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U.S. Army Command & General Staff College
Fort Leavenworth, Kansas 66027
27 January 1969

ACCESSION NO _____
PO REGISTR _____ CGSCH

SUBJECT: Chaplain's Duties to Prisoners of War

1. PROBLEM. To determine the need for a manual describing the Chaplain's duties as a detainee in a prisoner of war situation.

2. ASSUMPTION. Upon capture by the enemy, Chaplains will be considered retained persons according to the provisions of the Geneva Convention.

3. FACTS BEARING ON THE PROBLEM.

a. No information is available to the Chaplain concerning his religious and ministerial duties as a detainee to prisoners of war. (Annex B).

b. Chaplains feel that there is a definite need for a manual containing the Chaplain's role in a prisoner of war camp. (Annex C).

c. The Geneva Conventions (a) Relative to the Treatment of POW and (b) For the Amelioration of the Condition of the Wounded and Sick in the Armed Forces in the Field were ratified by the United States on 14 July 1955 and became legally binding on 2 February 1956.

d. Chaplains are not considered prisoners of war but are treated as retained persons under the provisions of the Geneva

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Convention, thereby extending them the right to perform religious duties on behalf of prisoners of war. (Geneva Convention Relative to the Treatment of POW, art 33).

e. The Chaplain's primary mission is to promote religion and morality and to provide for the religious and moral needs of military personnel. (AR 165-20, para 4).

4. DISCUSSION.

a. Advantages for producing a manual describing the Chaplain's duties to prisoners of war. (Annex D, para 1a).

(1) The manual would define the Chaplain's duties as a detainee to prisoners of war.

(2) The manual would assist the Chaplain anticipate the conditions under which he would be expected to function by familiarizing him with the provisions of the Geneva Convention.

(3) The manual would serve as a valuable tool for the Chaplain in providing him another means for extending his ministry.

(4) The manual would ultimately benefit the Army as it could remove uncertainties and resolve difficulties that would confront the Chaplain in a prisoner of war camp, thus permitting him to function more effectively.

b. Disadvantages for producing a manual describing the Chaplain's religious duties to prisoners of war. (Annex D, para 1b).

Research, preparation and publication of the manual could prove costly.

c. Comparison of Advantages and Disadvantages. (Annex D, para 2).

Even though production of the manual could prove to be costly, the preparation, guidance and assistance offered the Chaplain through such a vital publication would well be worth the expenditure. Through the use of the manual, the Chaplain would be adequately prepared and trained to effectively serve the soldier in a prisoner of war camp; become familiar with his rights under the provisions of the Geneva Convention; and ultimately benefit the Army by functioning more effectively in accomplishing his mission.

5. CONCLUSION.

That the Army produce a manual describing the Chaplain's duties as a detainee in a prisoner of war situation.

6. ACTION RECOMMENDED.

a. That the conclusion in paragraph 5 be approved.

b. That the U.S. Army Chaplain Board be given the authority, responsibility and necessary resources to produce a manual describing the mission, duties, functions and pertinent information related to the Chaplain's ministry in a prisoner of war situation.

- ANNEXES: A - Letter to Chief of Chaplains
- B - Results of Inquiries for Sources
- C - Survey of Chaplain's Attending U.S. Army Chaplain School
- D - Detailed Discussion
- E - Chaplain Sampson's Experience in a World War II POW Camp
- F - The Ordeal of Chaplain Kapaun in a Communist POW Camp
- G - Viktor Frankl's Account of Man's Behavior in a Concentration Camp
- H - Geneva Convention Articles Pertaining to Chaplain - Retainees
- I - Bibliography



A-1

UNANNOUNCED

HEADQUARTERS
U.S. Army Command & General Staff College
Fort Leavenworth, Kansas 66027

CGS

14 April 1969

SUBJECT: Chaplain's Duties to Prisoners of War

THRU: Commanding General, CONARC

TO: Department of the Army
ATTN: Chief of Chaplains
Washington, D.C. 20315

1. Presently, there are no studies or information available to the Chaplain concerning his religious and ministerial duties as a detainee in a prisoner of war situation.
2. Producing such a manual will achieve the following advantages:
 - a. Define the Chaplain's duties as a detainee to prisoners of war.
 - b. Assist the Chaplain anticipate the conditions under which he would be expected to function.
 - c. Serve as a tool for the Chaplain in providing him another means for extending his ministry, that would confront the Chaplain in a prisoner of war camp, thus permitting him to function more effectively.

