

**THE NECESSITY OF THE MILITARY CHAPLAINCY WITH
REFERENCE TO THE NAMIBIAN CONTEXT.**

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Submitted as partial fulfillment of requirements for the
degree of

MASTER OF THEOLOGY

in the

DEPARTMENTAL OF RELIGION AND THEOLOGY

University of Namibia

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1999

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ACKNOWLEDGEMENTS

Men and women of good will shared in the bringing about of this thesis and I wish to offer them my deepest thanks.

They include Lectures and professors of University of Namibia – Reverend Steve Titus; Professors Isabel Phiri; Paul Isaak; Peter Kjeseth and Christo Lombard.

Special thanks go to Colonel Malakia Nakanduungileh, the Commandant of the Military School Okahandja, and Lieutenant Colonel Erastus Haikali, the Chief Chaplain of the Namibian Defence Force. Special thanks go to Warrant Officer Didi Strauss for typing this thesis.

Special thanks too go to the Archbishop Bonifatuis Hashiku of the Archdiocese of Windhoek for Sponsorship. Finally, thanks to Akeshé Shigwedha for her continuous and untiring encouragement, and moral support throughout this work.

Last, but not least are special thanks to my family, relatives, co-workers and all those whose hands I have gone through.

1. INTRODUCTION

From early days soldiers have looked to the church for spiritual guidance and support and in the practice of their faith have found comfort and strength in all difficulties and dangers. The Old Testament often refers to priests accompanying troops into battle: "Before you engage in battle," states Deuteronomy 20: 2 - 4, "that the priest shall approach and speak to the people".

Another well-known example is found in Joshua 6: 2 - 5. In this passage, seven priests each carrying a trumpet, and marched in front of the covenant box around the wall of Jericho daily for six days. They were followed by other priests carrying the ark of the Covenant and finally came the troops (soldiers). On the seventh day of the procession priests blew the horns. After the sound of the horns, the troops shouted, whereupon the walls collapsed and the city was taken.

In early Christianity we see no signs of Christian chaplains during the first centuries, since even outside of persecution times the church was barely tolerated by the pagan Rome. However, the New Testament accepted the legitimacy of the military profession. John the Baptist counsels the Roman soldiers on how to conduct themselves in their profession (Lk 3 : 14). Paul constantly uses military imagery (1 Cor 9 : 7; 1 Tim 6 : 12). Jesus praises the Roman Centurion (Lk 7 : 9).

But military life became a problem for the Christians during the age of persecution, even though the toleration of Christians in Roman society would differ from emperor to emperor and from province to province (Priests' Manual 1993: 9). Under such historical circumstances, it appears that no Christian priests cared exclusively for soldiers in those centuries. Christian soldiers had to seek out the local Christian community for religious support.

The roots of the modern chaplaincy are essentially medieval and Roman Catholic in origin. In 742 CE, a council of Bishops meeting in Ratisbon in Southern Germany, officially authorized chaplains for service in the military. At the same meeting, the Bishops prohibited "these servants of God" from bearing arms (Religious Support 1995: 7).

The word “chaplain” dates from before this period and is associated with Martin of Tours. The writers of the military chaplaincy frequently begin with the story of Martin, a compassionate fourth century Roman soldier who encouraged a shivering beggar on a cold winter night. Having no money in his purse, he took off his cloak and slashed it with his sword to give half to the beggar.

Later that night he had a vision in which he saw Christ wearing the half cloak. As a result of that experience he was baptised as a Christian. Ultimately he left the army to devote his life to the church.

In time he became the patron saint of the French Kings of Kings of the middle ages. Martin’s cloak “capella” was carried into battle by the kings as a banner signifying the presence of God. But since the “capella” was a sacred relic of the church, a priest went along as a custodian. The keeper of the cloak or “cappellanus”, also tended for the kings’ religious needs, and from his office was derived that of “chaplain”. The depository for the cloak became the “chapel”, the place of Worship (Hutcheson 1975:1)

In the medieval times, there were struggles between church and state over the lines of authority, and the immunity of the clergy from military service and from civil law was a constant issue. As feudalism developed, bishops and abbots became landowners and, as such, vassals within the feudal system. This involved the rendering of military service on occasion.

In the Dark ages, we find ecclesiastical lords leading their own troops into camps and also note the ambiguous role of the soldier priest who was both combatant and chaplain. Documents attributed to Charlemagne (803 CE) talk of clergy assigned to the army for the spiritual need of the soldiers, with the double duty of caring for the wounded and administering the sacraments. Such a chaplaincy was usually temporary, since the feudal system did not call for standing armies. When danger arose and wars began, the lord called on his vassals and his priests, to serve for the duration of the war (Priests’ Manual 1993 : 10).

The Crusades, one of the great military efforts in history, continued for almost three hundred years and certainly involved the clergy immediately. The literature of the Crusades provides what little information we have concerning the spiritual care of soldiers through Middle Ages. Although each of the Crusades had its own characteristics, often there was a Papal Legate who was the spiritual guide of the Crusade. Clerics needed the permission of their bishops to join the Crusade, during which time they were not under their jurisdiction. They tended to the needs of armies with the usual sacramental administration as well as by tending the sick and burying the dead.

The religious military orders that sprang up at this time, such as the Knights of Malta and the Knights of Templar, are well known. (ibid : 11). Thus, while there was no fully organized chaplaincy corps, there were many priests working full time with the military personnel throughout the Crusades.

As feudalism waned and nationalism developed, standing armies became a phenomenon of society. Duke Alexander Farnese, deputy of the Hapsburg Emperor for the Low Countries, is usually credited with developing a juridical established military chaplaincy. Concerned about the barbarism of his troops and motivated by the Catholic piety, Farnese introduced various religious observances for his soldiers and incorporated the clergy into the organizational structure of his army.

Although this is canonically unclear due to lack of historical documents, it “seems the Pope appointed an Apostolic Legate for the Hapsburg armies in the Low Countries, who in turn had his vicar general function as chief of chaplains” (Priests’ Manual 1993: 12). Thus, something similar to a military vicariate was formed. In other words, the chaplains came from both secular and religious organizations, by having permission from ecclesiastical authorities.

2. PURPOSE OF THE STUDY

The proposed study focuses on the necessity of the military chaplaincy with reference to the Namibian context. In so doing, the proposed study hopes that the consciousness of many regarding the necessity of such ministry will be awakened.

3.

The story of Martin of Tours is more than a quaint bit of etymology explaining the origin of the terms “chaplain” and “chapel”. It is also a clue that points to the essential nature of the chaplaincy. The “cappellanus” was a member of the institution, a priest of the church - serving in another institution: a king’s army. Definitions of chaplains are unique in the military, as they are the only group of officers whose primary identification is with a non-military institution.

Chaplains are considered in the church as clergy whose vocational identification is with non-church social institutions, for example, police chaplains, university chaplains, etc. As a religious leader, the chaplain leads worship, preaches and teaches according to the beliefs and practices of the endorsing faith group. The chaplain performs the ecclesiastical rites and ceremonies, administers the sacraments and ordinances of the endorsing faith community. The chaplain gives pastoral care to soldiers and their families.

As a staff officer, the chaplain advises the commander and staff on matters of religion, morals and morale. This advice includes not only the religious needs of soldiers, but also the moral, ethical, and humanitarian aspects of command policies.

According to the Geneva and Hague Conventions the status of the chaplain is non-combatant. If captured for example, the chaplain is not a prisoner of war, but “detained person” for the purpose of ministering to prisoners of war (Religious Support 1995: 3).

3. IMPORTANCE OF STUDY

The chaplaincy is relevant with reference to the Namibian context because our country is defined as a “sovereign, secular, democratic and unitary state” that is founded upon the principles of democracy, rule of law and justice for all. Furthermore, the Constitution guarantees as a fundamental right and freedom to all Namibians “to practice any religion” (Constitution, Articles 1 and 21). The government dislocates service members from their communities and from the opportunity to practice freedom of religion within their own faith group. Therefore the government of the day is responsible to provide religious ministry to all service members wherever they may be and the church-state issue cannot be solved in abstract terms or in isolation. The church-state issues in the chaplaincy must be solved in the context of each nation, history and constitution.

4.

Secondly, there is a great need to recognize religious pluralism in the military services and each religious body enjoying active membership to have access into the military chaplaincy, those members of the clergy who are spiritually, morally, intellectually, and emotionally qualified to serve in this religious Namibian pluralistic context. In the context of the military, (like any other religious bodies rising out the roots of the Judeo - Christian tradition with a form of public worship), while there are some religious bodies which might find themselves able to worship jointly with others, there are others which do not have the liberty to join in such a wide religious spectrum of worship.

Likewise, chaplains of various religious bodies may or may not be free to participate co-operatively as leaders of different worship services. Endorsers expect that the beliefs that their chaplains express in worship settings reflect, with integrity, the religious bodies they represent. Similarly, chaplains are expected to respect the integrity of their colleagues, whether they are able to serve together in the same worship setting or not. Therefore freedom of religion clause in the Constitution applies to the chaplain as well as to any other members on the military.

Thirdly, any religious ministry including the chaplaincy, in order to become relevant to the situation, must read the signs of time in the changing world. The world is changing completely, including the roles of troops. Initially the role of a military troop was to fight and kill an enemy. But nowadays, with the changing world, where war remains limited to few countries and is caused either by socio-economic and political interests or religious conflict, there is a requirement that different nation work together to resolve their conflicts.

Now the operations are no longer combat-orientated but are humanitarian in nature, focussing either on relief or peacekeeping.

These new roles demand soldiers to be trained and retrained. Chaplains, Namibian chaplains being no exception, play important roles in enabling troops to understand their changing roles. Today the challenge facing the chaplains is the provision of the best religious support in the changing environment to the troops in active service and their families left behind.

4. SCOPE AND RESEARCH LIMITATIONS

It should be kept in mind that to have access to military documents is a difficult task because such documents may be classified and therefore cannot be disclosed to unauthorized persons. Equally important is the fact that there was no proper handing over of the chaplaincy from the previous regime to post independent Namibian military leadership, which makes it a difficult task to have access to religious materials and resources.

5. METHODOLOGY

The proposed study will analyze and consult the literatures, reports on the regional interstate military chaplaincy conference, documents, archives and historical research. The proposed study will also conduct interviews with some of the chaplains who lived in the exilic-period and bring out the personal chaplain's military experiences and problems encountered.

6. PROPOSED CHAPTER PLAN

The study will comprise of five chapters.

Chapter 1 will give the background to the study. The chapter will state the purpose, importance, and scope and research limitation the study will take.

Chapter 2 will deal with the chaplaincy in the regional context with specific reference to the old South African Defence Force (SADF) that operated in Namibia during the pre-independence war and the South African National Defence Force (SANDF) in the new dispensation and the Chaplains' service in South West African People's Organisation (SWAPO) during the exilic period.

Chapter 3 will deal with the fundamental issues regarding military chaplaincy.

Chapter 4 will analyze the new Namibian military chaplaincy.

Chapter 5 will provide evaluation of the chaplaincy in Namibia and prospects for the future for such ministries, especially to develop and understanding why it is needed in the communities.

2. THE CHAPLAINCY IN THE REGIONAL CONTEXT

The creation of the Southern Africa Development Community (SADC) has not only brought the politicians together in terms of development, but also whoever works under their authorities. As divisions in this community were developed into sub-subdivision, it was discovered that the appropriate authority that at the present is the chaplaincy service must address the moral and spiritual welfare of the soldiers.

The committee of Regional Commanders Consultative Conference held in Botswana specifically addressed the issue of chaplaincy. The main objectives of the interstate chaplaincy conference were to foster regional co-operation on chaplaincy matters; to consult member countries on the possibility of forming a regional body and also to select a committee for the regional body: to make proposals and recommendations to the consultative Regional Commanders' conference, and to learn from United States of America (USA), United Kingdom and Ireland chaplaincy corps experiences to facilitate formation of a regional body.

Each country was asked to present a paper on the establishment of chaplaincy: its establishment, status of the chaplain, role and functions, appointment and criteria for recruitment of the chaplains.

The countries that attended the conference were Angola, Botswana, Malawi, Namibia, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe. Mozambique, a member country, was not represented. The chaplains from USA, UK, Ireland and the Director for the Association of Military Christian Fellowship (AMCF) in Southern Africa were also invited to present papers on the specific topics.

