch (1971:147) in favor of a special religious welfare service for the armed forces follow a similar line: "The peculiarities of military service and the characteristic features of the armed forces as an institution required the development and implementation of suitable structural and organisational forms which do adequate justice to the maxims of an ideologically neutral state on the one hand and to the requirements of efficient ecclesiastical work in the armed forces on the other."
See also Bastian 1977:195 and Fleckenstein 1970:253.

	Military personnel are prohibited from practising religion at all.
Non-institutionalised practice of religion in the armed forces	Religious and military affairs are strictly separated.
	Military personnel are allowed and given the opportunity to practise their religion in private.
	Military personnel are allowed and given the opportunity to practise their religion without religious affairs being structurally integrated into the armed forces.
Institutionalised practice of religion in the armed forces	Military personnel are allowed and given the opportunity to practise their religion with religious affairs being structurally integrated into the armed forces ("military chaplain service").
	Military personnel are forced to practise the established religion into the armed forces.

3.2.2.1 Non-institutionalized practice of religion in the armed forces

In accordance with what it stands for, a liberal state avoids either of the above extremes ("military personnel are prohibited from practising religion at all" and "military personnel are forced to practise the established religion") by granting even those people who live in a special hierarchical, e.g. military, environment the right to practise their religion at least to a minimum extent and by not forcing anyone to practise a particular religion. To allow military per-

sonnel to practise their religion at least to a minimum extent means, for example, to give them sufficient time off and to grant them the right to leave the barracks so that they can take part in religious activities organized by religious communities ("religious and military affairs are strictly separated").

Non-institutionalized practice of religion by military personnel who in this case - are not only allowed to carry out their worship outside but also inside the barracks ("military personnel are allowed and given the opportunity to practise their religion in private") is characterized by spontaneity and adaptability to situational requirements. The objective is not to establish rigid patterns but to allow religious activities in the barracks - including prayers and Bible study groups - whenever there are military personnel interested in taking part in and whenever someone takes the initiative and organizes such activities. A civilian priest is called upon and allowed to enter the military area only when it is not possible for the soldier who has expressed the wish to see him to go to the priest himself.

Even during routine military activities, such as maneuvers and other exercises and particularly in the case of assignments abroad and military operations, it is no longer possible, though, to ensure religious welfare services in such a form. In situations of this kind there are too many time and spatial constraints on military personnel which make it impossible for them to participate in civilian religious activities. Nor is it possible under such circumstances to

contact and allow visits by civilian priests of the same confession who speak the same language as the soldiers. The right of free practice of religion - which is constitutionally guaranteed in a liberal state - is thus subject to practical constraints in a military environment. A special form of religious welfare service - analogous to the pastoral care in hospitals, prisons, schools and homes, for policemen and border guards - would seem to be needed here.

3.2.2.2 Institutionalized practice of religion in the armed forces

Special institutional regulations are not required when individuals or groups carry out religious activities in private or when in certain situations civilian priests provide religious welfare services for military personnel - even where such religious activities take place in the armed forces. For the purpose of this study, therefore, the institutionalized practice of religion in the armed forces means that there structures which the are ensure continuity of religious activities for the entire institution. This task is usually performed by religious personnel who are appointed for that special purpose and who may be integrated into the military organization in a variety of ways. In this context, the term "military chaplain service" refers only to religious welfare services which are provided as an integral part of the military structure.

The establishment of special religious welfare services is usually justified on the grounds that in certain situations the general struc-204

tures provided by local (religious) communities for satisfying religious needs are insufficient. For this reason, the Christian churches have established a multitude of institutions which are directed at different target groups and adapt to special circumstances.²⁴⁶

Institutionalized pastoral care for soldiers within the armed forces can also be justified on the basis of the right of military personnel to adequate religious care.

Other possible reasons justifying the establishment of a special religious welfare service in the armed forces include the following:

- It is the duty of a religious community to provide religious welfare services for its members.
- The religious and ethical message of a religious community should be spread (preaching).
- A religious community should endeavor to increase its membership and motivate inactive members to practise religion again; through a religious welfare service a total institution - which

Although not an exhaustive list, such target groups include: AIDS sufferers, aliens, blind people, campers, countrywomen, deaf people, disabled people, drug addicts, elderly people, farmers, girls, industrial workers, men, prisoners, resettled persons, sick people in hospital, sportsmen, students, young men performing alternative civilian service, young people, vacationers, women. Moreover, the churches have established specialized institutions such as priest's offices abroad, at school, at universities and in industrial concerns, Traveller' and Seamen's Aid Societies, information centers for pregnant women and marriage counseling centers, chaplain services for the police and the Federal Border Guard, spiritual guidance centers, a Samaritan telephone service.

tends to isolate itself from the outside world - can be subject to social control.

- Military personnel can turn to the religious welfare service if they feel the need to give vent to their feelings as a result of social and psychological pressures and hardships produced by the institution (social welfare work).
- The religious welfare service can, on the one hand, contribute to the legitimization in religious and ethical terms of the institution's mission and the internalization of national or social values (non-military religious function) or, on the other, it can critically analyze and delegitimize the institution's mission and question national or social values (political theology serving as a critical observer of the state).
- The religious welfare service can provide psychological assistance for soldiers confronted with severe problems.
- The religious welfare service can serve as a constant human factor in the various areas of the military institution which depend on mobility.

This list of - in some cases contradictory - potential motives for providing special religious support for soldiers clearly shows that such a service not only affects the interests of the individuals directly concerned, but also those of priests, the chaplaincy administration, religious institutions, the armed forces, those bearing political responsibility and society as a whole. The military chaplain service is not only an institutionalized service which - integrated into the world of the armed forces - provides religious support for military personnel, it is also a service which affects military struc-

tures.²⁴⁷ By completely avoiding the term "military chaplain service" and replacing it with "pastoral care for soldiers", "church among soldiers" or similar expressions, as is sometimes called for, this circumstance would be veiled but in no way changed.

3.3 Coordination of the institutionalized religious welfare service in the armed forces

3.3.1 Formal coordination

It is typical of the institutionalized practice of religion in the armed forces that within or besides the institution "armed forces", the institution "military chaplain service" is established which for its objectives and personnel depends on third institutions, i.e. religious communities.

For this reason, it is necessary to coordinate the interests of all parties concerned, i.e. the state, the armed forces (as an institution), the soldiers and their families, the chaplains, the chaplain service (as an institution) and the religious communities (as institutions).

The state usually considers itself responsible for this coordination, since it has the political power and is "competent to be compe-

For certain aspects of church community work, see i.a. Schaller 1972.

See also a paper written in 1970 by Hans-Dieter Bastian with the programmatic title: "Strukturveränderung - eine Aufgabe der Militärseelsorge" (Structural changes - a task for the military chaplain service).

tent" when it comes to introducing the appropriate regulations. In addition, pastoral care for soldiers requires "accompanying support from the state and the armed

²⁴⁸ For a definition of this term which originally came from public law, see Herzog 1987:3567.

forces",²⁴⁹ if it is to be able to function within the military institution. The state can either create on its own the general conditions required for a religious welfare service for soldiers and compel the other parties concerned to comply with its policy or it can enter into agreements with these other parties or with some of them. The most common practice is for coordination to be provided for by the state unilaterally and for agreements to be concluded between the state and religious communities.

The state and religious communities enter into agreements on the religious welfare service in the armed forces for the following two reasons:

First of all, the religious welfare service in the armed forces is usually not a general religious and interconfessional service but provides members of the armed forces with religious welfare services of the religious community they belong to.

1971:147f.)

[&]quot;Consideration of pastoral care in the legal order, command and control, administration and day-to-day routine of the armed forces is necessary, because the scope and intensity of such a service depend also on the extent to which the state allows and supports this work by organizational and financial measures. The church therefore needs the support of the state and the armed forces if it is to establish and maintain a dialog with the soldiers." (Busch

Secondly, "institutional duality" is a typical characteristic of religious personnel in the military, i.e. they are not only members of the institution "armed forces" but also of a particular religious community which they are meant to represent.²⁵⁰

CHART 2: FORMAL COORDINATION

The State alone is responsible for coordination	Laws and other regulations
The State is responsible for coordination after hearing the religious communities	Laws and other regulations based on agreements
The State and the religious communities provide for coordination by entering into agreements	Concordats, agreements between the state

tion 4.1.4).

The institutional duality of the religious welfare service in the armed forces requires coordination of the different interests involved. In most cases, this coordination takes place between the state and the religious communities. As a rule, the individual military chaplain has no way of representing his interests in the coordination process himself depending, instead, on the state or his religious community to do so. "Role conflicts" may occur if the interests of religious personnel are not sufficiently considered. This happens if the principles of the institutions involved are incompatible (Branham 1978:52). For this reason, there are rules for military chaplains - sometimes implicit but in many cases codified - whose purpose it is to prevent military chaplains from having to perform duties which cannot be reconciled with their spiritual role (see sec-

For the problem "role conflicts of military chaplains", see also Abercrombie 1977; Bastian 1975; Branham 1978; Burchard 1953 and 1954; Busch 1971:165-7; Cox 1973; Hutcheson 1975; Vickers 1986; Zahn 1969.

3.3.2 Material coordination

As far as the interests of the two institutions state/armed forces, on the one hand, and the religious communities, on the other, are concerned, it is important to distinguish between matters which can be coordinated (i.e. matters for negotiation) and others which are considered unrelinquishable.

Basic requirements which are always regarded as unnegotiable include the loyalty of the armed forces' religious welfare service to the state and the military²⁵¹ and the (relative) autonomy of this religious welfare service regarding the contents of its work which must reflect the beliefs of each religious community it represents.²⁵²

1971:145).

252 "It is decisive for the credibility of the services rendered in the armed forces by the church that - vis-á-vis the state - the independence of military chaplaincy as a task of the church was also safeguarded by institutional means." (Busch

1971:154)
Characteristic of any religious welfare service in the armed forces is the ambivalence of loyalty to the state on the one hand and autonomy regarding the content of its work on the other; the way this problem affects the German military chaplain service is analyzed in publications by Jens Müller-Kent (1990) and Andreas Pawlas (1992). Müller-Kent tries to demonstrate that to a considerable extent the state uses the German military chaplain service to its advantage. Pawlas, on the other hand, considers the church among soldiers to

vantage. Pawlas, on the other hand, considers the church among soldiers to be a "place of free preaching and pastoral care", as he put it in the alternative question in the subtitle of his essay.

Although the assessments of the two authors differ widely, when one takes into account the different premises upon which each study is based both ar-

^{251 &}quot;In the view of the Army Staff, the provision of services for soldiers binds military chaplains to strict loyalty to the mission of the armed forces ..." (Busch

Negotiation may help to harmonize differences in opinion about how a religious welfare service in the armed forces should be structured to ensure its effectiveness, about what tasks it should perform to what extent, about how many personnel it should employ and how it should be financed.

CHART 3: MATERIAL COORDINATION

Non-negotiable matters	Negotiable matters
For the state: loyalty For the religious communities: autonomy as regards content	Effectiveness Tasks and responsibilities personnel finance

3.3.2.1 Non-negotiable matters

The military chaplain service is always in a state of tension because the institutions by which it is constituted have different aims

guments are in themselves valid. Both authors, however, ignore the fact that autonomy of content in a religious welfare service in the armed forces is not an absolute quantity which either exists or does not exist. Instead, it constitutes a relative concept which must be seen in terms of the given legal order and which varies in degree. An objective assessment of the degree of freedom afforded to preaching and pastoral activities in the armed forces would require empirical social research since neither the existence of codified law or organizational structures nor reference to outstanding individual examples can provide a reliable or general picture of conditions as they really are. An evaluation of the different military chaplaincy models with respect to freedom of action was therefore not possible in this study either.

and tasks. The religious communities are normally interested in having the right to provide religious support for soldiers with full autonomy as regards content. The state, on the other hand, wants to ensure that the religious welfare service does not adversely affect mission performance in the armed forces.

This means that the autonomy granted to the religious welfare service in the armed forces regarding content and its ability to act loyally to the military establishment can only be relative. The state ensures that the autonomy of a religious welfare service acting within military structures is limited by the requirements of the mission which the armed forces are supposed to accomplish. On the other hand, only those religious communities participate in institutionalized religious welfare services for military personnel whose principles are compatible with loyalty requirements. In the United States, for example, some radically pacifist churches refuse on principle to let their denomination contribute to the military chaplain service.

Even non-institutionalized forms of pastoral care for soldiers outside the military area, however, do not offer religious communities absolute autonomy as regards the content of their work because religious communities also have to comply with those national laws which ensure the effectiveness of state organs.

3.3.2.2 Negotiable matters

Coordination is required in the following areas:

- institutional safeguards ensuring the effectiveness of the religious welfare service in the armed forces;
- tasks and responsibilities of the religious welfare service in the armed forces:
- qualification, employment, dismissal, supervision, status and strength of religious personnel in the armed forces;
- financing of the religious welfare service in the armed forces.

3.3.2.2.1 Institutional safeguards ensuring the effectiveness of the religious welfare service in the armed forces

Of crucial importance for the effectiveness of the religious welfare service in the armed forces is the way in which - in institutional terms - it is safeguarded in and against the institution "armed forces". Such safeguards are necessary because of the nature of the armed forces as a total institution - a fact which needs to be more closely examined in this context.²⁵³

The following comments refer to basic sociological work by Goffman (1972) and its further application to the institutional duality of religious welfare services in the armed forces by Hutcheson (1975). Regarding some aspects, a few clarifications need to be made. First of all, there are considerable differences between the various armed forces in the world when it comes to their "total" character. Secondly, there is a connection between the restriction of

The term "institution" refers to a social organization which regularly concerns itself with a certain activity. Unlike other institutions, total institutions have broad control over the whole lives of their members. The symbol of totality is a visible or invisible barrier between members (insiders) and the outside world (outsiders). Such a barrier may be a physical one, i.e. a fence, guards or barred windows. The military also uses uniforms to distinguish its members from the outside world. Apart from external signs, the difference between insiders and outsiders is always strongly felt.

Some barriers, though, which usually separate different areas of life are disappearing. For example, most people work, spend their leisure time and sleep in different places, together with different people, under the influence of different authorities and without an all-embracing plan. In a total institution, all these different areas of life are controlled by one and the same authority, usually with the same people taking part who have to follow a fixed schedule in the interest of the objectives of the institution.

It is typical of an institution that entire groups of people and their needs are handled bureaucratically. This results in a kind of polarity. On the one hand, there are the few who supervise or command

soldiers' freedom and the mobilization level of the armed forces (at the garrison in peacetime, on exercise, engaged in a military operation, engaged in wartime operations). Thirdly, the conditions in the individual armed forces are subject to change. Fourthly, Hutcheson focusses on the special structure of the U.S. military chaplain service. The applicability of the conceptual models

and, on the other, there are usually the many who are supervised or commanded.

As far as the relationship between military chaplaincy and other forms of institutional religious welfare service (in hospitals, prisons, homes) is concerned, it is important to distinguish between autonomous total institutions and extended total institutions.

Autonomous total institutions are more or less independent and include sanatoriums, hospitals, homes for the aged and the blind, prisons, reformatories and boarding schools.

Extended total institutions are large organizations with local units being subordinate to a central one. Such institutions include, for example, monastic religious orders and the military organization.

These two types of total institutions typically differ in the extent to which staff and inmates are separated from each other and to which the staff is controlled by the total institution.

In autonomous total institutions, staff and inmates/patients are strictly separated from each other. Unlike the inmates or patients, the staff are not completely under the control of the institution.

Many members of the staff are part-time employees and have a private life outside the institution. Accordingly, only the inmates or patients are real insiders in an autonomous total institution whereas the staff may be half-outsiders.

