

Dialogue

THE MILITARY JOURNAL OF
THE ROYAL CANADIAN CHAPLAIN SERVICE



FALL 2014

A
History of

SERVITUDE



National
Defence

Défense
nationale

Canada

2015

Annual Canadian Forces Protestant Chapel Guild National Conference

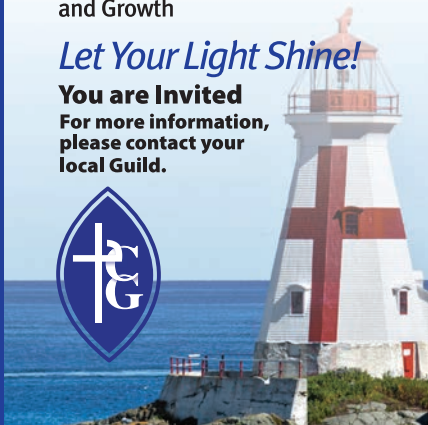
29 April – 02 May 2015

Villa Madonna, Saint John, New Brunswick

**4 Days of Faith-filled Fellowship
and Growth**

Let Your Light Shine!

You are Invited
For more information,
please contact your
local Guild.



Published under the authority of the Chaplain General. Views and opinions expressed are not necessarily those of the Department of National Defence, the Office of the Chaplain General, or the Editor. The Editor reserves two rights: first, to reject any article for reasons of content, style or for any other reason; second, to modify article length. Articles, photos, letters to the Editor or comments must be forwarded in both official languages to:

Chaplain General
National Defence Headquarters
Ottawa, ON K1A 0K2
Attention: Dialogue Editor

email: mike.gibbons@forces.gc.ca



Section One

Vocation of Choice

- 3 **Message from the Chaplain General**
– *Padre John M. Fletcher, BGen*
- 4 **Restoring a Tradition as we Move Ahead: Reviving the Prefix “ROYAL”**
– *Padre Guy Chapdelaine, Col*
- 6 **Pride of Vocation in an Historical Gift** – *Padre Jennifer Gosse, LCdr*
- 8 **International Muslim Military Chaplains Conference**
– *Padre Suleyman Demiray, Capt*
- 10 **The Winds of Change: The Contribution of the Royal Canadian Chaplain Service to Multiculturalism from a Swiss Perspective**
– *Matthias Inniger*
- 12 **Called Upon to be Men and Women of Hope** – *Padre Sylvain Maurais, LCol*
- 14 **Stations of the Cross at CFB Gagetown** – *Padre Kent Horsman, Capt*
- 15 **Multi-Base Vacation Bible School Initiative** – *Padre Dwayne Bos, Capt*

Section Two

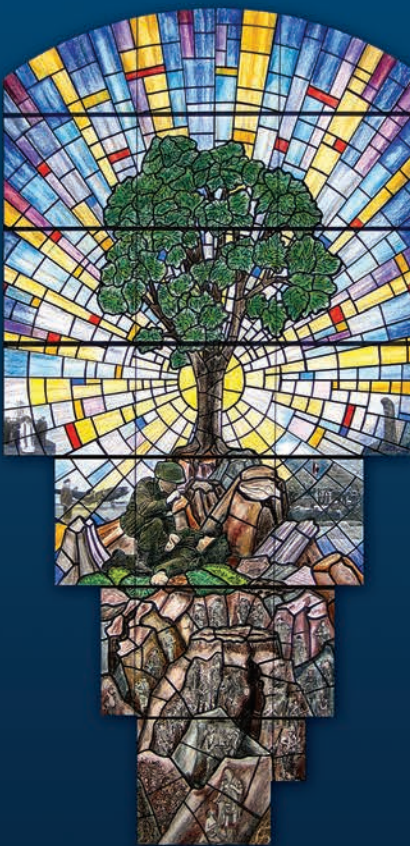
A Learning Chaplaincy

- 17 **Padre Professionalism: A School for Chaplains** – *Duff Crerar, PhD*
- 23 **Understanding Religion and Violence: What Contemporary Scholarship Might Teach Us**
– *Padre Michael Peterson, PhD, Capt*
- 25 **Couples Conference in Bagotville** – *Padre David Dytytnyshyn, Capt*
- 26 **“Proclaims a Divine Presence”:
Examining the Chaplain’s Role in *At Peace with War*** – *Padre David Clark, Capt*
- 28 **Legacy of Courage and Sacrifice** – *Padre James Lee, Capt*
- 30 **Protestant Development Day 2014** – *Padre Michael Macintyre, Lt(N)*
- 32 **Haiti Milk Bag Project** – *Emily Chastkiewicz and Nancy Dytytnyshyn*

Section Three

Operationally Relevant Chaplaincy

- 34 **USS Arleigh Burke Sailors Receive Blessings from Canadian Chaplain**
– *MC2 Carlos Vasquez*
- 36 **NATO Air Force Chaplains Gather in Quebec City** – *Padre Barbara Putnam, LCol*
- 38 **Ministry in the North** – *Padre Charles Irish, Lt(N)*
- 40 **International Chaplain Symposium: RIMPAC 2014** – *Padre Jeannine Friesen, Lt(N)*
- 42 **Team Building on a North American Scale: RAW 2014**
– *Padre Mike Adamczyk, Maj*
- 44 **Nijmegen 2014: A Padre’s Perspective** – *Padre Stephen Morris, Capt*
- 46 **In Memoriam**



Stained glass window “Hope in a Broken World” at the Beechwood Cemetery commemorating the role of the Canadian Armed Forces Chaplaincy.

Used with permission.

Section ONE

Vocation of Choice

PAGE

- 3** **Message from the Chaplain General**
Padre John M. Fletcher, BGen
- 4** **Restoring a Tradition as we Move Ahead: Reviving the Prefix “ROYAL”**
Padre Guy Chapdelaine, Col
- 6** **Pride of Vocation in an Historical Gift**
Padre Jennifer Gosse, LCdr
- 8** **International Muslim Military Chaplains Conference**
Padre Suleyman Demiray, Capt
- 10** **The Winds of Change: The Contribution of the Royal Canadian Chaplain Service to Multiculturalism from a Swiss Perspective**
Matthias Inniger
- 12** **Called Upon to be Men and Women of Hope**
Padre Sylvan Maurais, LCol
- 14** **Stations of the Cross at CFB Geagetown**
Padre Kent Horsman, Capt
- 15** **Multi-Base Vacation Bible School Initiative**
Padre Dwayne Bos, Capt



Message from the Chaplain General

As an avid proponent of Dialogue, both as a verb, (i.e. to engage in discussion) and as a noun, (i.e. our Royal Canadian Chaplain Service's journal for those who are called to serve), I am very pleased to introduce this autumn edition of *Dialogue*.

This year, we honour the 100th anniversary of the Canadian Armed Forces' service to Canada during WWI, as well as the 20th anniversary of the founding of our own Canadian Forces Chaplain School and Centre. In the twenty years that have followed since its inception the Chaplain School and Centre has provided foundational and ongoing training for chaplains serving at home and abroad. I am pleased that you will be able to read about this important step in our development as a professional chaplaincy.

This fall, we also celebrate the announcement by the Governor General of Canada, His Excellency, the Right Honourable David Johnston, of the restoration of the Royal Prefix for our chaplaincy. On 16 October, His Excellency the Governor General announced that henceforth the Canadian Armed Forces Chaplain Branch will be known as the Royal Canadian Chaplain Service.

The fall season, regrettably has brought our Canadian Armed Forces family sorrow amid the joys we celebrate. The renewed threat of international terrorism that reached our own shores and halls of parliament

this past October reminds us of both the fragility of the peace we enjoy as well as our responsibility to promote dialogue, foster understanding, and seek out opportunities to build and strengthen community. Capt Mike Peterson's article on the interrelation between violence and religion is a timely one, given the tragic events of this fall, as we find Canadian military personnel deployed in support of operations in places where the line between religion and violence is all too blurred.

Within the pages of the Fall 2014 edition of *Dialogue*, you will find other interesting and informative articles on subjects from our past and present. You will also learn of our chaplains' considerable impact for good at the tactical, operational and strategic levels of ministry; from major international joint exercises, to programs for well-being on bases, wings, and formations. You will be exposed to good news in the national and international arenas on how the Royal Canadian Chaplain Service is contributing to the common good in the intersection of religion and the public square; you will discover an academic article and a book review

that showcases dialogue partners engaged in discussion on important and salient matters regarding the role of religion in conflict, as well as in conflict zones. Chaplains are engaged in a myriad of interesting work throughout the Defense Community in support of Canada's mission at home and abroad.

You will also be encouraged to learn of how a spiritual retreat can help foster hope in the midst of such an active and demanding ministry, as we are called upon to live out in so many ways – private and public, national and international, professional and academic! My hope is that you will enjoy this edition of *Dialogue* and find in it a source of inspiration, a treasure trove of good ideas which you might implement at your level and area of ministry, a revelation of new learning for your professional development and a channel of encouragement.

**Brigadier-General
The Venerable John M. Fletcher**
CD, QHC, BSc, MDiv, DD
Chaplain General of the
Canadian Armed Forces

Restoring a Tradition as We Move ahead: Reviving The Prefix “Royal”

Padre Guy Chapdelaine, Colonel
Director, Chaplaincy Strategic Support

The decision to restore the prefix “Royal” was made official at the Canadian Armed Forces Campus at the fall General Officers’ and Flag Officers’ meeting on October 16, 2014. The announcement was made by the Governor General of Canada, His Excellency David Johnston, to the assembled generals and flag officers. At the end of August 2014, the Chief of the Defence Staff, General Tom Lawson, had received a letter from Rideau Hall¹ informing him that Her Majesty Queen Elizabeth II had granted our request and that we would henceforth be known as the *Royal Canadian Chaplain Service*.

As a follow-up to this announcement by the Commander in Chief, restoration of the prefix “Royal” was celebrated at a Chaplain Mess Dinner on October 30, 2014 at CFB Borden marking the 20th anniversary of the founding of the Canadian Forces Chaplain School and Centre. For the occasion, Major-General Éric Tremblay, Commander of the Canadian Defence Academy, graciously agreed to be guest of honour. Addressing the guests, and especially the new chaplains, who had just completed their basic occupational qualification

course, he reminded them that the Royal Canadian Army Chaplain Corps had first been granted the designation “Royal” by King George VI on June 3, 1948². At that time, all Canadian Army chaplains were part of the Royal Canadian Army Chaplain Corps, consisting of two independent organisations, one Protestant and the other Roman Catholic. The word “corps” designates all units or members of a service or combat element within the Army.³

Since Army chaplains had already been granted the style “Royal” in 1948, this announcement merely restores that designation. When the Canadian Forces were unified in 1968, the Royal Canadian Army Chaplain Corps became the Canadian Forces Chaplain Service, still with its separate Roman Catholic and Protestant organizations. This year, as it becomes the Royal Canadian Chaplain Service, it has been made clear that all chaplains of the Royal Canadian Navy, the Canadian Army and the Royal Canadian Air Force are united under

the same banner. This restoration takes us back to the tradition forged by our predecessors and highlights the fact that we are the heirs of all those chaplains who have heroically served their country through the Boer War, the two great world conflicts, the Korean War, in Afghanistan and in the numerous peacekeeping missions. We can be proud of this legacy.



For its part, the British army’s chaplaincy department received its “Royal” title⁴ in 1919, a privilege granted by King George V. It is interesting to note that the British acquired their distinction after the first global conflict, whereas King George VI so honoured the Canadian Army

2 CAO 268-3, Title “Royal” - *The Canadian Army Chaplain Corps*. Supplement to number 80. The abbreviation will be RCACHC.

3 CAO 72-1 of March 22, 1948. As of this date until June 3, 1948, the Chaplaincy Service was known as *The Canadian Army Chaplain Corps*.

1 Letter of August 25 from the Secretary to the Governor General and Herald Chancellor, Stephen Wallace, to General Tom Lawson.

4 As of 1919, the Department was styled *The Royal Army Chaplains’ Department*.

chaplains following the Second World War. Whether for the British or for the Canadians, this “Royal” title recognized the exemplary service of military chaplains who had served their country with devotion by providing the troops with pastoral services under the most difficult conditions.

It has to be remembered that on the eve of the First World War, Canada had no organized chaplaincy service. Only on March 15, 1917, did the Canadian Chaplain Service receive official standing. Following the Armistice of 1918 that terminated the First World War, the authorities saw fit to disband the Canadian Chaplain Service, as they had done after the Boer War. In 1939, two chaplaincy services emerged under the leadership of the Bishop of Pembroke, The Most Reverend Charles L. Nelligan⁵ for Roman Catholics and Anglican bishop The Right Reverend George Anderson Wells for Protestants⁶. The Chaplain Service received official status on August 9, 1945. However, the Treasury Board meeting of September 4, 1945 ratified the creation of a professional chaplaincy retroactive to May 1, 1945.⁷

In 2015, we will celebrate the 70th anniversary of the creation of the Royal Canadian Chaplain Service. In addition to marking this important historic milestone, the Royal Canadian Chaplain Service will be celebrating the 20th anniversary of the London Accord. We owe this agreement to the Roman Catholic Military Ordinary, Most Reverend André Vallée and Monsignor



Jean Pelletier⁸, both representing the Canadian Conference of Catholic Bishops, and to Anglican bishop The Right Reverend Russell Hatton and Lutheran pastor The Reverend Jo von Schmelling, representing the Military Chaplaincy Committee of the Canadian Council of Churches, commonly known as the “5Cs”. These clerics met in London, Ontario, to discuss the way forward for the chaplaincy and reached agreement on its future. This agreement would open the way for unification of the Protestant and

Roman Catholic chaplaincies under the leadership of a single Chaplain General. This ecumenical, latterly multi-faith model (with the recruitment of the first Muslim chaplain in 2003), respects the autonomy of the various churches and religions and has aroused keen interest worldwide. We can be deservedly proud, for we are the only joint multi-faith chaplaincy in the world. We are writing history.

⁵ Fowler, (Maj Ret'd) Albert. *Peacetime Padres. Canadian Protestant Military Chaplains 1945-1995*. St Catharines: Vanwell Publishing Limited, 1996, p. 15.

⁶ *Ibid.*, p. 14.

⁷ *Ibid.*, p. 46-47.

⁸ Mgr Jean Pelletier was to become the first Chaplain General of the Canadian Military Chaplain Service. At the time of the London Agreement, he held the rank of colonel.

Pride of Vocation in an Historical Gift

**Padre Jennifer Gosse, Lieutenant-Commander
Course Resource Research and Development Officer (CRRDO),
Canadian Forces Chaplain School and Centre (CFChSC)**

On 8 May 2014, the Commandant of CFChSC, accepted a precious gift on behalf of the Royal Canadian Chaplain Service (RCChS). This gift represents to us the bravery, dedication and honour of one of our most respected predecessors: Colonel the Reverend John Almond, C.M.G., who served as a chaplain to Canadian soldiers in both the Boer War and World War I. In addition, it reminds all chaplains of the simplicity of our calling. Sometimes our jobs as chaplains can seem very complicated indeed, but underlying all the administration, protocol and organization that accompany our positions, we have this one very simple purpose: to serve the spiritual needs of the men and women of the Canadian Armed Forces (CAF).