CGS

14 April 1969

SUBJECT: Chaplain's Duties to Prisoners of War

3. A minor disadvantage could be the cost of researching, preparing and publishing the manual. I believe, however, the advantages far outweigh the cost consideration that such a manual would entail.

4. I recommend the implementation of a manual describing the Chaplain's religious and pastoral duties as a detainee in a prisoner of war camp.

JOHN H. HAY, JR.
Major General, USA
Commanding

ANNEX B

1. Letters were sent to the U.S. Army Chief of Chaplains, U.S. Army Chaplain Board, and the U.S. Army Chaplain School requesting source material concerning the Chaplain's duties as detainee in a prisoner of war situation.
2. The following results of these inquiries are listed below:
 - a. From the Chief of Chaplains Office it was suggested that Chaplain (Major General) Francis L. Sampson's book, "Look Out Below", which describes his personal experience as a prisoner of war during World War II, might shed some light on the subject.
 - b. The U.S. Army Chaplain Board stated that they "have no studies or background material" available on this particular subject. (Letter enclosed).
 - c. The U.S. Army Chaplain School indicated that it too had no sources available.
3. This is ample proof that no information is available describing the Chaplain's role as a detainee in a prisoner of war camp.



CHTCB

DEPARTMENT OF THE ARMY
U. S. ARMY CHAPLAIN BOARD
FORT GEORGE G. MEADE, MARYLAND 20755

15 November 1968

Chaplain (MAJ) Ernest D. Lapp
17 Heinzelman Court
Fort Leavenworth, Kansas 66027

Dear Chaplain Lapp:

In response to your request for material for your paper on "The Chaplain's Duties While a Prisoner-of-War," we have no studies or background material here at the Board. We can offer you no other suggestions than to write to Chaplain Sampson, Chief of Chaplains, Department of the Army, who served the troops as a prisoner-of-war during World War II, and to avail yourself of pertinent information in the Geneva Convention which I am sure is available to you at Fort Leavenworth.

Sincerely,

A handwritten signature in dark ink, appearing to read "William F. Pitman", with a long horizontal flourish extending to the right.

WILLIAM F. PITMAN
Chaplain (COL), USA
President

ANNEX C

1. Five questions were administered to the student - Chaplains attending the Career Course 68-69 at the U.S. Army Chaplain School. This group comprised of eighty-six Chaplains with an average active duty experience of nine years.

2. The following questions were submitted:

a. If you were to need reference material on the subject of Chaplains in a prisoner of war situation, would you know where to look?

b. Are you familiar with the Geneva Convention Articles pertaining to Chaplains?

c. Do you feel a need exists for information concerning the Chaplain's religious duties as a detainee in a prisoner of war camp?

d. Would a manual in this field be helpful in furthering your ministry as an Army Chaplain?

e. Could a Chaplain be effective in accomplishing his mission in a prisoner of war camp being unfamiliar with the duties of a Chaplain - detainee?

3. The results of the survey are listed below:

a. None of the Chaplains would know where to find source material on the subject.

b. The majority Chaplains were unfamiliar with the Geneva Convention Articles pertaining to Chaplain - detainee in a prisoner of war situation. (19-67).

c. All of the Chaplains were of the opinion that information in this field would be most helpful in furthering their ministry.

d. Most Chaplains expressed a need for a manual that would prepare the Chaplain for his duties in a prisoner of war situation. (12-74).

e. Forty-seven Chaplains felt that a Chaplain would not be effective in a prisoner of war camp if he was unprepared for the situation; eighteen were of the opinion that a Chaplain could be effective in spite of his unfamiliarity of his duties as a Chaplain - detainee; the remainder were undecided.

4. The above responses indicate that a manual would be beneficial to the Chaplain's religious ministry in a retained status.