In this respect, extended total institutions differ from autonomous ones. In the military, officers just like enlisted soldiers, are fully incorporated in and controlled by the institution. This means that - in spite of different ranks and privileges - military personnel feel a strong sense of solidarity with each other and share the same destiny. An extended total institution is commanded and controlled by insiders.

These differences clearly show that the common practice of structurally integrating the religious welfare service into the armed forces has been chosen for pragmatic reasons. This practice makes it possible for the religious welfare personnel to approach the members of the total institution, to achieve a high degree of effectiveness und to create a new dimension in pastoral work.

The importance of this fact should not be underestimated for the priests nor for the people they are supposed to take care of because - in qualitative terms - the religious welfare service in the armed forces differs from religious life in a local (religious) community towards which the majority is indifferent. Since both religious welfare personnel in the military and the soldiers are insiders, this reduces the distance and the artificialness and insincerity

which often characterizes the relationship between a priest and his parishioners. This is due to the following reasons:

- A military chaplain meets the members of his community when they are at work, not in their leisure time.
- He knows from his own experience how the members of his community live. Since he is part of it and personally affected, he is in a position to preach the sermons and provide the religious welfare services that are needed.
- Unlike other priests, a military chaplain is directly in touch with the large majority of people who are indifferent towards the church. As an insider of the total institution he serves as a priest for the entire institution, i.e. not only for members of the Christian church or his own confession. Moreover, a military chaplain can reach the group of unmarried young menwho are underrepresented in the church and whose interest can hardly be aroused through local community work.
- A military chaplain has, furthermore, the chance to serve the secular institution itself - this is extremely difficult for civilian priests, though it is the objective of so-called community work to provide for this. By trying to humanize the living conditions of individuals, the military chaplain is useful not only to the people but also to the institution with which the people's lives are closely interwoven.

²⁵⁴ See Hutcheson 1975:47ff.

3.3.2.2.2 Tasks and responsibilities of the religious welfare service in the armed forces

The religious welfare service in the armed forces is confronted with a wide range of tasks and responsibilities.

The tasks which the chaplain service has to accomplish in different situations (at the garrison, during exercises and operations, in peacetime, in the event of mobilization) need to be defined. If the state is only willing to allow minimum religious welfare services - as was the case in communist Poland for example ²⁵⁵ - there will only be a religious welfare service in the narrow sense whose work is limited to rites and pastoral care for the individual.

²⁵⁵ For information on military chaplaincy in communist Poland, see Black 1981.

A religious welfare service in the broad sense also includes public functions such as social welfare and missionary work, religious and ethical education of groups and family work. It is also possible for chaplains to advise military leaders on religious, ethical and social problems and to become involved when soldiers have to cope with personal and social conflicts.

CHART 4: TASKS AND RESPONSIBILITIES OF THE RELIGIOUS WELFARE SERVICE IN THE ARMED FORCES

Religious welfare service												
in the nar- row sense	in the broad sense	incl. a "civil religion" dimension	incl. control functions									
Divine services, official duties, pastoral care for the individual												
	Public functions: perform social welfare, peda- gogical and missionary tasks; advise the military staff											
	Propagate social values; (spiritual) social control											
			Supervise, control functions incl. the authority to impose sanctions									

The tasks of the religious welfare service can include a "civil religion" dimension, ²⁵⁶ i.e. when it is also expected to propagate interconfessional, social values and to perform social control functions vis-à-vis the military institution or even the entire society. ²⁵⁷

In an extreme case, the religious welfare service in the armed forces may perform supervisory and control functions and have the authority to impose sanctions.

Between 1981 and 1987 the Lutherische Weltbund conducted a study program on "The church and civil religion". Reports on this have been published in epd-Dokumentationen Nos. 1/85, 18/87, 35/87, 47/87 and 8/88. See also Kleger/Müller 1986 and Schieder 1987 which includes a detailed bibliography. For an analysis of the problem of military chaplaincy and civil religion, see Hutcheson 1975:129ff. and Scheffler 1988.

257 "If the task of pastoral care is not only to comfort but also to heal, and not only to encourage but also to achieve something positive, it should be more than a service provided for individuals. It should identify the trouble spots which are the roots of all evil throughout society and - accordingly - in individual behavior; it should diagnose collective aberrations if it is to contribute to the treatment of individuals, their groups and society as a whole." (Picht 1965:I,8) "But society also has an interest in ensuring that its soldiers who defend the

"But society also has an interest in ensuring that its soldiers who defend the social order of freedom and justice are not trained to become value-indifferent professionals concerned only about the technicalities of weapons and war, but also learn to take ethical responsibility for the jobs they do. ... Society must not be indifferent to the criteria which determine the considerations and decisions of the forum internum -whether these criteria correspond to an apparently value-free functional thinking and a military 'group morale' or whether the soldier knows for whom and for what he is serving and whether he acts accordingly in his everyday duties. ... In this way, society gains moral control over the armed forces." (Busch 1971:149f.).

[&]quot;Civil religion" is a sociological term used to describe a social function of religion in terms of coherence and unity of the society. A paper written in 1967 by the American sociologist Robert N. Bellah "Civil religion in America" launched a discussion about this subject. In contrast to the secularistic thesis of overcoming religion through scientific rationalism, Bellah shows that - in any given society - the prerequisites for coherence are common basic values and beliefs which themselves cannot be derived from the society but must have religious/metaphysical roots. This construct - known as "civil religion" - should not be confused with established religious communities although some links do exist.

3.3.2.2.3 The personnel of the religious welfare service in the armed forces

The status of religious personnel in the armed forces may vary. If the chaplains are soldiers, they are possibly officers who are members of military staffs. When they have a civilian status and are employed by the state, their position may be similar to that of an officer and they may also wear a uniform. Religious personnel may also be released by their religious community for duty with the armed forces while remaining in the employment of the religious community. In some cases, the above forms may be mixed, e.g. when the state concludes a contract of employment with a priest who provides religious welfare services in the armed forces as a secondary function.

Religious personnel may perform their spiritual welfare tasks as a primary or secondary function or in an honorary capacity. Reservists may also be employed. In many cases, religious personnel are employed by the state. On the one hand, this is due to the fact that the state finances the religious welfare service of the armed forces and, on the other, it is in the interest of the state to ensure that only personnel are employed in particularly sensitive positions whose loyalty to the state is beyond doubt.

It is, of course, a matter of concern to the religious communities that the religious welfare services provided to military personnel in their name are as effective as possible, that they are consistent

with the beliefs of the respective religious community and that they cause as few additional costs as possible.

In organizational terms, religious welfare work within the armed forces is probably most effective if it is structurally integrated into the total institution "armed forces". Moreover, since it is in this case the state which bears the costs, this solution entails the least costs for the religious communities. If there are any reasons requiring the religious welfare service to be organized in a different way, then it is to be expected that the religious personnel will have to work under more difficult working conditions, that the soldiers can only be provided with suboptimum welfare services and that such a service will entail higher costs.

The phenomenon of institutional duality normally ensures that the religious welfare service in the armed forces complies with the principles of the religious community it represents: religious communities select only those duly qualified clergymen who are bound to their denomination and who must expect to be dismissed if the religious community disqualifies them from performing religious functions. Moreover, if the religious welfare service is hierarchically structured in the armed forces, religious personnel can also be supervised by superior military chaplains as far as the content of their work is concerned.

This is not the only way for the religious communities to exert influence on and discipline military chaplains: they can recall chaplains before their time is up, limit their period of service, compel them to submit regular reports, supervise them though control and other bodies and oblige them to take part in training and extension training courses carried out by the religious community.

The state can impose on chaplains qualification requirements and tests: medical examinations, security checks, aptitude tests, basic military training, special training for members of the religious welfare service in the armed forces. Religious personnel can be continually supervised by military superiors and specialized services.

The greater the interest taken by the religious welfare services in detaching themselves from the military, the more closely the state and military authorities observe them. It cannot, therefore, be assumed that the more independent of the institution religious personnel are, the greater is their autonomy when it comes to the content of their work. A high degree of independence may just as easily have the opposite effect and result in more constraints.

CHART 5: THE STATUS OF THE PERSONNEL OF THE RELIGIOUS WELFARE SERVICE IN THE ARMED FORCES

Military status	Employment by the state
Civilian status	Employment by the state
Status as member of a	Employment by the religious
religious community re-	community

religious community released for temporary duty with armed forces

Mixtures of the above Employment by the state and/or the religious communities

As a primary function

As a secondary function

On an honorary basis

As a reservist

3.3.2.2.4 Administration of the religious welfare service in the armed forces

The religious welfare service in the armed forces requires coordination in the following areas:

- personnel: selection, employment, assignment, management, administrative supervision, social welfare, dismissal;
- content-related questions: training and extension training, subject-related material and media, control of compliance with denominational requirements and loyalty to the state;
- public relations;
- finances and material equipment: availability and control of use;

- agreements with government authorities, military agencies and civilian church institutions, with religious welfare services in the armed forces of other nations and/or confessions.

Since the religious welfare service in the armed forces is unique in some respects - "institutional duality" and "autonomy regarding the contents of its work" - its administration must take into account these characteristics.

This can be achieved in one of the following ways:

- Separation of external (organizational) and internal (contentrelated) affairs: responsibility of state authorities for the administration of external affairs and of religious authorities for the administration of internal affairs. 258
- Establishment of mixed authorities which represent the interests of both the state and the religious community.
- Administration of the religious welfare service in the armed forces solely by state authorities or religious authorities.

Where the religious welfare service is administered solely by state authorities, it is important to establish whether or not the system guarantees the freedom to practise religion or the freedom not to be forced to practice religion.

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Conversely, it should be established whether the religious communities interfere with state responsibilities - which would give cause for concern not only from a theological but also from a constitutional point of view - or whether the religious welfare service is no longer structurally integrated into the total institution "armed forces".

CHART 6: ADMINISTRATION OF THE RELIGIOUS WEL-FARE SERVICE IN THE ARMED FORCES

Administr	ation by the	e state	Administration by the rel gious community						
State au- thorities	Military agencies	Authorit the relig welfare in the ar forces	ious service	Authorities of the reli- gious communi- ties	Other agencies or bodies				

3.3.2.2.5 Financing of the religious welfare service in the armed forces

All members of a religious community are normally members of a parish. The installation of a religious welfare service in the armed forces therefore causes additional costs. The obvious solution is for the state - as the institution which necessitates the installation of this special religious welfare service - to bear these additional costs. If the state assumes responsibility for financing, this means the church can exert extensive influence on the religious welfare service because the scarcity of its own funds becomes irrelevant under these circumstances.

Although such an arrangement is to the financial advantage of the church, a degree of skepticism is not unjustified since state financing may also involve disadvantages in as much as the religious

welfare service may feel obliged to the state both in psychological and conceptual terms. In such a case, the religious communities will try to become solely responsible for and to solely bear the costs of the religious welfare service in the armed forces.

The religious communities may also influence specific aspects of the religious welfare service in the armed forces by providing supplementary funds (mixed financing). Such a form of financing allows the religious communities to achieve certain objectives and carry out specific projects which the state would not finance.

If the religious welfare service in the armed forces is not financed by the state and/or the religious communities, third parties - perhaps even the military personnel themselves - may assume responsibility for and bear the costs of the chaplain service. Such a solution is useful when existing religious communities are unwilling or unable to provide religious care for military personnel.

The autonomy of the religious welfare service regarding the contents of its work is also influenced by the way in which it is financed. General lump sums which need not be accounted for allow for the highest degree of independence. Earmarked funds limit independence. General earmarked funds, for which the religious welfare service only needs to submit documents which prove that these funds have been used for religious welfare purposes in the armed forces, are the least restrictive. The more the religious welfare service is under an obligation to use the funds for specific

purposes (e.g. classification of funds according to different types of expenditure), the more its freedom to use them is restricted. Real transfers, i.e. contributions in kind, rooms, office supplies, motor vehicles and personnel, are the most concrete means which the authority responsible for financing can use to bring influence to bear on the work of the religious welfare service because such means can only be used for a specific purpose.

CHART 7: FINANCING OF THE RELIGIOUS WELFARE SERVICE IN THE ARMED FORCES

Financing authority	Forms of financing
State	Real transfer
Religious communities	Earmarked funds
Third parties	General funds
Mixed financing	

The financing of the religious welfare service in the armed forces is a matter which can be coordinated and - accordingly - negotiated so that even in the case of state financing it is possible to ensure that the autonomy of the religious welfare service remains unaffected when it comes to the contents of its work.

4 COMPARISON OF THE CONCEPTS OF RELIGIOUS WELFARE SERVICES IN THE ARMED FORCES

4.1 Results of coordination according to specific criteria

In Table 1, the described military chaplaincy systems are schematically represented by a grid of eight criteria, so that they can be interrelated and compared.

The overview uses only those criteria for which clear and - with a view to the purpose of the survey - relevant information is available, i.e. relevant to the coordination of the religious welfare services in the armed forces.

TABLE 1: STATES WITH INSTITUTIONALIZED PRACTICE OF RELIGION IN THE ARMED FORCES

States	1					2			3		4		5				6			7			8	
	Religious communities involved			Institutionalized practice			Employer of chaplains		Subordination		Tasks and responsibilities		Ethical instruction				Discussion							
	Р	RC	Is	Mu	oth	0	W	С	st	rd	у	n	ns	bs	cr	СО	n	wr	rg	В	< 15	> 15	у	n
Argentina		Х					Х		Х		Х				Х				Х	Х				Х
Australia	Х	Х	Х				Х		Х		Х				Х				Х	Х				Х
Austria	Х	Х					Х		Х		Х				Х				Х	Х				Х
Belgium	Х	Х	Х				Х		Х		Х			Х			Х			Х				Х
Brazil	Х	Х					Х		Χ		Х				Х				Х			Х		Х
Canada	Х	Х					Х		Х		Х				Х				х	Х				Х
CAR	Х	Х		Х			Х			Х		Х	Х				Х			Х				Х
Chile		Х					Х		Х		Х				Х				Х			Х		Х
Colombia		Х					Х		Х		Х				Х				Х		Х			χ
Denmark	Х						Х		Х		Х				Х		Х			Х				Х
Germany E	Х					Х				Х		Х			Х			Х		ni	ni	ni	Х	
Germany W	Х	Х					Х		Х			Х			Х				Х			Х	Х	
Ecuador		Х					Х		Х			Х			Х				Х	ni	ni	ni		Х
El Salvador		Х					Х		Х		Х				Х				Х	Х				χ
Finland	Х				Х		Х		Х		Х				Х				Х	Х				Х
France	Х	Х	Х				Х		Х		Х			Х			Х				Х			Х
Great Britain	Х	Х					Х		Х		Х				Х				Х	Х				Х
Greece					Х		Х		Х		Х				Х				Х	ni	ni	ni		Х
Iran				Х				Х	Х			Х				χ			Х	Х				Х
Israel			Х	Х	Х		Х		Х		Х				Х				Х	Х				Х
Italy		Х					Х		Х		Х				Х				Х	Х				χ
Kenya	Х	Х		Х			Х		Х		Х				Х				Х	Х				Х
Korea (South)	Х	Х			Х		Х		Х		Х				Х				Х	Х				χ
Madagascar	Х	Х					Х		Х		Х			Х			Х			ni	ni	ni		Х
Malta	H	Х					Х		Х		Х				Х				Х	Х				Х
Nepal	H				Х		Х		Х		Х		Х				Х			ni	ni	ni		Х
Netherlands	Х	Х	Х		Х		Х		Х			Х			Х				Х	Х				Х
New Zealand	Х	Х					Х		Х		Х				Х				Х	Х				Х
Norway	Х						Х		Х		Х				Х				Х	Х				Х
Pakistan	H			Х			Х		Х		Х				Х				Х	Х				Х
Paraguay	H	Х					Х		Х		Х				Х				Х	Х				Х
Peru	H	Х					Х		Х		Х				Х				Х			Х		Х