In a ceremony attended by Colonel Carl Doyon, Base Commander of CFB Borden, staff and students of CFChSC and members of the Base Borden Chaplain Team, Lieutenant-Colonel the Reverend Paul Acton, received from Mr. Paul Almond, O.C., the field Communion Kit of Padre John Almond. This 100 year old treasure, given to the RCChS by his family and presented in person by his nephew Paul, was used by Padre Almond to strengthen the spiritual resilience of the soldiers in his care as he accompanied them in battle. This is our calling and this is what this historical gift represents:



Padre (LCol) Paul Acton accepts Padre Almond's Communion Kit from Mr. Paul Almond, O.C.

the strength and comfort given by countless chaplains as they ministered personally and self-sacrificially to the men and women in their care throughout all the wars, conflicts and peace-keeping operations where the CAF has served our country.

As chaplains, we are honoured that the Almond family would commit such a gift into our keeping. As Padre Acton said in accepting this gift, every chaplain understands what importance this Communion Kit had for Padre Almond. It was an essential part of his spiritual arsenal against the evil he and his men were facing. He would have carried it with him everywhere, always ready to offer the comfort of the holy sacrament at a moment's

notice. With corners reinforced with gun tape, its carrying case is scarred with the wounds of the battles it saw, testament to the courage of both Padre Almond and his troops. Yet the silver vessels inside still gleam in the sunlight, reflecting the light and love of God, just as they would have done on the fields where he used them to spiritually feed the nervous young soldiers he was preparing for battle.

CFChSC and the Base Borden Chaplain Team were honoured to meet and host Padre Almond's nephew, Mr. Paul Almond, himself a noted television and film director, author, and Officer of the Order of Canada. He spent the full day at CFB Borden. In the morning he toured CFChSC,

meeting the Commandant and staff, and then moved on to spend some time with the Base Chaplain Team, touring their facilities. Lunching at the dining mess with soldiers and officers from Base Borden, he met up with Mrs. Nancy Mallet, the Museum Curator of St. James Anglican Cathedral in Toronto and some other members of the committee planning an exhibit of chaplain artifacts in November 2014.

The afternoon began with the Presentation Ceremony mentioned above, where Mr. Almond presented the Communion Kit and spoke affectionately of his “Uncle Jack” as a chaplain, a parish priest, and a consummate family man. More details of his Uncle’s life and ministry are available in two books, told through the lens of the fictional Rev. John Alford: *The Pilgrim*, based on the Rev. Mr. Almond’s first experience in parish ministry on the Canadian Labrador; and *The Chaplain*, based on Padre Almond’s experience as a chaplain in the Boer War.

An hour later, Mr. Almond addressed approximately 100 young soldiers, sailors and air personnel at the Terra Theatre as he launched his newest book, *The Gunner*, and described the realities and consequences of war and their effect on his own family in a very personal way. This latest book in his “Alford Series” is based on his own father’s service as a gunner in WWI. Later in 2014, he plans to launch *The Hero*, describing in intimate detail the shell-shock that plagued his father after his war experience.



The Communion Kit on display with a picture of its owner: Padre (Col) J.M. Almond, C.M.G., Director of Canadian Chaplain Services, 1917.

Finally, the day culminated in that great Base Borden Officer’s Mess tradition, TGIT, where Mr. Almond was surrounded by jovial young officers and shared war stories with them over a friendly libation. From all reports, he and those who accompanied him for the day, were thoroughly impressed with the professionalism and diversity of the modern Royal Canadian Chaplain Service. They left with a much greater understanding of the work chaplains do as we accompany CAF members in all the joys and challenges of military life.

The Communion Kit, now held in trust for the RCChS by CFChSC, will find pride-of-place in the Chaplain Memorabilia Room that will form a part of the Resource Centre of CFChSC when the school moves to its new location. There it will serve to remind chaplains of our vocation as spiritual care-givers in a place that both celebrates our heritage and prepares us to meet the challenges of future CAF ministry.

This 100 year old treasure, given to the RCChS by his family and presented in person by his nephew Paul, was used by Padre Almond to strengthen the spiritual resilience of the soldiers in his care as he accompanied them in battle.

International Muslim Military Chaplains Conference

Padre Suleyman Demiray, Captain
Canadian Forces Base Borden

The first International Muslim Military Chaplains Conference (IMMCC) was held in the Netherlands in 2013 with around 35 military chaplains representing the Islamic faith.

The second IMMCC was held again in the Netherlands, from 9-10 June 2014. I was humbled when the Chaplain General told me I would be representing him and Canadian chaplains at this conference. By the time I flew out of the Toronto Pearson Airport, I had received many similar well-wishes from fellow chaplains. I felt a tremendous responsibility to represent all Canadian chaplains well, excitement from the opportunity to meet with other Muslim military chaplains, and eager to learn from their experiences as Muslim chaplains in other countries.

In fact this was my first real opportunity to meet with Muslim military chaplains from other countries and to reflect upon our experiences. Even throughout my deployments in Afghanistan, I had met and worked closely with military chaplains representing a wide variety of faith backgrounds – including a Dutch Humanist – but never another uniformed Muslim military chaplain from outside the Canadian Armed Forces.



Left side (right to left): Netherlands Military Director of Spiritual Welfare Services, (civilian colonel equivalent) Mr. R. P.J. Geenen; United Kingdom Islamic Religious Advisor of Chief of Defence Staff and Service Chief, Imam Hafiz, and Major M. Hilali (Conference Chairman).

Right side (left to right): Netherlands Muslim Chief Chaplain Colonel A. Eddaoudi; Padre S. Demiray; and Netherlands Military Islamic Spiritual Counsellor, Major S. Aydin.

This year's IMMCC was nearly canceled due to low attendance. However, Dutch, British, and Canadian chaplains – with me proudly wearing the Maple Leaf – were able to attend.

The Dutch initiated its Muslim military chaplaincy in 2009. They currently have two military chaplains of the Islamic faith, Chief Chaplain Col A. Eddaoudi, and Islamic Spiritual Counsellor Major S. Aydin. They also have a full-time secretary. They report to a civilian Director of Spiritual

Welfare, who fulfills a managerial role rather than a chaplaincy role. His name is Mr. Geenen and he carries the civilian equivalent rank of Colonel. At the beginning of the conference, Mr. Geenen made a presentation explaining his role in the Dutch chaplaincy services. He stated that under his civilian directorship, chaplains were working together effectively as interfaith and no-faith spiritual counsellors.

When I arrived in the Netherlands, Maj Aydin met me at the airport. What wonderful hospitality! He too is of Turkish background and there is nothing we Imams of Turkish background love more than to show fellow chaplains hospitality. Netherlands has quite the Turkish population, so we found a good Turkish restaurant and feasted upon simit bagels, borek pastries, peynir cheese and, of course, Chai tea!

The conference was moderated by Major Hilali. During one of my deployments to Afghanistan, I was asked to minister to Dutch Muslims “inside the wire”. Major Hilali was among them; a fact I had forgotten—I think he was young Lieutenant Hilali at the time – until he reminded me.

Major Aydin kicked off the conference with a recitation from *The Quran*. During the conference, I shared a presentation on my unique experience as Canada’s pioneer fully-integrated Muslim military chaplain. This presentation was well-received by my international peers, and they peppered me with questions afterward.

A personal highlight of this conference was finally to meet Imam Hafiz in person. Imam Hafiz is a British chaplain with whom I communicate often by email. He was the first Imam with the British military, is currently promoted to the civilian equivalent rank of Colonel, and his official title is *Islamic Religious Advisor of Chief of Defence Staff and Service Chief*. Imam Hafiz is also an Officer of the Order of the British Empire (OBE), an honour for which he was nominated by General D.J. Richards.



IMMCC Conference, Netherlands 2014, Closing Dinner at a Turkish restaurant.

Right to left: Mrs. Shafiza Golamun (Secretary), Imam S. Aydin, Imam A. Hafiz, Imam S. Demiray, Imam A. Eddaoudi; Co-op student working at Chaplain Office Mr. A. Abdullah.

It was through General Richards that Imam Hafiz and I first came to know each other, even if it would be nearly a decade before we met in person. During my deployment in 2006, General Richards was ISAF Commander in Kabul. General Richards would later be promoted CDS of the British military. During my deployments, the General expressed much appreciation for my work advising the chain-of-command and for my role facilitating religious leader engagement to win the hearts and minds of the Afghan people. Since our email introduction through General Richards, Imam Hafiz OBE and I have remained friends.

At the conclusion of the second IMMCC we decided that we must look toward establishing an umbrella organization for military chaplains from NATO countries to help facilitate networking, cooperation and mutual support - especially during times of international deployment. Perhaps

we might even invite chaplains from other countries as well. The IMMCC has great potential to meet the needs of Muslim military chaplains in today’s global village. Much of its work can be done via internet. Yet there is still that human touch in coming together face-to-face—the putting a face to a name that facilitates mutual cooperation, networking and effective ministry for our soldiers, sailors and air personnel.

The Winds of Change: The Contribution of the Royal Canadian Chaplain Service to Multiculturalism from a Swiss Perspective

Matthias Inniger,
Switzerland¹

Even if Switzerland attracted attention by the approval of the initiative against the construction of minarets in 2009, Switzerland is principally multiculturally-oriented. Its history, its tradition and its structure give proof of this orientation. Within a minimum amount of space, four national languages and many different cultures can be identified. The cosmopolitan character of the city of Geneva, for example, which is the seat of many international organisations, confirms this multicultural orientation in the same way. Nevertheless, contrasting notes of some Swiss people can also be taken into account. The people from Southern Europe and from Asia, for example, were faced with xenophobic tendencies when they immigrated to Switzerland, even if they are nowadays accepted and integrated citizens. Another example demonstrates this “contrasting note”. On the one hand, many Swiss people have welcomed the new food culture of Kebap, Pide, and Pilav; on the other hand the same people refuse to welcome the immigrants who bring this popular food, especially if these



immigrants have a Muslim cultural or religious background. Fear of unknown religions and cultures characterise the behaviour of many Swiss. Nevertheless, the adaptability of the immigrants from the Balkans, from Turkey and from other countries, has generally been so considerable that these men, women, and children have become personable neighbours. While the sociologist of religions, Jörg Stolz, states that the Swiss Christian churches become “smaller, older and poorer”², Islam (with almost 6% of the population) is developing a Swiss religion which can be located in

a young segment of Swiss population.³ Living in a multicultural neighbourhood in Bern-Bethlehem and working as a Protestant Minister I take note of these trends in our society.

My colleagues in the Swiss Army Chaplaincy notice the same trend in the context of the Swiss Army Chaplaincy. In the barracks, and on military training grounds, they meet soldiers and officers with a Muslim background, who are well integrated young Swiss people. In view of these

¹ MATTHIAS INNIGER is a PhD student (Ethics) of the North-West University, South Africa (Prof Dr Koos Vorster), and of the Greenwich School of Theology (Prof Dr Byron Evans). The topic of his thesis is: “The Christian-Muslim Dialogue in the Swiss Army Chaplaincy”.

² NEUE ZÜRCHER ZEITUNG, 04.04.2014. <http://www.nzz.ch/aktuell/startseite/massiver-mitgliederschwund-in-der-reformierten-kirche-1.5371330>, 21.04.2014

³ ENDRES, J., TUNGER-ZANETTI, A., BEHLOUL, S., BAUMANN, M. 2013. Jung, muslimisch, schweizerisch. Muslimische Jugendgruppen, islamische Lebensführung und Schweizer Gesellschaft. Ein Forschungsbericht. Luzern: Universität Luzern, Zentrum Religionsforschung, 92 p.

trends, it is reasonable to ask whether the Swiss Army Chaplaincy has to move towards new strategies which consider the needs related to spiritual care. My thesis, therefore, deals with the question of whether or not the Swiss Army Chaplaincy, which still recruits Christian priests and pastors only, should, in harmony with the more integrated troops, become more diverse regarding cultural and religious backgrounds.

Within the scope of my research endeavours I came across the Canadian Armed Forces' (CAF) Royal Canadian Chaplain Service, which seems to contribute in a significant way to a peaceful social coexistence within the Canadian Armed Forces. It is obvious that the organisation of the Royal Canadian Chaplain Service is such that the chaplains and the military personnel do not have to deny their religious affiliation. In this way, the implementation of the right to freedom of religion and the right to express one's own religious affiliation has been guaranteed. Regarding the options for the implementation of the right of religious freedom this form of organisation reminds us of an "active plural model" (Vorster, 2011:95) which gives all religions the permission of functioning in a legally controlled way in the public domain.⁴ The Canadian Armed Forces Chaplains "minister to their own, facilitate the worship of others, and care for all" (The Chaplain's Manual, 1998:7).⁵ The permission of ministering to their own and the call to facilitate the worship of others, reflect both the fact that the Canadian Armed Forces

Chaplains have been recruited from various religions, denominations and churches, and that the military personnel may practise their own religion. The rules are the same for everyone. No religion is ignored or discriminated against. Consistently, all military personnel know that they are accepted within the Canadian Armed Forces in their individual religious affiliation. CAF Chaplains, originating from various faith groups, care for the various spiritual needs of military personnel. Therefore, the spirit of intercultural and interfaith dialogue can be felt. This spirit sends an excellent message to the troops, and beyond that, to the whole of society. Colonel Guy Chapdelaine, the Director of Chaplaincy Strategic Support, is convinced that a more diverse military chaplaincy is more efficient and more resilient than a homogenous chaplaincy. He even demonstrates the readiness to constantly accept the challenges of social changes by predicting that "the Chaplain Branch [now Royal Canadian Chaplain Service] will be called upon in the future to be even more open, going beyond the Jewish, Christian and Muslim faiths" and that the "winds of change are sweeping the Canadian Armed Forces Chaplain Branch [Royal Canadian Chaplain Service]" (Chapdelaine, 2013:14-15).⁶ The Canadian Chaplaincy really is a world leader with regard to the management of religious diversity. Hereby it contributes in a most effective way to the social cohesion both in the Canadian Armed Forces and in the multicultural Canadian society.

Regarding my thesis, which concerns new social developments and its implications for the development of the Swiss Army Chaplaincy, the consideration of the Canadian Armed Forces Chaplaincy model is most inspiring. The Swiss Army Chaplaincy can, in the same way as the Royal Canadian Chaplain Service, send a positive message regarding social cohesion to the troops and to the whole of Swiss society – provided that the important principles, such as respect, tolerance, equality, and a sense of commonalities and building bridges, – have been considered and implemented in this context. To achieve this goal, the Royal Canadian Chaplain Service has the function of a role model in this regard.

The rules are the same for everyone. No religion is ignored or discriminated against. Consistently, all military personnel know that they are accepted within the Canadian Armed Forces in their individual religious affiliation.

4 VORSTER, J.M. 2011. Banning the Burka? An Ethical Appraisal (in Journal of Reformed Theology 5). Leiden: Brill. 86-103 p.

5 THE CHAPLAIN'S MANUAL. 1998. Kingston: Chief of the Land Staff. 172 p.

6 CHAPDELAINE, G. 2013. Working Towards Greater Diversity: A Blessing or a Curse? The Experience of the Canadian Military Chaplaincy. Ottawa: Department of Chaplain Services. 55 p.

Called Upon to be Men and Women of Hope

Padre Sylvan Maurais, Lieutenant-Colonel

Director, Chaplain Services – 2



Believing and hoping in our humanity is certainly not easy in our world today. That is what Maurice Zundel says in the preface to his work *Croyez-vous en l'homme?*¹, which still resonates today [trans]:

The nuclear arms race, the folly of which is beyond dispute, demonstrates, with tragic evidence, man's lack of belief in man. Man believes in his knowledge, believes in his power, but does not believe in his value. Which explains why he so blithely accepts the deaths of others – and sometimes his own death – in the name of “principles” that achieve victory in the cemeteries.

