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**B-GL-346-001/PT-001**

LAND FORCE

# **THE CHAPLAIN'S MANUAL**

## **(ENGLISH)**

**This publication supersedes B-GL-312-015/PT-001, rescinded 1998-04-17.**

### **WARNING**

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**Issued on the authority of the Chief of the Land Staff**

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## FOREWORD

1. B-GL-346-001/FP-001 *The Chaplain's Manual* sets out policies for the provision of chaplain services within Canada's Army, and provides planning guidance for Army commanders, staffs, and chaplains.
2. It is issued on the authority of the Chief of the Land Staff, having been approved by the Chaplain General.
3. This publication is effective on receipt, and replaces the rescinded publication B-GL-312-015/PT-001 *Combat Service Support, Volume 15, Chaplains in Battle*.
4. Unless otherwise noted, masculine pronouns contained herein refer to both genders.
5. Published on the authority of the Chief of the Land Staff by the Army Publishing Office, Fort Frontenac, Kingston, Ontario.

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## **PREFACE**

1. The Canadian Charter of Rights and Freedoms guarantees the “freedom of conscience and religion” for every Canadian. Accordingly, CF regulations direct that, subject to operational and service exigencies, commanding officers shall make provision for spiritual service support and religious accommodation for the soldiers under their command.
2. Freedom of conscience and religion may be exercised by soldiers in a number of ways, including:
  - a. accessing spiritual guidance, care and counsel;
  - b. worshiping according to one's faith;
  - c. keeping holy days and religious observances;
  - d. practicing religious dietary laws;
  - e. receiving casualty care and treatment that is sensitive to one's religious practice and belief; and
  - f. honouring religious appearance and dress requirements.
3. A soldier's freedom of conscience and religion is also exercised when he/she chooses to abstain, for the sake of conscience, from participation in religious services or ceremonies. Regulation prohibits requiring any soldier to participate in a religious service parade, unless it is in connection with Remembrance Day observances, a military funeral, or a ceremony of significant civic or memorial nature.

## **ROLES AND RESPONSIBILITIES**

4. Commanders and chaplains have distinct roles and responsibilities with respect to the provision of religious support to soldiers and their families.

### **COMMANDER**

5. Commanders, within their area of responsibility, are responsible for ensuring that soldiers and their families have the opportunity to exercise their freedom of religion and conscience. A commander therefore ensures the provision of and access to religious support services, from the garrison right through to the zone of

combat. A commander is also responsible for making decisions on requests for religious accommodation in accordance with appropriate CF regulations.

## **CHAPLAIN**

6. The chaplain exercises a specialized ministry within the Army, aimed at promoting religious, spiritual, moral and ethical values, and providing spiritual care and nurture to military members and their families. The chaplain functions both as a specialist staff officer, and as a religious leader.

### **CHAPLAIN AS STAFF OFFICER**

7. As a staff officer the chaplain functions as a specialist advisor and has direct access to the commander. The chaplain is responsible to the commander for planning and implementing religious support programs and ministry activities within the commander's area of responsibility. The chaplain advises the commander and other staff on matters of spirituality, ethics, morale, and religious accommodation.

### **CHAPLAIN AS RELIGIOUS LEADER**

8. As religious leaders chaplains are endorsed by their particular faith community and by the Interfaith Committee on Canadian Military Chaplaincy (ICCMC). Chaplains are mandated for this specialized ministry by the Chaplain General, and are responsible to the Chaplain General, to the Interfaith Committee, and to their particular faith community authorities through their chaplain supervisors and ecclesiastical superiors.

### **MINISTER TO OUR OWN—CARE FOR ALL—FACILITATE WORSHIP OF OTHERS**

9. The chaplain performs religious rites and ceremonies, and administers sacraments and ordinances, in accordance with the tradition and polity of their own endorsing faith tradition. In so far as is possible, the chaplain offers appropriate spiritual support and care to all soldiers and their families, regardless of their religious faith expression. If a chaplain is unable to personally provide specific religious support, the chaplain will seek to have such support provided



by another chaplain or, where possible, by appropriate civilian religious leaders.



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## **CHAPTER 1**

### **SPIRITUAL VALUES AND CANADA'S ARMY**

#### **CANADA'S ARMY**

1. The relationship between Canadian society and its military requires mutual respect and reciprocal liability. As long as Canadians wish to remain free, and preserve the ideals that distinguish them as a nation, the military will continue to remain necessary. For its part, the military must reflect and espouse the very best qualities and values of the Canadian society it protects and represents.
2. The fundamental purpose of the military is to serve in defence of the nation, and to protect its interests at home and abroad. This involves both the disciplined application of lethal force and the unlimited liability of every soldier. The military can only remain effective, however, if its personnel and material requirements are recognized, understood, and supported by Canadians, and as long as it is seen by Canadians to affirm and reflect those good and basic qualities which define us as a nation.