States	1					2			3		4		5				6			7			8	
	Religious		Religious communities involved					institutionalized practice		Employer of chaplains		Suboruliation		Tacks and	responsibilities		Ethical	instruction			Number of		Discussion	
	Р	RC	ls	Mu	oth	0	W	С	st	rd	у	n	ns	bs	cr	СО	n	wr	rg	В	< 15	> 15	у	n
Philippines	Х	Х		Х	Х		Х		Х		Х				Х				Х			Х		Х
Poland		Х					Х		Х		Х				Х				Х	ni	ni	ni		Χ
Portugal		Х					Х		Х		Х				Х				Х	Х				Х
Sierra Leone	Х	Х		Х			Х		Х		Х				Х				Х	Х				Χ
South Africa	Х	Х					Х		Х		Х				Х				Х	Х			Х	
Spain		Х					Х		Х			Х			Х			Х		Х				Х
Sri Lanka	Х	Х		Х	Х	Х				Х		Х		Х			Х			ni	ni	ni		Х
Sweden PO	Х	Х			Х		Х		Х			Х			Х			Х		Х				Χ
Sweden WO	Х	Х			Х		Х		Х		Х				Х			Х		Х				χ
Switzerland	Х	Х					Х		Х		Х				Х			Х		Х				Х
Thailand					Х		Х		Х		Х				Х				Х	Х				Х
Trinidad/Tob.	Х	Х					Х		Х		Х		Х				Х			ni	ni	ni		Х
USA	Х	Х	Х		Х		Х		Х		Х				Х			Х		Х				Х

Explanatory Notes to Table 1

ni = no or no useful information available

CAR = Central African Republic

Germany W = regulations for the Federal Republic of Germany as laid down in the Agreement and Act on Military Chaplaincy (Militärseelsorgevertrag und -gesetz) of 1957

Germany E = regulations for the Protestant Churches in the Eastern Laender of the Federal Republic of Germany (before 1997)

Sweden PO = peacetime organization of the military chaplain service in Sweden

Sweden WO = wartime organization of the military chaplain service in Sweden

Trinidad/Tob. = Trinidad an Tobago

Column 1: religious communities involved

P = Protestant; RC = Roman Catholic; Is = Israelite; Mu = Muslim; oth = others

Column 2: institutionalized practice of religion in the armed forces w/o = military personnel are allowed and given the opportunity to practise their religion without religious affairs being structurally integrated into the armed forces; w = military personnel are allowed and given the opportunity to practise their religion, with religious affairs being structurally integrated into the armed forces ("military chaplain service"); c = for military personnel practising the established religion is compulsory

Column 3: employer of military chaplains st = state, rd = religious community(ies)

Column 4: subordination of religious personnel to military superiors

y = yes; n = no

Column 5: tasks and responsibilities of the religious welfare service in the armed forces

ns = religious welfare service in the narrow sense; bs = religious welfare service in the broad sense; cr = religious welfare service including a "civil religion" dimension; co = religious welfare service including control functions

Column 6: Do military chaplains give ethical instruction to military personnel in an official military framework?

n = no; wr = when required; rg = regularly

Column 7: What is the average number of people (of his confession) cared for by one military chaplain?

B = at least one military chaplain at battalion level; <15 = between one battalion to 1,500 soldiers; >15 = 1,500 soldiers or more

Column 8: Are ethical approval/rejection of military chaplaincy the subject of church of public debate?

y = yes; n = no

4.1.1 "Religious communities involved"

Criterion 1 identifies all religious communities involved in military chaplain services (Protestant, Roman Catholic, Israelite, Muslim).

Where other religions or philosophies of life are concerned, this is indicated in the subcolumn "others".

Roman Catholic military chaplains were found in 41 cases, 259 Protestant chaplains in 30 countries, Muslim chaplains in 18 countries. Israelite chaplains in 6 countries and representatives of other religions in 12 countries. Representatives of other religions include, for example, humanistic advisors in the Netherlands, Orthodox chaplains in Greece, Finland and the United States, Druzes in Israel, Hindus in Nepal and Sri Lanka, Buddhists in Thai-South Korea Sri Lanka. land. and Mormons and representatives of Christian Science in the United States. The military chaplain service in the US forces sometimes embraces well over 100 different denominations.

This criterion indicates which religious communities have to be considered in connection with the coordination of the religious wel-

According to Article XI of the Apostolic Constitution "Spirituali Militum Curae", the Roman Catholic military ordinariates are subordinate to the Congregation for Bishops or to the Congregation for the Evangelization of Peoples in Missionary Areas.

The papal yearbook of 1991 (ANNUARIO PONTIFICIO:1014-20) lists thirty military ordinariates in Argentina, Australia, Belgium, Bolivia, Brazil, Chile, Germany, the Dominican Republic, Ecuador, El Salvador, France, Great Britain, Indonesia, Italy, Canada, Kenya, Colombia, New Zealand, the Netherlands, Austria, Paraguay, Peru, the Philippines, Poland, Portugal, Spain, South Africa, South Korea, Uganda and the United States.

The ordinariates in Kenya, South Korea and Uganda have been established "ad instar vicariatus" which suggests an uncertain situation that is still in the process of developing (see Beyer 1990a:262). In addition, there is Roman Catholic religious care for military personnel in Benin, Burkina Faso, Cameroon, Madagascar, Malta, Sweden, Switzerland, Sri Lanka, Trinidad and To-

fare service in the armed forces. This usually happens in accordance with the number of soldiers who are members of the respective community.

bago and the Central African Republic, but such care is not organized in the form of military ordinariates.

TABLE 2: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: shown for each religious community

Religious communities involved:

RC	=	Roman Catholic	41	(39)	No information provided by: Bolivia, Indonesia
Р	=	Protestant	30	(29)	No information: Rwanda
Mu	=	Muslim	18	(9)	No information: Egypt, Bahrain, Yemen, Kuwait, Morocco, Oman, Qatar, Saudi Arabia, UAE
Is	=	Israelite	6		
oth	=	others	12		E.g. humanistic advisors (Netherlands), Orthodox (Greece, Finland, USA), Druzian (Israel), Hinduist (Nepal, Sri Lanka), Buddhist chaplains (Thailand, Sri Lanka), Mormons and representatives of Christian Science (USA)

4.1.2 "Institutionalized practice of religion in the armed forces"

Criterion 2 ("institutionalized practice of religion in the armed forces") shows the various degrees to which religious welfare ser-

vices are integrated into the military structures. Three different levels can be distinguished between:

- 1. Military personnel are allowed and given the opportunity to practise their religion within the armed forces without religious affairs being structurally integrated into these forces.
- 2. Military personnel are allowed and given the opportunity to practise their religion within the armed forces with religious affairs being structurally integrated into these forces.
- 3. For military personnel practising the established religion is compulsory.

The term "institutionalized" refers to those forms of pastoral care for military personnel which have permanent structures embracing the entire armed forces. Such structures suggest that there is a need for the state and the religious communities to coordinate their interests.

Only in two cases (5 %), namely in Sri Lanka and the Protestant military chaplain service in Eastern Germany, "military personnel are allowed and given the opportunity to practise their religion in the armed forces without religious affairs being structurally integrated into these forces".

In Sri Lanka the practice of religion is the least institutionalized. In peacetime, the local parishes may provide religious welfare services for the soldiers in the barracks. There are neither military chaplains nor special personnel appointed for providing religious welfare services for the soldiers. Religious activities are tolerated by the armed forces in accordance with the constitutionally guaranteed freedom of religion, but they are not supported by further institutional safeguards. While the basic framework for religious welfare services are determined by the military, the required material resources and personnel are provided by the religious communities. Their autonomy regarding the contents of this religious work is relatively small, but would seem to be sufficient since this work is limited to rites and pastoral care for the individual.

The Protestant military chaplain service in the new Laender of the Federal Republic of Germany (before 1997) is not integrated into the military structures either, but it is institutionalized to a greater extent than the religious welfare service in the armed forces of Sri Lanka. This requires a higher degree of coordination. This coordination is not governed by contractual agreements but unilaterally regulated by the Federal Ministry of Defense.²⁶⁰ The Protestant churches appoint priests to provide religious services for the soldiers in their parish and inform the military authorities accordingly. The armed forces stipulate conditions regarding religious personnel and the contents of their work as well as the responsibilities of the chaplain service and its access to the soldiers. In this way it is ensured that military areas are not entered by unauthorized priests or other persons, but only by those priests who have been appointed by the Protestant Church of the respective Land. These priests have access only to the accommodation area and their responsibilities are limited to conducting divine services and providing pastoral care for the individual. They must accept without reservation the soldiers' decision to perform military service. The priests may provide ethical instruction or engage in similar activities only if they receive a special request to do so. During exercises or wartime operations, the units are not accompanied by religious personnel.

²⁶⁰ WEISUNG.

Only in the case of Iran, can the practice of religion in the armed forces be classified as compulsory and enforceable by coercive means.

In Iran, general freedom of religion does not provide the basis for allowing and making possible the practice of religion in the armed forces. On the contrary, military personnel are forced to practise the established religion. This has to do with the fact that Shiite Islam is constitutionally established as state doctrine. Since the armed forces of Iran had been closely linked to the emperor, the Islamic Republic subordinated them to a religious welfare service independent of the military. This religious service exercises control functions over the military and is responsible for implementing the religious, ethical and political principles of the dominant group in the Iranian state - i.e. the Shiite-Muslim community - in the armed forces. Details about the coordination of interests between the state, the religious community and the armed forces are not known, but the primacy of religion and the identity of political and religious interests which are inherent in a theocratic system are probably the most important decision criteria.

There is evidence that the enforcement of religious regulations by religious police measures is not limited to Iran. American sources report that the US troops deployed in Saudi Arabia during the Gulf War encountered restrictions on the practice of religion and came into conflict with Matawwa, the Islamic police. Only after the Office of Religious Affairs in the Saudi Arabian Air Force Ministry was called in, were non-Islamic religious activities, the use of non-Islamic religious symbols and the title "military chaplain" approved for areas under US command. The chaplains had to assume the additional task of advising the respective commanders about religious conflicts with the host country.

²⁶¹ GULF WAR:13.

²⁶² GULF WAR:9.

Many Islamic states - including all countries on the Arabian peninsula - refuse to provide non-Muslims with any information on the practice of religion. This was also a problem encountered in our survey.

According to unofficial sources, however, the basic structures of religious welfare services in Bangladesh and Pakistan - on which information is available - are typical of the practice of religion in many other Islamic countries (with the exception of countries such as Turkey in which laicism prevails).

In Bangladesh, each barracks has at least one mosque which is maintained by the state and managed by two to three military mulavis. These mulavis are employed by the state and are primarily responsible for worship and rites (conduct of prayers, preaching, funerals). The most important event is the Friday prayer which all Muslim soldiers have to attend. Furthermore, the Muslim priests supervise the religious schools (madrasa) and participate in military festivities. During troop movements the soldiers are accompanied by military mulavis.

Pakistan regards itself as an Islamic state. Almost every government organization has its own mosque and religious servant ("maulana"). The armed forces also have their own religious welfare service whose task it is to hold and organize daily prayers as well as the Friday service and sermon. The members of this service also give religious and ethical instruction according to the rules of Islam. During military operations each battalion has a staff officer who performs the functions of a "maulana" without necessarily being a priest.

In the armed forces of Sierra Leone - which are dominated by Muslims - Christian officers are currently in the process of extending the existing religious welfare service in the armed forces. It is interesting to note that the Christian chaplains in Sierra Leone are not theologians but devout officers who have been instructed by the armed forces to provide religious support for the soldiers. This task primarily involves missionary work and preaching. Civilian

priests are needed only on special occasions or to perform religious rites.

Most (93 %) of the military chaplaincy systems examined are structurally integrated into the military organization which means that the religious welfare service and its personnel form an institutional component of the armed forces. This does not necessarily mean, however, that the chaplains are employed by the state and formally subordinate to military superiors. In the institutionalized military chaplain services of France, Sweden, and the Central African Republic, there are examples of full-time chaplains who are employed by their religious community.²⁶³

The necessary coordination of military chaplaincy affairs is conducted by the state and the religious communities. The two parties can do this independently or in consultation with each other.

The military chaplain service in the US armed forces, for example, is almost exclusively based on national laws and military regulations. It is up to the religious communities to decide whether or not they wish to participate in the military chaplain service. Where they decide to do so, they lay down their own conditions with respect to the release and withdrawal of priests but they have very little influence on the concrete organization of the religious welfare service in the armed forces.²⁶⁴ The national regulations, however, provide

See comments below about criterion 3.

In the opinion of Hutcheson (1975.122ff.), this is primarily due to the failure of the denominations involved. Owing to their indifference to military chaplaincy, they failed to follow a uniform course vis-á-vis government authorities. The larger denominations each established their own bureaucracies to negotiate military chaplaincy matters with the armed forces. Only a number of Protestant denominations set up a "Joint Commission for Military Chaplains and Armed

safeguards for the individual chaplains and the Chaplain Corps as a whole. The Air Force Regulations "Incompatible Assignments". for example, list tasks that are incompatible with the mission of a chaplain.265

France, Switzerland, the Central African Republic and - as far as the Protestant military chaplain service in the former GDR is concerned - Germany are examples of countries with provisions by which the state unilaterally regulates the military chaplain service.

In some cases, the governmental regulations consider the interests of religious communities as, for example, in Austria where the state consulted the Protestant churches before it issued the Protestant Act. In Germany, the Office of the Protestant Church for the Federal Armed Forces and the Office of the Catholic Bishop for the Federal Armed Forces participate in the formulation of Joint Services Regulations concerning the military chaplain service.

In countries where the relationship between the state and religious communities is based on the structures of an established church. e.g. in Great Britain, Scandinavia but also in Israel and various Islamic states, the interests of the state and those of the religious communities are coordinated in an internal dialog. In Denmark, this dialog takes place between the Ministry of Defense and the Ministry for Church Affairs.

Institutionalized religious welfare services in the armed forces are based on constitutional provisions, laws, decrees and regulations which are issued by the state.

Forces Personnel" (on the government's initiative) to formulate and safeguard their interests with respect to military chaplaincy.

AFR 265-1:Section 8b. See also the comments below about criterion 4.

In the Federal Republic of Germany, for example, Article 140 - adopted in the German Basic Law from the Weimar Constitution (Article 141) - explicitly refers to the religious welfare service in the armed forces. The same applies to Section 36 of the Legal Status of Military Personnel Act of 19 March 1956, the Military Chaplaincy Act of 26 July 1957 and various Joint Services Regulations issued by the Federal Ministry of Defense (especially "ZDv 66/1 Militärseelsorge" [Military Chaplaincy] and "ZDv 66/2 Lebenskundlicher Unterricht" [Character Guidance Training]).

The religious communities decide internally whether and under which conditions they provide personnel for the religious welfare service in the armed forces.

Of interest in this connection are: Canon 569 CIC of the ecclesiastical code for the Roman Catholic Church of 1983, Article 43 of "Christus Dominus", i.e. the Decree of the Second Vatican Council on the pastoral mission of bishops in the Church, the Apostolic Constitution "Spirituali Militum Curae" of 1986, the Protestant Church in Germany Act of 8 March 1957 regulating Protestant military chaplaincy in the Federal Republic of Germany, the ratification and implementing provisions of the Protestant churches of the German Laender concerning the Agreement on Military Chaplaincy of 1957 and the Guidelines for Protestant military chaplaincy in France (VADEMECUM).