This assertion by Zundel hits close to home for our men and women in

¹ Maurice Zundel, *Croyez-vous en l'homme?*, Les Éditions du Cerf, 1992, p. 7.

uniform who dedicate themselves to the profession of arms. Those who practice this noble profession are called upon to use military force. The use of this force brings them face to face, in the reality of combat, with the big questions at the very core of their duty. Reason can justify the use of force, even lethal force, in keeping with precise rules of engagement recognized by the international conventions on armed conflict. But despite these rational justifications, our military personnel, when confronted with such extreme situations, are often shaken to the very depths of their souls. What happens to the consciences, minds and souls of our men and women who assume the risk of getting killed or seeing their comrades killed or who, in the exercise of their military duties, receive or give the order to kill other human beings? And how do they live with the fact that they must execute or issue such orders? Dealing on a regular basis with these big ethical questions often exceeds the power of human reason and will. It must be admitted that many of our military personnel, confronted by these extreme situations, find themselves at a loss, no longer able to believe and have hope in our humanity. Many of them become cynical or suffer in silence, seeing nothing in the power of knowledge and of man but an ability to destroy the enemy or, quite simply, to destroy himself.

At this point in my ruminations, I will invoke the words of the brilliant

French biologist, Jean Rostand, who believed that the crisis in which we find ourselves may be a sign that we are witnessing [trans]:

“the failure of a civilisation that has been unable to give a *meaning* to its *knowledge*, a *goal* to its *power*, and an *ideal* to its *freedoms*”². And certainly it is because of this disillusionment with the world that we feel the urgent need to give the members of our military community words of faith and hope. But to achieve that goal, we have to go somewhere else and take another look at our humanity³.

Yet is there in our humanity another source that will enable us to believe that we have value? And is there a source of value that would be universally recognized? Listen again to Father Zundel, who posits another path that may offer hope for an agreement between people of good will [trans]:

[...] It was said that an eminent doctor, asked if he believed in God, rebuffed the questioner asking him: “And you, do you believe in man?”.

² Jean Rostand, *Science fausse et fausses sciences*. Quote taken from Benoît Garceau, *Le savoir et le sens. Pour une nouvelle entente entre la science, la pensée et la foi*. Bellarmin, 2004, frontispiece page.

³ On this topic, read the latest work by Maurice Bellet, *Translation, Croyant (ou non) passons ailleurs pour tout sauver !*, Bayard, Paris, 2011.

And Father Pio, according to one of his biographers, offered a visitor who had humbly affirmed his disbelief in God this miraculous riposte: “But God believes in you.”

One can see in this unexpected meeting between two vastly different minds, apparently so remote from one another, the hope of a possible agreement between all men of good will on the essence of a problem that so urgently demands our full attention⁴.

If we are to succeed in having belief and hope in our humanity, we must change how we see things. And, more often than not, such change occurs at the most unexpected times and places. I’ll offer an example: One day, in a French cemetery, Zundel saw this inscription on a tombstone [trans]:

“*We are the hope of God.*” This inscription spoke deeply to Zundel. He often referred to it in his writings. Yet what precisely did this person, now vanished, want to tell us in his desire to be remembered: “*We are the hope of God.*”?

This epitaph leaves us the memory of a person who believed that God always had hope in our humanity. And he had wanted to share the beauty of this discovery in his life by inviting us to see, to discover, and to remind ourselves that we are beings loved by God, that He never fails to place all His hope in us. This eternal Presence reveals the Love of a Father who is full of tenderness and mercy, who continues to hope that we will believe and open ourselves to this infinite gift that makes of us His sons and daughters. Through this new inner vision,

we will learn that God has more hope and belief in us than we do ourselves.

This inscription on the tombstone very aptly translates the vision that Zundel had of man. And this is the view that Jesus of Nazareth himself has of all mankind. It is a view that focuses always on the highest potential of the human being. It is a vision that says always: “I believe in you because I do not reduce you to what you have done.” It is a vision that forms the basis of forgiveness and reconciliation, because forgiveness means not reducing a person to what he has done. It is a vision that tells someone: “You are more than your role in life, more than what you have said, more than what you have done, or not done.” These are words that inspire hope in us that we are called to be something else, *to be more* than what we often tend to be. Hope is sister to the faith that allows us to believe in what is possible within us. Hope is the vision that enables us to distinguish, within ourselves, between the *actual man*, whom we tend to be, and the *potential man*, whom we are called upon to be.

The *actual man* is the part of our humanity that too often reduces us to slaves to our physical needs and mental instincts. The *actual man* refers to a humanity reduced to nothing more than the sum of his biological parts. It is the man who remains stuck at the level of his skin and stays within the closed horizons of his own thoughts and emotions. It is the man who believes that he himself is the source of his own value and who seeks to impose himself on others through the force of his *power*, his *possessions* and his need to project. The *actual man* is the being that keeps us prisoners of our *ego*.

The *potential man* is the being whom we are sometimes called upon to become, through a new birth, through the discovery, at the root of our being, of the presence within us of an infinite worth. And this presence in us—which we can see only through the eyes of the heart and spirit – bids us to be more than our biology. It makes us see that we are called upon to be more than the sum of our needs and our instincts. It gives us the wherewithal to believe and hope in our desire to be more than *something*, to become *someone*; to be more than a mere *individual* and become a unique *person*; to become more than an *object* and become a *subject*; to no longer merely *suffer* your existence, but to become a *creator* of your being; to be more than a *result* or a *product*, but rather a *source* and an *origin*. In this vision, hope means believing in our ability to transcend ourselves, to excel, to attain the highest summits by summoning up all the potential within ourselves.

And what is the highest ideal to which a human being can aspire? That is what human beings desire. So what is it that we desire? We desire greatness. And what is greatness? A man’s greatness lies not in his ability to control everything through his knowledge and power. A man’s greatness lies not solely in his ability to walk on the Moon or travel to Mars through the power of his technology, because the greatest flight of all does not involve reaching the stars but rather letting go of one’s ego! The greatness of man lies in his ability to free himself from his slavery to himself and become *the inner space* of the meeting with the other within himself and others, thereby transforming himself into a *source of giving and generosity*.

⁴ Ibid., p. 12.

Stations of the Cross at CFB Gagetown

Padre Kent Horsman, Captain
5th Canadian Division Support Group
Garrison Gagetown



In cities and communities across Canada the Stations of the Cross has become a very public witness to Christian faith and provides an opportunity for Christians of every denomination to pray for social issues facing contemporary society.

In this same spirit, a Stations of the Cross walk took place during Holy Week at 5CDSB Gagetown. On 14 April 2014, the Christian chaplains joined other Christian soldiers and civilians carrying a large cross and stopping at various stations to offer prayers for the base, its units, CAF members and their families.

Beginning at St. Luke's Chapel, the procession continued along a route that included the Combat Training Centre (CTC), the cenotaph, 3 Military Police Platoon, the Deputy Judge Advocate's office, the Fire Hall, Accommodations, the MIR, and St. Mary's Chapel. Each station included a reading from the Christian scriptures, prayer, and a brief reflection drawing a

comparison between the suffering love and service of Christ and the very real cost of a soldier's service to country.

At CTC participants prayed for students, their families and the instructors at Gagetown. We recognized that the necessity of training involves difficult separation from loved ones. In a similar way, Christ's call to love and serve took him from his family and loved ones. We prayed that our schools, training staff and students be strengthened in their work.

At the cenotaph we remembered the cost of sacrifice and how, like Mary, mothers bear that cost most painfully for the rest of their lives. We prayed for families who continue to grieve and heal from the loss of their loved ones. Participants stopped to give thanks for the MPs and those in the military justice system who often work with the most broken in our military community. In particular, we remembered how, like Simon of Cyrene, the MPs are often drawn into carrying the crosses of others whether they have a choice or not.

Worshippers also prayed for the emergency services crews, those first responders who risk life and limb in the protection of others. At Base Accommodations we prayed for the ongoing challenges facing

some military families in meeting their housing costs. Standing across from the MIR we prayed for the injured, the ill and those who provide care for them in both body and mind.



The service concluded where it began at St. Luke's Chapel with a time for fellowship and refreshments.

To anyone's recollection, this was the first time such a public remembrance of Christ's Passion took place at the base. Carrying the cross and walking together offered participants an opportunity to integrate and embody the faith. As we conducted the service, passers-by would ask what we were doing. It offered an opportunity to witness—in word and action—how faith and spirituality have a public place in garrison life. Rather than expecting people to come to the chapels, the chaplains and the community of faith chose to walk amongst the people.

Multi-Base Vacation Bible School Initiative

**Padre Dwayne Bos, Captain
Canadian Forces Base Borden**

This season of Vacation Bible School (VBS) saw a shared coordination of resources among three different bases (Borden, Bagotville, St-Jean) with chaplains assisting each other in planning and executing their respective VBS's with Crosstalk Ministries (an ecumenical organization in Montreal). This year's theme was "Follow the Leader," based on the Gospel of Matthew.

Padre Bos (CLC (P) Borden), Padre Dytynshyn (CLC (P) Bagotville) and Padre Irish (St-Jean) frequently consulted each other to discuss the administration of the event, demonstrating a coordinated approach to inter-base ministry. Crosstalk offers a full day VBS with a team of leaders dedicated to travelling to different communities and sharing their faith with youth across Canada.

Borden hosted Crosstalk for a second year (14-18 Jul), with increased numbers of children registered providing outreach to 28 children. Trinity and St Joseph chapels shared equally in delivering the program, providing funding and volunteers. Several teenagers from the congregations volunteered as junior counsellors. The event ended with a closing worship where the children presented worship songs, drama and readings. Afterwards, people attended "Music in the Park" BBQ, featuring "Bob Hawkins' Band". The band also invited the children to come up and sing with them.



At St-Jean, perhaps for the first time ever, the Protestant and Catholic teams of Holy Spirit Chapel hosted VBS (28 July – 1 Aug). This marked a departure from an exclusive focus on ministry to recruits, and an effort to reach out to military families. Six children were registered. Because of their similar ages the children had a lot of fun together with eagerness to return each day. The week wrapped up with a special Family Service on Sunday. Attendance of families at this one-time service has sparked plans to offer a Family Service on a regular basis.

Emmanuel Protestant Chapel in Bagotville ran the first English VBS in seven years. Crosstalk Ministries caught Padre Dytynshyn's attention not only because it can offer bilingual ministry, but also because the coordinator for the chapel's VBS had to withdraw for medical reasons. Having never led a VBS nor participated in one before, he contacted Padres Bos and Irish for

assistance. It was a successful challenge in communicating the unique work of the Protestant chapel to garner the Wing Adm O's support. There were nine children registered. A team of three adults from Crosstalk Ministries came (11-15 August), providing an excellent ministry model to the chapel community. The week ended with a base-wide "Welcome BBQ" that Friday evening with sixty-one people present.

By sharing experiences and resources, three chaplains supported one another in a common ministry. The seeds of the Word were sown, and the children enjoyed a fun and meaningful week. One does not always need big numbers for something to be important. Jesus said, "Where two or three are gathered, there am I." The kingdom of God is like a mustard seed; even the smallest things, people and numbers are important, and are a big deal. They are the seeds that God can grow.

Section TWO

A Learning Chaplaincy

17 **Padre Professionalism:
A School for Chaplains**
Duff Crerar, PhD

23 **Understanding Religion
and Violence: What
Contemporary Scholarship
Might Teach Us**
*Padre Michael Peterson,
PhD, Capt*

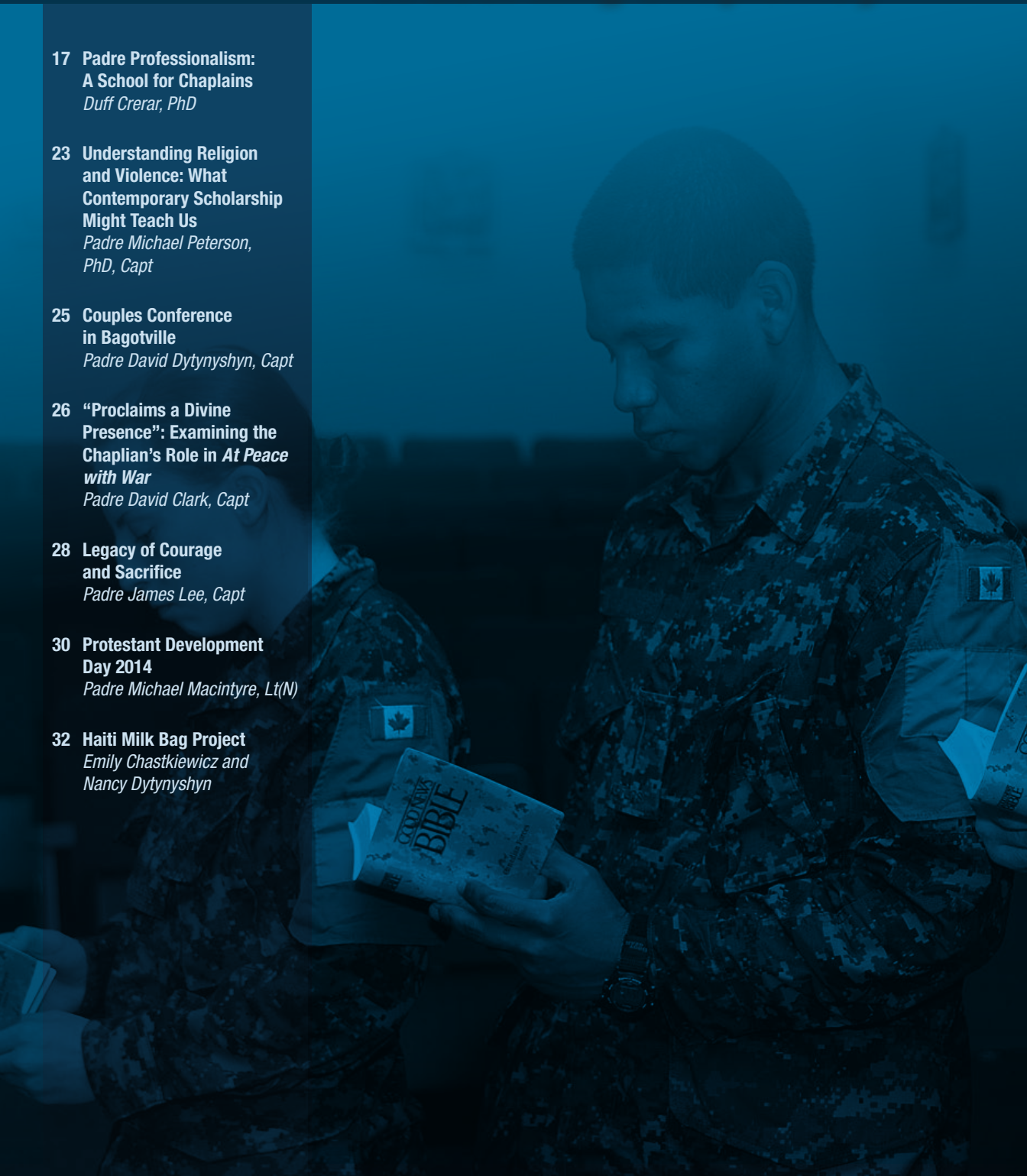
25 **Couples Conference
in Bagotville**
Padre David Dyтынshyn, Capt

26 **“Proclaims a Divine
Presence”:** Examining the
Chaplain’s Role in *At Peace
with War*
Padre David Clark, Capt

28 **Legacy of Courage
and Sacrifice**
Padre James Lee, Capt

30 **Protestant Development
Day 2014**
Padre Michael Macintyre, Lt(N)

32 **Haiti Milk Bag Project**
*Emily Chastkiewicz and
Nancy Dyтынshyn*



Padre Professionalism: A School for Chaplains

Duff Crerar, Ph.D.