ANNEX D

1. Advantages and disadvantages for producing a manual describing the Chaplain's religious duties as a detainee in a prisoner of war situation.

a. Advantages for producing a manual are:

(1) Describing the Chaplain's duties. A manual describing the Chaplain's mission, religious functions and pastoral ministrations to prisoners of war would assist him in the performance of his overall religious duties. It would adequately prepare and guide him in fulfilling his duties to internees and direct him in effectively accomplishing his primary mission -- "To bring God to man and man to God."

(2) Familiarization and emphasis in the following paraphrased provisions of the Geneva Convention pertinent to the Chaplain's duties:

(a) Chaplains captured by the enemy are not considered prisoners of war, but instead are accorded the special status of retained persons. (GPH, art 33).

(b) Chaplains may be retained by the Detaining Power in order to assist and minister to prisoners of war. (GPH, art 33).

(c) Chaplains shall be granted those facilities necessary to perform their religious functions. (GPH, art 33).

(d) Chaplains shall be permitted to visit periodically prisoners of war confined to hospitals outside prisoner of war camp. (GPN, art 33).

(e) Chaplains cannot be compelled to perform any other duties except those related to their religious functions. (GPN, art 33).

(f) Chaplains are subject to the internal discipline of the prisoner of war camp. (GPN, art 39).

(g) Chaplains shall be allocated to prisoners of war on the basis of belonging to the same forces, speaking the same language or practicing the same religion. (GPN, art 35).

(h) Chaplains shall be free to correspond with international religious organizations and with religious organizations operating within the territory of the Detaining Power. (GPN, art 35).

(i) Prisoners of war who are recognized ministers, even though they did not officiate as Chaplains prior to their captivity, shall be free to serve members of their faith and be considered retained persons. (GPN, art 36).

(j) Chaplains shall wear distinctive badges upon their left arm designating them as retainees. Also, they shall carry the special I.D. card marked with the Red Cross emblem and title "Chaplain". (GPN, art 16).

(k) Chaplains who are not required to minister in their professional capacity shall be returned to friendly forces as soon as military requirements permit. (GWS, art 30).

(l) Prisoners of war shall enjoy religious freedom through the rights of their religious preferences, including attendance at the service of their faith. (GWS, art 34).

(3) Extending the Chaplain's Ministry. The Chaplain has a leading role in the "deliberate and systematic cultivation of moral and spiritual forces in the Army." (FM 16-5, para 1-3). He is therefore expected to provide for the religious and moral needs of the soldier under every conceivable situation, including his internment in the prisoner of war camp. A manual would therefore serve the Chaplain as a tool in extending his ministry in a prisoner of war situation by providing him with the necessary means needed for guiding internees in remaining steadfast in their faith to God and their fellow prisoners.

(4) Benefit the Army. The Chaplain is an advisor and consultant "in all matters related to religion, morals and morale" as affected by religion in the Army. (FM 16-5, para 5). The mission of the Chaplain is to provide for the religious and moral needs of the soldier. (AR 165-20). A manual describing the duties and obligations of a Chaplain in a prisoner of war camp would assist him in accomplishing his mission and ultimately

benefit the Army by removing uncertainties, resolving difficulties and eliminating fears that can prevent him from performing his duties.

b. Disadvantage for producing a manual is that it could prove to be time-consuming and costly. The U.S. Army Chaplain Board would probably be assigned the burden of researching, preparing and producing the manual. They would be required to coordinate with Chaplains and psychiatrists experienced in this particular field; they would be compelled to analyze and investigate prisoner of war records, documents and files; they would need to consult with the Judge Advocate General on the interpretation and applicability of the Geneva Convention Articles pertinent to Chaplains; and finally, the publication could require vast funds.

2. Comparison of Advantages and Disadvantages.

a. Advantages. A manual defining the Chaplain's duties as a retained person in a prisoner of war camp would assist him in fulfilling his religious ministrations; familiarize him with those provisions of the Geneva Convention pertinent to accomplishing his basic functions; extend his ministry to internees in need of his guidance; and ultimately, benefit the Army by producing a more effective Chaplain.

b. Disadvantage. Research, preparation and production of the manual could prove to be costly.

c. The usefulness of the manual to provide guidance and information to Chaplains in a retained status ministering to prisoners of war, far outweigh the cost consideration that such a manual could entail.