As has already been shown, in some cases the state one-sidedly regulates military chaplaincy, but in none of the system analyzed is this done solely by the religious communities. In many countries, however, there are agreements between the state and religious communities which specifically deal with the military chaplain service.

²⁶⁶ Printed in: DOKUMENTATION MILITÄRSEELSORGE.

This applies, for example, to Argentina, Australia, Brazil, Germany (Concordat of 1933 and Agreement on Military Chaplaincy of 1957), Ecuador, El Salvador, France (only areas where the Concordat is still in force), Canada, Colombia, Austria (only Roman Catholic chaplaincy), Paraguay, Peru, Philippines (only Roman Catholic chaplaincy), Portugal and Spain.

These agreements can take on various different forms. Even the Roman Catholic church which aims at a far-reaching uniformity of military chaplaincy within the church shows considerable flexibility when it comes to the coordination of military chaplaincy with the states concerned.

The Apostolic Constitution SPIRITUALI MILITUM CURAE of 21 April 1986²⁶⁸ primarily regulates the "internal coordination" of military chaplaincy, such as the legal alignment of military ordinariates with civilian dioceses (Article I), the appointment of military ordinaries by the church and their ecclesiastical status (Articles II and III). matters of ecclesiastical jurisdiction (Articles IV and V), the presbytery of the military ordinariate (Article VI), the ecclesiastical status of military chaplains (Article VII), the employment of members of a religious order in military chaplaincy (Article VIII), the participation of laymen in the military ordinariate (Article IX), the personnel responsibilities of the military ordinariate (Article X), the ecclesiastical subordination and reporting requirement of the military ordinary (Articles XI and XII) and the ecclesiastical jurisdiction of the military ordinariate (Article XIV). Coordination between state and church is dealt with in Article XIII only, and this Article provides nothing more than a framework for the details to be laid down in

While the Roman Catholic military chaplain service in Austria is based on the Concordat of 1934, the Protestant chaplain service is founded on a federal law

Concordat of 1934, the Protestant chaplain service is founded on a federal law (PROTESTANTENGESETZ 1961, Section 17). Nevertheles, this law was also formulated in consultation with the Protestant churches and took into account many, though but not all, of their interests (see Gampl 1964; May 1963; Stein 1982; Traar 1956).

²⁶⁸ SMC. - Cf. i.a. Beyer 1990a and Tammler 1986.

the special statutes in each country; "1. where the church of the military ordinary and his curia shall have their seat: 2. whether there are to be one or more vicar generals and what other curial officers are to be appointed; 3. any matters concerning the ecclesiastical status of the military ordinary and all other priests and deacons assigned to the military ordinariate during and after their period of service and which regulations are relevant to their military status: which measures must be taken in the event of the office of the ordinary being vacant or the ordinary being unavailable; which aspects of the pastoral council are to be defined - both of the entire ordinariate and at the local level - with due regard to the provisions laid down in the Code of canonical law: 6, how records are to be kept of the administration of the sacraments and the registration of births, deaths and marriages in compliance with general statutory requirements and the provisions laid down by the Bishops' Conference".

As these points show, the SPIRITUALI MILITUM CURAE provides only the external framework for the respective special statutes, and it contains no requirements regarding the contents of the agreements to be negotiated between the Holy See and the individual countries. Moreover, it is pointed out in several passages that existing arrangements are to be maintained and that the specific conditions prevailing in each country must be taken into account. In Germany this provision has been made use of in so far as the Roman Catholic military bishop does not perform his duties on a full-time basis. Instead, a diocesan bishop residing in the Federal Republic of Germany performs the duties of the military bishop as a secondary function.

In the Roman Catholic church, matters concerning military chaplaincy are usually settled by agreements between the Holy See und the respective states.

²⁶⁹ Cf. Beyer 1990b.

E.g. Section 1 of Article I; Sections 1 and 3 of Article II; Articles VII and XIII of SMC.

²⁷¹ Cf. Hierold 1990:54f.; Niermann 1990:81.

These agreements can be established within the framework of a concordat as, for example, in Germany by Article 27 of the Concordat concluded between the Holy See and the German Reich on 20 July 1933²⁷² and by Article 8 of the Concordat of 1 May 1934 between the Holy See and the Republic of Austria, 273 or as a separate agreement on military chaplaincy between the Holy See and the respective national government such as the "Agreement between the Federative Republic of Brazil and the Holy See on chaplain services in the armed forces" of 23 October 1989, 274 the "Agreement between the Holy See and the Republic of Ecuador on the provision of religious welfare services to the armed forces and the national police" concluded on 3 August 1978²⁷⁵ the "Agreement between the Holy See and the Republic of Peru" of 19 July 1980²⁷⁶ and the "Agreement between the Spanish State and the Holy See on military chaplaincy and the military service of clerics and members of a religious order" concluded on 3 January 1979.²⁷⁷ In consultation with the respective governments, the Holy See also issues statutes on military chaplaincy which constitute administrative or cooperation agreements in the form of international treaties, 278 e.g. the "Statutes on the jurisdiction of the Catholic Bishop for the Federal Armed Forces". 279

On the Protestant side, contractual arrangements between state and church on military chaplaincy are less common than in the Roman Catholic church. Apart from the German Agreement on Military Chaplaincy of 1957, other such agreements include the Australian "Memorandum of arrangements between the Chief of

²⁷² AAS 25 (1933):389ff.

²⁷³ Bundesgesetzblatt für den Bundesstaat Österreich (Federal Law Gazette for the Republic of Austria) 1934/2.

²⁷⁴ ACORDO BRAZIL.

²⁷⁵ ACUERDO ECUADOR.

²⁷⁶ ACUERDO PERU.

ACUERDO SOBRE LA ASISTENCIA RELIGIOSA.

²⁷⁸ Tammler 1986:70.

²⁷⁹ PÄPSTLICHE DOKUMENTE:12-23.

For preparation of such documents, see Beyer 1990b.

Defence Force Staff, the Secretary, Department of Defence and the heads of churches representatives" of 31 March 1981 and the correspondence between the Protestant Canadian Council of Churches and the Canadian Department of National Defence of 1947.²⁸⁰

The Australian "Memorandum of arrangements" is the result of negotiations between representatives of the state, the Anglican church and the Roman Catholic church, various Protestant denominations and the Executive Council of Australian Jewry. It includes arrangements pertaining to advice given to the armed forces in religious matters and the organization of military chaplaincy. The centerpiece of this agreement is the establishment of the "Religious Advisory Committee to the Services" (Part 2). This committee has as its task to "maintain an interest in and offer advice on Defence Force policy as it relates to the religious and spiritual well-being of all members of the Defence Force", and "to advise on the appointment of chaplains to principal chaplains' positions in the Services" (Point 10a). It is the task of the members of the Advisory Committee to "exercise pastoral care and pastoral oversight of chaplains. Service personnel and their families, to advise on denominational policy to each Service, to initiate the recruitment and nomination of chaplains for duty with the Services and to monitor the return of chaplains to the civilian community in accordance with Service and denominational requirements" (Point 10b). Moreover, it was agreed that a board of senior chaplains should be established for each Service (Principal Chaplains Committees). This board is responsible for the administrative and technical control of the chaplains, liaison with the Religious Advisory Committee to the Services in matters concerning the recruitment of chaplains and their return on completion of their appointment to the Service, and also advice on chaplaincy matters and character training (Part 3).

²⁸⁰ MSV, MEMORANDUM and CCCCC.

In Canada, correspondence in 1947 between the Protestant Canadian Council of Churches and the Canadian Department of National Defence regulated the establishment and responsibilities of a military chaplaincy committee set up by the Canadian Council of Churches.²⁸¹ The tasks of this committee are as follows: "a) It is the recognized institution of the denominations which is responsible for all chaplaincy matters affecting the common interests of the various Christian churches involved. b) It exercises general oversight of religious care in the Defence Force. c) It acts as an intermediary between the chaplains and the churches. d) It liaises between the Canadian government and the churches in chaplaincy matters."282

The Protestant military chaplain service in the Federal Armed Forces of Germany is regulated by a national agreement concluded in 1957 between the Protestant Church in Germany and the Federal Republic of Germany which is far more comprehensive and detailed than the Australian and Canadian accords. 283 The most unusual feature of this agreement is the fact that the ecclesiastical autonomy and independence of the military chaplain service are underlined several times: "Military chaplain services - which constitute a part of church work - are provided by order and under the supervision of the churches." 284 - "The task of the military chaplain includes the delivery of sermons, administering the sacraments and providing pastoral care. Within the framework set by his church, the military chaplain performs these duties independently. Appointed by the church, he is bound to the confession and doctrine of his member church." 285 - "Regulations and guidelines laid down by the military bishop must be in compliance with general

²⁸¹ CCCCC.

²⁸² CCCC: letter of 8 December 1947.

²⁸³ Printed in: DOKUMENTATION MILITÄRSEELSORGE:33-44.

²⁸⁴ Art. 2(1) of Militärseelsorgevertag/MSV (Agreement on Military Chaplaincy). ²⁸⁵ MSV: Art. 4.

ecclesiastical law."²⁸⁶ - "Military chaplains have a spiritual mission which they fulfill independently of governmental directives." ²⁸⁷ - "In ecclesiastical matters, military chaplains are subject to direction and supervision by the military bishop ... and to supervision by the Protestant Chaplain General and other military chaplains charged with control functions."²⁸⁸

For the most part, the provisions of this agreement also apply to the Roman Catholic chaplain service. The Protestant churches in the former GDR were not covered by the agreement at the time of its conclusion. Despite the unification of Germany, the Protestant churches in the Eastern Laender have not yet acceded to the agreement.

4.1.3 "Employer of military chaplains"

The criterion "employer of military chaplains" (criterion 3) refers to one of the results of coordination. It indicates which party bears the costs - at least the personnel costs - of the religious welfare service in the armed forces.

Where religious personnel are employed by the state, there is usually a need for further coordination measures in order to ensure that the military chaplain service remains autonomous with respect to the contents of its work. The state, on the other hand, will take

²⁸⁶ MSV: Art. 13, Sentence 1.

²⁸⁷ MSV: Art. 16, Sentence 1.

²⁸⁸ MSV: Art. 22(1).

Art. 2 of Gesetz über die Militärseelsorge (Military Chaplaincy Act) of 26 July 1957 (DOKUMENTATION MILITÄRSEELSORGE:32).

steps to ensure the loyalty of the religious personnel in those cases where they are not employed by the state itself.

In countries where religious welfare in the armed forces is provided by a "military chaplain service", religious personnel are usually employed by the state. This applies to 93 % of all military chaplaincy models analyzed in this international comparison.

The "aumôniers non titulaires" in the eastern French departments, where the Concordat is still in force, and the civilian priests in the peacetime organization of the Swedish armed forces only appear to be exceptions since they are, in fact, also financed by the state.

Only in 7 % of all cases are the personnel providing religious welfare services for soldiers not employed by the state. This applies to the Protestant military chaplain service in the eastern part of Germany, the care provided for military personnel by religious communities in Sri Lanka and the release of priests for temporary duty with the armed forces, a practice used - to a decreasing extent - by the religious communities in the Central African Republic.

The religious welfare service for soldiers in the Central African Republic is the only one in the world which provides for religious personnel to be released by their religious communities for temporary duty with the armed forces while remaining in the religious community employment and on its payroll. This procedure, however, is dying out. Although the pertinent regulation has never been officially revised, all full-time chaplains meanwhile have a military status.

In the debate about military chaplaincy, it is sometimes maintained that freedom of preaching is inevitably affected where the state finances the religious welfare service for soldiers and employs the military chaplains. However, in those military chaplaincy systems in which religious personnel are not employed by the state, there is nothing to suggest that this produces greater autonomy when it the content comes to Ωf religious welfare work. On the contrary, every state takes precautions to ensure the loyalty of chaplains working inside the military. This is not always done by integrating as fully as possible the military chaplains into the structures of the armed forces. Since in extended total institutions, such as the military, there is a marked discrepancy between members and the outside world, a religious welfare service in the armed forces can also be controlled by way of exclusion.

According to current law, the tasks and responsibilities of the religious welfare service in the armed forces of the Central African Republic are restricted to conducting divine services, performing religious rites and providing pastoral care for individual soldiers. Political and racial issues may not be discussed by military chaplains when they hold religious meetings or provide pastoral care. There is no ethical instruction. At religious meetings, the soldiers are accompanied by noncommissioned and commissioned officers who are responsible for maintaining discipline and ensuring that the pertinent regulations are adhered to. The regulation stipulating that chaplains be released by their religious community for temporary duty with the armed forces while remaining in the employment of the religious community did nothing to increase the chaplains' authority. It was, in fact, introduced under the rule of the future

emperor Bokassa in order to ensure maximum control of religious personnel in the military while keeping costs to a minimum.

According to existing law, military chaplains in the new Laender of the Federal Republic of Germany (before 1997) have a considerably smaller margin of discretion than their colleagues in the western Laender who work under the conditions laid down in the Agreement on Military Chaplaincy of 1957. It is important to note, however, that the directives are actually applied quite liberally by the military.

In Sri Lanka, where there is no military chaplain service integrated into the military structures, there are no special regulations covering the provision of religious care for military personnel. It can. however, be assumed that the religious communities providing services in the military are controlled by military commanders. Apart from the constitutionally guaranteed general freedom of religion, there are no concrete institutionalized arrangements to safeguard the religious activities in the event of conflict.

A similarly restrictive tendency can be found in the military chaplain service of Ecuador. This service is institutionally integrated into the armed forces, but the religious personnel have civilian status and are not subordinate to military superiors. There is an agreement between the Holy See and the Republic of Ecuador on the provision of religious welfare services to the armed forces and the national police which was concluded on 3 August 1978 and supplemented by two exchanges of notes. It was agreed that neither the military vicar nor the chaplains should, in the performance of their duties or on other occasions, be allowed to enter into discussions with agencies or members of the armed forces about political, administrative or other matters unless such discussions are of a purely religious nature. 290

The Roman Catholic military chaplaincy in South Africa is a clear example of how a religious welfare service in the armed forces can be controlled by exclusion. It is primarily made up of "part-time

²⁹⁰ NOTEN ECUADOR 1.

civilian chaplains". They act as assistants to full-time non-Catholic chaplains to whom they are subordinate. They are allowed to conduct no more than five religious events per unit per month. As a result, they have to look after a very large area and have only limited access to the soldiers. They have no direct access to resources of the armed forces such as transport, offices or support personnel. Remuneration by the state for individual services is far from covering even personnel costs, since the Roman Catholic Church makes the chaplains available to the armed forces on a full-time basis and must also bear the cost of materials.

The fact that religious personnel in the armed forces are employed by the state does not, however, say enough about the official status of the individual chaplain.

Chaplains may be officers of the military chaplain service, wear a uniform and hold a military rank as, for example, in Austria and the United States.

They may also have a general officer status without holding a military rank as, for instance, in France and in the Royal Navy of Great Britain.

Similar to German chaplains, whose status is defined by the Agreement on Military Chaplaincy concluded in 1957, chaplains in the Netherlands have civilian status and are not subordinate to military superiors. It is therefore remarkable that they nevertheless wear a uniform and hold a military rank.

The civilian chaplains in the French armed forces also wear a uniform and are subject to the command authority and disciplinary jurisdiction of the respective military superiors.

The Belgian chaplains are also civilian employees but they have a military rank and wear a uniform. In organizational, administrative and disciplinary matters, the chaplain service of the Belgian armed

forces is responsible to the appropriate military authorities or the Ministry of Defense.