Though considered professionals in civilian life, military pastors and priests originally did not enjoy that status in Canadian military circles. During the 1990s chaplains embarking on what became arduous deployments discovered that our padres needed better training; and the work of military chaplaincy needed better protection from its political, social and military critics. Military professions, like their civilian counterparts, conduct their own training, set their own standards, self-regulate their members, and have their own schools. By 1994, Canadian chaplains realized their future depended on the pastoral role becoming professional, while keeping the profession pastoral. The time had come for a Canadian Chaplain School.

The question of what a Canadian chaplain needed to know went back to the First World War. Until 1939 however, church and state authorities assumed prior seminary education, a few years in a civilian parish, and on-the-job military experience, were all that a padre needed. Officers grew accustomed to putting up with a few weeks of their new padre fumbling through military etiquette, procedures and regulations. During World War II, indoctrination “schools” for chaplains emerged (particularly Camp Borden for Protestant Army chaplains and “sky pilots” at Air Force Manning Pools, while some took officers’ courses at Brockville, Lachine or Domaine D’Estrel) but these taught mainly administration procedures, drill and uniform regulations and, especially, how to fit into officer culture.

During the Cold War, the process grew into several weeks of military officer training at various bases (including combat indoctrination and weapon use) followed by a lecture-crammed Ottawa orientation week, covering the religious (and other aspects) of their new vocation.¹ Preparation for operations, as well as any other chaplain training was done in the first year on-the-job. After several years’ experience, chaplains could apply for

By 1994, Canadian chaplains realized their future depended on the pastoral role becoming professional, while keeping the profession pastoral.

study leave at a recognized university or regular Officer Professional Development Plans. In-service training was available through courses offered by each element (such as Sea survival, Air indoctrination, Parachuting, and Arctic living), as well as First Aid, Staff course instruction, and French or English Language programs. The Operational Ministry course, designed in the 1980s, was reserved for chaplains with a minimum of three years permanent service. Many applied for the four-week course at the Halifax Alcohol Rehabilitation Clinic (developed by chaplains with clinical expertise but run by the Navy Medical Branch). Experienced chaplains marked for promotion were

given short courses in management, administrative leadership and (for those making Lieutenant-Colonel) how to get along with senior officers at NDHQ.²

The somewhat haphazard process worked remarkably well, so long as service was characteristically in a climate of Cold War deterrence and Peacekeeping missions, but, by 1992, Canadian chaplains were supporting deployments in a chaotic and brutally violent world. Service members, including chaplains, and their loved ones, were dealing with emotionally and spiritually devastating experiences, and could not re-adjust to post-deployment life. Senior chaplains of the Cold War era had little familiarity with accumulated stress, while some chaplains were showing dramatic signs of burnout. There was an evident knowledge and training gap.

Entrepreneurial leadership, fiscal necessity and ecumenical opportunity.

Although the first proposal for a Chaplain School had been shot down by authorities in 1957, it had not been forgotten.³ In Ottawa, Major William Fairlie began promoting the idea of a chaplains’ school.⁴ Chaplain General (P), BGen David Estey received the first formal proposal in November, 1992, from LCol G.E. Peddle, Command Chaplain (Protestant) to Canadian Forces Training Systems, based in

Trenton. Peddle proposed a single, interdenominational school at Canadian Forces Base Borden. The school would train both Reserve and Regular Force chaplains, write its own curriculum, set its own standards and supply its own teachers. The school's Basic Officers Training Course would be especially designed for chaplains.⁵ Peddle's Roman Catholic counterpart, LCol Julian Rheault, already had won over Chaplain General (RC), BGen Roger Bazin, and the Bishop Ordinary, Monsignor André Vallée. Meanwhile, at Borden, Base Chaplains (P) Majors William MacLellan and (RC) Ronald Bourque proposed that, with the consent of the Base Commander, the Borden chaplains could do the instructing.⁶

On the surface, the project was daring, and doomed. 1992 saw a force reduction of 30% in chaplain personnel, and the military gossip

Bishop Vallée and most Protestant church leaders, including the Canadian Council of Churches Chaplain Committee, gave their support.

in Ottawa concerned standing down the permanent chaplaincy for a list of Reserve padres on short term contracts for peacekeeping. Critics ringed the project, including chaplains from both the Protestant and Roman Catholic services who were alarmed by the ecumenical project. The sharpest critics were chaplains (raising the ghost of the controversial combined Chaplain Service of World War I) who prophesied that unified training could only lead to an

amalgamated chaplaincy, undoing the parallelism begun in 1939, and betraying central differences of doctrine and practice. Fortunately for the school, Bishop Vallée and most Protestant church leaders, including the Canadian Council of Churches Chaplain Committee, gave their support. Chaplains General, despite advice from most service heads that a self-directed school was a bad idea, stuck to their guns, backed by the Chief of Personnel Services. But the greatest resistance came from Training Command itself, which brooked no challenge to its standards or authority.

Defining and Designing an Ecumenical Project

On 19 April 1993, Rheault and Peddle submitted the revised Request for Approval in Principal.⁷ Though CF Training Systems was designated as Command and Training agency for the padres and Roman Catholic pastoral associates, two months earlier, it took another sixteen months before the inauguration of the new "project" (training authorities objected to any designation as an official School). Chaplains promised to make all their courses follow Training Systems standards, though this required some patient and painstaking support from experienced Training Officers, such as Col Paul Hargreaves, Capt David Hurl and Maj Serge Gaudreau. During May that year, Peddle, Rheault, Bourque, McLellan, and about twenty other chaplains drafted new Military Occupational Analyses for Pastoral Associates, Roman Catholic and Protestant Chaplains.⁸ It is hard to under-estimate the significance (for school and future chaplains) of these writing boards. In spite of disagreements, inexperience and denominational

differences, these teams found the mutual understanding between Roman Catholics and Protestants which facilitated branch amalgamation in 1995. Thus began the intense work of recasting not only chaplain training but the very definition of the CF chaplain for the new millennium.

The writing teams completed four courses for immediate development: Basic Chaplain Training, Ecumenical Team Building, Peacekeeping

Peddle became the first Commandant, while Base Borden chaplains, supervised by only one Base Chaplain, drew two instructors from the base team.

(for those about to deploy) and a Command course (though afterwards Gaudreau continued to nail down aspects of the much-in-demand Peacekeeping Course).⁹ Peddle became the first Commandant, while Base Borden chaplains, supervised by only one Base Chaplain, drew two instructors from the base team.¹⁰ The resource and instructional centre required one more thing: space. The Base Technical Services Officer quickly found room in the decommissioned hospital. The first Basic Training cohort, on 13 April, 1994, was launched in a condemned building with fifty bedrooms, offices, an operating theatre, radiology room and laboratories.¹¹ A second Basic cohort began that summer.¹² The First Intermediate course was finished in the fall.¹³ By then, planning for the Peacekeeping course and immediate delivery of the first Senior Chaplain course were underway.¹⁴ The first

Peacekeeping courses, based on many lessons learned on recent deployments, were delivered in spring and summer of 1995. The School, described by Peddle (and many more) as a minor miracle, was underway.¹⁵

The School soon established an international profile. A Reserve Chaplain to the Base Cadet Camp came for a Chaplain Manual, as he was departing overseas to set up an Estonian military chaplaincy. Tonis Nomik became the first to complete all three of the School's earliest courses, and Estonia's first Chaplain General. School instructors subsequently made several teaching visits to Estonia, and a steady stream of trainees attended the Canadian School.¹⁶ In 1995, South Africa, then, in 1997, Hungary contacted Chaplain General Pelletier about sending trainees to the School.¹⁷ South Africa received two teaching missions from staff, over the next few years, while Commandants cemented training contacts with Hungary, Lithuania, Slovenia and Ghana (to name a few examples). A meeting with the United States Navy's Senior Chaplain in Pensacola led to chaplains exchanged with the school (United States Army exchanges came later), and a permanent exchange position between the Canadian and US navies.

Operational demands created an atmosphere that forced rapid growth, first to a permanent home on the ground floor of the Dental School. Old courses were revised and more developed. The Resource centre became an archive, including reports from the field and a wide collection of military and chaplain resources from NATO nations. Some attempts to weed the growing pile of paper were more successful than others: during the summer of 2000, an over-zealous and under-briefed new chaplain

began throwing out what he thought were obsolete documents, triggering some impromptu dumpster-diving by Commandant and Chief Instructor.¹⁸

The first decade also was characterized by governance disputes. Peddle's draft of Commandant's Directives (1994) stated that the school was responsible for its own direction and management, but chaplains, however exalted their rank, had neither power of Command nor any permanent established accreditation within the Training establishment.¹⁹ Chaplains General, who considered themselves the final authority on chaplain training, would try to direct curriculum change and staff appointments to the Commandant, but such directives were rejected by Training Systems. Though most difficulties were resolved by Commandant and CI pilgrimages to Training Systems offices, a sometimes adversarial relationship developed between the School, Training Systems, its successor CFRETS, later CFSTG.²⁰

Commandants and School Growth

Having presided at the launch, Peddle handed on to Commandant William MacLellan. He adopted two principles of instruction: "teach to our weaknesses and our lack of knowledge to ensure that our mistakes were not perpetuated through ignorance" and "produce better unit and supervising chaplains than we were at present". MacLellan recalled, "My personal bias was that if we could teach chaplains how to advise the Commander, to function as a Team, do business planning with a strong visionary influence, then everything else would fall into place".²¹ Complete integration of

training was prevented by the need for separate Protestant and Roman Catholic components (about 10% of the curriculum, McLellan estimated). Ruggle was swamped by applications for Reserve billets, as every area chaplain wanted their padres qualified for "total force".²² His successor, Ronald Bourque, despite school endorsement by the Commander of Training Group MGen Caines, was convinced that the School needed to its own military officer training. He brought in military personnel and lengthened the Basic Training Course to 13 weeks. Rugged fitness standards and intense exposure to the military side of CF culture (including battle indoctrination) he reasoned, guaranteed that graduates would

Operational demands created an atmosphere that forced rapid growth, first to a permanent home on the ground floor of the Dental School.

meet and exceed the expectations of harsh critics. Responding to the fallout from the harrowing Balkan and African missions, and some controversy over CF leadership, a new Ethics course (delivered in both languages), and a revised course in Ecumenical Team Building were added to the reconfigured Peacekeeping and Humanitarian Operations Course.²³ By this time, the school was training almost one hundred chaplains a year.²⁴

Bourque's other concern was professional development.²⁵ Padres required theological training to keep current in their own profession as clergy and spiritual leaders, absorbing new research in suicide-prevention,

critical incident stress training, and ethics. He approached civilian academics from St. Paul University, and negotiated chaplain study leaves to acquire graduate degrees in ethics, theology, counselling and other programs.²⁶ The result was the growing body of Chaplain Subject Matter Experts who now teach at the School and in other venues of the CF today. When LCol Stanley Johnstone became Commandant (in the summer

Over the next three years Zimmerman used team-building retreats, encouraged best practices, and brought in more bilingual instruction.

of 2000), he believed that the school was “poised for transition” into closer ties to other military professions.²⁷ The school aligned chaplain professional development with Officer General Specification in 1999. He persuaded Chaplain General Murray Farwell to post new instructional staff early, giving him temporarily a larger cadre for transition planning.²⁸ Aspects of school culture as well as teaching methods as the CF adopted the Enhanced Leadership training model were changing. New military regulations concerning human rights, and the constant pressure for academic excellence, also made Johnstone’s tenure one of the most complicated and sometimes stressful periods of his career. He added a full-time Administration Officer, Captain Shirley Beattie, from Air Command Professional Development Training Centre. As Canadian Forces Support and Training Group evolved from CFRETS, it was Beattie who ensured that the school met new fiscal and

administrative standards. Johnstone helped launch the first bilingual Ethics course and a Pastoral Counselling course taught by future Commandant George Zimmerman, who has teamed up with Professor G. Meier of St Paul University. Nevertheless, continual (if low level) tensions lingered between school and training authorities.²⁹ Using Treasury Board terminology, Zimmerman summarized the issue as, “Who was the best “managing authority” for the school?”³⁰ After some lengthy and frank discussion, Headquarters ruled that such authority resided in Training Group, not the Chaplain Branch.

In 2002, Zimmerman became Commandant. By then, it was clear to most that the school had become a centre of excellence, yet enjoyed only liminal status on the Base and in Training circles. He knew that training failures attributed to the School would be extremely damaging to its future.³¹ Over the next three years Zimmerman used team-building retreats, encouraged best practices, and brought in more bilingual instruction. The 2002 Basic course implemented the CF Enhanced Leadership Model.³² Student evaluations played an increasing role in course revisions. Instructors adopted adult education methods and were encouraged to take the role of mentors rather than authorities. The Resource Centre Director’s job became research and development, which both Zimmerman and Theologian Ken Melchin, St Paul University, stated was essential to building School credibility as a centre of excellence.³³ The increasing need for multi-faith ministry led to the graduation of the Branch’s first Muslim chaplain, a historic moment for what had begun as an ecumenical project.

The Commandant also addressed the school’s ambiguous status.

During 2003 he brought together Col G. Mahon, CFSTG Commander and Chaplain General Bourque for face-to-face negotiations, supported Captain Beattie’s measures to make the School cost-effective (taking the five year business planning cycle from the much-relieved Chief Instructor), and re-established the CRRDO position in the Resource Centre Director, closely linked to the CFSTG Standards Officer. Other accords placed Chaplains General in an advisory role, leading to CFSTG recognizing the school as a distinct unit, making the school a permanent Centre rather than a “project”.³⁴ The Commandant was under the authority of CFSTG, with Chaplains General consulting and advising, rather than managing the School. The School Standards Officer (as CRRDO) was integrated with Training and Support Group, which approved School courses and performance checks.³⁵

Over the next decade, a succession of Commandants and instructors made their way through new challenges and constant change, all related to one distant deployment: Afghanistan.

The Commandant was under the authority of CFSTG, with Chaplains General consulting and advising, rather than managing the School.

Commandant Yvon Pichette, himself a former Instructor and SME in Ethics, brought the School to a new location, in the Base Post Office building, cutting back the space taken up by the Resource centre to one small room, delivering courses in a variety of classrooms borrowed from CFSAL, the language and Medical schools.

In compliance with the Official Language Act, French Basic serials have been delivered since 2005.³⁶ The five year cycle of planning and course revisions, as well as integration of electronic resources and distance learning led to intense course-writing, re-writing, and constant checks, emails and calls between Training Systems (CFSTG) and the school's CCRDO. Chaplains taking the Deployed Operations courses, thanks to the video and communications work done by the School, were able to have real-time video links with chaplains and commanders in the field.³⁷

During the years when Commandants Alain Guevremont, Pierre Bergeron and Paul Acton have led the School, instructors came with their own operational experience and often, post-graduate degrees in pastoral counselling and theology. In the second decade of its existence, the School, on average, graduated about 200 students per year, trained in deployment operations, chaplaincy in multi-faith environments and enhanced instruction in leadership, civil-military cooperation, supporting serving members and families during and post-deployment, working through developments such as same-sex marriage, public prayer, accommodating new and non-Christian members – and chaplains – into the Canadian Forces. Bergeron, in 2012, was responsible for developing resources for a new course, Religious Leader Engagement, preparing chaplains to advise deployed officers on the religions and adherents in-theatre. The Branch graduated two new Muslim imams and two rabbis, as well as advising on new Branch badges, insignia and identifiers.