The outcome of the interstate chaplaincy conference was the formation of a regional body called Southern Africa Regional Military Chaplaincy Association (SARMCA). Secondly, the conference produced a Report on the Proceeding of the 1st Regional Interstate Military Chaplaincy, Lusaka, Zambia 7-9 June 1995. The Report consists of ten presentations. This Report serves as the backbone and major reference document of this thesis.

In this Chapter, the focus will be on the Chaplains' Service in the old South African Defence Force (SADF) that controlled the war in Namibia before Independence and the new South African National Defence Force (SANDF) in a free and democratic South Africa with reference to the Namibian context and the chaplain service during South West African People's Organisation (SWAPO) liberation struggle.

2.1 Chaplaincy in the South African Defence Force

2.1.1 The old and the new SADF

The chaplains' service in SANDF in a free and democratic South Africa has a legal mandate. For the constitution says "every person shall have the right to freedom of religion". This general human right is made more specific with regards to the National Defence Force by saying:

"Without derogating from the generality of subsection religious observances may be conducted at state or state aided institutions under rules established by an appropriate authority for the purpose, provided that such religious observances are conducted on an equitable basis and attendance at them is free and voluntary. The chaplains' service is the appropriate authority" (De Witt 1995: 54).

From this citation there is no doubt as to whether the chaplains' service in SANDF is constitutional. It is also necessary to maintain freedom of religion in the Force.

The old SADF views the chaplain in revolutionary welfare as occupying a unique position with a dualistic role - that of a commissioned officer in the army and as a clergy in his/her church (Militarization 1986: 4).

This dualistic position offers a chaplain the opportunity to be able to act in the church as well as in the army in the sphere of revolutionary welfare. The chaplain is placed in the centre of the combating of the revolution, with access to the most recent information as well as the developments of the threat against the church. As a clergy he/she has access to the meetings of the church, where church actions as well as policy matters are considered.

9.

Within the army, he/she acts on behalf of the church and, equally, in the church he/she can act backed by the authority of the state.

The South African apartheid regime had a theology of its own called “State Theology” that justified the status quo with racism and capitalism (Kairos Document 1985: 3). It blessed injustice, canonized the will of the powerful and reduced the poor to passivity, obedience and apathy. It misused theological and biblical texts for example Romans 13: 1-7 for its own political purposes. The state in its oppression of the people made use of the name of God. “Military chaplains used it to encourage the South African Defence, Police chaplains used it to strengthen policemen and cabinet ministers used it in their propaganda speeches” (ibid: 3).

But the most revealing of all was the blasphemous use of God’s holy name in the preamble to the new apartheid Republic of South Africa (RSA) Constitution 1983. It read:

“In humble submission to almighty God, who controls the destinies of nations and the history of peoples, who gathered our fore-bears together from many lands and gave them this their own; who has guided them from generation to generation; who has wondrously delivered them from the danger that beset them ... “ (Kairos Document 1985: 6-7).

Here we have a God who is historically on the side of white settlers, who dispossesses the majority black people of their land. He is God who exacts the proud and humbles the poor - the very opposite of the God of the Bible who “scatters the proud of heart and pulls down the mighty from their thrones and exalts the lowly” (Lk 1: 51-52). Christians who are trying to remain faithful to the God of the Bible are even more horrified when they see that there were churches and other groups of Christians who actually subscribed to this heretical theology.

Just like any other profession with a code of conduct, the National Service Chaplain Code of Conduct did exist. The content of this code states:

1. I believe God has called me to the ministry of his word.
2. I believe that I can fulfil this holy calling in the South African Defence Force.

10.

3. I believe that God who determines the destinies of people and nations has placed me in this fatherland South Africa.
4. I believe I have a task and responsibility towards my own people and all the peoples of this land.
5. I pledge my loyalty, dedication, to God, my church, my country and my people.
6. I accept the calling as chaplain to proclaim the word of God, within SADF and will strive together with chaplains of all churches, in a spirit of brotherly co-operation to serve the extension of the Kingdom of God (Militarization 1986: 4).

This code of conduct stipulated that the chaplain to SADF is a calling from God to minister his holy word to the servicemen in their motherland South Africa, with the specific task and responsibility towards his entire nation. The Chaplain is faithful to his church's regulations and must be prepared to co-operate with chaplains of all Churches in a brotherly manner for the sake of the Kingdom of God. This code of conduct falls short of religious pluralism, since nothing is said about others than the Christian religions. What about Muslims, Jehovah Witness and Jews? The failure to address religious pluralism might have been overshadowed by the fact that most of the chaplains' service was made up of members of Dutch Reformed Church.

It is also worthwhile to look at the declaration of chaplains, representing 33 denominations who were gathered in conference on the 21st day of November 1985. They declared that:

1. "We serve the God who is the God and Father of our Lord Jesus Christ and of all mankind, in the power of the Holy Spirit.
2. As ministers of our various Churches we seek to proclaim the word of God according to the teaching and practice of our various Churches without any discrimination whatsoever as to race, colour or language.

11.

3. We reject racism in any shape or form as contrary to the word of God and against all human rights.
4. We neither promote nor serve the cause of war, but we are dedicated to minister, according to the mind of Jesus Christ to those who are involved in the present conflict.
5. No state, political party or groups, whether serving the status quo, or the revolution, can claim unequivocally that God is on their side alone, and therefore we believe that God's plan for this country can only be fulfilled through obedience to the gospel of Jesus Christ."

The chaplains saw themselves as servants of the triune God and preachers of his word. They do not discriminate anyone irrespective of race, colour and language. They did not serve nor promote the cause of war. However in spite of a new anti-racist and anti-ideological tone, it is also important to note that other religions are not considered. The declaration rejected discrimination based on race, colour and language. One of the only possible reasons to explain this was that the political situation that prevailed has had an influence on the chaplain's vision.

2.1.2 The churches and Chaplaincy Controversy

Since about 1974, military chaplaincy had become a matter of much controversy in South Africa, largely because of the following: the fact that most churches have a majority of blacks; the shifting attitude of the churches to the war in which the regime was engaged; the part that the chaplaincy played in religious legitimating of the military; theological difficulties with rank, uniform and hierarchy, and the attitudes of chaplains in regard to conscientious objection.

The advocates of military chaplaincy brought out how young men in the forces desperately needed pastoral care. Most were drawn by conscription or pressing economic circumstances into military service with little or no choice of their own. Now for the first time they were faced with life and death issues and require encouragement, moral guidance and religious support.

12.

Often this was the first time in their lives when they could appreciate the church, especially its message of forgiveness and hope. They asked the Christian community not to abandon them in their hour of doubt and danger. Military chaplains had repeatedly stressed how much their pastoral ministry was appreciated and readily received during the period of military service. The chaplaincy gave support through counseling, strength through the sacraments, and where possible arranged some local social support for soldiers far from home. The youth of our time are very often without energy or reason to live with joy and hope. It would not be wise if the church failed to avail of this precious occasion for meeting and dialogue, in connection with military service.

The military personnel saw the importance of the chaplain as priest or pastor, who became their father, brother and friend, promoting their human formation and their spiritual enrichment. The chaplains would help them to see the period of military service as a useful and often indispensable service for peace and freedom, although with the rightful respect for legitimate alternative choices, which could be considered exclusive or preferential.

The military chaplains presented a new and immense possibility for doing good, in which the church had placed a great confidence. They took care of innumerable hosts of young people, strong and brave, but sometimes exposed to serious spiritual danger. The chaplain exercised his/her in border positions, but not only because of its organic connection with the church and with the structure of the state but also because of the ever more sensitive implications of the environment where they work.

In opposition to this positive assessment of the supportive role of the Chaplain, those advocating a dissociation of the church from the military had a view of "the church as a distinct community" that is socially visible (The things that make for peace 1985: 170 - 171). The church's prime responsibility was to stand out as different from society, and to act as both servant and witness to it. "On a political level, how could Christians claim to be part of the same church, to be united in Christ, if members went out to harass and fight one another in the bush?" If the church gave in to that and showed public support for their side by sending its ordained ministers to be military chaplains, then it clearly disregarded its calling to be a sign amongst nations, foreshadowing peace for all.

Their sending or becoming chaplains on one side meant they were giving public support to it against the other. This was especially clear when chaplains to the force become part of a military establishment, wearing uniform, holding ranks, receiving pay etc, no matter what their personal views was 1.

The issue was not so much one concerning the personal outlook and integrity of the chaplain, but the role he/she played when everyone knew he/she was an official representative of the church in the drama. "There are reports of Christian chaplains in the SADF speaking of defending the country, capitalism, Christianity, church, nation, language, people, as though they were all one entity". (The things that make for peace 1985: 173).

Was there any way of resolving the dilemma that military chaplaincy posed for the church? First of all a recognition was given to the double nature, both personal and social, of the church's mission. The responsibilities, while distinguishable, are continuous (McComick 1974: 359). They cannot be separated, nor can one rightly be downplayed. The church would fail in its social witness, if it neglected the personal care of its members in the army. Likewise its personal ministry would be half-hearted, if it did not proclaim and exemplify a higher allegiance and set of values than that of military life and duties.

1. There is a definite ambiguity in the church's stand in that it enforces a strict prohibition upon its clergy entering politics, "clerics are forbidden to assume public office whenever it means sharing in the exercise of civil power"(Canon Law 285: 3). Holding political office cuts a priest or deacon off from preaching to those of an opposing political party. It also involves him in a form of lordship over others, that of being in some way a lawmaker and administrator, that is contrary to the form of lordship that Christ and his disciples exercised. But, although not readily promoting it, the church does much more readily allow clergy to volunteer for the armed forces. "As military service ill befits the clerical state clerics and candidates for sacred orders are not to volunteer for the armed services without the permission of their ordinary" (Canon Law 289: 1). "Like those holding political office, military rank cut off a priest from preaching to those of an opposing military force. But even more so, serving in the exercise not of civil, but of military power. Especially in times of martial law or during a military occupation, that type of power is even more removed from the Lordship of Christ. Presumably the church allows clerics to enter military, because it reckons they can exercise some pastoral ministry there. This canon about military service appears to be the holdover from the option the church took in Constantine's time. Then identification was made between the prevailing society order upheld by the civil and military authority with the order called for by God. Defending the Roman Empire was part of supporting the political domain in which the church could flourish and God's work proper. But what this option overlooks, certainly today if not in Constantine's era, is how the prevailing societal order is to a high degree an institutionalization of untruths, injustice, dispossession and inhumanity, all backed up by the armed forces.

As a way of resolving the dilemma that military chaplaincy poses for the church in Southern Africa, the following suggestions were given as guidelines as to how military chaplaincy should be exercised.

1. “The church should only provide chaplains who were part of the military forces, if there is no other way of exercising an effective pastoral ministry to those within those forces.
2. Chaplains should as far as possible not be socially identified with the military authorities; their ministry should be seen to be exercised not just within the military, but as embodying an alternative allegiance. Questions of wearing uniform, holding rank, being under military command, using military transport, all have to be considered.
3. Chaplains should carefully avoid taking on personally the chaplaincy out-of the military context. Over and above their own personal reservations about the military course from a political view point, further understanding is required to grasp how their religious roles operate on both a personal and social level. In other words, a practical theology of ministry is required so that a chaplain would not think that rendering effective pastoral service to individuals is all he will be doing or is meant to do.
4. Both the chaplains and the church as a whole, for example those supporting their sons doing their military service, need to be aware and avoid the danger of being instrumentalised by either their national security state or any other totalitarian movement.
5. The church should minister to all sides in the conflict. This is especially important in times of civil unrest” (The things that make for peace 1985: 173-4).

15.

As military chaplaincy continued to become a matter of much controversy in South Africa, the Inter-Church Committee on chaplaincy to the military was formed. The committee was composed of the Anglican, Catholic, Methodists, Congregationalist and Presbyterian Churches. Among the suggestions from this Committee has been:

1. “Military Chaplains should not be made to wear the SADF uniforms but one specifically designed for them. It should be identifiable as “military”.
2. The State should subsidize the costs of ministry to military personnel, but the churches will bear the main burden and, hence control their chaplains.
3. Chaplains should not have rank in the military hierarchy nor should they be considered military personnel.
4. The church should be free to minister to persons on both sides of the conflict, and also to those who are affected by the prevailing war situation in any place (Militarization 1986: 4)
5. Training for military chaplains should include topics such as Just War Theory, conscientious objection, force and violence” (The things that make for peace 1985: 173-4).