The above examples show that it is not possible at the international level to make a clear distinction between the outward manifestations of the military and civilian status of religious personnel.

In the German debate about military chaplaincy, the trend, for reasons of principle, is towards highlighting the difference between religion on the one hand and the military on the other by having the military priests wear civilian clothes. The other countries mentioned above in which chaplains have a comparable status (civilian state employees who are not subordinate to military superiors) follow another path. For pragmatic reasons, the chaplains do wear a uniform, although they actually have civilian status. This is mostly justified on the grounds that the chaplains do not want to exclude themselves from the military world of uniforms by wearing civilian clothes thus making pastoral care and access to the soldiers more difficult. The first impression should document what people have in common and not the incongruity of religion and the military as it arises out of their different missions.²⁹¹

A chaplain who wears a uniform and holds a military rank may actually have civilian status and not be subordinate to a military

²⁹¹ For a discussion on the uniform of military chaplains, see Hutcheson 1975:191.

In the French armed forces, military chaplains working on a part-time or hon-

superior. The criteria "military or civilian status", "uniform" and "rank" therefore say little about the degree to which religious personnel are structurally integrated into the armed forces. Even if chaplains are released by their religious community for temporary duty with the armed forces while remaining in the religious community's employment they may nevertheless be paid by the state and be subordinate to military superiors.

The previously mentioned "aumôniers non titulaires" in the French departments where the Concordat is still in force are released by their religious community for temporary duty with the armed forces. Due to the situation of the state church, however, they are employed by the state and subordinate to military superiors like other chaplains in the French armed forces.

Where chaplains are employed by the state, this always means that the state bears at least all the personnel costs associated with the religious welfare service in the armed forces. In most cases, it is at least intended that the entire costs of military chaplaincy be borne by the state.

The agreement concluded in 1957 between the Federal Republic of Germany and the Protestant Church in Germany to regulate Protestant military chaplaincy, for example, provides that "The State is responsible for the organization of the military chaplain service and will bear its costs." (Article II 2).

Nevertheless, there may be a form of mixed financing, because the public funds are not sufficient and/or the religious communities

wish to extend the work of military chaplaincy according to their own ideas.

In Germany the church taxes paid by soldiers are used either in full or in part to supplement state financing of military chaplaincy.

The Roman Catholic military chaplain service forms a diocese of its own and therefore directly receives the church taxes paid by soldiers.

With respect to Protestant military chaplaincy, the Act to regulate Protestant military chaplaincy in the Federal Republic of Germany of 8 March 1957²⁹² provides in Section 8, para. 2: "If the Protestant churches receive church taxes from members of their personal spiritual welfare areas for military personnel or from military parishes, these churches are obliged to bear a corresponding share of those military chaplaincy costs not covered by public funds." These resources are available to the Protestant military bishop in the form of a special budget which the Protestant Church in Germany feeds with some of the church taxes paid by Protestant soldiers.

The Roman Catholic chaplain service in the Philippines receives financial resources from a foundation especially created for this purpose. The St. Ignatius Resources Foundation finances projects which are conducted by the military ordinariate and the cost of which is not defrayed by the state. The foundation supports in particular social development programs and spiritual welfare activities for military personnel and their families.²⁹³

Conversely, a form of mixed financing may also be used where it is intended that the costs associated with military chaplaincy be de-

²⁹³ QUINQUENNIAL REPORT:III.

entitled.

DOKUMENTATION MILITÄRSEELSORGE:26-30.

frayed not by the state but by the religious communities or third parties.

In the Protestant churches in the Eastern part of Germany (before 1997), religious welfare services for soldiers are mostly provided by priests who perform this function on a part-time basis and without remuneration. The armed forces, however, make contributions in kind, e.g. rooms, heating, electrical power, water and - through the military chaplain service in the Western Laender - printed material.²⁹⁴

A religious welfare service for military personnel which wants to be independent of government support cannot just look at personnel costs but also bear in mind material assets.

4.1.4 "Subordination of religious personnel to military superiors"

To determine the degree of structural integration into the armed forces, our survey asked about the formal subordination of reli-

Scheffler is quite right when he says that the question must be asked as to whether this help "does not undermine the efforts of the churches in the Eastern part of Germany to find their own way for providing religious welfare for military personnel". This he sees only in connection with the "informative and informal support which some West German military chaplains provide to the new chaplains" (1993:110). The support provided and received does indeed go far beyond spiritual matters.

The regulation contained in the Bavarian Concordat of 29 March 1924 which explicitly requires that the state provides at least rooms, heating and light for religious education in schools, indicates that it cannot be taken for granted that the state will bear in full or part the costs of religious welfare services in government institutions or facilities (BAYERISCHES KONKORDAT: Art. 7, Section 1).

gious personnel to military superiors (criterion 4). This is another criterion which constitutes one of the results of coordination and may also indicate a need for further coordination.

The survey shows that a formal subordination of religious personnel to military superiors exists in 80 % of all religious welfare services examined. Exceptions are the two German models, Ecuador, Iran, the Netherlands, the peacetime organization of military chaplaincy in Sweden, Spain, Sri Lanka and the Central African Republic where priests are released by their religious community for temporary duty with the armed forces while remaining in the religious community's employment.

It is in the interest of the state to ensure that religious personnel - who pursue non-military goals, i.e. of other institutions, within the military establishment - show a degree of loyalty that will not affect the tasks and duties of the armed forces. Possible ways of achieving this aim include the employment of religious personnel by the state, the subordination of religious personnel to military superiors and/or the imposition of special restrictions. There is no evidence to suggest that any of the states did not succeed in ensuring the loyalty of their military chaplain service. Moreover, no religious welfare service in the armed forces was found which was absolutely autonomous with respect to the contents of its work.

This result is by no means surprising since even the generally accepted freedom to practise religion is limited by law. This can best

be illustrated by an extreme example: freedom of religion can never mean that human sacrifices should be allowed because they are required by a religious rite.

Even an Iranian chaplain who is required to act as a critical "watchdog" vis-á-vis the military will reach his limits if he should depart from the Islamic-Shiite state doctrine.

The relative autonomy of religious welfare services in the armed forces regarding the content of their work is primarily guaranteed by the institutional duality of military chaplains and institutional safeguards ensuring that the religious welfare services constitute a separate organizational element within the organization of the armed forces. The religious welfare service may be an integral part of the armed forces, but the content and objectives of its work are determined from outside, i.e. the religious communities involved. Where a military chaplain service forms an organizational counterpart to the military apparatus this may guarantee its independence and protect it from being absorbed.

Moreover, there are various regulations and arrangements which explicitly safeguard the status of the chaplain:

According to the German Agreement on Military Chaplaincy of 1957, military chaplaincy is a part of church work and must be su-

pervised by the church. Each military chaplain performs his duties independently and is not bound by government directives. ²⁹⁵

Similarly, the British QUEEN'S REGULATIONS provide that, as far as spiritual and ecclesiastical matters are concerned, military chaplains are responsible to their religious community.²⁹⁶

The service regulations of the US Air Force stipulate that military chaplains must not be charged with tasks that are incompatible with their role and profession.²⁹⁷

The guidelines laid down for military chaplaincy in the Austrian Federal Army make clear that pastoral care for military personnel is an ecclesiastical matter that takes place "in an autonomous area". It is also pointed out, however, that this autonomy is only relative: "The freedom of religion and conscience is restricted by the requirement that civic obligations may not be affected by religious beliefs."

To guarantee the independence of military chaplaincy regarding the contents of its work, chaplains in the performance of their pastoral duties are only bound by the directives of the Roman Catholic military bishop or the Protestant military superintendent. With respect to the Protestant branch of the military chaplain service, it is also laid down that "the Protestant chaplain service is responsible to the Protestant church in spiritual matters and to the appropriate military command authorities in all other matters."

MSV: Art. 2(1); Art. 4; Art. 13, Sentence 1; Art. 16 Sentence 1; Art. 22(1). See above comments about criterion 2.

²⁹⁶ QUEEN'S REGULATIONS:J5.274.c.

²⁹⁷ AFR 265-1:8.b.1.

This passage of ERLASS 1984 was taken word for word from Section 17, Para. 2 of the PROTESTANTENGESETZ enacted in 1961. However, in ERLASS 1984, which contains largely analogous formulations with respect to the Roman Catholic and Protestant military chaplain services, there is no equivalent provision for the Roman Catholic military chaplain service. This leads us to the question as to whether subordination "in all other matters" to the competent military commands does not apply to the Roman Catholic chaplains.

It is remarkable that the guarantee of spiritual autonomy does not apply to character guidance training given by military chaplains. This character guidance training is explicitly classified as non-pastoral care and therefore not regarded as an ecclesiastical matter. It is, instead, considered to be a component of military training which is assigned to officers of the military chaplain service. ²⁹⁹

The Roman Catholic military chaplain services usually constitute military dioceses and are based on agreements between the individual states and the Roman Catholic church. The "Agreement between the Federative Republic of Brazil and the Holy See on military chaplaincy" of 23 October 1989 contains a good description of content-related autonomy in spiritual matters resulting from the institutional duality of military chaplaincy:

"In the performance of their military duties, Roman Catholic chaplains are responsible to their military superiors; in their pastoral activities, they must comply with the guidelines and provisions issued by the military ordinary in accordance with the rules of canon law."³⁰⁰

It is sometimes assumed that the instruments used by the state to ensure the loyalty of military chaplaincy conflict with the interest of the religious communities in ensuring the autonomy of the military chaplain service when it comes to the content of its religious work. It is therefore the declared goal of the church to minimize the integration of chaplains into the military structure in order to maximize

²⁹⁹ ERLASS 1984: introduction.

³⁰⁰ ACORDO BRAZIL: Art. IX.

freedom of preaching. 301 Such an assumption could not be substantiated in this international comparison. On the contrary, there are indications that the autonomy of religious welfare services in the armed forces regarding the content of their work does not necessarily increase but may even decrease where their institutional integration into these forces is reduced.

This apparent paradox can be explained, however, in terms of "control by exclusion" as described in section 4.1.3., and the phenomena of "de facto subordination" and "outsider/insider status" which are typical of the military environment.

Similar to the head of any given institution, a military commander has overall responsibility for his domain. Irrespective of the chain of command, he is obliged to control all activities - including religious ones - which take place in his area of command. In the case of chaplains (or physicians, pharmacists, technicians), however, this right of the commander is restricted to external matters and does not extend to professional aspects.

De facto subordination of chaplains is - as far as external matters are concerned - also a result of the fact that the military chaplain service has to harmonize its welfare work with the armed forces' day-to-day activities. It is therefore important for the military chaplain service to have an established organizational status within the

³⁰¹ Cf. e.g. Müller-Kent 1990:402ff.

military structures in order to safeguard its interests within the framework of everyday military life.

Due to the fact that the armed forces are a total institution, non-members of this institution (outsiders) have - from the outset - much less influence and are subject to more controls than insiders. With respect to the effectiveness of military chaplaincy, it therefore makes sense that in most armed forces the religious personnel have insider status.

Where this is not the case, problems in connection with the performance of their duties may accumulate while the safeguards associated with institutional integration are not available. Religious care for soldiers that is not integrated into the military establishment must finance itself. In addition, its access to soldiers is subject to considerable restrictions: it cannot perform its tasks in sensitive areas, training areas or during actual operations. Moreover, it cannot use the administrative means available in the institution to exert its influence within the institution. While an integrated military chaplain service may have difficulty in asserting its right to use resources and facilities of the armed forces (e.g. rooms, material, means of communication and transport), a non-integrated chaplain service does not even have such a right.

This problem is clearly illustrated by the after-action reports which the US Armed Forces prepared after the operations "Desert Shield" and "Desert Storm".

"Since Chaplain Service requirements in the hospital unit type codes were eliminated by the Office of the Surgeon General several years ago, there was no established command structure in the OPLAN. As a result, chaplains were not included in the initial support teams that established the deployment sites or allocated space and resources. Confusion as to chain of command and "ownership" for support of chaplain staff and redeployment resulted."³⁰²

While the military chaplain service is usually fully integrated at all levels of the US Armed Forces and incorporated in the supply side of logistics, it was necessary throughout the entire operation to improvise in the hospitals. "Space for worship, meetings, administrative and chaplain offices, and billeting had to be negotiated when the chaplains arrived. The location of pastoral team billeting at Little Rissington, for example, was quite a distance from the hospital." 303

Even where clear arrangements had been made, however, it became evident that the military chaplain service was at a disadvantage when its interests could not be represented by its own personnel. "Since the chaplain is not a normal member of the 9th AF commander's staff at Shaw AFB, there were no provisions made for us upon our arrival. ... The first three days after our arrival were spent locating and moving desks, chairs and tables, having a commercial phone installed and having air conditioning repaired. Later additions included a STU III, typewriter and a refrigerator. The typewriter was purchased on the local economy with appropriated funds." In the eyes of the military chaplaincy, therefore, operation Desert Storm led to the very critical conclusion that "when deployed, no one can assume supplies will be readily available. In addition, another scenario occurs when Chaplain Service members are diverted to other locations and the only supplies

³⁰² GULF WAR:5f.

³⁰³ GULF WAR:21.

available are those they carried with them, as happened in several instances." 305

Apart from that, it was always to be expected that other services would consider themselves to be more important and "confiscate" items designated for the military chaplain service. Supply containers earmarked for the chaplain service were "cannibalized" before they reached their destination or did not even arrive. Scarce resources, such as radiotelephones and vehicles, had to be fought for outright. In most cases it was the military rank of the negotiating chaplain which proved decisive in disputes about equipment and supplies for the chaplaincy units. 306

Those chaplains who were then finally employed in the hospitals, although they had not originally been earmarked for this task, had a further surprise when the units to which they were assigned were sent back home to their garrisons. Many of the chaplains were not taken along but had to get their own airline tickets and return on their own timetable. The result was loss of command knowledge of their status or location. 307

If even the US chaplain service, which is well integrated into the military system, has to struggle with such problems, a non-integrated religious welfare service for military personnel would probably have far greater difficulties in working effectively in times of crisis. The above examples also show that the measures taken by the armed forces to ensure the loyalty of the religious welfare service are particularly drastic where that religious service is in an outsider position.

³⁰⁵ GULF WAR:22.

³⁰⁶ GULF WAR:20.

³⁰⁷ GULF WAR:23.

4.1.5 "Tasks and responsibilities of the religious welfare service in the armed forces"

With respect to the tasks and responsibilities of military chaplaincy (criterion 5) it was possible to distinguish between the following types:

- The practice of religion is largely limited to the performance of church services, official duties and religious welfare services for the individual (religious welfare service in the narrow sense).
- 2. The practice of religion includes above and beyond this public activities such as social welfare and missionary work, the provision of services for the families of military personnel and religious education for children, adolescents and adults. In addition, the military chaplains advise military leaders on religious, ethical and social matters and help soldiers when faced with personal or social problems (religious welfare service in the broad sense).
- 3. If a religious welfare service includes a "civil religion" dimension, the chaplains are also expected to propagate interdenominational socially integrative values.
- 4. A further type of religious welfare service in the armed forces is one which may impose sanctions to enforce the doctrine it represents (religious welfare service with control functions).

This criterion was also selected because it concerns the need for the state and religious communities to coordinate their interests.

In this survey it became clear that a minimum level of religious care for soldiers requires no or only little coordination. The more tasks military chaplains have to perform, however, the more coordination is required. If, on the other hand, religious work is restricted to performing rites and providing pastoral care for the individual, this in itself can be regarded as a result of coordination, because such an arrangement may indicate that the state is interested in limiting the practice of religion to a minimum of activities which can easily be kept under control.