Even as the Afghanistan deployment wound down, School activity has not slowed down, though budgets and

staffs have been reduced. In 2013, besides the normal cycle of course planning, writing boards, evaluations and submission of a new 5 year Training Plan, staff launched the “Chaplain in a Pluralistic Environment” course for ministry with both the defence family and overseas. The School, with 6 chaplain and 4 non-chaplains, 20 chaplain Instructors and 25 visiting SMEs, delivered 13 courses to 182 students. Military officer training has been moved to CFLRS at St. Jean, where future chaplains train and connect with future officers, just as those taking Staff College training forge links with other officers. The unit is on the move again, this time to the Language School site in the former Base High School, where a formal Sacred Space (sacrificed in the postal building years) will be created for understanding new procedures for sharing worship space. Until the government and its armed forces face a world where spirituality is non-existent, the CFChSC has a mission.

A Professional School for Canadian Chaplains

Twenty years after its conception, the Canadian Forces School and Centre operates with the vision of supporting operational capability by developing professional chaplains. Curriculum has been constantly revised. Student success rates are high. Most importantly, the graduates take the field with a unique ethos and identity, and a wider range of skills than those enjoyed by their forebears in Canadian military history. School graduates are members of a new military profession. The School contributes to Canada through chaplains in retirement, who, in crisis ministry, peacemaking and civil-military relations, ethics and counselling, benefit the entire nation,

serving as consultants, authors, religious leaders and teachers. A brainchild of entrepreneurial leadership in a time of declining expectations, through sometimes ruthless self-improvement the School has become a success. In time, a graduate will become

A brainchild of entrepreneurial leadership in a time of declining expectations, through sometimes ruthless self-improvement the School has become a success.

Chaplain General, closing the ring between formation and ultimate leadership that completes the professionalization cycle. How well our chaplains cope with the pressure to be relevant in the face of emerging spiritual and humanitarian needs, depends on the CFChSC's contribution, producing skilled, effective and resilient chaplains and astute strategic leaders.

1 Protestant candidates took a twelve-week basic officers training course at Officer Candidate School (Chilliwack or Borden), which included, along with Leadership, Drill, Dress and Deportment, Nuclear and Chemical Warfare, Military Knowledge, weapons training, *Dialogue*, 1989, #2, 13 1990, #2, p. 9, 1991, #1, 15. Roman Catholics followed their own parallel path through Officer Training followed by BMOCC orientation in Ottawa.

2 DND, 39th (BC) Brigade Chaplains' Records, Chaplain C. Cooley to OC, 5th Field Battery, 15 February, 1990. For examples of pre-school training,

- see CFCHSC files, “On-Job Training Standards”, “Basic Military Occupations 59-61”, 1986. Reserve training (RESO) prepared up to twelve theological students a year, through a two-year training cycle, which included many who entered the regular force as the years went by, eg. *Dialogue*, 1990, #3, p. 10.
- 3 Fowler, *Peacetime Padres*, 255-258.
- 4 William Fairlie interview, Ottawa, March, 2005.
- 5 Peddle Papers, Peddle to Estey, 3 November, 1992. See also “Minutes of a coordination meeting on the formation of a CF chaplaincy school at CFB Borden”, Trenton, 28 June, 1993, Peddle Papers.
- 6 W. MacLellan, “Development and the First Three Years of CFChSC”, NAVCAN lecture, June 2004.
- 7 Peddle Papers, 19-20 April, 1993.
- 8 For an example of the evolution of the expectations for Protestant Chaplains, see Peddle Papers, Draft Copy, “Course Training Standard and On-Job Training Chaplain 61, Basic Military Occupation”, April, 1993. Among those invited to the April, 1993 boards were future instructor Capt E. Reynolds, as well as Maj W. MacLellan, LCDR R. Chapman, Maj. D. Kettle, and Capt L. Dawson, see Peddle Papers, Routine Message by LtCol. G. Peddle, n.d..
- 9 Peddle Papers, Memorandum on Maj S.J. Gaudreau.
- 10 See Peddle Papers, draft message, Peddle to Chaplains General, on reorganization of chaplaincy services at CFB Borden, n.d.
- 11 Peddle Papers, Inauguration sermon by LCol. G. E. Peddle, 12 April, 1994, St. Joseph’s Chapel, Borden, see Albert Fowler, et.al, *Dialogue*, 1995 #1, 4-11, 35.
- 12 Peddle Papers, Peddle to BGen Bazin and BGen Esty, n.d.
- 13 MacLellan lecture, NAVCAN June, 2004.
- 14 Among the course writers were Capt B. Park and S. Merriman. Park had served in the Gulf War, and Merriman, a former combat soldier, as a peacekeeper. The Senior Course writers included chaplains Peddle, Rheault, MacLellan, Bourque, Ruggle, MacIsaac, and Reynolds, with technical advice from Maj S. Gaudreau and Capt D. Brown, see Peddle Papers, Memorandum to SO SVS TRG 3-3.
- 15 MacLellan lecture, NAVCAN, June, 2005, “On staff we had a Roman Catholic padre who started out as a Protestant, a Protestant who started out in the Reserves as a Catholic, a Protestant who spoke French but a Roman Catholic who didn’t, a Reservist with so much seniority that we joked he came with a NATO stock number, instructors and staff who worked lessons out of four cardboard boxes of books, and one dedicated and supportive Command Chaplain”.
- 16 *Dialogue*, Fall, 2001, p. 3.
- 17 *Dialogue*, Fall 1999, p. 4.
- 18 Fraser Harvey to author, 13 May, 2005.
- 19 Peddle Papers, Commandant’s Directives, Canadian Forces School and Centre, 1994, item 50.4.
- 20 Fraser Harvey to author, 13 May, 4 July, 2005.
- 21 *Ibid*.
- 22 Peddle Papers, Routine Message regarding Coordination meeting for Reserve Force Training on 20-22 Sept., 1994.
- 23 For an enthusiastic description of the challenge of managing the Resource Centre, See Beaulieu, in *Dialogue*, Fall 1999, p. 3 and Spring, 2000, p. 3.
- 24 Canadian Forces, Chaplain General Files, Canadian Forces Chaplain School and Centre, Unit Annual Historical Reports for 1998, 2000, LCol RP Bourque.
- 25 *Dialogue*, Spring, 2000, p. 3.
- 26 R.P. Bourque Lecture, “Salute to the Chaplain School”, NAVCAN, June, 2004.
- 27 S.G. Johnstone Lecture, “Salute to CFChSC”, NAVCAN, June 2004.
- 28 *Ibid*.
- 29 Chaplain General Branch files, VAdm. G.E. Garnett to Assistant Deputy Minister (HR-Mil), 12 October, 2000, and LGen C. Couture to OC CFRETS, 30 Oct., 2000.
- 30 Chaplain General Branch files, 15 June, 2000, draft Organization Order, Chaplain School and Centre.
- 31 For a summary of Zimmerman’s deductions and objectives, see Commandant’s CFChSC Development Plan, Draft, d. Aug, 2004. Author’s collection.
- 32 CFCHSC files, G. Zimmerman, Summary paper, “Entry Level Formation Training for Chaplains of the Canadian Forces, draft 4, July, 2004.
- 33 See Commandants Standard Operating Procedures, Canadian Forces Chaplain School, 2004, Also Kenneth Melchin, “Salute to the School”, address to Chaplain Retreat, NAVCAN, June, 2004.
- 34 This initial, perhaps watershed meeting in the new harmonization took place at Borden, 5 June, 2003, see CFCHSC files, Chaplain Training Steering Committee meeting, 5 June, 2003, and 16 January, 2004. See also Chaplain School Records, CFSTG Serial 03/09, “Service Level Arrangement between Canadian Forces Training Group and Canadian Forces Chaplain General concerning Chaplain Training”.
- 35 CFSCSC Files, 17 Nov. 2004, Chaplains Training Steering Committee Record or Decisions, 27 Sept., 2004.
- 36 Chaplain School Records, Annual Report to CFSTG 2003-2005, d. March, 2005. Annex A.
- 37 Telephone interview and emails, former CCRDO LCol B. Putnam, August 22, 2014.

Understanding Religion and Violence: What Contemporary Scholarship Might Teach Us

Padre Michael Peterson, PhD, Captain



Is religious violence getting worse? The data suggests that it is. A recent survey by the Pew Research Forum found that social violence linked to religion had increased noticeably worldwide between 2008 and 2012. Recent headlines suggest that things are only getting worse.¹

“God is on a rampage in 2014”, said American author Timothy Egan. In “Faith-Based Fanatics”, his July opinion piece in *The New York Times*, Egan lamented the rise in religiously inspired conflicts. “[T]he ancient struggle of My God versus Your God is at the root of dozens of atrocities,

giving pause to the optimists among us (myself included) who believe that while the arc of enlightenment is long, it still bends toward the better.”²

Egan’s column seems to buy into a core belief of atheism that religion breeds intolerance and violence. As CAF chaplains, even though we work within a military milieu, our first tendency as people of faith is to want to refute this argument. Any suggestion of the linkage between religion and violence makes us profoundly uncomfortable.

2 http://www.nytimes.com/2014/07/19/opinion/timothy-egan-faith-based-fanatics.html?emc=edit_th_20140719&nl=todaysheadlines&nliid=55545204&assetType=opinion&assetType=opinion&gwh=29EEFE645211B9D012A605FF90EF839A&gwt=pay&assetType=opinion&r=0

1 Pew Research and Public Life Project, “Religious Hostilities Reach Six Year High”. <http://www.pewforum.org/2014/01/14/religious-hostilities-reach-six-year-high/>

I can’t imagine any chaplain embracing the idea of a holy war. Compared to the values of the Royal Canadian Chaplain Service, divinely sanctioned violence lies at the furthest extremes of militant sectarianism. While we may conclude that some wars are justified, either by the application of international law (e.g., through a UN declaration) or by religious tradition (such as Christian Just War doctrine), our theologies of violence are nuanced, even hesitant.

Religious Studies scholars wouldn’t likely let us off this easily. They would caution us that downplaying violence is a relatively recent phenomenon, which is atypical of the history and nature of religious traditions. Last year, over forty professors of the discipline contributed to *The Oxford Handbook of Religion and Violence*, a scholarly tome thick enough to stun an ox. As the editors note in their Introduction, despite the claims of practitioners for the pacifistic nature of their faiths, the “dark attraction between religion and violence is endemic to religious traditions”.³ Some of the book’s contributors are anthropologists, focusing on aspects of religion such as ritual,

3 Mark Jurgensmeyer, Margo Kitts, and Michael Jerryson, “Introduction”, *The Oxford Handbook of Religion and Violence* (New York: Oxford University Press, 2013), 1.

myth, and sacred writing. Others are sociologists, inspired by an interest in the connection between religion and politics.

Of the latter group, Mark Juergensmeyer, a self-described “sociotheologist” and one of the book’s editors, argues that acts of violence can be justified in theological terms using pious language and can also be motivated by political reasons such as the desire to achieve a new society, right historical wrongs, and vindicate a communal identity. There are many situations where religious and political causes overlap, such as the current efforts of jihadist groups to establish a caliphate in Syria and Iraq.

While secular scholars like Juergensmeyer call on their academic colleagues to pay closer attention to the religious elements of politics and conflict, theologians have long noted the connection between the two. They include George Lindbeck and Reinhold Niebuhr (Christian), Martin Buber (Jewish), Abdullah An-Naim (Muslim), Rabindranath Tagore (Hindu) and Sulak Sivaraska (Buddhist). Following their example, Juergensmeyer defines sociotheology as “a two-way frame of references through which religion can account for social phenomena and social factors can account for religion”.⁴ In other words, sociotheology is about the study of world views, shared understandings of reality that determine actions. In the case of religious violence, some world views see certain figures and groups as moral wrongs that must be cleansed in the name of an eternal cosmic struggle between good and evil.

Could chaplains be sociotheologists? Our roles as advisors and religious subject matter experts suggests that we are well positioned to help our military peers and society at large to understand the relationship between religion and violence in particular social and historical contexts.

As members of mainstream religious groups within a multifaith organization, and as noncombatants within the military, we might pride ourselves in the belief that would be qualified in this role because we are beyond violence ourselves. We might take comfort in the fact that the actors studied in the *Oxford Handbook of Religious Violence* are primarily isolated extremists, such as Timothy McVeigh, the Oklahoma City bomber with ties to the Christian Identity militia movement, or Shoko Asahara, the leader of the Buddhist cult that released nerve gas in the Tokyo subway system.

Such self-congratulation should be resisted. As pastors and priests, rabbis and imams, we know to our cost that bad and destructive people are often drawn to religion. The fact that we have “safe church” procedures to protect the vulnerable proves this point. As preachers and interpreters, we know that our sacred texts contain scenes of violence and that our religious traditions can be read in ways that support ideas of cosmic war. Shoko Asahara justified his nerve gas attacks by using Buddhist and Hindu writings, and Yigal Amir, who assassinated Israeli prime minister Yitzhak Rabin, was a student of Hebrew texts. If the contributors of the *Oxford Handbook of Religious Violence* are right about anything, it is that our religious traditions carry within them the seeds of violence. A certain penitential humility is called for.

Religious violence is ultimately about the perception of evil. It may be an attempt to solve evil by cleansing or eradicating it, as seen in crusade, jihad, or the longed for Armageddon which ends cosmic war in victory and ushers in eternal peace. Fortunately, our religious traditions are broad enough to encompass other responses to evil besides violence. Vajrayana Buddhism, for example, speaks of the vajra, the “bolt of awareness that... cuts through even the most obdurate illusion of my own purity” and allows one to see “the hate-spouting neo-Nazi [or] the Muslim suicide bomber... in their full human subjectivity, as persons like me: fragile, fallible, and perhaps even worthy of forgiveness”.⁵

As religious professionals and sociotheologists, we have the capability to interpret and explain the connections between religion and violence. Such a capability will be needed in the dark decades ahead. By digging into the best parts of our religious traditions, we can also go beyond explaining. We can strive to decouple violence and religion, resisting visions of a world brutally cleansed and offering instead visions of a world redeemed through empathy, compassion and awareness.

Padre Peterson is currently finishing his thesis on Pluralism and the Royal Canadian Chaplain Service as a student in the Religion and Culture MA program, Wilfrid Laurier University, Waterloo, Ontario.

⁴ Mark Juergensmeyer and Mona Kanwal Sheikh, “A Sociotheological Approach to Understanding Religious Violence”, *Oxford Handbook of Religion and Violence*, 626.

⁵ James Aho, “The Religious Problem of Evil”, *Oxford Handbook of Religion and Violence*, 204.

Couples Conference in Bagotville

Padre David Dytynshyn, Captain
3 Wing Bagotville



“It would be great to have this couple come to Bagotville”, I said to myself as I sat with my wife at a Couples’ Conference being held in the Laurentian Mountains north of Montreal in October 2013. Called a “Weekend to Remember”, it was organized by Family Life Ministries. We were attending with our two married daughters and their husbands as well as a couple from CFB Bagotville.

About a month after the conference, I sent out an exploratory e-mail asking Gerry and Kathy Kraemer if they would consider speaking at a Marriage event yet to be planned in the Saguenay area in 2014. Gerry and Kathy Kraemer are from western Canada and moved to Quebec to learn French nearly thirty years ago. They have worked with university students and pastored churches. Gerry also served as chaplain to the Montreal Alouettes football team from 1996 to 2002. In 2007-2008, the Kraemers walked a road that took them to the brink of divorce. Since then, they have

been sharing their amazing story and the principles that restored and transformed their marriage.