ANNEX E

Chaplain Sampson's Experience in a World War II Prisoner of War Camp

Perhaps the most significant account of a Chaplain-retainee in a prisoner of war camp during World War II is one written by Chaplain Francis L. Sampson in his book "Look Out Below". This book contains the gripping narrative of a Roman Catholic Chaplain, whose sole mission in life is serving God and instilling faith in men wearing the Army uniform. A section of this book, is devoted to describing the hardships that he and other GI's endured, as they were driven through the streets of Nazi Germany during December 1944; the sufferings and misery they experienced at their final destination: Stalag II-A (P.O.W. Camp), Mecklenburg, Germany.

Chaplain Sampson, in his book, stresses the prisoner's need for prayer and faith in God even when he thought he was abandoned and alone in his miserable situation. He describes man's constant affirmation in religion as a way of life in order to reinforce his hopes for a better tomorrow for all of God's children.

Especially inspiring was the Christmas service Chaplain Sampson conducted for eight hundred tired, hungry and desolate prisoners of war, huddled together in the darkness of that solemn night singing "Silent Night, Holy Night"; listening to the voice of a fellow

prisoner reading the Scriptures; and hearing their Chaplain's message give meaning to their sufferings under those depressing and intolerable conditions.

Religious services, as well as simple prayer sessions, became deeply impressed upon the minds and hearts of these men, for it continued to give them purpose in life and evoked courage, hope and strength in God, in spite of their daily hardships. This was especially evident during a twenty-four hour agonizing march that the prisoners were exposed to on a starvation diet, where every additional step was sheer torture; yet, the men did not request food nor respite from their miseries, but rather, desired to reaffirm their faith in God through prayer. "One of the men called for a prayer. Every man bowed his head as I led the prayer for strength and courage for all of us, and we finished with the Our Father."¹

There were many more such critical moments for the prisoners when, without their Chaplain's spiritual and moral support, they would surely have suffered from psychological stresses and depressions. Instead, he guided and sustained them in their spiritual and moral needs under every conceivable situation. I wish to emphasize at this time, that Chaplain Sampson's religious ministry was not solely for prisoners of one particular denomination;

¹Look Out Below, Chaplain (LTC) Francis L. Sampson, page 121.

rather, his services and duties included ministering to all men, regardless of faith, race or particular distinction.

At the prisoner of war camp, Chaplain Sampson's religious ministrations included teaching men who sought communion with God. "Religion was a constant subject of conversation, and many men with little or no religious background sought religious instructions."² It is interesting to note, that even under the most desperate and primitive conditions conceivable, the prisoners demonstrated the necessary willpower in breaking their shackles of psychological sufferings through insulating themselves with meaningful spiritual values that gave them confidence, hope and courage in facing an unknown tomorrow.

On April 1945, Chaplain Sampson and four other Chaplain - retainees, conducted an Easter Sunday service for thousands of prisoners of war. American, Russian, English, French, as well as prisoners from other nationalities, prayed with one voice for true brotherhood and deliverance from their harsh taskmasters. That particular Easter service was most significant, for it served as an inspiration to the men for acts of human kindness and righteousness for years to come.

The religious services conducted by Chaplain Sampson for the prisoners of war was of vital importance to them, for they knew that their entire existence hinged on faith in God, who would

²ibid, page 134.

sustain them in their hour of darkness and uncertainty, and ultimately, return them to their loved ones. During religious services, the Chaplain's sermons did not only stress the prisoners' relationship to God through worshipping Him with their whole heart and soul, but also instructed them in the spiritual values of man through acts of brotherhood and love, thereby reinforcing the positive commandment, "Love thy neighbor as thyself".³ Leviticus 19:18.

Chaplain Sampson's duties in the prisoner of war camp were not confined to conducting religious services, but included a broad spectrum of spiritual, moral and pastoral ministrations permitted under the Geneva Convention Articles. He counselled the perplexed and gave them guidance and advice; visited and cared for the ill and the helpless confined to the prison hospital; comforted the lonely and suffering in their moments of depression; instilled self-control and moral discipline in prisoners in spite of their intolerable conditions; and performed last rites for those who passed on to their eternal rest. Above all, Chaplain Sampson taught the true meaning of life to his men, for it effected them internally as well as externally, and caused them to act, however dark the situation, as ethical, fearless and faithful human beings.