2.1.3 RELIGIOUS CAMPAIGNS OF THE CHAPLAIN SERVICE IN NAMIBIA

During its military offensive in Namibia the SADF embarked on a series of religious campaigns. The year 1976 can be taken as the year of introduction of these campaigns. Since World War I, the SADF followed the international tradition of European armies in World War I and World War II to use chaplains for ministry to soldiers.

Since 1976, the SADF became directly involved in mission towards the San people (“Bushmen”) in the northern part of Namibia (Die Sendingblad 1983: 373). Since 1983 this work became officially integrated into the mission of the DRC.

16.

The DRC has its own historical mission amongst the San people since 1961, in the Tsumkwe and later Grootfontein areas. Since 1983 no distinction existed between DRC San missions and San ministries of the SADF chaplain services. By November 1984, the first DRC conferences of San churches (missions) were launched at the Omega military base.

The DRC chaplains who served in the SADF launched the SADF San ministry at the Omega base in the so-called operational area in Kavango. The chaplain, who was stationed at Rundu SADF military bases in 1976, ministered to the "white" DRC members in Rundu. He was instrumental not only in the formation of the local DRC church at Rundu on 30 October 1976, but also started a San mission at Omega military base. In October 1976 he found 13 new believers from the Vasekela community, reading the Bible. He started a ministry after consulting with the local commanders, Commandant Sinford and Major Upton (Die Sendingblad 1984: 373 - 4).

The SADF not only employed full time chaplains but also short term conscripted chaplains due to the forced system of military conscription of all young South African chaplains. They were conscripted for short periods of approximately three months: enthusiastic candidates for the full time ministry of the DRC, or other denominations, who just finished their theological training.

Elders and deacons were elected, without being confirmed, because the worshippers were still not organised into a local church. In addition to the elected elders, two lay preachers, Mr Mahongo and Mr Chameia were appointed taking responsibility for home visits, catechism and preaching.

The chaplains took responsibility for the training of the lay preachers in more specialized theological subjects, preparing of sermons, joint planning of the church program and administering the sacraments, and by 17 March 1979 (after only 12 months of ministry), a church building erected by conscribed NDF soldiers and San Church members was inaugurated by the Chaplain - General, Rev J.A. Van Zyl (Sendingblad 1982: 326). By then the membership were 126 baptised members, with 40 new members in the catechism class. On 25 April 1982 the Christians of the Vasekela speaking San Community at Omega was organised into the first congregation of the SADF Chaplains mission

(Sendingblad 1984: 373). On 9 September 1984 the second San the ministry of SADF chaplains amongst the Kung-speaking San founded congregation.

17.

The third congregation to be founded was an extension of the ministry of Omega. A mission was started for the Mbarakwena speaking San community at the Bangani military base. The end of 1984 formed “Alfa Congregation” at Bangani (ibid 1984: 378). Each congregation for the San members mentioned above, served a different language group and ethnic background, which fall out of the focus of this thesis.

The DRC must not be singled out as the only South African Church who became involved in the political ideology of the government. Many examples of similar historical attempts at church state co-operation can be quoted, for instance, the first Anglican missions of Bishops Dr. Robert Grey in the Eastern Cape “border” area. This mission was supported financially by the Governor, Sir George Grey of the British colonel government, “who thought it good policy to multiply missionary agencies on the border as part of the solution to the border problem with Xhosa people” (Strassberger 1973: 24).

The Seventh Day Adventist Church (SDA) accepted a gift of 20 000 hectares of Zimbabwean land from Cecil John Rhodes in Matebeleland, Zimbabwe, which soon became the well known Solusi Mission, where pastors were trained at the Solusi college of the SDA (Swanepoel 1972: 66-70).

In each of these cases the church was used by the colonial authority to provide a solution for the problem of African resistance against European political control. The example of the San Missions by the SADF chaplain services offered the latest example of a similar use (or misuse) of the Christian mission, as part and parcel of a political system and the military machine.

2.2 Chaplaincy in SWAPO -in- Exile

2.2.1 A Chaplains’ Service in Exile

The aims and objectives of the SWAPO Party Constitution is inter alia : to “unite the people of Namibia, irrespective of race, religion, sex or ethnic origin into a democratic vibrant and people loving nation” (SWAPO Party Constitution 1991 : 3).

18.

It was constitutional to guarantee freedom of religion to Namibians in exile in the context of political and socio - economic struggle.

Salem Hashikutuva, a former SWAPO commissar in exile, confirmed in the interview that “freedom of religion in exile was not banned, but the political and economical values were too strong” (Hashikutuva 1998: 1). The aim for the party was liberation, to fight for economic and political power. The Chief chaplain pointed out in the interview that all pastors were free to worship God in the centres, that is “why we had a church building in Nyango (Zambia) and chapels in Kwanza Zul where children have been baptised” (Haikali 1998: 1).

There is no specific date as to when the chaplaincy had been established. But from what could be gathered from reliable sources is that Pastor Salatiel Ailonga was the first chaplain in Zambia in 1976. He had fled as early as 1963. He underwent a theological training at the Makumira Seminary in Tanzania and began his pastoral ministry in Zambia, together with his wife Anita, a former Finish missionary (Groth 1995: 40).

In his memorandum of 24 June 1976 Ailonga wrote:

“The work was started because Namibians who had left their home country needed spiritual support. This was also the intention of my home church, the Evangelical Lutheran Ovambo - Kavango Church. As a member of SWAPO I was able to contact our people without any problem. Moreover, it was a great challenge for me to be the first pastor from among the freedom fighters to help my fellow country men”.

His (Ailonga's) pastoral ministry included conducting regular Sunday services, Sunday Schools, baptism and confirmations.

In 1974, 26 children and adults were baptised, 511 persons confirmed, and 200 asked for admission as church members. According to Groth, the ministry covered large distances, as over 5 000 Namibians were living in Zambia, Angola and Tanzania at the time (Groth 1995:40). In addition to three pastors the chaplaincy included numerous helpers and elders. “A joint Lutheran-Anglian-Catholic hymn-book was distributed”.

Sunday's services were held at the Old Farm, the first SWAPO settlement.

19.

Everyday men and women would gather for Bible study and prayer. A new "family of God" came into being, consisting of Lutherans, Anglicans, Methodists and Roman Catholics.

2.2.2 Chaplains' Service and Human Rights Violations

One of the responsibilities of the chaplains' service is to maintain freedom of religion and defend human rights, by being prophetic in its approach. This was the clear language of Rev Salatiel Ailonga, the first Namibian pastor and the first chaplain in SWAPO, who had to flee Zambia after taking up detention issue with the SWAPO leadership as in a letter addressed to Bishop Leonard Auala ².

Another difficulty that was experienced during the initial stage of the chaplaincy was the question of freedom of religion from the SWAPO Party structure. "How can we minister within a political and military organisation? How can we proclaim the Gospel in SWAPO with any credibility?" In his memorandum Ailonga stated "it is essential that the chaplaincy be free from any secular bonds", so that it can live and act as a church, not as a department of another movement. Only when it is independent can it proclaim the Gospel and perform its prophetic duty (Groth 1995: 41).

After 18 months this ministry came to a sudden end. When a crisis broke out in the liberation move in 1976, Pastor Ailonga knew that was part of his spiritual commission to speak on behalf of any church member who had been maltreated and imprisoned. As a result his SWAPO membership was withdrawn and he had to leave Zambia with his wife (Groth 1995: 41).

2. Since 1976 there was a conflict among the Namibians in Zambia. This led to many members in SWAPO and my chaplaincy being imprisoned on the request of SWAPO's leadership. First eleven leading members of the party and Youth League the forty-eight from the front on behalf of the soldiers and later on over one thousand Namibians disappeared. In the wake of this I had to leave Zambia and since June 1976 I have been staying in Finland. It is a case concerning the well being of the Namibians and their human rights, which touches the churches and its responsibility to a great extent. The imprisoned in Tanzania and Zambia are members of all churches including Lutherans, Anglicans and Roman Catholics... There is a reliable report that at Mboroma camp in August last year many people were shot at, many were wounded and some died... But there are thousands of families, friends and relatives of these people and their voices will be demanding an explanation, what will the answer of the church be? I would say that in every leadership, church or state leaders have to be led and shown the truth without fear of partiality ... If you as leaders of the church in Namibia will fail to go with love into the question of SWAPO, which is a small group, how will you be able to cope with the problems which will be on a much larger basis within a free Namibia be it under the leadership of

SWAPO or someone else? I request you in all humility, to take this matter seriously and prevent more vain bloodshed (Ailonga 1991: 85-6)

20.

Chaplain Erastus Haikali took over as Chief Chaplain in exile 1976. He had fled Namibia in 1974. During that time many centres in Zambia and Angola were already established. These centres needed more attention with regard to pastors and other church workers to give moral and spiritual supports to Namibia refugees in the refugees' camps (Haikali 1998: 1). Chaplain Haikali, an Anglican, was ordained by Bishop Colin Winter after some months of theological preparation.

Chaplain Haikali, in explained his duties and responsibilities:

“To oversee the work of the church in serving our displaced people. To administer sacraments, to visit the refugees centres, to draw up the annual report about all the Social and Religious activities within SWAPO Liberation movement, to preach at funerals and on commemorations days, at political mass rallies, and to preach in different church seminars on behalf of SWAPO of Namibia... The purpose of chaplaincy in exile was to render a unified service to all members of the different churches in Namibia” (Haikali 1998: 2).

Chaplain Haikali continue to request the humanitarian organizations to offer full moral and material supports to the Namibians, through the chaplaincy or national liberation movement SWAPO of Namibia, because of the increasing numbers of the Namibians who are fleeing the brutality, harassment, intimidation, killings and dirty deeds of South Africa regime in Namibia (Haikali 1980: 5-6).

Another chaplain in exile was Father Gerald Heimerkx living in Zambia in April 1984. This Catholic priest originally from Holland worked in Namibia for several decades. He served at the big Oshikuku mission station in the northern Namibia. During a massacre, in which many people were cruelly killed, he took a number of photos that were subsequently published. As a result, Heimerkx was likely to be arrested by the former South African police. He fled from Namibia to Zambia, where there were Roman Catholic Christians among the exiled Namibians. Among his pastoral activities, was celebrating holy mass in the form of ecumenical services, so that not only Roman Catholics but also Lutherans and Anglicans could take part. He said: “I have confirmed Evangelical Lutheran Ovambo Kavango (ELOC) candidates.

The church must become ecumenical. This can be seen in the situation at the refugees camps and in the exile” (Groth 1995: 44).

21.

Another Lutheran minister Helao and his family had fled from Namibia in 1976 because of his political activities. While he was studying law in East Germany he was called back to SWAPO headquarters in Luanda and detained. “He spent four and half years in SWAPO prisons in Angola and admitted that he was a South African spy.”

On 16 April he made a written statement to this effect and apologised to the “powerful SWAPO organisation” for his unpatriotic behavior (Groth 1995: 44) Helao pleaded: “Churches and missions must make every effort to ensure the release of those who are still imprisoned” (ibid p.44).

To conclude, as far as the chaplaincy in SWAPO in exile is concerned, one cannot avoid to state the following: In the exile there was no officially appointed chaplains in the strict sense with the exception of pastor Salatiel Ailonga who clearly show that the gravest problem of military chaplaincy in exile was to resist being misused for political or military purposes. This is also confirmed by Haikali, “we all happened to go to exile using different crossings into Angola as Namibians with only one aim: to fight for freedom and liberation of Namibia (Haikali 1998: 2). He continues to say that “some were pastors that time, but when we got to Zambia, we found the chaplaincy already established by SWAPO of Namibia”. So there were pastors as refugees ministering to their fellow Namibian colleagues in exile.

Most of the pastors had fled from Namibia because of their political actions, either with their families or without them. Some pastors had received a further education and others were given responsible positions within SWAPO in exile. As pastors they faced many difficulties, since their pastoral positions could not be divorced from the political and socio-economic struggle of the organisation. However Christians could gather for worship, Bible studies and Sunday school, in Angola and Zambia, both small and large groups (Groth 1995:45). They believed in the words of Jesus, “where two or three come together in my name, there am I in the midst of them “ (Matt 18: 20).