In response, Gerry wrote that they would be delighted to come and do a conference. However, they would not be free until the fall of 2014. This was a little disappointing since, as chaplains, we never know where we will be in fall until the posting season passes in the spring. But unexpectedly, in late November, Gerry wrote back saying that the weekend of April 11–13 had opened up for them. The planning began!

I knew that English couples on base, the young and the not so young, would benefit from a session on strengthening their marriage relationship. In fact, Gary Chapman, a well-known Christian author and speaker, has stated that every couple should attend some sort of marriage enrichment session once a year! But because of the small number of English-speaking couples on the base

and in our region, I realized that we could not produce the number of attendees required to justify the Kraemer’s 5-hour drive here. We therefore decided to offer the conference in French as well.

So on Friday evening April 11, a 2-hour mini-conference was offered in English free of charge at the Officers’ Mess. Nine people were present, including two couples with no previous contact with the chapel. The next day, on April 12, the main event took place in French. Thirty-six participants enjoyed three 90-minute sessions and a dinner, all held at the Officers’ Mess. Four military couples were present. The events were financed through the sale of tickets for the Saturday event and the generous contributions of Emmanuel Chapel and the Christian Development Fund.

Was it worth it? One of the English couples present on the Friday evening found the session “amazing”. They are now stirring up interest in the English community with the possibility of hosting another conference in English in the future!

“Proclaims a Divine Presence”

Examining the Chaplain’s Role in Harold Ristau’s *At Peace with War*

Padre David Clark, Captain
7th Toronto Regiment (RCA)

Presence is frequently described as the currency of military chaplaincy. As the late Padre Lyman Coleman expressed in the preface to his novel, *Called to Serve*, “The chaplain’s most effective role is that of ‘being there’, or as we call it in the military, providing a Ministry of Presence.” This article examines questions that arise from this role of providing presence, especially the matter of what it is that the chaplain’s presence in fact accomplishes. That is, what are chaplains actually doing when offering presence? The lens through which I examine this question is Padre Harold Ristau’s *At Peace with War: A Chaplain’s Meditations from Afghanistan*, a first-hand account of one Canadian chaplain’s experience in war. *At Peace with War* is not a systematic discussion of military chaplaincy, but rather consists of journal entries regarding various topics and events, all penned during Ristau’s deployment to Afghanistan. Yet, by closely examining reflections scattered throughout this remarkable work, it is possible to piece together a cogent account of Ristau’s own understanding of the chaplain’s role. Specifically, I submit that the chaplain’s role, as presented in *At Peace with War*, is to provide a personal presence that bears witness to the presence of God even when God’s presence seems improbable. Or, to formulate it another way, I argue that Ristau’s understanding of the chaplain’s role

is to use his or her own presence to bear witness visibly to the invisible presence of God.

To begin, Ristau acknowledges that defining the chaplain’s role is somewhat problematic. The chaplain’s role is both “awkward”¹ and “complex”² since, he notes, “[u]nlike other trades, ours is not clearly defined.”³ Ristau observes that this difficulty in defining the chaplain’s role has increased with the rise of certain specialized trades: “Even when I am surrounded by crisis,” he writes, “it is not always evident what my role is,” in that “responsibilities that were once a chaplain’s have been shifted to other mental health care professions: social workers, deployment support centres, etc.”⁴ Thus, as functions formerly performed by chaplains have been arrogated to separate military trades, the question of the chaplain’s role has been rendered all the more pressing—and all the more uncertain. At one point, Ristau asks, “What is my role?” and offers the notably tentative answer: “God knows.”⁵

Yet, despite the uncertainties that Ristau evokes regarding the role of the chaplain, a clear theme nonetheless begins to emerge as he repeatedly describes the chaplain’s role using the language of presence and visibility. Ristau finds his own purpose as a chaplain in the act of providing a presence: “I am there to be close to the troops [...],” he writes, and “[m]y presence is a support to them.”⁶ At the very least, he maintains his own visibility among soldiers: “on the slow days,” he writes, “I just make my face visible.”⁷ Indeed, when he helps soldiers in their day-to-day tasks, Ristau acknowledges that his “motive is not purely to be helpful, but to be visible.”⁸ Thus, in Ristau’s understanding, the chaplain offers what could be described simply as a visible presence.

At the same time that he underscores the chaplain’s visible presence, Ristau also emphasizes God’s own presence, celebrating the “daily promise of God’s patient presence.”⁹ For instance, when Ristau accompanies soldiers on foot, he remains certain of God’s presence with him through Christ. In one striking image of God’s presence, Ristau writes, “I trust that Christ walks with me on patrol. And even when the mine

1 Lyman Coleman, *Called to Serve: An Historical Novel* (Victoria: Trafford, 2010), xiv.

2 Harold Ristau, *At Peace with War: A Chaplain’s Meditations from Afghanistan* (Eugene: Wipf & Stock, 2012), 54.

3 *Ibid.*, 6.

4 *Ibid.*, 13.

5 *Ibid.*, 6.

6 *Ibid.*, 28.

7 *Ibid.*, 6.

8 *Ibid.*

9 *Ibid.*, 23.

does explode in my path and under my feet, it explodes with Christ right there beside me.”¹⁰ Moreover, a theme in Ristau’s approach to theodicy—that is, his theological engagement with the problem of evil—is likewise God’s presence. He affirms, for instance: “We can say with certainty that if God wasn’t with us, things would be a lot worse.”¹¹ Even amid the evil of war, where God might seem utterly absent in an “apparently God-forsaken land,” Ristau reaffirms God’s presence, for he maintains that God is “shockingly familiar with abiding in the evil places of the universe.”¹² Thus, though war may give reason to wonder whether God is in fact absent, Ristau remains all the more certain that God indeed remains present.

Accordingly, preserving his conviction of God’s presence even in an environment where God might seem tragically absent, Ristau discovers the chaplain’s role in communicating and conveying this unseen reality of God’s presence. For instance, when leading a memorial service at a Forward Operating Base (FOB), Ristau’s meditation consisted simply in the words: “We don’t know why things like this happen, but God promises that *He is with us*.”¹³ Even if very little is to be said in a time of crisis, Ristau considers the promised presence of God to be the crucial content to convey. It must be noted, however, that Ristau at no point suggests that chaplains are themselves bearers or bringers of God’s presence. Indeed, this distinction is important to Ristau, as he recounts his initial discomfort with soldiers’ perception that, as he memorably expresses it, “when the priest leaves, so does God.”¹⁴

¹⁰ *Ibid.*, 15.

¹¹ *Ibid.*, 17.

¹² *Ibid.*, 37.

¹³ *Ibid.*, 9 (emphasis added).

¹⁴ *Ibid.*, 20.

To Ristau, believing that the chaplain somehow brings God to the scene is symptomatic of being “superstitious and ‘spiritually immature.’”¹⁵ Accordingly, rather than depicting the chaplain as one who brings God’s presence, Ristau presents the chaplain as a witness to a divine presence which is already there. Significantly, in an insight that I believe is key to understanding Ristau’s concept of the chaplain’s role, he declares: “chaplain presence proclaims a divine presence.”¹⁶ The chaplain, by his or her own presence, is a visible testimony to the invisible presence of God.

Furthermore, as Ristau conceives of military chaplaincy in terms of witness to God’s presence, he accordingly locates the chaplain’s function in following after God’s presence, going where God is already. Accordingly, the chaplain’s ministry takes place “in the corners of others’ work spaces,” he says, “for that is where God is also.”¹⁷ In Ristau’s understanding, it is a Christological necessity that chaplaincy follows a movement away from “centre stage.”¹⁸ “Jesus’ ministry of presence was deliberately off to the sides,”¹⁹ Ristau observes, concluding that, in this way, “God Himself offers the model of the most effective ministry.”²⁰ Thus, the role of the chaplain as witness to God’s presence necessitates a particular form and practice of chaplaincy, moving toward the edges where God’s presence assuredly awaits.

As we have seen, Ristau’s theological vision emphasizes the presence of

¹⁵ *Ibid.*, 21.

¹⁶ *Ibid.*, 13.

¹⁷ *Ibid.*, 53.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, 53–54.

²⁰ *Ibid.*, 54.

God, a divine presence which brings hope even to the dismal scenes of war. That presence, however, is invisible and, perhaps—to many struggling with the horrors of war—not merely invisible but implausible. Nevertheless, between the conviction of God’s presence and the appearance of God’s absence stands the chaplain, who bridges that divide by his or her own visible and credible presence: it is in this way, that the visible presence of the chaplain bears witness to the invisible presence of God. The chaplain’s presence is thus derivative and ancillary, a visible presence called to bear witness to an immeasurably more significant divine presence. And, as it seems, this role of communicating God’s presence can be successful: “A good chaplain,” declared an American soldier on deployment, “makes us feel *like God is with us*.”²¹

With its piercing honesty, *At Peace with War* provides a vision of what the chaplain’s role can be within the real mud and muck of wartime. Ristau’s starting point is the sure presence of God, an invisible presence which is rendered seemingly improbable by the pains of war. Yet, as Ristau makes clear, it is for this reason that the chaplain’s role as witness is not to bring God’s presence but rather to convey and communicate God’s presence. The more God seems absent, the more the chaplain’s presence becomes a vital witness to God’s presence. Ristau’s perspective on military chaplaincy furnishes a valuable contribution to the discussion, as we in the Royal Canadian Chaplain Service continue to wrestle with questions surrounding our role as those called to offer our presence.

²¹ Stephen Manfield, *The Faith of the American Soldier* (New York: Tarcher/Penguin, 2005), 72 (emphasis added).

Legacy of Courage and Sacrifice

Padre James Lee, Captain
4th Canadian Division Support Group
Garrison Petawawa

I am currently serving as a military chaplain posted to a Garrison in Petawawa, Ontario. I joined the Canadian Armed Forces as a part-time Reserve Chaplain in August 2011 and transferred to a full-time Regular Force chaplain position in August 2013. Before my full-time service, I had served as an Urban Missionary among underprivileged children, youth and families in East Vancouver for about 18 years.

God laid the desire on my heart to serve as a military chaplain a number of years ago. A part of the history of the Korean War (1950-1953) inspired my military service in a significant way. Years ago, I had a chance to visit a Korean War Museum and Veterans Memorial in Washington, DC. There, I saw a picture of US Marines frozen to death in the front line trenches. The winter of 1950 in Korea was exceptionally cold, and nearly 1 million Chinese troops were mobilized to aid communist North Korea, which was trying to take over a free South Korea through military aggression. The communist troops were even using civilians, North Korean refugees, as human shields for their military objectives. Those US Marines were there to protect the freedom of defenceless refugees who were fleeing from oppressive communist rule. The Marines were not equipped for extreme cold weather and paid the ultimate price to protect the

defenceless. I thought of those Marines' wives, children, parents, siblings and close friends in the United States who had to face immense emotional pain and loss for many years. I went on to see a nearby plaque at the Korean War Veterans Memorial. It was inscribed: "*Our nation honors her sons and daughters who answered the call to defend a country they never knew and a people they never met.*"

What I saw was a priceless picture of sacrifice and courage painted by the men and women in uniform. I shed tears that day. That picture and those words have echoed in my heart ever since, especially in times of hardship, leading me to serve the nation and God years later.

In the summer of 2013, I answered the call to serve within the Canadian Armed Forces and was posted to Garrison Petawawa. On the first day of duty, I was assigned to a major medical services unit. This unit has about 350 troops who are medics, doctors, nurses, dentists, health-care administrators, specialists and other military medical professionals. One of the things I am doing with my unit members is morning physical training. Once, I served as a combat infantry rifleman in a hard-core infantry unit of the US Army in the late 1980s, and running with troops in the early morning had been the fondest

activity of my US Army life. It is pure pleasure to be running again and doing physical training with troops. It is a privilege. I love the troops as I know they are deeply loved by God.

In October, I participated in 1 Canadian Field Hospital's field training for three weeks. This exercise was to enhance the troops' readiness for deployed humanitarian operations. We were

God laid the desire on my heart to serve as a military chaplain a number of years ago. A part of the history of the Korean War (1950-1953) inspired my military service in a significant way.

preparing for situations where the Armed Forces would be rapidly deployed internationally, with 48-hours notice, to a vulnerable region and population. This is a highly intensive and demanding operation, as the troops would have to move massive field hospital structures & equipment to the designated region within a limited time frame. I was sleeping, eating and hanging out with troops in the bush somewhere in Ontario.

A real disaster occurred in early November as Typhoon Haiyan devastated the central region of the Philippines. The Canadian Armed Forces were called upon to respond to this crisis. They were commanded to execute medical relief work in the typhoon-ravaged city of Iloilo, the home base of Canadian medical teams and engineers in the Philippines. I was involved in the process of pre-screening selected CAF members who were placed on standby for deployment to the Philippines. About 50 members of my medical units were part of the Disaster Assistance Response Team (DART), and another 50 members from my units were on standby as of November 15th.

Government disaster management officials placed the number of deaths at 5,959, while the injured and missing remained at 27,022 and 1,779, respectively as of December 13th.

One of the nurses, who participated in a field exercise with me a month ago, received a call from her supervisor in the morning on Remembrance Day. She was instructed to report to CFB Petawawa within the next couple of hours. It is a 4-hour drive from her home to CFB Petawawa. This means that she had to drop everything, pack her personal items & essentials and hit the road in just two hours. She was very tired by the time she saw me. She also had to complete the readiness check-list, to go through the screening process and to pack up her personal & military kits before boarding the aircraft headed to the Philippines. She is a conscientious

young lady with a kind heart, who attends a Baptist church in Montreal. I could see that she would give the best care possible to injured or needy locals. It is physically and mentally exhausting work, especially in a different time zone with tropical temperatures. But I knew she would do much more than her duty called her to do. I had conducted screening interviews with about 50 CAF members on standby. They were all highly motivated for altruistic reasons. When asked why he wanted to be deployed, one young medical technician replied to me, *“Sir, this is what I signed up to do, help others.”*

I served as a rear-party team for the deployed troops. I remained in Petawawa and assisted the troops in a rear party support role, supporting their family members as needed. I regularly received update reports on the Philippines mission. With the death toll from the super typhoon, called “Yolanda” by the population, inching closer to 6,000, the Filipino people have had little to be cheery about. Government disaster management officials placed the number of deaths at 5,959, while the injured and missing remained at 27,022 and 1,779, respectively as of December 13th.

One medical officer reported:

“We have Mobile Medical Teams (MMTs) out every day. A MMT consists of a medical doctor, physician assistant and two medical technicians. They average about 110 patients each day per team. The public is so happy to see us. People stop us on the street to shake our hands and say thank you. The work is exhausting in the heat and many of the communities we are serving are remote and are 2-3 hours transport ride away. The devastation is all around. Tonnes of debris, broken homes

and buildings. It will take years to clean everything.”

Padre Bob Lay was the DART Chaplain, and he accompanied DART members on deployment. He went through the same intense experiences as the other deployed member on the pre-deployment stage and he also provided pastoral care for all DART members on deployment. He reported that:

“Overall it is important to state that the DART team accomplished it’s objectives with distinction. The Filipino people were so very appreciative. The governor of the province to the elementary school student expressed great appreciation. To have seen 7,000 patients at our clinics and provide over 500,000 litres of clean water and miles of road clearing along with many other repair projects on schools, hospitals and community centers. To be a ministry of presence while deployed with the DART was an honor.”