³Leviticus 19:18.

In concluding the account of Chaplain Sampson's duties to prisoners of war, I wish to quote General James D. Alger, Assistant Commander, 3rd Armored Division, who too was a prisoner in Nazi Germany and had this to say concerning religion:

"Suffering of the spirit is always more difficult to bear than that of the body. The intense loneliness and home sickness of the Kriegsgefangener (prisoner of war), the doubts and perplexities imposed upon his young mind by the insanity of war, his desolation of spirit brought on by war's travesity against his accepted and cherished principles, all these things put his religion and his faith to the test. In most instances the prisoner's faith in God emerged stronger than ever, and his religion more elemental, but more mature. He had in the words of Paul, become 'a man having put away the things of a child'.

"Father Sampson's misfortune in being captured turned out to be a blessing for the men he served in Stalag II-A and perhaps for himself as well, for a Priest's greatest joy should be to serve where he is most needed, and surely God knew he was sorely needed there. It was my pleasure to know this young airborne Chaplain in prison camp and to profit by his spiritual ministry."⁴

⁴Look Out Below, page 224.

ANNEX F

The Ordeal of Chaplain Kapaun in a Communist Prisoner of War Camp

Never before has any previous conflict in America's history caused so much embarrassment, humiliation and perplexity to our nation as the emerging reports concerning the conduct of the U.S. prisoners of war in North Korea. During April 1953, General Mark Clark, Commander-in-Chief, U.N. Command, was charged with the strenuous task of seeking a prisoner exchange of sick and wounded Americans in Communist prisoner of war camps. "There was no precedent by which we could be guided in the handling of our people returning from Red prison camps. Never before had our men been subjected to the indoctrination and brainwashing tactics of the Communist jailors. We had no way of knowing for certain just what would be in the minds of the men the Communists turned back to us, although we had every confidence that once they were back, adjustment would be rapid."¹

During August and September 1953, while "Operation Big Switch" was in progress, approximately four thousand GI's were liberated after years of Communist imprisonment. However, there was an ominous suspicion on the part of our nation's leaders that all was not well concerning the viewpoints and political philosophies

¹From the Danube to the Yalu, Mark W. Clark, page 248-9.

these former prisoners harbored. Even more perplexing were the detailed reports concerning the lack of discipline among the prisoners; accusations of collaborating with the enemy; informing on fellow prisoners; and the high death-rate percentage attributed to "give-up-itis".

However, just as there were accounts concerning the irresponsible behavior of prisoners of war, so too, were numerous heroic and valorous deeds performed by individuals in the Communist prison camps, that were related to Army authorities by liberated prisoners because of the deep and lasting impression these acts made upon them. One such individual was Chaplain (Captain) Emil Joseph Kapaun, Roman Catholic, who was captured at Unson on 2 November 1950 due to his choosing to remain behind with the sick and wounded.

Chaplain Kapaun was considered a "Saint" in the eyes of his fellow prisoners because of his altruistic, selfless and inspiring personality. He was a shepherd to all men, Protestant, Catholic and Jew. To the lonely and depressed prisoners, he was the sum total of goodness and Godliness. "Father Kapaun", as he was addressed by all, encouraged prisoners of war to live a meaningful life, not to despair, and above all, to keep faith in God.

Chaplain Kapaun deprived himself of life's necessities in order to provide starving fellow prisoners of war with a morsel

of bread. He washed the putrid bandages of the sick and wounded, and "picked the lice from their bodies. But the main thing he did for them was to put in their hearts the will to live. For when you are wounded and sick and starving, it is easy to give up and quietly die."²

It is important to note that even though Chaplain Kapaun was not accorded those privileges guaranteed by the Geneva Convention Articles, he nevertheless defied his Communist captors and conducted religious services for the prisoners, giving "a short and simple sermon, urging them to hold out and not lose hope in freedom".³

On Easter Sunday 1951, Chaplain Kapaun openly challenged the Communist prison authorities rule against conducting religious services, and in spite of endangering his life, held a service for the prisoners, instilling them with courage and endurance against their atheistic enemy. Moreover, he refused to participate or even sit silently during Communist indoctrination lectures. Instead, he showed contempt for their false philosophies and threatened their brainwashing programs. "They were afraid of him, for they recognized in him a strength they could not break, a spirit they could not quell", a divine spirit imbued with eternal truths they could not conquer.⁴

²Ordeal of Chaplain Kapaun, page 60.