3. FUNDAMENTAL ISSUES REGARDING MILITARY CHAPLAINCY

Regarding the establishment of the Defence Force the Constitution of the Republic of Namibia states that, “there shall be established by Act of Parliament a Namibian Defence Force with prescribed composition, power, duties and procedures in order to defend the territory and national interest of Namibia” (Namibian Constitution 1990: 59).

One of the ways in which some Christians can help the state towards its responsibilities in providing a social context for justice and in which goodness can grow is to serve in the military defence forces. Not all Christians agree with this, since to defend the territorial integrity of the land involves the possibility of taking the lives of people in the line of duty which seems contrary to the fifth commandment of God (Ex 20: 13).

3.1.Pacifism

Some Christians throughout history, have been conscientious objectors, i.e. people who because of their Christian faith and conscience refuse to bear arms in military services. Many of these people are pacifists i.e. people who are totally opposed to war. Pacifism has been particularly strong amongst the Religious Society of Friends, who have been inspired by the Peace Testimony, which states :

“We utterly deny all outward wars and strife and fighting with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable so as one to command us from a thing as evil and again to move unto it and we certainly know and testify to the world that the spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for Kingdoms of the world” (A Declaration from the Harmless and

Innocent people of God, called Quakers, presented to Charles II, 1660).

23.

3.2. The Just War Theory

3.2.1 Definition

The just war theory is “a body of moral wisdom and a framework for moral reasoning designed to assist a community or a state in deciding when the normally authoritative presumption against war may no longer apply” (Wadell 1994: 471). The just war principles are in fact a reminder that war is always a moral matter, never simply a political or economic one, and should never be endorsed without serious self-examination and reflection. Although the just war tradition can approve certain wars as legitimate, it functions to limit and restrain even justified violence and serves to hold societies and individuals normally accountable. The just war teaching was “intended originally to assist rulers who have to decide about taking their people into war” (Lutz 1986: 471).

Prior to 312 AD, from the time of persecution of the church to the time of Constantine, pacifism was normal for Christianity. War was prohibited for Christians first because of the danger of idolatry in military service (Wadell 1994: 471) (Soldiers might be asked to offer sacrifices to the emperor); and secondly because killing was judged a direct violation of Jesus’ command that Christians love their enemies and overcome evil with good.

It was Augustine of Hippo (born in North Africa 340 AD) however, who offered a more fully developed teaching on the justification of war. He urged that instead of violating Jesus’ commandment of love, it could be a requirement of Christian love if it were necessary to protect one’s neighbor, especially the innocent and the weak, from unjust harm. In a sinful and imperfect world, Augustine reasoned “violence is sometimes necessary to restrain evildoers and ensure a relative justice and peace”(Wadell 1994: 417).

24.

3.2.2 Development and Structure

The structure of Victoria, adopted in slightly modified form by Francisco Suarez (1546-1617) and Hugo Grotius (1583-1645) are of vital importance as they are considered to be the most classic just war theorists (Wadell 1994: 472). Victoria stressed three points: legitimate authority, just cause and right conduct in war. As the just war theory developed eight criteria for guiding its application emerged. These are rigorous conditions that must be satisfied for war to be seen as justifiable. Too, they function to ensure that the presumption in favor of peace and against war can be overridden only for extremely serious reasons.

According to Wadell, the “first criteria are used to determine the right to go to war. (“jus ad bellum”), and the final one determines right conduct within war (“jus in bello”). However both are relevant because a country that might be justified in resorting to war maybe unjustified in the means it employed, or conversely, it could fight by justifiable means a war it never should have undertaken. These criteria are “competent authority, just cause, last resort, comparative justice, proportionality, right intention, probability of success and right conduct within war”³.

3. The work of Victoria (d.1546) and Suarez (d.1617) “just war” laid the foundations for present international law, especially the sections dealing with crimes against peace, war crimes and crimes against humanity. “Crimes against peace includes the planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances and participation in a common plan or conspiracy for the accomplishments of any of those acts. War crimes includes violations of the laws or customs of war which include, but are not limited to murder, ill treatment or deportation to slave labor, or any other purpose of the individual population of or in occupied territory, murder or ill treatment of prisoners of war or persons on the seas, killing of hostages, plunder of public or private property, wanton destruction of cities, towns or villages, or devastation not justified by military necessity. Crimes against humanity include murder, enslavement, deportation and other human acts done against any civilian population, or persecution on political, racial or religious when such acts are done or such persecutions are carried on in execution of or in connection with any crime against peace or war crime” (UN... 1984: 211).

25.

(1) Legitimate Authority

The governments and political leaders are seen as the legitimate authorities for determining the justification of war. This is so because when a person or body of persons is installed as the legitimate authority in a country, they accept responsibility for maintaining and promoting the common good. This responsibility carries with it the obligations of upholding justice and defending the commonwealth against attack from both internal and external enemies. (Summa Theologiae 11a 11a.40.1 Cf. note 13). Thus the right to wage war is reserved to the competent authority and may not be assumed by individual or private bodies acting on their own.

(2) Just Cause

It is highly probable because of the notion of “just war cause” that the predominant Western theory about war and morality came to be called the just war theory. The notion must not be understood to mean events that resulted in war but as Wadell put it: “cause of action” or a “good reason or a rationale for some kind of counteraction in response to an offence by the second part (Wadell 1994: 472).

It is to be understood as explained above, because not any offence by the other party is always considered to be just cause other than the violation of the natural order of justice. The right term used in Latin to express just cause for war is “injuria”, which meant both injury and injustice. A just cause for going to war would be the protection of innocent life, preserving or striving for the material and social conditions necessary for decent human life, a security basis and human rights.

(3) Last Resort

The criteria of last resort demands that if there are non-violent ways of restoring justice and protecting innocent they must be pursued. War is justified only after peaceful alternatives have been attempted and failed.

(4) Comparative Justice

Comparative justice reminds both side of a conflict that neither one are absolutely just. There is only a possibility of a war to be objectively just on one side and subjectively just on the other.

Victoria stated that “ it is not incongruous to assert that there is a just war on both sides when on the one side there is right (jus) and on the other invisible ignorance. (Walters 1986: 134).

(5) Proportionality

This principle of proportionality is the central condition for the whole just war theory; all the other conditions in various ways help safeguard or make it more explicit. It implies that when a war which has just cause be pursued, the evils to be suffered through the war significantly outweigh the good that might be gained.

(6) Right Intention

Even though a legitimate authority has a just cause for war, it may still be in the wrong because of the perversity of its intentions. St Augustine, while supporting soldiers fighting for the peace and safety of all, comments: “What rightly deserves censure in war is the desire to do harm, cruel vengeance, a disposition that remains unappeased and implacable, a savage spirit of rebellion, a lust for domination and other such things”(Swift 1983:120).

(7) Reasonable Hope of Success

There must be a reasonable hope of victory, otherwise the outcome might be worse than before. This implies for those who wish to wage war that their armed force ought to be much more powerful than the other party. Otherwise, sacrificing human life merely to show up the atrocities the other side is capable of or to intensity hatred against them has no place in a just war.

(8) Right Conduct

Right conduct in war (*jus in bello*) is guided by the principle of proportionate means and discrimination. The means and the methods employed must not be unlawful in themselves and they must be proportionate to the just cause and the objectives of the war. "Any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself" (Flannery 1984: 988-990).

Forbidden by international law as well are the following means and methods forbids: (a) deliberate killing of non-combatants, (b) destruction or exportation of enemy property for other than military purposes, (c) killing of wounded enemies, foul assassination of combatants or enemy populations, military actions by persons not clearly recognizable as military, use of poisonous weapons, abuse of the flag of truce of the enemy and military emblems of the red cross or white flag, killing of persons in immune envoys, army chaplains and hospital orderlies (cf International Conventions of the Hague 1907 and of Geneva 1949).

A reminder to all in authority and in the chain of command that their training and field manuals have long prohibited and still do prohibit, certain actions in the conduct of war, especially those actions which inflict harm on innocent civilians. The question is not whether certain measures are unlawful or forbidden in warfare, but which measures: to refuse to take such actions is not an act of cowardice or treason but one of courage and patriotism.

While one is aware of their responsibilities and impressed by the standard of pastoral and professional duty they uphold, one also feels that one can urge them to do everything they can to ensure that every peaceful alternative is exhausted before war is even remotely considered. In developing battle plans and weapons systems, one can urge them to try to ensure that these are designed to reduce violence, destruction, suffering, and death to a minimum, keeping in mind especially non-combatants and other innocent persons. Those who train individuals for military duties

must remember that the citizen does not lose his or her basic human rights by entrance into military services. No one, for whatever reason can justly treat a military person with less dignity and respect than that demanded for and deserved by every human person. One of the most difficult problems of war involves defending a free society without destroying the values that give meaning and validity.

Dehumanization of a nation's military personnel by dulling their sensibilities and generating hatred towards adversaries in an effort to increase their fighting effectiveness robs them of the basic human rights and freedom, degrading them as persons.

Attention must be given to the effect on military personnel themselves of the use of even legitimate means of conducting war. While attacking legitimate targets and wounding or killing opposed combat forces may be morally justified what happens to military persons required to carry out these actions? Are they treated merely as instruments of war, insensitive as the weapons they are? With what moral or emotional experiences do they return from war and attempt to resume normal civilian lives? How does their experience affect society? How are they treated by society?

It is not only basic human rights of adversaries that must be respected, but that of our own forces as well. It is the obligation of the responsible authorities to ensure appropriate training and education of combat forces and to provide appropriate support for those who have experience combat. It is unconscionable to deprive those veterans of combat whose lives have been severely disrupted or traumatized by their combat experiences of proper psychological and other appropriate treatment and support. In this context those who give military service must be considered "ministers of the security and freedom of people", and indeed, if they carry out their duties properly, they also truly contribute to stabilizing peace"(Flannery 1994:989).

3.2.3 Does the Just War Theory Still Hold Today?

The just war theory is an important part of the moral tradition. However, in recent years, given technological advances and nuclear weapons, the principles of this teaching have prompted many to ask if war can ever be just.

a. Former President of Zambia, Kenneth Kaunda, holds that “by all means let there be rules such as those of the just war of Geneva Conventions so that once battle has been joined some semblance of humanity may be retained, but they must not be used like a small print of a driving license, so as long as you observe the conditions you may bowl along the road at the wheel of certain any easy conscience” (Kaunda 1980: 94). Kaunda continues to say a just war is one fought by our side, unjust war is one fought by yours ... Once the specific persons have decided which side they are on (and they are usually born into that) it can be taken for granted that they will meet all the other criteria of the theory even if they are condemned by international law.

b. The question on the just war theory was also raised by the American Bishops Conference in their pastoral letter, “The Challenge of Peace: Gods promise and our responses,” 1976 and 1983. The Bishops affirmed the just war doctrine and then used its criteria: under no circumstances could they foresee even limited nuclear war to be justified. Following the tradition, they concluded that the burden of proof is on those who claim restricted nuclear war could be just. (Wadell 1994: 472).

c. Finally, given the danger that just war teaching could be abused as a rationalization for war, a crucial question is that of competent authority. Whose responsibility is it to apply the just war criteria in a conflict situation? In the past, governments and political leaders were seen as the legitimate authorities for determining the rightness of war.

Many today, including Wadell, however, are reluctant to make the “state the sole arbiter of the just war” teaching because governments are prone to use the doctrine to legitimate their desire to go to war.

In this respect, “the church must be a community of moral formation and deliberation in which the just war teaching can be discussed, refined and applied”(Wadell 1994: 472). It is only within such a community dedicated to peace that the just war tradition’s strong presumption against violence can be sustained.

In answering the question whether the just war theory still holds today, the answer is certainly affirmative since no positions other than pacifism have been called for worldwide to replace the Just War teaching. It may not be observed entirely in its criteria, but still serves as guideline. However, the theory has undergone a shake up in recent years, given technological advances and nuclear weapons. The principle of this teaching has prompted many to ask if war can ever be just. The teaching was originally intended to assist rulers who had to decide about taking their people to war and not primarily intended as help to citizens for deciding whether they would follow their leaders.