Our men and women in uniform and Padre Lay made a difference in many lives in the Philippines. We have reason to be proud of our troops. Our deployed troops demonstrated their dedication to help those they did not know. These stories of sacrifice, duty, courage and compassion continue to unfold. I am grateful for opportunities to be part of these stories, serving among troops that desire to make a difference for the better.

Protestant Development Day 2014

Padre Michael Macintyre, Lieutenant(N)
Canadian Forces Base Halifax

One of the highlights of the Annual Chaplain Seminar is worship. While we celebrate in our denomination groups throughout the week, we take one opportunity to worship corporately and ecumenically as Protestants. This is a meaningful tradition wherein one of our six Protestant denominations leads the service, which includes Holy Communion, in accordance with their own rites and traditions. In this way, we experience the richness of the diversity we have among us. In 2014, Rev. Hans Borch and the Lutheran chaplains lead us in worship in their tradition. To a standing-room only congregation, we sang, prayed, read scripture and celebrated the Last Supper. Padre Michael Macintyre brought the homily, which is included here in Dialogue.

*Padre Barbara Putnam, LCol
Principle Chaplain (Protestant)*

**Sermon for Friday 30 May 2014
Feast of the Ascension
Texts: Acts 1:1-11; Eph 1:15-23;
Luke 24:44-53**

Grace to you, and peace to from God who is Creator of all, and from the Lord and Saviour, Jesus Christ.

Jesus asks a good question:
“*Why are you standing there, looking up to heaven?*”

Instead of looking up to heaven, I want you to look at your hands.

Have you ever stopped and looked at them?

I looked at mine, and I'll tell you what I saw.

I saw the scar from a barb-wire fence when I was six years old.

I saw the crooked finger that I broke badly when I was 14.

I saw callouses and cracks, from life and living.

I saw my wedding ring. Take that off, and I see still the mark it leaves from over a decade of wear.

Your hands tell a story.
They tell your story.
Our hands tell our stories.

I had the privilege, very recently, of spending a month at sea. Workups.

A pretty hefty workload for a warship, high stress, high competition. I was lucky enough to sail on a ship that had great *esprit de corps* – the higher the pressure, the more fun the crew seemed to have.

I still remained busy, though. There's always work for a chaplain to do. And I learned a lot. I learned, for example, that aboard ship, the Padre is never, ever, piped. No matter where I was, if someone needed me, someone could find me. And, they did.

I was sitting in the hanger chatting with a group of sailors when I felt a tap on my shoulder. Could I come and see a member...quickly?

Two decks down, I met the sailor I needed to see. His body language told me part of what I could expect... hunched over...hands clenched. Every muscle in his body fighting for control.

I asked him to tell me his story, and he began to. Former combat arms. Two tours. Transferred to the Navy – Atlantic Canada was home, and the Navy was not, after all, the Army. He told me that he couldn't stop watching people's hands. No matter where he was. He was always watching. Looking. Someone was carrying a satchel? Worrying. A backpack? Frightening.

But the problem had finally reached his attention when he'd found himself – his words – bullying his eldest son. 13 years old. Loves his dad. Dad doesn't like that he puts his hands in pockets. Doesn't like that he's always holding a cell phone. Dad knows that his son poses no threat to him – but can't convince his brain of that. Guilt, shame, and fear.

I sat with him for a long time, as there was nothing else to do. And we talked. We talked about his hands.

Hands that held his wife.

That held his children.

Built and repaired their home.

Hands, that had been trained to hold a weapon.

Hands, whose bearer understood all too well the implications of 'unlimited liability.'

In the end, I asked if he wanted to pray. To pray for his hands. So we did. I prayed that his hands would tell a story of life and love, not fear and pain; that they would work for building up and not breaking down. That he would see in them – and others – their own stories, not the ones that the broken part of him wanted to see.

So what stories do your hands tell? What wounds do they show? Physical ones? Or from years, decades, of holding others hands, holding hearts, binding the wounds of others through pain of you own?

Imagine the hands of Christ. Jesus stands before the disciples, immediately before his Ascension. One thing catches my attention: "*Lifting up his hands, Jesus blessed them.*" Jesus lifted up his hands. The hands that still bore the marks

of the nails from the tree of the cross. Hands that had been broken. That had seen and tasted death. The body of Christ that stands to bless the disciples is one that is still profoundly broken, and yet is perfect, and whole.

Beloved of God, you are called to serve the body of Christ. The body that you serve, like that of the Saviour, is at the same time broken, yet made whole, frail, yet possessing great strength. You are that same body. In the language of my Lutheran theological tradition, we are *simul iustus et peccator* – at the same time justified, and sinners. In your own brokenness, Christ makes you whole. Bear that witness to the people you serve.

What you have to give as your offering is simply, and only, your hands. Nothing more noble a sacrifice than that, even as it was the hands of Joseph of Arimathea who cut down the broken body of the Saviour from the tree, the hands of those who dressed his body; the hands of those who reached out in worship, and in joy.

It is your hands that reach out to the broken, bind up the brokenhearted, take up the lame, and guide the blind. It is God's work, but it is your hands.

"Men of Galilee, why do you stand there, looking up to heaven?"

I have almost this...dream, a recurring nightmare, really. It involves me standing in an introspective moment, deep in thought, and then the Warrant Officer from my basic training comes up behind me and says, "why are you standing there?" It doesn't matter what tone of voice that question is asked in. I hear it as an inherent instruction...almost like, "if you have time to stand there

and look, then you have time to do something productive."

There is a time to be looking up to heaven. You need to see Jesus, so that you may be the guideposts for others. Sometime those glimpses are infuriatingly fleeting; but they are enough.

In Luke's gospel, having seen the risen Christ ascend into heaven, the disciples know what to do: they go to the temple, Luke writes, and joyfully praise God. The story picks up in Acts, and chronicles the whole beginning of the church. That story plays out, again and again. You are always being made new. There is always another part being written.

The end is written, as well. You know how the story turns out. In the cross, there is redemption. In pain, there is healing. In Christ, all things are made new. Never doubt that you make a difference, in everything you do. Yours may be the only hands that reach out to help, or to hold, or lead. And that is enough. You reach out because that is what you are called to do; it is who you are. Get up, and go - reach, strive, and encourage – and keep the faith. The end is everlasting life.

One last thing, about that sailor. I saw him, with his family, on the jetty as they picked him up. I shook his hand before he crossed the brow. He hugged his son.

It was enough.

Amen.

Haiti Milk Bag Project

Emily Chastkiewicz and Nancy Dyтынshyn
Ladies Guild, Emmanuel Chapel
3 Wing Bagotville



Left to Right: Cindy Couture-Finlay, Jaylene Lubrick, Padre Barb Putnam, Rhéa Kirkup, Laura Dyтынshyn, Susan Croussette, Nancy Dyтынshyn, Kathy Penner-Warnica, Jacqueline Jorgensen. Missing: Emily Chastkiewicz

Over the past year at Emmanuel Chapel in Bagotville, Québec, the Protestant Chapel Ladies Guild has been collecting milk bags from military personnel and families on the base for a collaborative enterprise called the Haiti Milk Bag Project. The ladies have been pleasantly surprised with the abundance of donated milk bags. Once to twice a week, the ladies get together and turn simple, plastic milk bags into crocheted mats for Haitians in need. Not only is this a great way for the ladies to volunteer their time and give back to the world, but it is also an excellent way to get to know one another and to form a stronger chapel and military community.

In early December Emmanuel Chapel welcomed Padre Barb Putnam for a weekend visit. The ladies of the Guild were delighted to show her a finished mat and get a photo of it with her. About a month later, the Guild was overjoyed when they received a photo from a volunteer who went to Haiti and gave a family in need this very mat. The photo is a reminder that their hard work is much appreciated, and it serves as a motivation to keep the project going. The ladies have completed another mat and are working on three more, with the hope of sending all four to Haiti this year. On behalf of the Guild, we would like to thank all of those who have donated bags and who continue to do so. We wouldn't be able to accomplish our goals without them.

On behalf of the Guild, we would like to thank all of those who have donated bags and who continue to do so.

We wouldn't be able to accomplish our goals without them.

Section THREE

Operationally Relevant Chaplaincy

PAGE

- 34 **USS Arleigh Burke Sailors Receive Blessings from Canadian Chaplain**
MC2 Carlos Vasquez

- 36 **NATO Air Force Chaplains Gather in Quebec City**
Padre Barbara Putnam, LCol

- 38 **Ministry in the North**
Padre Charles Irish, Lt(N)

- 40 **International Chaplain Symposium: RIMPAC 2014**
Padre Jeannine Friesen, Lt(N)

- 42 **Team Building on a North American Scale: RAW 2014**
Padre Mike Adamczyk, Maj

- 44 **Nijmegen 2014: A Padre's Perspective**
Padre Stephen Morris, Capt

- 46 **In Memoriam**



USS Arleigh Burke Sailors Receive Blessings from Canadian Chaplain

Mass Communication Specialist 2nd Class Carlos M. Vazquez II
USS Arleigh Burke Public Affairs



ARABIAN GULF (NNS) – A Canadian Armed Forces army chaplain is currently serving aboard guided-missile destroyer USS Arleigh Burke (DDG 51) delivering religious services as part of the Personnel Exchange Program (PEP).

Canadian Armed Forces army Chaplain Maj Bastien Leclerc embarked upon Arleigh Burke when the ship departed Norfolk as part of PEP to provide religious services, spiritual guidance and to boost crew morale as it is underway on a regularly scheduled deployment.

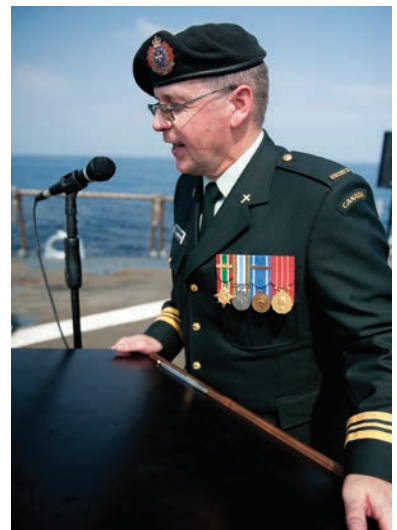
The PEP allows selected service members to make a one-for-one exchange with personnel from another military service or foreign service. The program's objective is to integrate participants into the host organization as though they belonged to the service to which they become assigned.

“Canada and the United States have an exchange program,” said Leclerc. “So right now there is a U.S. Navy chaplain in Halifax, Canada doing the job that I’m doing here.”

This exchange has started a new chapter for the chaplain's career, offering him a new environment and experiences.

“This is my first ship ever,” said Leclerc. “I’ve never even been on a Canadian ship.”

While adjusting to his new setting and with his first steps aboard, he encountered some minor differences and some eye-opening similarities.



“The way we do paperwork, formats and templates is not the same, so it’s like I’m going back to school and I’m a young chaplain again,” said Leclerc. “But these are little differences; the main core that is very similar is we’re here to take care of the men and women.”

Multiple services, including Sunday services and specialty religious holiday services, have been held aboard while underway. Leclerc also helped coordinate a visit from U.S. chaplains April 15, from different religious denominations to lead services during Holy Week, giving the crew an opportunity to participate in a specialty service from their individual religious practice.

“Receiving blessings from the Canadian chaplain who has joined us for deployment and from chaplains from other religions is wonderful,” said Navy Counselor 1st Class Mona Wells. “Being on smaller ships, it is rare for us to get the opportunity to have a chaplain while out to sea, so it’s great to be able to reflect in the services they led for us, especially during Holy Week. It meant a lot to me, and I think it did the same for the crew.”

Catholic, Protestant and Jewish religious ceremonies were held by the chaplains, and the Sailors who participated seemed to have appreciated the services, as well as having the Canadian chaplain aboard with them for their deployment.



“It’s a pleasure to have Chaplain Leclerc aboard with us,” said Wells. “He is our open door to staying in touch with our spirituality while out to sea, as well as being able to share in one another’s cultures and having him be a part of our Arleigh Burke family.”

Arleigh Burke is currently underway on a scheduled deployment in support of maritime security operations

and theater security cooperation efforts in the U.S. 5th Fleet area of responsibility.

For more news from USS Arleigh Burke (DDG 51), visit <http://www.navy.mil/local/ddg51/>.

NATO Air Force Chaplains Gather In Québec City

Padre Barbara Putnam, Lieutenant-Colonel
RCAF Command Chaplain



The NATO Air Force Chaplain Consultative Committee is the oldest international chaplain gathering in the world, and one which Canada has been privileged to host twice in the past, 1968 (Ottawa) and 1979 (Montreal). In June of 2014, we were privileged to host this annual conference once again, in beautiful Quebec City at La Citadelle.

Air Force chaplains from The Netherlands, Czech Republic, the United Kingdom, Germany, Denmark, France, Spain, Poland and Lithuania took part in the three day conference designed to provide a forum for the exchange of information and ideas on matters pertinent to chaplains working in the Air Force environment. Chaplains were exposed to lectures on the history of the RCAF, which is celebrating its 90th Anniversary in 2014, as well as an historical presentation on chaplaincy initiatives and ministry from World War I

and II. The participants found it quite interesting to hear the chaplain story woven through the events of the war, especially during this time of worldwide commemoration. We are grateful to Dr. Richard Goette and Maj Mathias Joost for their contribution to the programme.

Chaplaincy around the world is quite different from the Canadian model, and Bishop Peter Coffin, a member of the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) brought a very interesting presentation on how Canadian chaplains work in a multifaith context, across all three services. This reality was illustrated by the fact that the conference host, Padre Fletcher, wears the Canadian Army uniform as does the event OPI, RCAF Command Chaplain, Padre Putnam, as well as Director of Chaplain Operations, Padre Guèvremont.





A social component to the programme helped to build relationships and networks for our work together as Air Force Chaplains. Tours of La Citadelle and the newly opened R22°R Museum, and a walking tour of the city helped to share a bit of Canada's history to our first-time guests. Since no Air Force visit is complete without a look at current operations, we were honoured to have the Commanding Officer of 430 ETAH and his Chief join us for an afternoon where they described not only how Canada deploys its Air Force, citing examples from Libya and the Philippines, but they also took the opportunity to highlight from their own experience the added value which a chaplain brings to the squadrons, the wings, and to operations. In showing their appreciation for Air Force Chaplaincy, 430 ETAF landed a CH-146 Griffon on the parade square of La Citadelle, and gave everyone an experience that they will treasure for years to come.

A formal mess dinner, hosted by the Chaplain General in the dining room of the Officers' Mess, brought an official end to the conference. Each of the Air Force chaplains expressed their appreciation for the opportunity to engage in dialogue throughout the week, and to work together to provide the highest quality of chaplaincy to those whom we serve. The group expressed their appreciation to the RCAF Commander, LGen Yvan Blondin for supporting the conference, and to BGen John Fletcher for being a consummate host.

Next year, in Prague!

A social component to the programme helped to build relationships and networks for our work together as Air Force Chaplains.

Ministry in the North

Padre Charles Irish, Lieutenant(N)
2nd Canadian Division Support Group
Garrison Saint-Jean



In January and June 2014 – the two poles of the calendar! – I had the opportunity to accompany members of the Second Canadian Ranger Patrol Group (2 CRPG), as well as Junior Rangers, in their training. As 2 CRPG chaplain, I wanted not only to support the staff of the headquarters, located in St-Jean-sur-Richelieu, but to gain first-hand an understanding of the Rangers' role, and explore the potential for the chaplain's role within such a geographically challenging unit; 2 CRPG conducts search-and-rescue operations throughout northern Quebec.