³ibid, page 60.

⁴ibid, page 60.

During May 1951, Father Kapaun succumbed to pneumonia and died in the arms of the prisoners he refused to abandon, but instead, instilled with hope and faith for the day of their liberation.

ANNEX G

Viktor Frankl's Account of Man's Behavior in a Concentration Camp

"Man's Search for Meaning" by Viktor Frankl, will endure as a monument to millions of innocent prisoners who lived, suffered and perished in Nazi Concentration Camps throughout Europe. Dr. Frankl, who is the founder of the Third Viennese School of Psychotherapy, was imprisoned for four years in Auschwitz and returned from a living-death to expound his theory concerning logotherapy.

The mental and physical cruelties that were committed in the Auschwitz Concentration Camp is beyond human understanding. One can merely use his imagination and even then he would probably just touch upon the daily atrocities perpetrated by the Nazis to reduce man to the level of the beast. A starvation diet was the rule of the day and even then, one was never certain if he would return in time from his fatigue detail to receive a cup of watery soup and slice of hard bread. But even in Auschwitz some lights shone in the darkness; for a spirit of consolation, encouragement and helpfulness was awakened; and true and lasting friendships were formed among the prisoners.

"Man's Search for Meaning" describes the psychological world of prisoners who found, even in the Auschwitz death camp, where the last shred of human dignity had been wrenched away, opportunities of attaching 'meaning' in their sacrifice. Frankl tells

of the scores of prisoners who, having survived the initial stages of massive shock which gripped all incoming camp inmates, demonstrated a heroic response to their fate. Their reality of the Auschwitz death camp called forth a unique form of ennoblement, a transfiguration in suffering and in death. Men who had been forced to strike out their former lives, who had been stripped of every remaining vestige of personality, whose illusions had been destroyed, and whose personal identities had been replaced by numbers, came to know that they had "nothing to lose except their ridiculous naked lives".¹

These were prisoners for whom every normal and accustomed manifestation had suddenly been removed, who were suspended in an abyss in which there is neither past or future. Nevertheless, the prisoners shared the belief that "human life, under any circumstances, never ceases to have meaning, and that this infinite meaning of life includes suffering and dying, privation and death."²

Frankl states that every prisoner knew that death was his likely fate and that survival would come only in the form of a freakish, unaccountable or 'miraculous' occurrence. In spite of this, it was not death that was feared, rather, what mattered was that the sacrifice should not appear meaningless. "We had to learn ourselves, and furthermore, we had to teach our despairing

¹Man's Search for Meaning, Viktor Frankl, page 14.

²ibid, page 13.

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men, that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about life, and instead to think of ourselves as those who were being questioned by life -- daily and hourly."³ Dr. Frankl indicates that this psychological transformation did take place in the hearts and minds of prisoners, and moreover, it changed the character of their sacrifice from nothing to one of deep meaningfulness.

According to the author, Auschwitz constituted an environment in which abstract goals were of no importance. 'Meaning' was found 'not in talk and meditation but in right action and in right conduct.'⁴ Thus it was for many that suffering acquired meaning and 'right conduct' became a way of life in the camp. Frankl describes 'suffering' as a part of life, as a self-transcending phenomenon capable of imparting to life a spiritual character and destiny. "When a man finds it in his destiny to suffer, he will have to accept suffering as his task; his single and unique task. He will have to acknowledge that fact that in his suffering he is unique and alone in the universe."⁵ Furthermore, "Once the meaning of suffering has been revealed to us, we refused to minimize or alleviate the camp's tortures by ignoring them or harboring false illusions and entertaining artificial

³ibid, page 77.

⁴ibid, page 77.

⁵ibid, page 78.

optimism. Suffering had become a task on which we did not want to turn our backs."⁶

Dr. Frankl points out that spiritual freedom and religious interests within the confines of Auschwitz was in existence. Prisoners who professed sincere religious beliefs were able to withstand daily tortures and suffering much better than those without faith, for it gave them extra strength and hope in a future goal to which they could look forward.