The religious welfare service for military personnel in communist Poland is an example of such an arrangement. Even in military hospitals, pastoral care for individuals was subject to restrictions. A priest was allowed to minister only to a soldier who specifically requested him to do so. Even if other soldiers wished to join in, the priest was not allowed to include them in his ministration. 308

The restrictive government regulations in the Central African Republic also serve to control military chaplaincy in a similar way.

In France, the "civil religion" dimension of military chaplaincy is consciously avoided, since religion is officially considered a private matter and any public interest in it is denied. In particular, military chaplains do not give any ethical instruction to military personnel during on-duty hours. This principle goes back to developments which resulted in the law on the separation of church and state in 1905. At that time, the Roman Catholic church was accused of having supported the monarchy. It was therefore in the republic's

³⁰⁸ Cf. Black 1981:80f.

interest to minimize the potential political influence of the religious communities. The careful separation of church and state is disregarded, however, where the national interests of France are concerned. During the incursion into the Ruhr area and the occupation of the Saar, for instance, French troops were to be prevented from receiving pastoral care from German clergy. In this case and also in the mandated territories, the employment of French chaplains was considered to be in the national interest and constituted a decisive step towards extending military chaplaincy and increasing its institutional integration into the French armed forces. 309

7 % of all military chaplaincy systems included in this survey constitute a religious welfare service in the narrow sense (Nepal, Trinidad and Tobago, Central African Republic), 9 % constitute a religious welfare service in the broad sense (Belgium, France, Madagascar, Sri Lanka).

In most countries, however, the service performed by chaplains incorporates a "civil religion" dimension (82 %). In Iran, the religious welfare service in the armed forces even performs religious policing functions.

The "civil religion" component of military chaplaincy embraces a broad spectrum of variations but they all have one function in common, namely to propagate integrative values and to support the individual and consolidate a sense of community.

The "Prospectus on the Canadian Forces Chaplain Branch (P)" describes this as follows:

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³⁰⁹ See above comments about France and v. Campenhausen 1962:134.

"Ultimately the chaplain is seen by Canadian Forces personnel as a symbol of God, of home, and of justice, purity, and all the other enduring values which give life ultimate meaning and justify their hopes." ³¹⁰

The aim of military chaplaincy is similarly defined in the Australian Manual of Personnel Administration:

"... to develop personal characteristics and interpersonal skills which motivate responsible moral judgements and behaviour conducive to the common good of the Army and its members". 311

In Canada (and other Anglo-Saxon countries), the "civil religion" dimension of military chaplaincy is also reflected in the fact that national and military symbols are deposited for safekeeping and displayed in chapels and churches.

"The National Flag and the CF Ensign *should* be displayed in a CF chapel, both of which are on the chapel's scale of issue. Other flags *may* be displayed if desired. A command flag ... and an ecclesiastical flag are deemed to be in active use and should be displayed on upright pikes or flagstaffs at the front of the chapel [i.e. in the sanctuary]."³¹²

Other flags and colors, e.g. the Union Jack, the Royal Canadian Navy Ensign, the Royal Canadian Air Force Ensign, the provincial flag and the regimental colors, may also be deposited and displayed in CF churches or chapels. They are laid up "as a token of gratitude to Almighty God for His providential care of a unit in the discharge of duty, to provide a memorial to the personnel who

³¹⁰ PROSPECTUS: Item 31.

³¹¹ MANUAL AUSTRALIA: Item 16.

³¹² CHAPLAIN (P) BRANCH MANUAL: Chapter 8, Item 45.

served under the colors and to furnish an inspiration for patriotic service and sacrifice to all who may view them". 313

It is also provided that the consecration of colors service be conducted by senior chaplains and that military chaplains must participate in special ceremonies, e.g. to commemorate the Battle of the Atlantic or the Battle of Britain or on the occasion of Remembrance Dav. 314

It is clearly pointed out, however, that military chaplaincy can and must also serve to support the armed forces in mission accomplishment and combat effectiveness.

The "War and Mobilization Plan" provides that the US Air Force chaplain service must "provide a comprehensive pluralistic, pastoral, moral, religious and spiritual ministry in support of maximum readiness and combat effectiveness of the Air Force, assuring the right to the free exercise of religion for all service members wherever they must serve". 315

In a report on the US air forces in the Gulf War, a wing commander was cited who regretted that he had removed his military chaplain from the first deploying aircraft to take another soldier in his place:

"When he (the wing commander) aboarded the first airplane to wish his troops a safe trip, he noticed the anxiety, fear and concern on the face of the passengers as they were leaving for not just an exercise as they had done before, but for a real world contingency. He told he immediately turned to his Director of Operations and said the chaplain was to be on the next airplane. The emotional needs of the deploying troops required the counsel and

CHAPLAIN (P) BRANCH MANUAL: Chapter 8, Item 44.
 CHAPLAIN (P) BRANCH MANUAL: Chapter 8, Item 42f.
 Quoted from PASTORAL:5 (printed in italics).

support of the chaplain if they were to effectively do their assigned tasks at the deployment location."³¹⁶

Comparable arguments are found in the "Statement of reasons for the necessity of military chaplains in the (Argentine) navy":

"any function that is performed in the Argentine navy must ultimately be aimed at combat success.

The recognized postulate consists in the conviction that combat success primarily depends on two factors: our attack strength and combat morale. It is in the second point that the military chaplain gives continual, lasting and routine support."³¹⁷

The instructions laid down by the chief of the military chaplain service in the Brazilian army similarly provide the following:

"The chaplain service will attempt to improve the personal morale of the individual soldiers and to facilitate harmonic and brotherly life together in the community. During wartime operations, it will strengthen the determination and courage, the emotional balance and the team spirit of the fighting soldier." ³¹⁸

³¹⁶ GULF WAR:5.

 [&]quot;Porque la necesidad de contar en la armada con capellanes militares". [Justification of the need for military chaplains in the navy]. Annex to letter from the Chaplain General of the Argentine Navy, Buenos Aires, dated 20 May 1991.

4.1.6 "Ethical instruction within an official military framework"

If chaplains give ethical instruction to military personnel during on-duty hours (criterion 6), this is a clear indication of a "civil religion" dimension.

In 69 % of all cases analyzed, such instruction is provided on a regular basis, in 13 % it is given upon request. In the remaining 18 % of military chaplain services, chaplains do not give any ethical instruction within an official military framework.

The latter group includes the religious welfare services in the armed forces of Belgium, Denmark, France, Madagascar, Nepal, Sri Lanka, Trinidad and Tobago and the Central African Republic. In these countries it is quite possible that instruction of a comparable catechistic content is given by military chaplains but, what is important here, that such instruction is not provided in an official military framework.

The "civil religion" component, as the chief characteristic of ethical instruction which is integrated into the military routine, is to be looked at here more closely. Apart from dealing with questions concerning the personal way of life, it also includes the propagation of interdenominational values which - according to the classi-

cal definition by Bellah³¹⁹ - serve to enhance the coherence and unity of society.

In the pertinent German and Austrian service regulations, character guidance training is seen "in the context of overall education for military personnel. It looks at moral questions which affect the way people live, their relationship with their environment and the way they live together in any kind of community. Its purpose is to help the soldier in his daily life and thus to contribute to his moral, mental and emotional strength which, even more so than technical proficiency, determines a soldier's worth." 320

Character guidance training should in a special way "teach each soldier to take responsibility for the way he lives his life, show him the need for self-discipline and moderation, and strengthen his sense of duty. It should lead him to those sources which make life meaningful and acquaint him with structures which make life in a community worth living and therefore worth defending." 321

In a letter dated 1951, the US Secretary of Defense called the character guidance training for soldiers provided by military chaplains a matter of national concern: "It is in the national interest that personnel serving in the Armed Forces be protected in the realization and development of moral, spiritual and religious values consistent with the religious beliefs of the individuals concerned". 322

The close connection between ethical instruction and public interests clearly highlighted in the above examples shows a special

³¹⁹ Bellah 1967. Cf. Section 3.3.2.2.2 above.

³²⁰ ZDv [Joint Services Regulation] 66/2: Item 1f.
For information on character guidance training in the German Federal Armed Forces see: Bald 1983; Klein/Scheffler 1987 (bibli.); Kruse 1983; Kruse/Bald 1981: Scheffler 1988.

³²¹ ZDv [Joint Services Regulation] 66/2: Item 1f. The corresponding Austrian service regulations in ERLASS 84 were strongly influenced by the German ZDv 66/2.

³²² See Hutcheson 1975:149.

need for coordination on the part of religious communities if they wish to ensure that the autonomy of chaplains regarding the contents of their work is also extended to ethical instruction the area of their work most likely to be disregarded as a genuinely religious and pastoral activity.

Ethical instruction in the US Armed Forces, which served as a model for character guidance training in the German Federal Armed Forces in the fifties, was designed and conducted in the form of character guidance programs by military chaplains. These programs, however, were regarded as programs of the military commands. The participation of military chaplains as lecturers or panel chairmen was rather seen as a function within the military staff than as an ecclesiastical-religious activity. These instruction measures were felt to be completely different from religious functions in which the chaplains provided pastoral care and conducted ecclesiastical activities. The basic objectives of character-guidance programs were moral education, the promotion of human development and self-realization and the improvement of interpersonal relations. Although they could be described as religious in their essence, they took the form of a generally binding and not a denominationally differentiating civil religion. These programs were addressed to all military personnel irrespective of their religious affiliation. Participation in these programs and discussions used to be compulsory, since - together with marksmanship, fire fighting, first aid and personal hygiene courses - they were by and large integrated into the training plan of the military units. 323

³²³ Hutcheson 1975:145f.

These programs reached their peak in the fifties. According to Hutcheson, a senior U.S. Navy chaplain, they were conducted with almost messianic enthusiasm at that time, after which they experienced a rapid decline. The military chaplains began to have reservations because although the programs also had a religious dimension they constituted "religion of the lowest common denominator". Some military chaplains saw civil religion as a threat to denominational religion. Others, especially those working in recruit or training centers, gained the impression that everything was out of proportion and that they

Character guidance training in the German Federal Armed Forces is based on the "fundamental principles of the Christian faith". 324 This suggests, on the one hand, that the content-related autonomy of religious communities also applies to the provision of character guidance training. On the other hand, it is doubtful whether such a general reference to the "Christian faith" is sufficiently clear. In this connection, there are probably considerable differences between the various denominations and beliefs, particularly with respect to ethical statements. 325

A different setup has been chosen for the military chaplain service in the Austrian Federal Army. In Austria, a clear distinction is made between spiritual care and character guidance training. Spiritual care is considered to be an ecclesiastical matter which takes place in an "autonomous area". Not as an ecclesiastical matter but "within the framework of military training", the task of character guidance training is assigned to military chaplains and thus forms a "part of military training in the Federal Army". According to the wording of the applicable regulations, chaplains have no claim

could better spend their time doing their real job. The military, on the other hand, tried to increase its influence on character guidance programs. Responsibility for the development and implementation of these programs was assigned to a supervisory office especially set up for this purpose. The chaplains were increasingly excluded and the character guidance movement fell into decline. Although it was not officially stopped, all curricula were nominally maintained, and all materials could be obtained on request, the programs were conducted to a decreasing extent. The U.S. Army kept them up for the longest time.

In the seventies, character guidance training was replaced by "human self-actualization" programs. Participation in these programs was voluntary. Today such events are conducted only in training centers of the U.S. Armed Forces or on special request. Soldiers participating in the operations "Desert Shield/Storm", for example, were informed about the religious situation in the Near and Middle East by military chaplains.

²⁴ ZDv 66/2:3

It would be more satisfactory if character guidance training were expressly included in Article 4 of the Agreement on Military Chaplaincy so that the autonomy of military chaplains regarding the content of their work could also be guaranteed in this area.

here to autonomy regarding the substance of their work since such autonomy is envisaged only for spiritual care.³²⁶ In some cases, military chaplains are expected to give lessons in

subjects which go beyond religious/ethical problems.

Buddhist chaplains in the armed forces of Thailand not only give instruction on moral/ethical subjects but also on the Thai culture.

The instruction given by Spanish military chaplains during on-duty hours primarily involves filling in gaps in the cultural knowledge of military personnel and providing them with the opportunity to catch up on school-leaving qualifications they have not yet acquired.

Argentine chaplains also have to provide basic education and hold classes for illiterates.³²⁷ Moreover, these chaplains are expected both in their lessons and in their other activities to exert a positive influence on the morale of the individual soldier and the troops as a whole, and on obedience to superiors and love of the Argentine nation. "The military chaplain service therefore performs religious.

³²⁶ ERLASS 1984.

[&]quot;It is incumbent on military chaplaincy agencies to provide spiritual welfare services for military personnel both on and off duty. The task of 'character guidance training' is also assigned to these agencies within the framework of military training." (Introduction)

[&]quot;Character guidance training forms a part of the training for soldiers in the Federal Army." (I.1)

[&]quot;Character guidance training forms a part of military service and must therefore be given to all soldiers by officers of the military chaplain service during duty hours ..."(I.3)

[&]quot;Pastoral care is an ecclesiastical matter which is provided by the military chaplain service in an autonomous area according to the relevant regulations issued by the military vicar or the Protestant Superior Church Council, Augsburg and Helvetic Confessions, in Vienna." (II.3)

It is provided, however, that character guidance training in the Austrian Federal Army shall also be based "on the principles of the Christian faith" (I.1), although it is not considered to be an ecclesiastical matter conducted independently by the military chaplain service. The Austrian military chaplaincy agencies included in this research project did not complain about any state intervention regarding the substance of their character guidance training.

²⁷ REGLAMENTO ORGANICO:V.

patriotic, ethical, educational and social tasks." The military chaplain has (to help) to "maintain and improve the morale of the armed forces by calling on the soldiers to devote themselves to the military institution, strengthen their respect for the hierarchy and work towards a better understanding of human problems between superiors and subordinates". This outline directive issued by the Argentine Military Vicariate also provides that the military clergy "are to promote the soldiers' love of their fatherland, knowledge of its history, veneration of its heroes and great men, particularly those of the armed forces", as well as "respect and obedience to superiors" and "loyalty and devotion to their respective Service" by "explaining its hierarchy, discipline and tradition". 329

The instructions issued by the chief of the military chaplain service in the Brazilian army provide that military chaplains must contribute to the spiritual and disciplinary welfare of the soldiers³³⁰ and take part in their moral and civic education.³³¹

According to the Colombian manual for chaplains, it is the task of military chaplaincy "to provide the sincere love of the fatherland which is so characteristic of the military and police with a Christian basis". 332

The above examples highlight specific cases in which the religious welfare service in the armed forces is expected to have a stabilizing effect on the military and the state as institutions and on mission performance by the armed forces. Nevertheless, the impression should not arise among the religious communities that they would be acting against their own interests if they follow government concepts that correspond to their own. As is clearly stated in

³²⁸ Ibid.

³²⁹ REGLAMENTO ORGANICO:XV.

³³⁰ SERVICO BRAZIL: Item 04.

³³¹ SERVICO BRAZIL: Item 07.

³³² PLAN PASTORAL:11.

the Colombian pastoral plan, it may also be in the interest of religious communities to strengthen a well-defined value system within the armed forces and to fill it with their own contents.

4.1.7 "Religious/military personnel ratio"

Criterion 7 is used to compare the different systems with respect to the average number of military personnel (belonging to one and the same denomination) ministered to by one chaplain. In eight cases, however, it was not possible to determine the religious/military personnel ratio. This applies to the Protestant Churches in the eastern part of Germany, Ecuador, Greece, Madagascar, Nepal, Poland, Sri Lanka and Trinidad. Some of these countries refused to give us any figures for reasons of military secrecy. This is also true, for example, of Israel and South Korea, though they did reveal that for each battalion there is one chaplain available.