3.3. The Professional Profile of the Chaplain

3.3.1 Role of the Chaplain in peace time

There are important practical reasons why a chaplain should be a part of the army he/she serves. These are connected with the rules of war and the Geneva Conventions, regarding the treatment of prisoners of war. It would be probably true to say that throughout history no army has been raised in which the clerics of the day were not concerned either as ministers or as leaders.

As far as the Geneva Conventions are concerned the chaplains are counted among the religious personnel or “protected personnel”. The term “religious personnel” means military or civilian, such as, chaplains engaged exclusively in their ministry and attached to the armed forces, to civilian medical service and to defence” (De Mulinen 1987: 19-20).

Members of medical personnel and chaplains while retained by the Detaining Powers with a view to assisting prisoners of war shall not be considered as prisoners of war. They shall receive as a minimum “the benefits of the present convention, and shall also be granted all facilities necessary to provide for medical care of, and religious ministry for prisoner of war” (ibid p.20). The religious personnel should be authorised to visit periodically the prisoners of war in working detachments or in hospitals outside the camp.

Although the religious personnel shall be subject to the internal discipline of the camp in which they are detained they may not be compelled to carry out any work than is not concerned with their medical or religious duties (The Geneva Conventions of 1949: 90-92).

In a secular world of our time the chaplain's work should extend beyond that which he/she does in church if his/her influence is to be felt. This is no way to minimize the influence of worship or the effect of the sermon. These will stimulate often the most responsible and influential.

The dynamic of worship must always remain the focus of a springboard for his/her ministry. The worshipping community, however small in number, whenever they meet in the chaos of war, is the base on which he/she builds everything else that he/she does.

The chaplain conducts divine service in accordance with the official usage of his/her church. He/she ensures that provision is made for the administration of the sacraments and other services in accordance with the practice of his/her church. The chaplain gives religious instructions to the personnel of the unit and to the family and children living with them. "When he/she cannot perform this task personally he/she should whenever possible, arrange that competent persons assist in this most important duty". He/she should also attend to all spiritual complaints and requests on a daily basis (Nakanduungileh 1998: 1-2).

The chaplains are also responsible for recruitment, selection and appointment of religious workers from various church denominations and groups and assist them when necessary. The co-workers with chaplain ministry enable narrowing the gap between the soldiers and the chaplain. That the chaplain deals with different faith groups, means that he/she has to watch out for proselytism and misuse of religious methods.

In short, the chaplain is the link between members and different recognized denominations on ecclesiastical matters; and he/she conducts divine services, takes care of the spiritual and moral welfare of all members. However, as an agent of the community and as a pastor, his/her involvement may extend beyond the normal events of life and death. One of the pragmatic and factional principles of concern is for the welfare of soldiers, as an unhappy soldier is unlikely to give of his best.

Slow promotion and rank adjustments could be part of the contributing factors to the unhappiness of the force. Therefore, this principle in no way conflicts with the chaplain's role that people find fulfillment in their personal and family lives.

Those serving in the army are not immune from personal problems. Many of these problems spring from the turbulence and pressures of marital breakdown that appears to be on the increase. The influence of the principle of unlimited liability as an additional factor in the breakdown of marriages in the army has never been surveyed, but the duties of the servicemen do not conflict with the interest of his/her marriage.

However, while there is no or there will be no conflict between a chaplain's pastoral concern and his membership of a welfare team, there is an identifiable area of tension for the pastor which is useful to explore. This is the tension between his responsibility to the individual who has consulted him/her and his/her responsibility as an adviser to his/her commanding officer. Matters relating to an individual or individuals in a base may have wider implication for the morale of the base. This kind of tension can only be resolved by the wise judgement of the chaplain and in the relationship of mutual trust which he/she and his/her Commanding Officer shares. It is only by sharing the same pressure, subject for the same principles of unlimited liability that a chaplain can fully understand and advise in the complexities of life in the Defence Force.

3.3.2 The role of Chaplain in combat

Opinions may vary widely as to the chaplain's duty in battle. Stress is a reality of combat and soldiers must deal with it to succeed. "The aim of war is to impose as much stress as possible on the enemy so that they will lose the will to fight. To win, armies must control combat stress." (Religious Support 1995: F-1).

The chaplain provides the following religious support and care to soldiers experiencing battle fatigue and other negative reactions to combat stress: "preventive, immediate and restorative religious supports" (ibid p. F-2).

33.

(1) Preventive Religious Support :

The chaplain helps prevent battle fatigue and misconduct by providing:

- a. Opportunities for worship
- b. Opportunities for private and group prayer
- c. Religious literature and materials
- d. Scripture readings with soldiers
- e. Sacraments and ordinances
- f. Opportunities for soldiers to work through frustration, fear, anxiety, and anger
- g. Visit to soldiers in work and living areas
- h. Assistance to soldiers and families prior to deployment emphasising family strengths

(2) Immediate Religious Support :

The chaplain gives religious support and comfort to restore the soldier's spiritual fitness. This may include the following:

- i. Maintaining a presence with the soldier.
- ii. Conversation with opportunities to vent their fears, hope and other feelings and to experience forgiveness.
- iii. Prayer with the soldier.
- iv. Prayer for fallen comrades.
- v. Rites, sacraments and ordinances as appropriate.
- vi. Reading from scriptures.

(3) Restorative Religious Support

After the battle, the chaplain must honour the dead. The men, still more their families, have a desire to be buried by a chaplain with a prayer and love as a child of God. To bury a man timely, secure the future recognition of the grave and preserve a true record of his passing is no small service to him and to his family. A full military funeral is a very moving experience for all but when the ceremonial is over, as the bereaved try to come to terms with their lives, the role of the chaplain in maintaining contact and support is all the more vital.

A Chaplain should conduct the thanksgiving and memorial services after the campaign is over, integrating its experience. Men want to thank God that the cause is safe, that no man died in vain or suffered uncomforted, for the bravery whereby we stand, for grace received and to ask God to help the wounded, and reward the dead and solace the bereaved.

34.

The chaplain should also provide “opportunities for personal counseling to reinforce the soldier’s sense of self-worth and hope”. Equally important is to allow the “soldiers to talk about what they have experienced in combat and facilitate integration of the combat experience into their lives” (The Unit Ministry Team Handbook: 1998: 7).

In short, the task of the chaplain during war is threefold: (a) to nurture the living, (b) to care for the wounded and (c) to honor the dead. A chaplain who follows these phases through will always know what he/she is trying to do, will have no vacant mind, no lack of work, no idle moments, but a fine full task demanding all his energy and skill.

3.3.3 Chaplain’s Contribution to Morale

Malakia Nakanduungileh described morale as “a state of mind. It is that intangible force which will move a whole group of men to give their last ounce to achieve something without counting the cost to themselves that make them feel they are part of something greater... If they are to feel that their morale is to endure, and the essence of morale is that it should endure it must have certain foundations. These foundations are spiritual, intellectual and material, and that is the order of their importance, spiritual first because only spiritual foundations can stand real strain. Next intellectual, because men are swayed by reason as well as feeling. Material last, important but least, because the very highest kinds of morale are often met when material conditions are lowest” (Nakanduungileh 1996: 7).

The first and most formidable of a chaplain’s task is, one which faces him/her as much in civilian life as in the army. By his/her example, he/she has got to be an inspiration to those amongst whom he/she lives. He/she has to be a man who is honored and respected and is as at home in the canteen as he/she is in the commandant’s office or the officers’ mess. Many soldiers feel, the fact that he/she must wear badges of rank with in hoc signo, constitutes a handicap for him/her and makes it difficult to be accepted by the soldiers as a person rather than the authority vested in him/her by his/her status as an officer.

There is however another contribution less easy to define and which most soldiers would find difficult to articulate. This is related to the nature of the profession of arms itself.

The military life and training encourage many of the best human values. A good soldier may hold up his/her head with justifiable pride that he/she is also a good man. The great unknown for all soldiers is how they will react and what will become of them in war.

For in a war situation they will be required to do something that would grossly offend all for which they stand. It is at such time that the very presence of a chaplain beside them and identified will make his/her greatest contribution. He/She may be able to offer some understanding of the gospel of sacrifice as he/she ministers to his/her soldiers at their time of greatest need.

Sadly we are also in a business where the risk of danger is ever present and in which soldiers are injured. The chaplain's visit to the injured soldier is as necessary as a similar visit by the vicar to one of his/her parishioners in hospital. There is a person who is afraid, who needs comfort, guidance, hope and peace of mind. The chaplain can also be a comforter of families while husbands are away for long periods, perhaps facing danger. The support that a chaplain can provide for a bereaved family far outweighs the stammered platitudes offered by some unfortunate young officer who has the responsibility of breaking the news.

To sum up this point therefore, the need for a chaplain in the fighting services surely becomes increasingly essential when we remember that the serviceman is, by the very nature of his/her calling, closer to sudden death in battle or on patrol, than is the ordinary civilian. What follows after death must be a matter of tremendous importance to him/her, a young man with all his/her life before him/her. It is into this agonizing question that the chaplain comes with the message of the resurrection, and the comforting assurance that following Christ's example he/she will find a greater reward by his/her own sacrifice. "For there is no greater love than a man to lay down his life for his friends" (Jn 10: 15).

3.3.4 Chaplain's Role in Peacekeeping Operations

In this changing world the soldier's role has also changed. The operations now are not so much combat orientated but they are of humanitarian nature, either relief or peacekeeping. There is a difference between peacekeeping operations, peace enforcement operations and peace making 4.

The soldiers are now required to understand their new roles. Troops on such operations require the service of a chaplain. For some soldiers this would be their first experience to be in a new environment. What of the soldier in all of this, what is he/she thinking of his/her home, his/her family, his/her loved ones, and so on. Now he/she has an opportunity to think and reflect on the meaning of his/her life. He/she begins to reflect on the place of God in his/her life. A soldier finds himself/herself in the foreign land, involved in a mission of peacekeeping that is at the very core of the Gospel. He/she encounters a culture so different from what he/she is used to, perhaps for the first time, experiences a variety of different religions, not only Islam, but from fellow peacekeepers and persons professing no belief in any God. This experience causes a deep reflection on what one believes in.

A commander is responsible for the needs of his/her troops including their spiritual and moral welfare. "Chaplain is his staff officer, his advisor in matters pertaining to personnel under his command". In situation of peacekeeping there is an added dimension of "impartiality". A peacekeeping soldier is not just soldier, he is also a diplomat, neutral in the conflict which he is obliged to intervene in (Field 1995: 28).

4. "Peacekeeping operations are conducted by neutral military or paramilitary forces deployed with the consent of all major belligerents. These forces monitor and facilitate implementation of existing truce agreements and support diplomatic efforts to reach lasting political settlements. In peacekeeping operations, force may be used in self-defence only. In peace enforcement operations, force may be used to compel the belligerents to comply with international resolutions or sanctions. Peace enforcement is the application of military force or the threat of its use. It maintains or restores peace, supporting diplomatic efforts to reach long-term political settlements. Peacemaking includes diplomatically, mediation, and negotiation to resolve issues and disputes. (Religious Support 1995: 4-5).

The chaplain must be present with the peacekeeping soldiers in peacekeeping. He must “journey with him” both as a soldier and as a human being (Field 1995: 32). A chaplain reminds him/her of the basic purpose of his/her life, his/her humanity and his/her spiritual fulfillment. He/she helps each and everyone to experience the good news of the Gospel and to live it in the situation that he/she now experiences. While the chaplain advises the Commander on spiritual and moral welfare of those under his/her command, at the same time he/she must not forget that the commander himself/herself has a need that must be addressed. He/she also needs the support of a confident chaplain and a friend.

Last but not the least there is the self-care of the chaplain that must be maintained. Because of the unique circumstances of the chaplain ministry and that people in the helping professions are prone to burnout, the chaplain must give high priority to selfcare. A burnout chaplain may be less effective than no chaplain. He/she must properly prepare himself spiritually and morally to handle the stress of the operation. He/she must plan time and a program for his own spiritual care. He/she must also prepare his family well for the absence and must have a program to maintain contact with his/she family.

3.3.5 Appointment of Chaplains

In the Namibian Defence Force, “the chaplain holds the President’s Commission as an officer like other officers”. Chaplains are appointed and graded into classes according to the status of their appointment and seniority. They have been required “to wear badges of rank and accorded the relative military rank appropriate to their class” (Nakanduungileh 1996: 1).