"Most impressive in this connection were improvised prayers or services in the corner of a hut, or in the darkness of the locked cattle truck in which we were brought back from a distant work site, tired, hungry and frozen in our ragged clothing."⁷

Above all else, acts of love and kindness were displayed to prove that in the final analysis, man does have freedom of choice. In spite of the barbaric and primitive prisoner's living conditions, there were prisoners who shared their last piece of bread with the hungry, and displayed acts of charity and righteousness. "They offer sufficient proof that everything can be taken away from man but one thing: the last of human freedoms -- to choose one's attitude in any given set of circumstances, to choose one's way. And there were always choices to make. Everyday, every hour, offered the opportunity to make a decision which determined whether

⁶ibid, page 70.

⁷ibid, page 33.

you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom."⁸

In concluding, I wish to emphasize Dr. Frankl's most important contribution for the Chaplain - detainee in regards to his mission to prisoners of war; that is to possess the ability to attach 'meaning' for life under any circumstances through faith in God for suffering men who are caught in the web of psychological distress. For according to the author, prisoners whose source in life was faith in God, were able to continue from day to day, whereas, those that despaired and lacked faith in their suffering and sacrifice, were dead as soon as they passed the portals of the prison camp. 'Meaning' through faith was vital, because those prisoners who once gave in mentally were nearly always lost physically.

⁸ibid, page 66.

ANNEX H

Geneva Convention Articles Pertaining to Chaplain - Retainees

1. Extracts of the Geneva Convention for the Amelioration of the
Wounded and Sick in the Armed Forces in the Field

12 August 1949

Chapter IV Personnel

Article 24

Medical personnel exclusively engaged in the search for, or the collection, transport or treatment of the wounded or sick, or in the prevention of disease, staff exclusively engaged in the administration of medical units and establishments, as well as Chaplains attached to the armed forces, shall be respected and protected in all circumstances.

Article 28

Personnel designated in Articles 24 and 26 who fall into the hands of the adverse Party, shall be retained only in so far as the state of health, the spiritual needs and the number of prisoners of war require.

Personnel thus retained shall not be deemed prisoners of war. Nevertheless they shall at least benefit by all the provisions of the Geneva Convention relative to the Treatment of Prisoners of War of August 12, 1949. Within the framework of the military laws and regulations of the Detaining Power, and under the authority of

its competent service, they shall continue to carry out, in accordance with their professional ethics, their medical and spiritual duties on behalf of prisoners of war, preferably those of the armed forces to which they themselves belong. They shall further enjoy the following facilities for carrying out their medical or spiritual duties:

a. They shall be authorized to visit periodically the prisoners of war in labour units or hospitals outside the camp. The Detaining Power shall put at their disposal the means of transport required.

b. In each camp the senior medical officer of the highest rank shall be responsible to the military authorities of the camp for the professional activity of the retained medical personnel. For this purpose, from the outbreak of hostilities, the Parties to the conflict shall agree regarding the corresponding seniority of the ranks of their medical personnel, including those of the societies designated in Article 26. In all questions arising out of their duties, this medical officer, and the Chaplains, shall have direct access to the military and medical authorities of the camp who shall grant them the facilities they may require for correspondence relating to these questions.

c. Although retained personnel in a camp shall be subject to its internal discipline, they shall not, however, be required to perform any work outside their medical or religious duties.

During hostilities the Parties to the conflict shall make arrangements for relieving where possible retained personnel, and shall settle the procedure of such relief.

None of the preceding provisions shall relieve the Detaining Power of the obligations imposed upon it with regard to the medical and spiritual welfare of the prisoners of war.

Article 30

Personnel whose retention is not indispensable by virtue of the provisions of Article 28 shall be returned to the Party to the conflict to whom they belong, as soon as a road is open for their return and military requirements permit.

Pending their return, they shall not be deemed prisoners of war. Nevertheless they shall at least benefit by all the provisions of the Geneva Convention relative to the Treatment of Prisoners of War of August 12, 1949. They shall continue to fulfil their duties under the orders of the adverse Party and shall preferably be engaged in the care of the wounded and sick of the Party to the conflict to which they themselves belong.