The "religious/military personnel ratio" may indicate the intensity of the religious welfare services provided and the importance that is attached to these services by the coordinating institutions, i.e. usually by the state and the religious communities involved.

The religious/military personnel ratio therefore also constitutes a result of coordination reflecting the interests of the parties involved in the coordination process.

Communist Poland was the only country in the Eastern Bloc where a military chaplain service existed in the People's Army. The activities of this chaplain service were restricted in many respects, however, to prevent it from becoming a disrupting factor and competing with the official ideology within the military. Among other things, this was ensured by an extremely low religious/military personnel ratio. While the 762,500 soldiers of the armed forces were the responsibility of about 7,000 political officers, they were ministered to by only about 30 chaplains. 333

This religious/military personnel ratio in itself indicates that the military chaplain service in communist Poland was not an institution that could or should provide adequate religious welfare services for military personnel but that it served other purposes.³³⁴

In most of the military chaplain services analyzed (81 %), one chaplain is responsible for one battalion. In 5 % of all cases, one chaplain is responsible for between one battalion and 1,500 soldiers. In a further 14 %, one chaplain has to minister to 1,500 soldiers of his denomination or more.

A less favourable religious/military personnel ratio than one chaplain per battalion was found in Brazil, Chile, Germany (Western Laender), France, Colombia, Peru and the Philippines.

³³³ Cf. Black 1981:71.

The regular forces comprised 317,500 soldiers, the security and border troops 95,000 and the police 350,000. (DUDEN-LEXIKON 1984;VIII. 3005).

For the special features of military chaplaincy in communist Poland, e.g. its limitation to providing spiritual welfare services for individuals, its distance from the church, its political function as a veneer presented to foreign countries and personnel selection ("patriotic priests"), see Black 1981:67-97.

Regarding the figures for the religious/military personnel ratio, however, a considerable degree of ambiguity must be reckoned with, which it was not always possible to identify and offset.

For example (particularly in Latin America), the figures provided were often based - as required by the regulations of the Roman Catholic church - on the number of soldiers as well as members of their families and other persons belonging to their household. 335

In other cases, the religious/military personnel ratio took into account only full-time chaplains. Full-time chaplains, however, are often supported by part-time chaplains or special catechistic personnel whose tasks and responsibilities could not be adequately considered on the basis of the information available.

Similar problems affect other aspects too, in particular the very different amounts of time spent by chaplains on giving instruction. German military chaplains, for example, hold an average of 19.8 hours character guidance training per week, i.e. little less than 80 hours per month, 336 while their Brazilian counterparts give lessons for 10 hours per month. In the US armed forces, character guidance training is not provided on a regular basis, and in France there is no such instruction at all.

³³⁵ SMC:X.
336 Klein/Scheffler 1987:15.

It is to be expected that military chaplains who have to spend a lot of time providing instruction will tend to be confronted with a bigger workload and thus have less time for other pastoral duties at their discretion, such as visits and spiritual guidance for individuals.

4.1.8 "Discussion about the ethical justification/rejection of a religious welfare service in the armed forces"

The eighth criterion indicates whether the respective religious welfare service is the subject of debate. In the questionnaires, information was requested as to whether the public and/or the religious communities of the respective country are currently debating the ethical justification or rejection of a religious welfare service in the armed forces.

The answers to this question shed light on whether or not the mechanisms used to coordinate the religious welfare service in the armed forces are generally accepted, whether any changes are likely to occur and whether the public is sensitive to the issue of a religious welfare service in the armed forces and its tasks.

The results show that the Republic of South Africa and the Federal Republic of Germany are the only countries where the existing concepts of military chaplaincy are a matter of debate which may lead to organizational changes.

It is important to note, however, that information on the situation of military chaplaincy in South Africa was provided only by the Roman Catholic military ordinariate. No information was received from German agencies (Military Attaché Office, embassy), official governmental agencies of the Republic of South Africa or the head of the South African military chaplain service.

The description supplied by the Roman Catholic military ordinariate may therefore be one-sided. The assumption that the oppositional stance of the Roman Catholic church might result in organizational changes may also reflect an overestimation of its influence. Moreover, the debate about military chaplaincy in the Roman Catholic church in South Africa cannot be compared with the discussion in the Protestant church in the Federal Republic of Germany. It is true that military chaplaincy was generally rejected by some people in South Africa, because the armed forces had been seen as guarantors of the policy of apartheid. The actual criticism of the Roman Catholic church, however, is aimed at the discriminatory treatment of its military chaplain service, so that the desired change does not consist in radically alterating the organizational structures of the religious welfare service in the armed forces as a whole but primarily in personnel and material improvements for the Roman Catholic military chaplain service.

Similar in content though by no means as broadly based as the German debate was the discussion in the seventies in the United States about military chaplaincy against the background of the war in Vietnam. Some denominations in the United States, albeit constituting only small minorities, demanded a "civilianization" of military chaplaincy, i.e. that the chaplain corps, fully integrated in the armed forces, be dissolved and that religious welfare services for military personnel be provided by civilian priests. The parishes of

the Lutheran Wisconsin synod are currently putting into practice this form of chaplaincy for soldiers deployed outside the United States and their families.³³⁷

In some cases, there were reports of sporadic criticism directed at military chaplaincy based mostly on the pacifist argument. Evidence of this is to be found in Austria and Switzerland. In Great Britain, some dioceses of the Anglican church are reported to refuse to employ former military chaplains as ministers. Similar isolated voices are also to be expected in other countries, though not sufficient to bring about any significant shifts in ecclesiastical policy regarding prospective changes.

All in all, it can be said that in nearly all countries religious welfare services in the armed forces are accepted in their existing form. The only exceptions are the Federal Republic of Germany and with the reservations mentioned above - the Republic of South Africa. Conversely, it is probably the case as far as the public is concerned that a general lack of information and sensibility regarding the question of religious welfare services in the armed forces and their tasks go hand in hand.

³³⁷ For a discussion of military chaplaincy in the USA, see Cox 1973 and Hutcheson 1975:30ff.

According to the "Kurier" (Vienna) of 16 February 1992, for example, representatives of the "Grüne Alternative" (Austrian Green Party) demand a "demilitarization" of military chaplaincy. - For the situation in Switzerland, see national survey above.

According to a statement voiced by Rev. Maclagan, Director of the Church House BAOR in Lübbecke.

4.2 The "standard model" of religious welfare services in the armed forces

Table 3 shows the distribution of the distinguishing characteristics within each criterion (columns 2 to 8). This produces a remarkable result. In each column, one form is so dominant that it accounts for at least two thirds of the cases. Chart 1 provides a graphic overview of this distribution.

With respect to criterion 2 ("institutionalized practice of religion in the armed forces"), the characteristic "military personnel are allowed and given the opportunity to practise their religion with religious affairs being structurally integrated into the armed forces ('military chaplain service') account for 93 % of all cases".

TABLE 3: PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: distribution of characteristics

Column 2: INSTITUTIONALIZED PRACTICE OF RELIGION IN THE ARMED FORCES

w/o = military personnel are allowed and given the opportunity to practise their religion without religious affairs being structurally integrated into the armed forces

w = military personnel are allowed and given the opportunity to practise their religion, religious affairs being structurally integrated into the armed forces ("military 93%

chaplain service")

c = for military personnel practising the established religion is compulsory

Column 3: EMPLOYER OF CHAPLAINS

st = *state* 93%

rc = religious community(ies) 7%

Column 4: SUBORDINATION OF RELIGIOUS PERSONNEL TO MILITARY SUPERIORS

y = **yes** 80%

n = no 20%

Column 5: TASKS AND RESPONSIBILITIES OF THE RELIGIOUS WELFARE SERVICE IN THE ARMED FORCES

ns = religious welfare service in the narrow sense 7%

Bs = religious welfare service in the broad sense 9%

Cr = religious welfare service with a civil religion dimension 82%

co = religious welfare service vested with control 2% functions

Column 6: DO CHAPLAINS GIVE ETHICAL INSTRUCTION TO MILITARY PERSONNEL WITHIN AN OFFICIAL MILITARY FRAMEWORK?

n = no 18% wr = when required 13% rg = regularly 69%

Column 7: WHAT IS THE AVERAGE NUMBER OF PEOPLE (BELONGING TO HIS DENOMINATION)
MINISTERED TO BY ONE CHAPLAIN?

b = at least one chaplain at battalion level 81%
<15 = between one battalion and 1,500 soldiers 5%
>15 = 1,500 soldiers or more 14%

Column 8: ARE ETHICAL APPROVAL OR REJECTION OF MILITARY CHAPLAINCY THE SUBJECT OF CHURCH OR PUBLIC DEBATE?

y = yes 7% n = no 93%

Likewise in 93 % of all cases, religious personnel are employed by the state (column 3).

In 80 %, religious personnel are subordinate to a military superior (column 4).

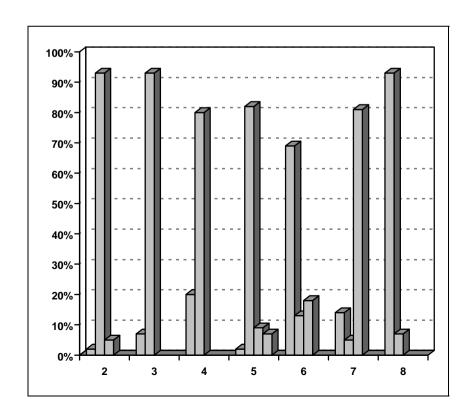
In 82 %, religious welfare services involve a "civil religion" dimension (column 5).

In 69 % of the countries, chaplains give ethical instruction during on-duty hours on a regular basis (column 6). Although this is the weakest accumulation in the survey, it still covers more than two thirds of all cases.

In 81 %, there is at least one chaplain at battalion level (column 7).

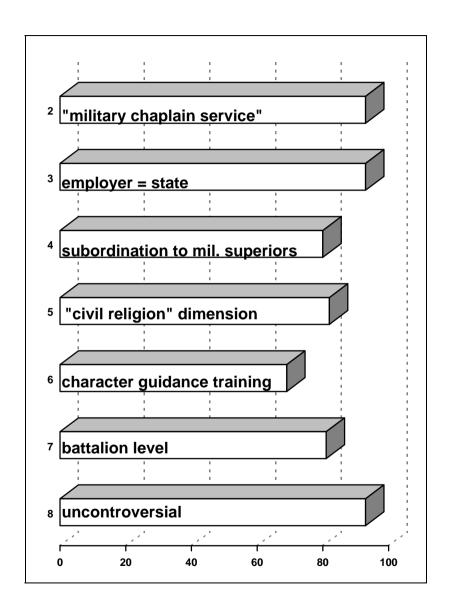
In 93 %, ethical approval or rejection of military chaplaincy is not the subject of church or public debate (column 8).

FIGURE 1: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: distribution of characteristics



The presence of such striking accumulations suggests that it may be useful to present a form of military chaplaincy which incorporates all the predominant characteristics. Chart 2 shows each individual characteristic according to its respective distribution.

FIGURE 2: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: predominant characteristics: standard model



In this way it is possible to describe a fictitious "standard model" with the following profile:

It is based on the institutionalized practice of religion in the armed forces. The religious personnel are employed by the state and subordinate to military superiors. The task of military chaplaincy can be characterized as a religious welfare service in the armed forces embracing a "civil religion" dimension. The chaplains provide ethical instruction as a part of the soldiers' duty roster on a regular basis. There is at least one chaplain for each battalion. Neither in the religious communities nor the public is the justification of a religious welfare service in the armed forces the subject of debate.

This "standard model" will now be used as a reference base for the religious welfare services in the armed forces examined and described in this study.

TABLE 4: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: predominant characteristic: standard model

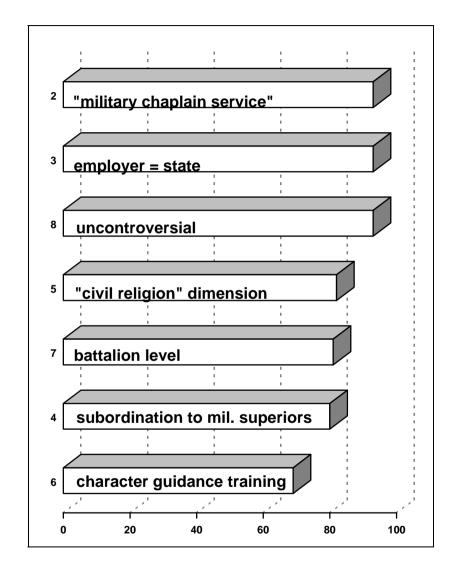
	devia- tions	per- cent- age
Column 2:		
Institutionalized practice of religion in the armed forces. Military personnel are allowed and given the opportunity to practise their religion, religious affairs being structurally integrated into the armed forces ("military chaplain service")	93 %	7 %
Column 3:		
Employer of chaplains: state	93 %	7 %
Column 8:		
No church or public debate about ethical approval or rejection of military chaplaincy	93 %	7 %
Column 5:		
The tasks and responsibilities of the religious welfare service incorporate a "civil religion" dimension	82 %	18 %
Column 7:		
What is the average number of people (belonging to his denomination) ministered to one chaplain? At least one chaplain at battalion level	81 %	19 %

	devia- tions	per- cent age
Column 4:		
Subordination of religious personnel to military superiors? Yes	80 %	20 %
Column 6:		
Do military chaplains give ethical instruction in an official military framework? Yes, regularly	69 %	31 %

FIGURE 3: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: deviations from the standard model according to categories

Table 4 ("Deviation from standard model according to categories") and its graphic representation in Chart 3 indicate that there are considerable differences in the extent to which the predominant characteristics apply. While this happens in 93 % of all cases with respect to columns 2, 3 and 8, the predominant characteristic of criterion 6 accounts for only 69 %. In the case of the latter this means that in 31 % of all military chaplain services examined, no ethical instruction is provided by religious personnel on a regular basis within an official military framework. This applies to the religious welfare services in the armed forces of Belgium, the Central African Republic, Denmark and France, the pastoral care provided for military personnel by the Protestant Churches in the new Laender of Germany (before 1997), Madagascar, Nepal, Spain, Sri Lanka, Sweden (both the peacetime and wartime chaplaincy organization), Switzerland, Trinidad and Tobago, and the United States.

In 20 % of the military chaplaincy systems examined in this survey, there is no formal subordination of religious personnel to military superiors. This applies to the Central African Republic, Ecuador, Germany (both models), Iran, the Netherlands, Spain, Sri Lanka and Sweden (peacetime organization).



In almost the same number of cases (19 %), there is not at least one chaplain at battalion level. This is true of Brazil, Chile, Colombia, France, Germany (according to the Agreement on Military Chaplaincy of 1957), Peru and the Philippines.

As far as the tasks and responsibilities of religious welfare services are concerned, 18 % of all cases deviate from the predominant characteristic "embracing a civil religion dimension". This applies to Belgium, the Central African Republic, France, Iran, Madagascar, Nepal, Sri Lanka, Trinidad and Tobago.

The three categories referring to a debate about military chaplaincy, the employer of religious personnel and the form of institutionalized practice of religion in the armed forces show the fewest deviations (7 % each) from the predominant characteristic.