They do not, however, “assume the title of such rank and are addressed in conversation as “Padre”, or “Father”, “Pastor”. In official records and in correspondence they are described “Reverends”. In other words chaplains are addressed both officially and otherwise by their ecclesiastical title or official appointment and not by their relative rank or military title (Nakanduungileh 1996: 2). Commissioned chaplains are, however, entitled to the compliments that are due to an officer of the same relative rank.

His/her own church faith group he/she represents also endorses the chaplain. It is important for the chaplain to be endorsed by his/her own church, because if he/she embarrasses his/her church by his/her way of actions or utterances the church has the right to withdraw its endorsement and that he/she would automatically be dismissed.

3.3.6 Qualifications

Most of the SADC countries agreed on the following chaplain qualifications; a senior certificate (or equivalent) and a minimum of three years theological training or a degree at a recognised institution. The chaplain must be validly ordained and endorsed by the church he represents. The chaplain must not have less than three years of pastoral experience. He/she should be physically fit, with a security clearance and has to undergo basic military training (Report 1995: 60 - 76).

With regard to criteria for promotion it is my conviction that promotion of the chaplain should be based on the years of service in his/her Religious Body, years of service in the armed force, attendance of chaplain training courses, post profile and merit. Other options like nepotism and favoritism lead to corruption and demoralization.

3.3.7 Administrative Support

The chaplain in the unit cannot operate in a vacuum. He/she is in need of certain facilities to operate effectively (Field 1995: 40-2). The facilities are:

- (1) Office Chaplain requires a room in which pastoral interviews can be conducted in complete privacy. The Office is to be located at a convenient place with easy access. Telephone service and other appliances such as computer and fax machine and clerical assistance are essential to his/her pastoral ministry.

- (2) Transport

In most cases a vehicle will be essential where possible, it should be a self-drive car serviced by the unit. If the chaplain is not in possession of a vehicle, he/she is equal to a handicapped person in the location of the force.

(3) Sleeping Quarters

The sleeping quarter of the chaplain is very important. It should be easily accessible to soldiers. Their families may be encouraged to visit the chaplain outside the working hours and in complete privacy.

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4. THE NEW NAMIBIAN MILITARY CHAPLAINCY

This chapter will deal with the reasons or mandates for the new military chaplaincy in the NDF, profile and responsibilities of the Chaplain and its challenges.

4.1.Reasons or mandates for the Namibian Chaplaincy

There are three reasons why the chaplaincy came to be established in the new Namibian army: (1) the constitution, (2) religious bodies mandate and (3) practical mandate.

4.1.1 Constitution

The Republic of Namibia is defined as a “sovereign, secular, democratic and unitary state founded upon the principles of democracy, rule of law and justice for all”. The constitution continues to stipulate” all persons shall have the right to freedom to practice any religion and to manifest such practice” (Namibian’s Constitution 1990: 13). The army chaplain is the appropriate authority to maintain freedom of religion in the force; to ensure that all the NDF members and their dependants within a military area are spiritually cared for; to co-operate with Religious Bodies in the exercise of their ministry to their members; to give the individual member of the NDF a chance to exercise his/her religion freely according to the practices, traditions and beliefs of his /her Religions Body and to ensure an efficient ministry and cost-effective management of the Chaplain’s service.

The Ministry of Defence saw it imperative to establish a chaplain office in July 1991 for the following reasons:

- a. To cater for the moral welfare and spiritual needs for soldiers regardless of their religious denominations.
- b. To carry out counseling services, and
- c. To organise church services within the NDF (Haikali 1997: 5)

4.1.2 Religious bodies mandate

God has given over the charge of the human communities to two powers, the ecclesiastical and the civil, the one being set over religious and divine things, the other over temporal needs.

And if we look at the state in its full reality it becomes evident that the state itself has a religious existence, that religion is also a public affair, and that the state community, no less than the individual himself, has obligation to God, towards the state (Messner 1965: 66).

The state has the right and duty to protect religious freedom and to promote conditions favorable to religious life. For the state itself has a religious existence and must be subordinate to God's eternal goods. The state is also to help create conditions favorable to the fostering of religious life, in order that the people may be truly able to exercise their religious rights and to fulfill their religious duties (Flannery 1965: 804).

Since the church and state serve the same human being it is unavoidable that they intersect in certain areas. Example of such mixed areas, is the filling of ecclesiastical positions endowed by the state such as army chaplaincy.

In a modern secular state like Namibia that professes a separation of church and state, such provision for freedom of religion, even in the army, deserves a commendation. In fact in a small nation like Namibia with religious pluralism, the state cannot give preference to the religion of one faith group without causing conflict with the others.

Religious freedom does not only include the right for all religious bodies to worship God privately or publicly, but also the right to public teaching and witness in respect to the faith. Only in the case where a religious group commits abuses or misuses pretext of freedom of religion, has the state the right and the duty to intervene. So the religious bodies' mandate is based on the principle that each body has the right to minister to its own members in the force without hindrance provided that proper procedures are followed.

4.1.3 Practical Mandate

The Ministry of Defence recognised the fact that “due to the life threatening situations, operational mobility and special demands of the service which place members of the force beyond the reach of the normal ministry of the religious bodies”, the members have both rights and needs for ministry in situations of moral and ethical extremes. This clearly came out during the meeting between the former Minister of Defence, Philemon Malima and the Archbishop of Windhoek, Bonifatius Haushiku of the Roman Catholic Church on 15 November 1995, after which the Ministry of Defence requested churches to provide spiritual service to NDF members in bases.

The minister, in briefing the Archbishop mentioned the following problems:

1. Lack of spiritual consolation.
2. A family problem such as adultery divorces and even suicide.
3. Former exiles faced the problem of rejection in their parishes on the grounds that they have failed to re-register themselves with their Congregations on their return home in 1989.
4. The bodies of soldiers were denied church funerals.
5. The church’s refusal to accept marriages conducted under a SWAPO Decree in exile (Katshenye 1995: 1).

Here we see the practical need for the chaplain to help the soldiers fall back to their parishes to re-register, and to assist them to accept the Church’s point of view that common customary law marriages are not accepted, in churches. Hence there is a need to have their marriages solemnized in the church.

4.2. Profile and responsibilities of the chaplain in the new NDF

The Ministry of Defence sees the chaplain as responsible for the following (Staff Officers Manual 1997: 1c - 5):

1. Advising the commander and staff on chaplaincy matters;
2. Co-ordinating the employment of chaplain resources;
3. Ensuring the provision of religious ministrations;
4. Collecting, collating and disseminating information and statistics relative to chaplaincy services, and
5. Ensuring burials are conducted in accordance with regulations.
6. Assisting in integrating the principles of good citizenship and moral behavior into the command. Assisting the operations into the implementation of character guidance instruction in the training program.
7. Supervising and co-ordinating personnel and training matters pertaining to chaplains, including character instruction and training conferences.
8. Establishing and maintaining necessary liaison with various churches, civilian and religious organisations, and other organisations that assist in promoting religion and morality in the force and co-ordinate their religious activities within the command.
9. Establishing and maintaining liaison with the chaplains of higher adjacent and subordinate headquarters with chaplains of other services when appropriate.
10. Co-ordinating religious ministrations to prisoners in confinement or, under arrest, prisoner of war, and civilian interest.

The office of the Chief Chaplain in the Ministry of Defence is the official channel through which Christian and non-Christian denominations can have access to serve their respective members. The chaplain is to advise the commander in matters pertaining to spiritual and moral welfare.

4.3. Challenges in the Namibian Chaplaincy

The Chief Chaplain Lieutenant Colonel Erastus Haikali identified the following challenges facing the Namibian chaplaincy ... “lack of personnel as well as support services such as transport and non-availability of religious literature” (1997: 5). But there are also other challenges such as lack of training institutions for military chaplains, co-operation with other armed forces to gain more knowledge and experience in chaplaincy, lack of military chapel, lack of chaplaincy service policy, the issue of religious pluralism, army-established parishes.

4.3.1 Lack of Personnel

From the inception of the force, there had been only one active chaplain for, the period of six years. He spent most of his time visiting the units countrywide to attend to soldiers’ spiritual needs. At times, he had to console servicemen who have lost hope and meaning of life because of family and social problems as well as incurable diseases such as aids.

It was his moral duty and responsibility to comfort servicemen confronted with these unfortunate situations and showing sympathy so that their lives could be normalized. Due to the lack of personnel he served all regardless of their religious denominations. In the years 1996 and 1997 two more chaplains were inducted into the force bringing the number of chaplains to three. The lack of personnel causes overload of work and is costly because of the travelling over long distances to visit all units and conduct church services.

4.3.2 Lack of Religious Materials and Resources

There are no religious materials and resources available for chaplaincy. In a developed-armed force, one could find a national defence force hymnbook, prayer books for soldiers and other materials. These religious literatures make it easy for the servicemen to be spiritually equipped whenever they may be deployed.

4.3.3 Lack of Chaplain Training Institution

Namibia, as a young country does not have many theological institutions. At present there is apart from the Department of Religion and Theology of the University of Namibia, only a few: Namibian Evangelic Theological Seminary (NETS), Paulinum and Catholic Seminary. Most of the churches send their students to others countries like the Republic of South Africa, Zimbabwe, etc, for theological training. I do believe it is the task of each church to train its own pastors. However, to familiarize the pastor with military environment, you need a chaplain training school and centre. The chaplain school will also encourage young men and women to enroll themselves into the chaplain candidate program.

4.3.4 Insufficient Co-operation with Other Chaplains in the Region

No nation's chaplaincy can stand-alone but requires the support of the government, the military and society at large. Through co-operation with other chaplains of armed forces, the Namibian chaplaincy can gain an ongoing knowledge, experience and widen their horizon.

According to Chief Chaplain Haikali, there is a general misconception within the army. "Co-operation is there, but people do not understand the role of the chaplain in the army. This misconception is not unique to the NDF, but is a general trend in all armies in the Southern African region" (Haikali 1997: 5). This is attributed to ignorance and religious indifference.

4.3.5 Lack of a Military Chapel

The chapel or church is the house of God, the house of prayer, where the Christian soldiers draw back into their innerself, to worship God on Sundays. It is a sacred place where sacraments are to be administered and words of God to be proclaimed. There is a difference between conducting the Sunday service in the holy place with a dedicated altar rather than in the normal dining or meeting conference hall with the breakfast table as an altar. As long as the chapels are not fully erected in the army bases the facilities of the chaplains' service will remain incomplete. The chapel is one of the essential elements in chaplain ministry.

4.3.6 Lack of Chaplains Service Policy

The aim of the chaplains service policy is to explain the role of the chaplain in the armed force, so that commanders and commanding officers may know the extent to which they are to assist chaplains and so that chaplains may understand what is required of them.

According to Nakanduungileh “at the moment the Chief of the Defence Force directive is non-existent” (Nakanduungileh 1996: 3). This state of affairs makes it difficult for the chaplain and subordinates in certain circumstances when the need arises. For example, if someone got injured while attending church services it may be difficult to claim from employees’ compensation fund. This challenges the chaplaincy to come up with such policy, as it is an essential foundation for pastoral ministry.

4.3.7 Religious pluralism

In the force today we have the situation of members belonging to different denominations. Each member has a right to attend his/her own church and proselytism must be avoided at all times. The Vatican Council declares that:

“Human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and ... nobody is forced to act against his convictions nor is anyone to be refrained from acting in accordance with his convictions in religious matters or in public alone or in associations with others. The right to religious freedom is based on the very dignity of the human person as known through the work of God and by person self” (Flannery 1984:800).

According to this quotation each person has the right to be a Christian, Muslim, Baha’i, Hindu, Buddhist or believer in African Traditional Religion (ATR). And each serviceman and woman has a right to exercise his/her religion freely according to the practices, traditions and beliefs opportunity of his Religious Bodies. As stated earlier, that the force has only inducted three chaplains from the main line churches: the Evangelical Lutheran Church in (ELCIN), Roman Catholic Church (RCC) and Anglican Church.

One is tempted to ask a question, how do these chaplains guarantee all Christian church members and non-Christians the opportunity to exercise freedom of religion in the force? Are the current chaplains' service not just overlooking or neglecting the spiritual needs of other Christians, members of the religions or those who do not profess any faith at all?