For two weeks in January, I accompanied 2 CRPG instructors to Kangirsuk for the patrol's annual training. The plan included First Aid and search-and-rescue exercises. Through the example of the patrol, I gained a respect for the inhabitants

of the north, their skills and knowledge. Characteristic is their apparent ability to fix anything, anywhere. On patrol, a broken sled, which I thought would have to be abandoned, was quickly repaired by means of some discarded plywood scavenged from under the snow. An under-performing snowmobile was pulled apart and reassembled by freezing fingers, with the aid of a kettle of boiling water to thaw the parts. At every stop, a hole was drilled in the ice and a fishing-line quickly lowered (why live on IMPs?). On the land, Rangers are at home. This familiarity with their environment is the Rangers' unique contribution to the Canadian Armed Forces. It enables their search and rescue capability, and provides irreplaceable local knowledge to assist CAF operations in remote areas.

An under-performing snowmobile was pulled apart and reassembled by freezing fingers, with the aid of a kettle of boiling water to thaw the parts.



I also gained a perspective on the potential for a chaplain to contribute to a community's spiritual welfare. In contrast to my usual experience – in which the padre is primarily a first-line resource in crisis intervention, problem-solving, and emotional support, available to all military members and their families without necessary reference to spiritual or religious needs – my role as a religious representative was also readily acknowledged and welcomed. Since one of Kangirsuk's two churches is Anglican – with no resident priest – I was able to assist at services, with the help of a translator who spoke Inuktituk. I hoped this would benefit not only the Anglican congregation (some of whom were Rangers), but also reinforce ties between the patrol and the community. Spirituality was also expressed in other ways. One member told me that he couldn't wait to go "on the land"; when he is there, he said, he feels "closer to God." This statement resonated with me, although I am from a very different place – BC's lower mainland, where it rains rather than snows – and I reflected that, whether we come from below or above the treeline, and whereas there are real cultural differences, we still share common experiences.

In June, I spent 8 days at CFB Valcartier, participating at the Junior Rangers' Camp Okpiapik. In some communities, the Junior Rangers is the only structured program for youth, and many are eventually enrolled as Canadian Rangers to continue their proud role in their communities. Camp Okpiapik offered adventure training, leadership, and sports, and attracted Junior Rangers from all over Quebec's north. For some it was their first time away from their isolated communities, but the Junior Rangers enjoyed significant support to their wellbeing, of which the presence of a chaplain was only one aspect. In addition to 2 CRPG training staff, who closely supervised morale and welfare issues in their platoons, the Juniors were accompanied by Rangers from their communities, and also had access to "cultural counsellors," a network of elders representing the Juniors' various cultural communities. This placed chaplain services within a team context. Again, I found an openness to spirituality, and was taken by surprise by the attendance at my Sunday morning worship. In the few minutes to spare before lining up for the buses to attend their day's activities, there was a small stampede to attend my makeshift

chapel. Months later, a 2 CRPG instructor told me how important this moment of worship had been for some.

For a chaplain assigned to 2 CRPG, the challenge is planning travel for maximum impact, without eclipsing other unit and team responsibilities. Within these windows of opportunity, however, the chaplain can support the Ranger mission not only by being present to members in a counselling role, but also explore means of responding to spiritual needs, and foster community support for the patrol by liaising with local clergy or church communities. I look forward to future ministry with the Rangers, getting to know better the people of the north, learning how a padre can serve in this context, and growing in my appreciation for what the Rangers can offer the Canadian Armed Forces.

I spent 8 days at CFB Valcartier, participating at the Junior Rangers' Camp Okpiapik. In some communities, the Junior Rangers is the only structured program for youth, and many are eventually enrolled as Canadian Rangers to continue their proud role in their communities.

International Chaplain Symposium: RIMPAC 2014

Padre Jeannine Friesen, Lieutenant(N)
Canadian Forces Base Esquimalt

It was a sunny July 3rd in Pearl Harbor Hawaii, when the RIMPAC (Rim of the Pacific) 2014 Chaplaincy team, some 48 Chaplains and Religious Programming Specialists from South Korea, Australia, the USA, and Canada, gathered for a one day Chaplain Symposium focused on Religious Area Analysis of the Pacific Rim.

RIMPAC is the world's largest maritime exercise, involving twenty-two countries. RIMPAC has been held since 1971 and Canada has been represented at every one of the twenty-four bi-annual exercises. Canada sent three Chaplains: LCol Michelle Staples (Royal Canadian Navy Command Chaplain), Lt(N) Elisabeth Duggan (supporting the Royal Canadian Air Force and Canadian Army assets) and Lt(N) Jeannine Friesen (supporting Canadian Fleet assets from aboard HMCS CALGARY).

The motto for RIMPAC is "Capable, Adaptive, Partners". The symposium gave the chaplains an opportunity to explore our interoperability and to build connections and networks.

Canadian Rear Admiral Gilles Couturier, Commander Combined Forces Maritime Component Command, very graciously brought greetings to the assembled group as did VAdm Floyd, USN, Combined Task Force Commander. We were also joined by BGen (Ret) Hirai, USA, who spoke to the chaplains about a Commander's Perspective on Advisement. He talked about the importance of a chaplain wearing a "Yes" face.

A Yes face is one that stands out in a crowd and is identifiable as the face of someone who is willing to help.

He encouraged us to wear this yes face but, in the taking care of others, to also take care of ourselves. Finally, he left us with the question; "who is helping the helpers?"

One of the group asked BGen (Ret) Hirai if he could describe a chaplain who was particularly effective. The chaplain described was one who did everything the troops did, and who spent a lot of time talking with the soldiers. This chaplain was someone who looked at the training and looked at the long term health of the organization and infused into the program the kinds of advice needed to make the training richer and the members more resilient.

The table top exercise for the day revolved around a scenario in which a multinational force was forming a



Humanitarian Aid and Disaster Relief mission in response to a natural disaster. The site of this disaster was in Southeast Asia. Three speakers from The Asia-Pacific Center for Security Studies spoke to us about the religious make-up of the area. We received an overview of the religious landscape in Asia, a presentation on Islam and Islam in South Asia and a discussion on Buddhism in Asia.

The case study involved the highly complex situation in Myanmar (Burma) involving conflict between the “Rohingya,” a Muslim group in Burma, and the majority Buddhists. Our task was to begin to analyze any religious influences involved in the conflict, the key contributing factors for the tension between the two groups, and some possible approaches to reduce the tensions between the two through Religious Leader engagement. The goal was to help us to build skills to ask relevant questions when analyzing the religious dynamics within an area of operations. By engaging in this process we will be better equipped to advise Command.

At the end of the day, the chaplains left having been inspired about what we do, energized with new ideas and skills to enrich our ministries and having made valuable connections with chaplains from other countries. The RIMPAC Chaplaincy Symposium definitely assisted us in becoming “Capable, Adaptive, Partners.”

RIMPAC is the world’s largest maritime exercise, involving twenty-two countries. RIMPAC has been held since 1971 and Canada has been represented at every one of the twenty-four bi-annual exercises. Canada sent three Chaplains: LCol Michelle Staples (Royal Canadian Navy Command Chaplain), Lt(N) Elisabeth Duggan (supporting the Royal Canadian Air Force and Canadian Army assets) and Lt(N) Jeannine Friesen (supporting Canadian Fleet assets from aboard HMCS CALGARY).

Team Building on a North American Scale: RAW 2014

Padre Mike Adamczyk, Major
NORAD/CNOS HQ

(North American Aerospace Defense Command/Canadian NORAD Outcan Staff)
Colorado Springs, Colorado, USA



RAW! Sounds like a football cheer in a packed stadium at a BC Lions football game! Not quite but close. RAW is the acronym for Religious Affairs Workshop. The NORAD and USNORTHCOM Command Chaplain's office (N-NC/HC) holds an annual training workshop that includes Religious Support Teams (RSTs) from NORAD and USNORTHCOM (N-NC) Components, Regions, Joint Task Forces (JTFs) and the National Guard. Canada has always had a presence at this workshop, but this year the Command Chaplain invited a chaplain from the Bahamas. In addition, national, state and local leaders of faith-based organizations active in disaster response were in attendance.

The theme for this year's three-day workshop was: Advancing Resilience

Through Preparation For Disaster Response. The objectives were to build and strengthen relationships across borders (US/Canada/Bahamas), Commands, Governmental and Nongovernmental Agencies and Civilian Faith Based Organizations. To attain unity of effort through awareness and understanding of desired end states and the operational approach, so that we could tear down the silos of expertise and blend a bit more and achieve NORAD's Mission.

Conventional thoughts and perspectives were challenged through the dynamic guest speaker Dr. Robert Wicks, once a Marine Corps officer and now a professor at Loyola University in Maryland and author of the books *Bounce: Living the Resilient Life* and *Perspective: the Calm Within the Storm*.

He spoke about the dangers associated with being a caregiver. "I don't worry that you don't care enough, I care that you worry too much," he said, focusing on the importance of chaplains and chaplain assistants taking care of themselves as well as the people they are helping. "It's not the amount of darkness in the world that matters; it's how you stand in the dark that matters." To stand effectively in the darkness you need a plan (we are all about plans down here). The plan needs to include being faithful to mission; faithful to self; faithful to something greater – God.

On the second day, a panel of military chaplains discussed Resilience Lessons since 9/11. The panel was made up of five chaplains (see picture). Chaplain COL Graetz from the Army National



Guard; Chaplain Col Ofsdahl from the US Air Force; Chaplain CAPT(N) Dunn from the US Navy; Chaplain Maj Prince Bodie from the Royal Bahamian Defense Force (RBDF) and our very own Padre (LCol) Christopher Ryan, 1 Canadian Air Division (1CAD).

As each member shared from their particular silo of expertise about resiliency, we all were able to take away new and fresh ideas that we could use and try in our specific element of Land, Sea or Air, north or south of the

border or outside of the borders of North America!

On the third day of the conference both Padre Christopher Ryan and Padre Andre Gauthier presented. Padre Ryan spoke about the RCAF involvement in DSCA, which is an America acronym for Defense Support of Civil Authorities. He also spoke to the extent of Canada's involvement in NORAD Operations. Padre Gauthier was part of a DSCA Panel and he explained the difference between Canada and the United States

and how we provide assistance during disasters like ice storms and floods. Both chaplains were well received. For the many American National Guard chaplains in attendance, it was a unique experience to see, hear (eh?) and talk to real live Canadian chaplains!

Next year's Religious Affairs Workshop is planned for 13-17 April 2015 in Colorado Springs Colorado with the intent of having Wing Chaplains from Canada and the US attend. This intent will fulfil the NORAD-USNORTHCOM Commander's top two priorities: First, to expand and strengthen our trusted partnership and second, to advance and sustain the Binational Military Command.

See "y'all" next year!



Left to right: Padre Gauthier, Padre Adamczyk, and Padre Ryan.

Nijmegen 2014:

A Padre's Perspective

Padre Stephen Morris, Captain
22 Wing North Bay



*Stir in us Lord a spirit
of reconciliation and
peacemaking...*

*For now more than ever
the world is too dangerous
for anything but truth,
and too small for anything
but love.*

This year I had the honour of being Padre to the CAF Nijmegen contingent, consisting of approximately 200 members from across the country. It is an annual march held in the Netherlands covering 160km over 4 days, carrying a pack of 20lbs. You can imagine how physically and even emotionally intense this would be, but I would like to focus on why it was intense from the perspective of a Padre; why it was *spiritually* intense, if you will.

I sincerely mean it when I said that it was an *honour* to be selected; given the anniversary of WWI we began our trip with a visit to Vimy Ridge, where I presided at a commemorative service at the foot of that majestic monument. This was followed by subsequent commemorative services at Langemark (a German war cemetery), Essex Farm (where Flanders Fields was written), Menin Gate, Groesbeek (Canadian war cemetery), and a small memorial service for a fellow CAF member who lost his great uncle, a RAF member shot down at the end of WWI, which was held at a cemetery in Tournai, Belgium.

The spiritual challenge was always twofold: lifting up in prayer all those who faced unimaginable horror and made the ultimate sacrifice that our great country could become what

it is today; and that the meaning of this sacrifice may not be lost on a new generation. At Langemark, the German war cemetery, we were graced by the presence of the German Nijmegen contingent. In an extremely moving yet unassuming fashion, their commanding officer spoke from the heart about what it meant to have a grandfather in the Nazi army, and how if anything these services must force us reflect on the immense human cost of war.

In preparing for Nijmegen, I held close to my heart a special prayer by the great pastor and civil rights activist William Coffin Jr. It served as my inspiration, and became a motif that would weave its way into reflections and prayers throughout the march:

*Stir in us Lord a spirit of reconciliation
and peacemaking...
For now more than ever
the world is too dangerous for
anything but truth,
and too small for anything but love.*

This, I felt, captured what became the spiritual meaning of these services; honoring the dead and taking from it a thirst for a peace and justice that will give us deep pause before ever going down the path to total war.

And then it happened.

Every morning - sometimes as early as 2 AM to beat the scorching heat of the afternoons - the entire contingent would muster for prayer and begin marching for the day. Here we were at day four, the final day of the march. We were beat up but not broken. Our feet were blistered messes and our bodies ached beyond belief, but we were here to finish. I prepared my morning blessing the night before; Asking the Lord to strengthen our bodies and our resolve; for humidity to be low and morale to be high, that we may finish the march unified in spirit and physically whole.

Then in the middle of ablutions, around 1:45 AM, I heard BGen Pelletier shout out "PADRE!" I ran over to his mod and received a hasty briefing: A passenger jet carrying 154 Dutch nationals had been shot down overnight. Security was on high alert, as the meaning and scope of this event was undetermined but it was clear that Russia was somehow involved. For us, it meant finishing the march amidst a nation in mourning. No songs were to be sung. No flags were to be flown. "*Padre, I want you to capture this in your prayers this morning.*" And at this point we had about half an hour before mustering—and I had yet to get ready myself.



Padre Morris receives the Outstanding Support Award from BGen Pelletier.

Rather than scrambling to create a prayer in a moment of panic, I knew the Spirit had already given us the little prayer that would continue to guide and sustain us. The world was indeed too dangerous for anything but truth, and too small for anything but love. The tragedy of Malaysia Air MH-17, with 298 lost souls from 10 countries attested to this.

Our only consolation was barely intelligible but in the long view of history quite profound; for in the next tent over the German contingent — just as groggy from sharing beers and stories with us from the night before

in the International Beer Tent — had their ablutions interrupted by the same sad news, as they prepared to march out with us for the day in a spirit of fellowship and solidarity. As it is said, the moral arc of the universe is long, but bends towards justice indeed.

I knew the Spirit had already given us the little prayer that would continue to guide and sustain us. The world was indeed too dangerous for anything but truth, and too small for anything but love.



IN MEMORIAM

Padre [Maj (Ret'd)] Earle G. Leslie

Died 17 January 2014

Padre (Ret'd) Paul Norman Scrutton

Died 12 April 2014

Padre [Maj (Ret'd)] Robert (Bob) Gagnon

Died 28 June 2014

Padre [BGen (Ret'd)] Murray Farwell

Died 7 July 2014

Padre (Ret'd) William (Bill) Nugent

Died 23 August 2014

Padre [Maj (Ret'd)] William Gary Dobinson

Died 16 September 2014

Padre [Maj (Ret'd)] Wayne Maddock.

Died 17 September 2014