On their departure, they shall take with them the effects, personal belongings, valuables and instruments belonging to them.

Article 31

The selection of personnel for return under Article 30 shall be made irrespective of any consideration of race, religion or political opinion, but preferably according to the chronological order of their capture and their state of health.

As from the outbreak of hostilities, Parties to the conflict may determine by special agreement the percentage of personnel to be retained, in proportion to the number of prisoners and the distribution of the said personnel in the camps.

2. Extracts of the Geneva Convention Relative to the Treatment of Prisoners of War

12 August 1949

Chapter IV Medical Personnel & Chaplains
Retained to Assist Prisoners of War

Article 33

Members of the medical personnel and Chaplains while retained by the Detaining Power with a view to assisting prisoners of war, shall not be considered as prisoners of war. They shall, however, receive as a minimum the benefits and protection of the present Convention, and shall also be granted all facilities necessary to provide for the medical care of, and religious ministrations to prisoners of war.

They shall continue to exercise their medical and spiritual functions for the benefit of prisoners of war, preferably those belonging to the armed forces upon which they depend, within the scope of the military laws and regulations of the Detaining Power and under the control of its competent service, in accordance with their professional etiquette. They shall also benefit by the following facilities in the exercise of their medical or spiritual functions:

a. They shall be authorized to visit periodically prisoners of war situated in working detachments or in hospitals outside the camp. For this purpose, the Detaining Power shall place at their disposal the necessary means of transport.

b. The senior medical officer in each camp shall be responsible to the camp military authorities for everything connected with the activities of retained medical personnel. For this purpose, Parties to the conflict shall agree at the outbreak of hostilities on the subject of the corresponding ranks of the medical personnel, including that of societies mentioned in Article 26 of the Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field of August 12, 1949. This senior medical officer, as well as Chaplains, shall have the right to deal with the competent authorities of the camp on all questions relating to their duties. Such authorities shall afford them all necessary facilities for correspondence relating to these questions.

c. Although they shall be subject to the internal discipline of the camp in which they are retained, such personnel may not be compelled to carry out any work other than that concerned with their medical or religious duties.

During hostilities, the Parties to the conflict shall agree concerning the possible relief of retained personnel and shall settle the procedure to be followed.

None of the preceding provisions shall relieve the Detaining Power of its obligations with regard to prisoners of war from the medical or spiritual point of view.

Chapter V Religious, Intellectual and
Physical Activities

Article 34

Prisoners of war shall enjoy complete latitude in the exercise of their religious duties, including attendance at the service of their faith, on condition that they comply with the disciplinary routine prescribed by the military authorities.

Adequate premises shall be provided where religious services may be held.

Article 35

Chaplains who fall into the hands of the enemy Power and who remain or are retained with a view to assisting prisoners of war, shall be allowed to minister to them and to exercise freely their ministry amongst prisoners of war of the same religion, in accordance with their religious conscience. They shall be allocated among the various camps and labour detachments containing prisoners of war belonging to the same forces, speaking the same language or practising the same religion. They shall enjoy the necessary facilities, including the means of transport provided for in Article 33, for visiting the prisoners of war outside their camp. They shall be free to correspond, subject to censorship, on matters

concerning their religious duties with the ecclesiastical authorities in the country of detention and with international religious organizations. Letters and cards which they may send for this purpose shall be in addition to the quota provided for in Article 71.

Article 36

Prisoners of war who are ministers of religion, without having officiated as Chaplains to their own forces, shall be at liberty, whatever their denomination, to minister freely to the members of their community. For this purpose, they shall receive the same treatment as the Chaplains retained by the Detaining Power. They shall not be obliged to do any other work.

Article 37

When prisoners of war have not the assistance of a retained Chaplain or of a prisoner of war minister of their faith, a minister belonging to the prisoners' or a similar denomination, or in his absence a qualified layman, if such a course is feasible from a confessional point of view, shall be appointed, at the request of the prisoners concerned, to fill this office. This appointment, subject to the approval of the Detaining Power, shall take place with the agreement of the community of prisoners concerned and, wherever necessary, with the approval of the local religious authorities of the same faith. The person thus appointed shall comply with all regulations established by the Detaining Power in the interests of discipline and military security.

ANNEX I

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