4.3.8 Establishment of Army Parishes

A parish in the Code of Canon Law (1983: 92) is defined as “a certain community of Christ’s faithful stable established with a particular church, whose pastoral care under the authority of the diocesan Bishop is entrusted to a priest as its proper pastor. As a general rule, a parish is to be territorial, which is to embrace all Christ’s faithful in a given territory. Where it is useful, however “personnel parishes”, for instance army parishes are to be established, determined by reasons of the rite, language or nationality of the faithful, of a certain territory or on some other basis. This basically means a parish of persons is to be erected for the particular group, example for military personnel. The pastor appointed should be responsible for teaching, sanctifying and governing” (Canon Law 1983: 93).

The Chaplain appointed to the parish of persons must be given all the facilities that the pastoral care demands. Besides those that are given by particular law or special delegation, a chaplain has by virtue of his office the faculty to hear confessions, preach the word of God, and administer sacraments. This follows that each army parish must keep parochial register of baptism, confirmation, marriages and deaths and each parish is to have its own seal (Canon Law 1983: 92).

Today in the force we have chaplains endorsed by their churches without parochial status. We have situations where the army parishes are not established. The only chaplain endorsed as proper pastor with all required faculties to the parish of persons is from the Roman Catholic Church, while the ELCIN and Anglican Church do not have this. This simply implies that all sacraments administered to army personnel and their sole legal family dependants are to be referred to the original parish for entry, since no register books entitled to established parish exist. This is a serious deficiency and limitation in the army chaplains' service.

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The other challenge is the issue of intercommunion in the sense of admission to the reception of the Holy Communion of those who are not members of one's own church or ecclesial community. The Catholic approach to the admission non-orthodox Christians to Holy Communion in Catholic celebration is governed by the very fact that the Catholics do not have in "common the sacrament of order and the apostolic succession" and eucharist like the Eastern Orthodox Christians (McDonald 1983: 214).

One may ask the question: being a (Catholic) chaplain to the NDF, in what circumstances and on what condition can members of the other churches and ecclesiastical communities non-orthodox Christians - Anglican and Protestants be admitted to Eucharistic communion in the Catholic celebration?

There are four conditions under which the non-orthodox Christians may be admitted namely: "have faith in the Eucharist", "experience spiritual need", "have proper disposition and lead worthy Christian life" and "ask for the sacrament of their own accord" (Canon Law 1983: 157):

1. "Have a faith in the Eucharistic in conformity with the faith of the Catholic Church" (Canon Law 1983: 157).
2. Experience a serious "spiritual need" for Eucharistic substance. The serious spiritual need includes also the rights of Christians who are cut off from their own communion or who unable to get in touch with it except at great trouble or experience. This sort of situation could easily arise in our country due to the operational mobility and special demands of the service that place members of the force beyond the reach of the normal ministry of the "Religious Body".
3. "Have a proper disposition and lead a worthy Christian life" implies that the communicant must be in the state of grace - one who is not conscious of serious sin and should not receive the Body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess. This is confirmed by apostle Paul who says anyone who eats the bread and drinks his cup in a way that dishonors Him , he is guilty of sin against the

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Lord's Body and Blood. So then, everyone should examine himself first otherwise he brings judgement on himself (1 Cor 11: 26-29).

4. "Ask for the sacrament of their own accord" implies that even when these three conditions mentioned above are fulfilled, it remains a pastoral responsibility to see that the administration of non-orthodox Christians to the Eucharist does not distract or endanger the faith of Catholics. The admission of individual Christians is to be restricted to individual cases, and there is no provision for a general admission, for example, on the occasion of ecumenical gatherings.

It follows then that the sacrament of orders and apostolic succession do not exist between the Catholic and non-orthodox Christians, it also means until the obstacle is fully overcome, there is no possibility of reciprocity. This is really the challenge to the chaplains' service when we come to the reception of the Last Supper that is the climax of the worship with soldiers.

In this chapter we dealt with the origin of the chaplaincy in the Namibian army. It has been argued that the constitutional, the religious bodies and the practical mandates are the sources of the chaplaincy establishment. The chapter has also spelt out the responsibilities of chaplains' service in the force. The chaplains service in Namibian Defence Force faced many challenges such as lack of personnel, lack of religious materials and resources, lack chaplain training institution, lack of co-operation with other chaplains of the armed forces, lack of sufficient military chapels, lack of chaplains service policy and so on.

In order for the chaplains' service to operate independently, it was also argued that there is a need to establish army parishes (parish of persons). Last but not least it was also argued that there is a need for sympathetic consideration towards all faith groups and those who do not profess any faith at all when coming to church service with Holy Communion. Until the obstacle of sacraments of order and apostolic succession are overcome, there will be no communion hospitality as a general rule.

5. EVALUATION AND PROSPECTS FOR THE FUTURE

The scope of the evaluation and prospects for the future of the Chaplaincy in Namibia will cover the following: the shape of the Chaplaincy, code of ethics, chaplaincy service policy, lack of sufficient chaplains, co-operation with other chaplains in the region, establishment of Army parishes, preaching, teaching, pastoral counseling, sacraments and ordinances, chaplaincy requirements and ecclesiastical endorsement or approval.

5.1 The Shape of the Chaplain Ministry

The shape of a chaplain's ministry is unique in the sense of its base in two institutions, its insider ministry and its mobility.

5.1.1 The chaplain as a part of two institutions

Under ordinary circumstances, the vocational identity of a minister is almost completely established by his/her church. It is the church that controls his/her professional education in denominational school. In ordination she (the church) confers credentials. To an even greater extent the professional life of military officers is governed by his/her military service. Not only are much of his/her education and his/her training, his/her commission, his/her job assignments, his/her salary and promotions completely under military control, but also even the clothes he/she wears at work and much of his solid life are institutionally determined.

The chaplain is not just half-military and half-church. He/she is fully a member of both institutions. Though he/she leaves his/her job environment of the church, he/she retains his/her full institutional status. He/she is not only expected but also probably required to attend periodical retreats provided by his/her church.

His/her function in the armed forces is that of a clergyman, and in reality he/she cannot continue to function without the ordination and endorsement of his/her church. But at the same time he/she is a commissioned officer and fully a part of his/her military organisation. The chaplain participates fully in both institutions.

It would be natural to conclude under these circumstances that the military influence is dominant; that he/she has left the church and entered the military. A closer examination however reveals that the institutional environment of the church is also immediately present for the chaplain.

5.1.2 The Insider Ministry

The second shaping factor of the chaplains' service is the "total institution" (Hutcheson 1975: 52). The total institution is that which controls to a considerable extent, the total life of the person involved.

The military chaplain comprises one of the few groups of clergyman, perhaps the only such group, who can minister as "insider" to a total institution (Gottman 1961: 3-124). The crucial issue being debated is the wearing of the uniform, the holding of rank, the authority of commanding officers over chaplains, their accountability to military law - these may be regarded as aspects of this insider - outsider question. Should the clergyman, serving a total institution, be "insider" or "outsider"?

There are both advantages and disadvantages of chaplain as either "insider" or "outsider". The form of "outsider ministry" is free to pass judgements on the military command structure and its mission could even involve disobedience of orders, because it is unaffected by personal involvement. The disadvantages would be that the outside chaplain will be limited in access to people and inability to accompany military personnel wherever they go - particularly in most stressful situations such as combat operations in which national security is a significant factor.

A ministry by military chaplain as insider on the other hand is completely advantaged in its access to military personnel and structures. It shares the lives, including the moral ambiguities, of military people. It, therefore, proclaims an authentic religious message within the institution. The military chaplain as insider is limited by the necessity of conforming to military law and regulations, the reality of military authority and by self-interest of ministers who identify with the institution of which they are part.

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These two categories are not so sharply differentiated as insider or to be mutually exclusive. No one in any total institution is completely an outsider. Every military man or woman maintains a privacy preserve untouched by military control. The Chaplain as clergyman whose first loyalty is to his/her Church is in a real sense, an outsider on the inside. But the point is that the insider ministry of military chaplain clearly has many positive aspects to it.

“The reason for the assignment of rank to chaplain came out of a long history. Before and during the World War 1 there were chaplains who had no rank and they found, as did the Red Cross, that they were often regarded by the military as accessories with no standing and of questionable value” (Hutcheson 1975: 182).

When things needed to be done for the troops the chaplains had no power that would provide as basis of action. Only those avenues of help or correction were open that the exceptional personality might be able to create in a given situation. Therefore rank was given and continues to be given to the chaplains to “introduce order into a confused situation and to give him a legitimate voice within the establishment” 5. However, rank has one disadvantage of being overlooked by members of the force with same and senior rank than the chaplains’.

5.1.3 Mobile centred ministry

The Chaplains’ service is mobile centred. A military professional is by its nature mobile. By definition they must be prepared to move at a moment’s notice. No matter how solid and permanent a stateside base may look, it exists only to support the operating forces.

A very significant dimension of military life is family separation and reunion. In no other way of life does involuntary separation from family present itself so universally as it does in the armed forces. This aspect of military service leads to a great deal of loneliness and unfaithfulness. It leads to family tensions and pressures when mothers must assume the father role as well as their own and when mothers must be fathers in their absence.

5. “The position of the United Presbyterian church in the USA on the practice of having ministers of our church serve as military chaplains paid by the state, adopted by the 177 General Assembly of the United Presbyterian church in USA, May 24, 1965. (Pamphlet, Department of chaplains and service

Personnel, 1965). The historic rationale for giving in to American military chaplains was summarised in the 1965 papers adopted by the General Assembly and the United Presbyterian churches.

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It leads to special needs when emergencies arise in separated families. Whether the chaplain is accompanying the deployed troops or serving in the base at the home unit in which families are waiting this separation is sure to be a major element in the ministry of every military chaplain. Just as the chaplain must prepare the families for separation, he must as well prepare them for their reunion. Probably the solution to the family separation is the erection of married quarters near military bases.

5.1.4 Military Chaplaincy is a non-building specific ministry

The normative Namibian Christian society is centred in specific church building(s). To the contrary, the military chaplaincy has never been a building centred ministry. This is not to say that a chapel is not used and appreciated in a permanent base when available: no one wishes to do away with buildings and building centred ministries when they fit the need.

But the most important thing is that the chaplaincy is not tied to this pattern. Although it must be admitted that at times “Chaplains do try in an unimaginative way to translate the structures of building centred ministry into a society that does not fit them” (Hutcheson 1970: 98). With this view, the chaplains have in fact long recognised that what is really needed for corporate worship and Christian community is not a place, but people.

The mess compartments, tents and open fields are routinely adopted for worship and increasingly chaplains are learning to use, rather than trying to change, whatever conditions they find. The space in which he/she preaches on Sunday morning is a mess hall. And the space in which he/she conducts morning prayers is the open square parade ground.

Despite his/her non-combatant status he/she is present with them in the thick of battle. He/she learns to know the Christians and the non-Christians; what they do what they think and what they feel. The chaplain has to be inclusive in his language usage to incorporate spiritual values and short spiritual programs within a limited time. Although the chaplain may not succeed with incorporating spiritual values in the soldiers' activities, his/her ministry of presence is of a vital importance.

5.2 Code of Ethics for Chaplain

Religious bodies rising out of the roots of the Judeo-Christian tradition have always had, as part of their spiritual exercise, a form of public worship. In the context of the military, while there are some religious bodies that might find themselves able to worship jointly with Protestants, the Catholics and other religions are not. Likewise, chaplains of various religious bodies may or may not be free to participate co-operatively as leaders of different worship services.

This calls for the existence of a code of ethics for the chaplains in the religious pluralistic environment. There are three main reasons for such code of conduct. Firstly, because religious bodies provided the chaplains to serve in the armed forces. Secondly, there is a need of commitment to the task of providing the best possible ministry to the armed forces personnel. Thirdly, there must be a strong desire to best meet the spiritual needs of military personnel by having the best-qualified chaplains. The code of ethics for chaplains to the NDF will set the tone regarding style and willingness to co-operate with each other in providing ministry in the context of the military.

When we keep the freedom of religion in mind for everyone, our task of working together in ministry becomes easier and (more importantly) attainable. Furthermore, resourceful, creative approaches on the part of individual chaplains and the supervisory chaplain may resolve many potential differences regarding worship services.