TABLE 5: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: deviations from standard model - countries

Standard model	1 deviation	2 deviations	3 dev.	4 dev.	5 dev.	
Argentina	Brazil	Belgium	Germany W	CAR	Germany E	
Australia	Chile	Madagascar	France		Sri Lanka	
Austria	Columbia	Nepal	Iran			
Canada	Denmark	Sweden PO				
El Salvador	Ecuador	Spain				
Finland	Netherlands	Trinidad				
Great Britain	Peru					
Greece	Philippines					
Israel	South Africa					
Italy	Sweden WO					
Kenya	Switzerland					
Korea (South)	United States					
Malta						
New Zealand						
Norway						
Pakistan						
Paraguay						
Poland						
Portugal						
Sierra Leone						
Thailand						
21	12	6	3	1	2	
47 %	27 %	13 %	7 %	2 %	4 %	
(accum.)	74 %	87 %	94 %	96 %	100 %	
(number of chaplaincy systems) 45						

FIGURE 4: THE PRACTICE OF RELIGION IN THE ARMED FORCES, WORLDWIDE: deviations from standard model - countries

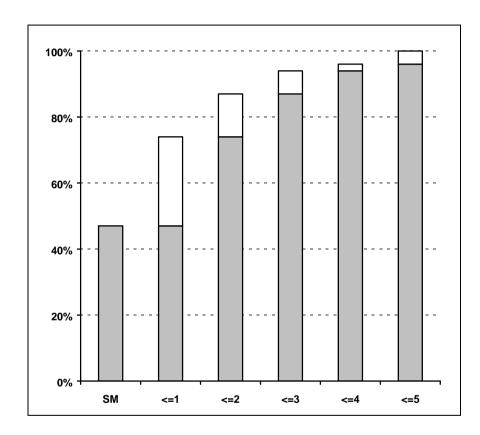


Table 5 and Chart 4 show that 47 % of all the chaplaincy systems examined are in full compliance with the standard model (Column "SM" in Chart 4). This is true of the military chaplain services in Argentina, Australia, Austria, Canada, El Salvador, Finland, Great Britain, Greece, Israel, Italy, Kenya, Korea (South), Malta, New

Zealand, Norway, Pakistan, Paraguay, Poland, Portugal, Sierra Leone and Thailand.

27 % deviate from the standard model in one respect. This is true of the religious welfare services in the armed forces of Brazil, Chile, Colombia, Denmark, Ecuador, the Netherlands, Peru, the Philippines, South Africa, Sweden (wartime chaplaincy organization), Switzerland, and the United States. Column "<=1" in Chart 4 represents those military chaplain services which show no more than one deviation from the standard model. This column itself already accounts for 74 % of all cases.

13 % deviate from the standard model in two respects. This applies to the religious welfare services for military personnel in Belgium, Madagascar, Nepal, Spain, Sweden (peacetime chaplaincy organization), Spain, Trinidad and Tobago.

The chaplaincy systems which either comply with the standard model or show no more than two deviations account for 87 % of all cases under review. This is represented by column "<=2" in Chart 4.

The religious welfare service in Germany, as defined in the Agreement on Military Chaplaincy, and those in France and Iran show three deviations. The military chaplain service in the Central African Republic differs from the standard model in four respects. The religious welfare services provided for military personnel by 298

the Protestant Churches in the Eastern Laender of the Federal Republic of Germany (before 1997) and for military personnel in Sri Lanka show five deviations from the standard model.

It is important to note that all military chaplain services which deviate from the standard model in three or more respects are characterized by unusual circumstances. In all these cases, the peculiarities are by no means accidental but intended and reflect certain political objectives.

The French idea of separating church and state did not - although this could have been expected - prevent religious officials in the armed forces from being employed and paid by the state. Their terrain, however, was to be the private side, they were not to interfere in public matters. The Republic wanted to dissociate itself from the kind of military chaplaincy that had existed during the time of the monarchy.

In Iran, religion has strongly influenced all areas of society since the Islamic Revolution. It is therefore only natural that religion makes its presence felt in the military. In the armed forces, religious personnel perform what is for them the quite normal task of ensuring that the revolutionary objectives are maintained and complied with.

After seizing power in the Central African Republic, Bokassas aim was to gain control of the military chaplain service which constituted a potential source of trouble in the armed forces. Following the French model, he restricted the practice of religion to the provision of pastoral care in private and the performance of ritual acts. In addition, he stipulated that chaplains be released by their religious community for temporary duty with the armed forces while continuing to be employed by the religious community. He did so in order to maximize control over the military chaplain service while at the same time keeping costs to a minimum.

In Sri Lanka, the armed forces tolerate the practice of religion in the narrow sense. They maintain a neutral and indifferent attitude towards the religious communities in order not to get involved in the rivalry between the various religious communities.

The military chaplain service as defined in the German Agreement on Military Chaplaincy of 1957 intentionally stands out from the chaplain services of former German armed forces. The Protestant churches in the Eastern Laender, however, have their reservations about this model because it is still integrated into the military institution.

Of the chaplaincy systems which differ the most from the standard model, many are witnessing an interesting development: although they play a special role that is politically intentional, they seem to be moving in the direction of the standard model.

In France, military chaplains did not even completely disappear during the Revolution and still counted as members of the armed forces in 1792.³⁴⁰ In the 19th century, however, military chaplaincy was a constant source of political controversy.

The royalists considered military chaplaincy and the entire Roman Catholic clergy to be their natural allies, while the republicans increasingly tried to restrict the influence of the Roman Catholic church. After the republicans came to power in 1871, extensive secularization laws entered into force. The law of 1880 did not completely abolish military chaplaincy but subjected it to governmental and military control. Regarding the substance of its work, the autonomy of the chaplain service was restricted to the small area of ritual acts. It was not allowed to engage in social welfare or political-educational activities. The religious/military personnel ratio also worsened considerably when the institution of the regimental chaplain was abolished. The law of 1880 provides that chaplains of the various denominations are to be employed in field camps, forts or garrisons which are established outside city areas and ac-

³⁴⁰ White 1971:25.

commodate at least 2,000 persons at a distance of more than three kilometers from the next church or temple, as well as in military hospitals and prisons. In the event of mobilization, the chaplains of the various denominations are assigned to the armies, corps and divisions in the field. 341

Although the law of 1905 on the separation of church and state does not allow payment or subsidization of the practice of religion by the state, and the armed forces are not included in the list of exceptions, the regulation of 1880, according to which religious welfare services in schools, institutions and prisons but also the military chaplain service should be supported from public funds, continued to be applied.

In the course of time, the chaplain service developed a more clearly defined structure enabling it to provide pastoral care to the armed forces during World Wars I and II, during the wars in Indochina and Algeria and during the deployment of French troops outside France. 342

A permanent military chaplain service was established by an ordinance of 25 January 1949 after the religious communities had agreed in the course of semi-official contacts to participate in such a service. The decree was based on a regulation laid down by the Vichy government that had been in force from 1941 to 1944. Although this decree was not promulgated in the Journal Officiel due to differences of opinion among cabinet ministers and, as a result, did not enter into force, it nevertheless formed the basis for the entire chaplain service during the Fourth Republic.³⁴³

While the principle that military chaplains may not provide ethical instruction in an official military framework continues to be adhered to, there is a move towards the standard model regarding the tasks and responsibilities of military chaplaincy and the religious/military personnel ratio. As shown above, military chaplaincy is in the public interest, thus acquiring a "civil religion" dimension at least with respect to the deployment of French troops outside France. The

³⁴¹ Law of 8 July 1880 (Journal Officiel of 10 July 1880, p. 7849).

³⁴² Cf. Campenhausen 1962:134.

³⁴³ Cf. Campenhausen 1962:136.

religious/military personnel ratio laid down in the law of 1880 has long been ignored. At present, one chaplain is responsible for an average of 1,100 soldiers and he does not devote any time to holding classes in an official military framework. Moreover, it can be assumed that chaplains will also provide services for considerably smaller units during actual operations.

In the Central African Republic, the official regulations on military chaplaincy have meanwhile become mere fiction. Today there are no chaplains released by their religious community for temporary duty with the armed forces while remaining in the religious community's employment. Thirteen full-time chaplains with military status minister to just under 200 soldiers. They are supported by eleven honorary clergymen with civilian status. Moreover, the tasks and responsibilities have long since ceased to be restricted to pastoral care in the narrow sense and have acquired a "civil religion" dimension. Although the chaplains do not give ethical instruction in an official military framework, they are allowed to perform religious education programs during on-duty hours and to broadcast religious programs via radio and TV stations. This chaplaincy model is thus nearly identical to the standard model.

The German military chaplain service as defined in the Agreement on Military Chaplaincy of 1957 deviates from the standard model as far as the criteria "military subordination", "religious/military personnel ratio" and "debate" are concerned. As has already been explained, it can be assumed that religious personnel are de facto subordinate to military superiors in external matters, although no formal military subordination has been provided for. With respect to the religious/military personnel ratio, it is important to note that the personnel ratio in the Roman Catholic military chaplain service in the new Laender is far more favorable than the ratio specified in the Agreement on Military Chaplaincy of 1957. In addition, small units are accompanied by chaplains during actual operations (e.g. Gulf War, Cambodia) as is the case in France.

Except for Iran and Sri Lanka on which sufficient information is not available, all religious welfare services in the armed forces which

deviate from the standard model to a substantial degree (in three respects or more) are tending to move closer towards the standard model. It has been shown that each special system adopted for military chaplaincy was deliberately chosen, also for political reasons. Where these models proved to be impracticable, however, they were not maintained but - often unofficially - modified. This applies in particular to the criteria "employer of religious personnel", "military subordination", "tasks and responsibilities of the religious welfare service in the armed forces" and "religious/military personnel ratio". The criterion "ethical instruction in an official military framework" proved to be the most resistant to the trend towards the standard model, there being no sign of any move towards the predominant characteristic of regular ethical instruction in an official military framework. Military chaplain services doing without this instruction - e.g. in the United States - obviously need not be at a disadvantage or become impracticable.

5 CONSEQUENCES FOR THE ETHICAL DE-BATE ABOUT RELIGIOUS WELFARE SERV-ICES IN THE ARMED FORCES

The comparison of different systems for religious welfare services in the armed forces has clearly highlighted the fact that these systems tend to approach a standard model with respect to their external structures. This means that the organization of religious welfare services for military personnel is not arbitrary. The French example in particular shows a dynamism of its own in chaplaincy work that resists any ideological and normative standards. On the one hand this can be explained in terms of the specific conditions arising from the internal structures and missions of armed forces. This has already been discussed in section 3 ("Basic Structural Features of Religious Welfare Services in the Armed Forces"). On the other hand, this dynamism is enhanced if the religious support provided for soldiers has to take into account the conditions prevailing in military operations.

Pastoral care for soldiers within the military shows the greatest spectrum of variation where it is performed under peacetime conditions and restricted to the barracks. This applies, for example, to Sri Lanka and the pastoral care provided for soldiers by the Protestant churches in the Eastern Laender of Germany (before 1997).³⁴⁴ This model, however, has the disadvantage that chaplains cannot even fulfill their tasks during maneuvers and exer-

cises, let alone in actual military operations (and that includes humanitarian and UN blue helmet missions).

The "church among the soldiers" as defined in the German Agreement on Military Chaplaincy of 1957 has up to now had the advantage of working exclusively under peacetime conditions. If German chaplains ever have to accompany the soldiers during military missions, problems will probably arise in connection with their civilian status and their lack of military training and experience. This list can be extended if we assume that the internal difficulties facing the US chaplaincy in the Gulf War, which have been highlighted in section 4.1.4, would also confront the German military chaplain service which is integrated into the military life to a far lesser extent.

Some countries take into account the fact that wartime chaplaincy requires different structures than peacetime chaplaincy. This is most clearly evident in Sweden which distinguishes between the peacetime and wartime organization of military chaplaincy. Religious support for soldiers in peacetime is comparable to pastoral care as defined in the German Agreement on Military Chaplaincy. The wartime organization for military chaplaincy corresponds with the standard model, except for the criterion "regular instruction in an official military framework".

³⁴⁴ In the armed forces of Cameroon, religious care for military personnel is also provided in this way.

In many cases, there are mixed structures for peacetime and wartime operations. In wartime, the regular chaplains are supported by reservists and civilian religious personnel who minister to soldiers and their families outside the mobilization units at the garrison level. This arrangement exists in numerous countries. The German Agreement on Military Chaplaincy, for example, provides for part-time chaplains. In France, there are full-time, part-time and honorary "aumôniers civils". In Canada and the United States, "civilian officiating clergy" are contracted in special cases. In Denmark, reserve chaplains provide religious welfare services for soldiers on a part-time basis in peacetime. These chaplains are activated if required (e.g. for UN operations), and then work as chaplains on a full-time basis.

Variation in the external organization of religious welfare services in the armed forces is therefore restricted to the area within the garrisons and outside military missions. Regarding their employment in the event of war, the variations in the models examined in this study diminishes and the different models move closer to the standard model. This may even be the case - as the examples of France and the Central African Republic show - where this is contrary to ideological and political objectives and in conflict with regulations or laws which officially continue to exist.

When establishing or reorganizing a military chaplain service it is first and foremost important to take the basic decision as to

whether religious care for soldiers within the military organization should be provided

- at all,
- only in peacetime and at the garrison level or
- in any situation, i.e. also during military operations. 345

This decision is closely linked with the position taken on peace ethics, a step which has to be taken before military chaplaincy can be structured. Only in this first respect do the religious communities have any choice at all, since particularly the structures of military chaplaincy for military operations are largely predetermined and based on practicability rather than principles. Accordingly, our survey showed very quickly, for example, that the statutory state-church-relationship prevailing in a country has little influence on the organizational structure of military chaplaincy.

Depending on the basic decision taken by the religious communities with respect to the provision of religious welfare for soldiers within the armed forces, the following clear conclusions can be drawn:

This question is a matter of debate not only in the Protestant church. The Catholic Bishop for the Federal Armed Forces, Archbishop Dyba, said that German military chaplains would only participate in UN operations if the soldiers "are sent on a mission which has been decided on by a democratically elected government and which is morally justifiable in terms of church doctrine" (Kirche und Leben 44/92).

- In the case of a negative decision, i.e. if special pastoral care for soldiers within the military is rejected, the provision of religious support for soldiers can only take place outside the barracks, e.g. in the form of pastoral care provided in open parish houses as was practiced in the former GDR.³⁴⁶
- If religious welfare services are only to be provided for military personnel and their families in the barracks and at the garrisons under peacetime conditions, it is possible to choose a form of chaplaincy that is integrated into the military structures either loosely or not at all.
- If the soldiers are to be accompanied everywhere and in any situation, it is inevitable that the military chaplain organization will be integrated into the armed forces at least partially. This is done either by establishing a uniform religious welfare service or by splitting military chaplaincy into a "wartime" and a "peacetime organization". While military chaplaincy during actual operations would largely comply with the standard model, the provision of religious welfare services for soldiers at the garrisons would also be practicable, if it were integrated into the military structures to a lesser extent.

As far as the deployment of smaller components within the framework of supranational peace efforts is concerned, it must be en-

³⁴⁶ Hecker 1993:126.

sured that pastoral care is provided both for the soldiers who are sent on such missions as well as their families at home and the personnel remaining at the garrisons.

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Abstract

The worldwide covering of chaplaincy concepts shows that special spiritual support of servicemen is available in many states. This support is provided by all world religions like Buddhism, Christianity, Hinduism, Islam and Judaism as well as by many small religious groups. Various states of the former Eastern bloc currently want to set up new chaplain services.

The variety of the existing forms of chaplain services in the armed forces extends from the sole responsibility for ritual acts all the way to taking on tasks of a religious police. Still, we can describe a "standard model" which is widely spread and from which most chaplain services deviate only slightly. For their organisational structure is mainly oriented to the criterion of the ability to work within military surroundings and it is to a great extent immune to normative control attempts.

As regards the establishment or change of chaplain services this means that theological-ethical and organisational considerations should not be mixed up. Merely the decision if, to what extent and in what situations servicemen and their relatives receive special religious care can be disputed. The outward forms of this activity are derived from this and are already determined to a large degree.