Ecclesiastical endorsers expect that the beliefs which chaplains express in worship settings reflect, with integrity, the religious bodies they represent. Similarly chaplains are expected to respect the integrity of their colleagues, whether they are able to serve together in the same worship setting or not. The freedom of religion in the Constitution of the Republic of Namibia clause applies also to the chaplain as well as any other members of the military.

Lastly, but not least, the code of ethics should stipulate that the chaplain should not be asked to violate his/her conscience. At the same time, the chaplain needs to be flexible and sensitive enough to be certain that the spiritual needs of people are met. Chaplains must also understand the difference between performing and providing for the spiritual needs of all

members of the military services, their dependants and other authorized persons.

55.

In conclusion to this sub-section, I fully agree with the Department of Defence issued Directive number 1304.19 of the United States of America, the subject of which was “Nominations of chaplains for the Military Services”, as it states that:

“Professionally qualified chaplains shall be appointed to provide for the free exercise of religion for all members of the military services, their dependants, and other authorised persons. Persons appointed to the chaplaincy shall be able to perform a ministry for their own specific faith groups, and provide for ministries appropriate to the right and needs of other faith groups. Persons appointed to the chaplaincy shall be capable of providing professional staff support to the military department concerned” (National Conference on Ministry to the Armed Forces 1984:3).

In order for the NDF Chaplaincy to work effectively, it is my belief that a code of ethics needs to be in place as this promotes sensitivity and co-operation towards a successful chaplaincy ministry.

5.3 Chaplain Service Policy

There is a need for chaplains’ service policy in the force to be in place. The policy will explain the relationship between the commanders and the chaplain. The policy will regulate the church attendance as voluntary.

Sundays, Good Fridays, Easter Mondays and Christmas days are as far possible to be observed as days of rest. Unless the chaplain’s service policy is in place, most of the commanders will not know the extent to which they are to assist chaplains or chaplains may not understand what is required of them.

5.4 Lack of Sufficient Chaplains

There is a definitive need to extend the chaplain structure to accommodate more personnel. While waiting for the expansion, the chaplains’ service should be demarcated into areas of responsibility for chaplains’ specific immediate action. The soldiers need a sense of

belonging. A chaplain assistant officially appointed as far as possible should coordinate each area of responsibility.

56.

Secondly, there is a need for civilian pastors to co-operate with military chaplains in religious ministry. Special arrangements with local pastors in different regions, to visit NDF bases located near their towns and villages to conduct consoling services to the soldiers, are very essential. The civil-military shepherding needs to be strengthened.

Thirdly, theological seminaries should be made aware of this special ministry, so those seminaries could provide a reliable source of chaplains for the force. This calls for a trained institution of chaplains' with religious materials and resources at hands.

5.5 Co-operation with Chaplains in the Region

The network with our counterparts in the region and elsewhere, for instance, International Association of Military Christian Fellowship in Europe and Southern African Regional Military Chaplaincy Association needs to be intensified. There is a need to intensify the chaplaincy in dissemination of information and co-operation with one another on issues affecting chaplaincy; to co-operate in chaplaincy training and religious program; to assist where feasible in efforts towards humanitarian assistance and to support the establishment of chaplaincy departments in the Armed Forces of members states.

5.6 Social Concern

Creative applications of the message of faith and love are urgently needed everywhere in Namibian society but specifically in the military, where young people of different racial, religious, and economic backgrounds live and work closely together. Concerns such as race relations, alcohol and drug abuse and family development must be conscientiously addressed as vital and integral aspects of pastoral care.

5.7 Preaching

Like men and women everywhere, our soldiers have need of the peace and forgiveness of the living God in their daily lives. One significant need of service personnel is to hear the Word of God proclaimed to them. The faith of individuals should not die in the lives of our children when they join the armed forces and serve away from the home

congregations. Faith comes alive by hearing the Word of God and practicing it wherever one lives and works. But how can they hear without a preacher?

57.

The army needs chaplains who will speak to its people, who participate in worship services. Young men and women come into the military from a variety of backgrounds. Some are unsure of themselves, many are undecided about the future. Some lack education sufficient for their own self esteem. The army needs chaplains who are dedicated spiritual leaders who will develop the wholeness of soldiers and their families. Although the chaplains may wear the badges of military rank to their position, the insignia, lanyard, and pocket flash, and beret in purple colour, are all clear indications of spiritual authority, since no other member of the force are authorised to wear such uniform.

5.8 Teaching

In the military many soldiers are away from home for the first time. Many soldiers need a chaplain's help as they chart the direction of their lives. The chaplain has the opportunity to get into many informational conversations about life, sex, marriage, integrity, prejudice and how faith and well - informed conscience affect choices in these areas. There is a need for chaplains who can easily and naturally discuss in casual meetings or scheduled classes those religious values rooted in the religious heritage of our pluralistic society. The army needs chaplains who are interested in ministering to the needs of the soldiers as well as the needs of the people who worship with their particular congregations.

5.9 Pastoral Counseling

The Army personnel needs to have access to someone with whom they can discuss areas of their life in confidence and who will offer them the time, attention and respect. For example, a young person joining the defence force struggling to a personal conclusion in areas which are experienced as genuine crises, the outcome of which could have serious career consequences, can turn to the chaplain for the necessary confidential counseling who in turn has access to accredited supervision.

The Army needs chaplains who understand the spiritual needs of each man and woman individually and who count one soldier in distress as more important at that time than the ninety nine in a company who do not appear to need help. There is a need for soldiers to be reminded of

God and to feel a sense of their own intrinsic worth, in the issues like HIV/Aids and suicide crises.

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5.10 Sacraments and Ordinances

The chaplain is necessary for administration of the sacraments and other pastoral acts in accordance with the practice of their church. Sacraments, ordinances and other forms of ministry convey meaning. As they are experienced, they dispose the faithful towards fruitful reception and provide powerful instruction in the fundamentals of one's faith. Such ministry is a rich part of the chaplain's life work.

5.11 Chaplaincy Requirements

In order for one to be effective in the military chaplaincy, it is necessary that he be fully intellectually equipped. What I will propose here is only personal opinion, and does not represent any official position of the particular recognised institution.

From my pastoral experience as a chaplain to the Armed Force for two and half years, is my conviction that for someone to qualify for military chaplaincy, he/she must receive endorsement from an ecclesiastical endorsing agency recognised by the Armed Force. This endorsement must certify the following:

- a. That one is a fully qualified member of the clergy of a specific religious faith group that is validly ordained.
- b. That one is qualified spiritually, morally, intellectually and emotionally to serve as an Army Chaplain.
- c. That one is a member of the clergy who is sensitive to religious pluralism and who is willing to support, directly or indirectly, freedom of religion for soldiers, their families and other authorised armed personnel.
- d. Commissioning must also take place prior to 40th year of age. However, due to the severe shortage of priests or ministers of specific churches, an adjustment on one's age for appointment may be done. The nature of

chaplaincy demands a healthy mind, and physical fitness.

59.

- e. The applicant must have completed three years of theological training at a recognised educational institution for instance, as validated by possession of a Bachelor of Theology. But in the complex and technologically oriented military community, a professional person such as military chaplain should be mature, emotionally stable as well as professionally competent.
- f. The applicant must have completed a minimum of three years of full-time professional pastoral experience in the parish.
- g. The applicant should be a citizen of the Republic of Namibia or one who has lawfully entered Namibia for permanent residence.
- h. The person should be able to receive favorable security clearance.
- i. The person should be physically and medically qualified.

Opinions may vary on the military training of chaplains, but those who have undergone basic training like myself do recommend that chaplains on joining the Army should receive basic military training to understand the language and behavior of the servicemen. This will help the chaplains to move in their unit of assignments on operations without endangering the lives of the members.

This type of training should include First Aid, Map Reading, Radio Voice Procedure, Field Craft, and Military Disciplinary Code. Upon completing the basic military training, the chaplains should attend Formative Officers Course, Chaplain Office Basic Course, and Advanced Course up to Staff Course. The chaplain courses will familiarize him of how to minister to the military environment.

The Chaplain must also attend duty annual retreats or equivalent spiritual conferences. They are also to attend administrative conferences to widen their military knowledge.

60.

5.12 Ecclesiastical Endorsement and Approval

The military services depend largely on the religious bodies of our country to supply chaplains for ministry to Armed Forces Personnel. Therefore it is necessary that a person appointed as a chaplain must be in possession of endorsement or approval by an ecclesiastical endorsing agency. Endorsement means that one is a fully qualified ordained minister or priest.

Secondly, the endorsing faith group should verify that the applicant is competent to serve as a chaplain in the army. Approval is the denomination's recognition of a theological student or a seminary graduate awaiting ordination who has permission to prepare for chaplaincy.

Therefore, one of the first steps in applying (to the best of my knowledge and experience) for chaplaincy should be to check with one's denomination or faith group's national headquarters to determine whether one can secure its approval for ministry in the army.

The credentials granted by the religious body are extremely important. In fact, the army should be required to remove one from status as a chaplain if endorsement or approval is withdrawn by his endorsing agency. One must not only secure one's religious body's endorsement but one must remain in good standing with them to maintain one's army commission.

A Chaplain lives in two worlds. He is Commissioned Staff Officer with military responsibilities. At the same time, he is also a member of the clergy with ecclesiastical ties. One's status in the Army requires certification by one's religious community or faith group. The chaplaincy has no other aim than to serve God and one's country. And of military chaplaincy, how will the soldiers "believe in Him, if they do not hear Him. How can they hear him, if no one preachers to them? How can one preaches to them if not sent?" (Rom 10: 14).

In conclusion, I call upon men and women of good will, that if you feel deeply and sincerely that the religious cultural tradition in which you were nourished has something of solid spiritual value to offer military members and their families, if you are eager and willing to preach God's word, administer sacraments, and ordinances, teaching, counseling, as you understand it and to do justice, to seek mercy and to walk humbly with your God in the midst of them- then perhaps this is a ministry for you.

APPENDIX A: EXPLANATION OF TERMS

Area of responsibility

May comprise one or more units in a defined geographical / military area such as a command or city or town, providing members of a Religious Body for the appointment of a chaplain.

Chaplain

An ordained minister of a Religious Body, seconded to promote ministry among its members in the Defence Force, subject to the dual discipline of the Religious Body and the Defence Force. Should the Religious Body withdraw recognition of the chaplain for whatever reason, the chaplain will be deemed to have resigned.

Commanding officer / Commandant

He/she is a senior officer of each unit for which the chaplain has chaplaincy responsibility.

Ecclesiastical endorsement or approval

It means that you are a fully qualified minister and that your denomination or faith group believes that you are competent to serve as a chaplain in the Army.

Ethical

Principles to guide right and wrong behavior, science of morals.

Freedom of religion

The freedom, under law, to practice and propagate one's religious belief without persecution or discrimination. This concept does not imply the

equality of religion, it simply expresses the freedom of each religion to an existence.

In hoc signo

A unique and identified symbol worn by chaplain on duty, meaning “in this sign”.

61.

Moral

Acceptable and honorable behavior, behavior ruled by a sense of right and wrong according to a code of conduct.

Proselytism

Proselytizing generally means to put pressure on people to convert from one creed to another. In the Defence Force to avoid proselytism means no deliberate intent and or program of action to change a person’s creed in order to win the person to your religious body. This applies to the chaplain and the individual member. This does not negate freedom of religion to express a viewpoint or a belief.

Rank/Status

The chaplain wears a unique symbol of status. It is not comparable to any other rank. The chaplain has no authority in terms of the military line function and remains primarily a minister.

Religious body

A Religion, Denomination or denominational grouping.

Religion

The worship and service of God or gods, through institutionalized religion, implying the exclusion of anti-religion (against) or non-religion and that which works against accepted standard and norms.

Retreat

A special period of prayer, reflection and solitude for deepening one’s relationship with God and renewing one’s living of the Christian life.

Priests are required by church law to spend some weeks in retreat each year.

Spiritual care

That which pertains to the well being of the spirit of a person.

62.

Support service

It is the only channel through which the Religious bodies minister to their members. The Religious Body seconds its personnel.

To perform

It means to do an activity or task personally.

To provide

It means to do what is necessary to ensure that an activity or task is accomplished.

63.

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