#### **CORE PRINCIPLES**

3. The principles of Respect for the Dignity of all Persons, Service to Canada before Self, and Obedience to Lawful Authority must remain the core of our military ethos. These core principles are essential to our military capabilities in peace, in conflict, and in war.
4. The unlimited liability of soldiering demands, therefore, both a selfless and a sound ethical foundation which soldiers believe, understand and accept. To this end, the Army must strive to instill and nurture, within its officers and soldiers, ideals that underlie its military ethos. Important to the development of, and integral to sustaining such ideals and principles, is the attention paid to cultivating spiritual values and attending to issues of spiritual care and nurture.

#### **SPIRITUALITY**

5. Human beings are spiritual beings. The spiritual dimension is a part of each individual's psyche, and helps provide meaning, cohesion and integrity as a human person. Spirituality is a dimension of our humanity which is timeless, eternal and transcendent. It nurtures in us a vision of what it is to be human, and provides us with

sources of inner strength and purpose, affording a connection with the greater good, and helping us to overcome meaninglessness and despair.

6. This spiritual aspect of the human psyche is also deeply communal. It draws us into relationship with others beyond the self, and also draws many into a relationship with a divine other. Our spirituality enables us to see ourselves in the other, and the other in us, and is related, therefore, not only to our sense of individual wellness and worth, but also to the character and quality of the relationships we build.

7. At its most basic level spirituality has to do with meaning and relationship. It has to do with our need to understand who we are and how we relate to ourselves, to others, and to our world; and with our need, as well, to discern how it is we comprehend and relate to our origins and to the originator, to what the future holds, and also to the one who holds it. Spirituality helps us to discover our need to love and to be loved, and our need to forgive and to be forgiven - by ourselves, by one another and, for many, by a higher power.

## **SPIRITUALITY AND ARMY CULTURE**

8. Attending to the importance of spiritual development and care amongst our soldiers and families is vital to the development of a healthy Army Culture. Spiritual values strengthen resolve and promote decency, and they nourish all other important human characteristics that touch the human spirit: comradeship, respect for others, selfless commitment, and discipline. They allow soldiers more easily to see themselves as having a vocation, that "soldiering" is a way of life and service, not just a career or a job.

9. Spiritual values are noble: they inspire individuals to reach out beyond themselves, many towards a higher power, while also underpinning a vital sense of self-belief and self-worth. Spiritual values foster a sense of identity, a growth of maturity throughout an individual's life, and a foundation for human motivations, particularly in times of crisis. Spiritual values help an individual to address issues of life and death, meaning and significance, guilt and forgiveness, good and evil.

## **SPIRITUAL VALUES AND OPERATIONAL EFFECTIVENESS**

10. The longstanding principles of effective war-fighting have consistently acknowledged the vital importance of soldier morale. Field Marshal Montgomery listed four key factors that constitute the morale of a soldier in battle:

- a. leadership,
- b. discipline,
- c. comradeship, and
- d. self-respect.

11. These factors, so essential to a soldier's morale, are certainly not created by chance, but rather are underpinned by the spiritual values that help provide a structure for sustaining and upholding soldiers who are engaged in the dreadful business of combat.

12. Effective military forces have historically identified with something beyond themselves, and have been prepared to sacrifice their lives for a belief, a cause, a principle or a purpose. Spirituality is a key enabler, or catalyst, in bringing clarity to such a purpose, and has a crucial influence, therefore, on individual soldier morale, and consequently on overall military effectiveness.

13. Equally important, spiritual values also underline the standards of individual and collective behaviour. Without spiritual values there can be a tendency towards a mercenary rather than a vocational approach to soldiering, and it can become all too easy for soldiers to divorce themselves from the consequences of their actions.

14. The Army's credibility has at times suffered serious damage from errors in judgment and breakdowns of discipline. The Somalia experience illustrates how easily lapses may occur – even in an Army with a superb and hard-won record of decency and professionalism. The Army needs, therefore, to keep its moral compass fixed in order to ensure that under the pressures of conflict its actions will remain justifiable and ethical.

15. Consequently, soldiers need values both for which, and by which, they will fight.

## **SPIRITUAL VALUES AND THE CHAPLAIN**

16. Every soldier has the right to belong to any religion, or to none. All soldiers, regardless of their religious affiliation, have need of spiritual values and the right of access to spiritual nurture and care. The chaplain is part of a multidisciplinary care team whose different members, coordinated by the chain of command, all contribute towards the support and care of soldiers and their families.

17. Chaplains remain first and foremost ministers of their own civilian faith communities, without whose recognition and endorsement they would not be permitted to exercise ministry in this context. Chaplains minister to the moral and spiritual welfare of soldiers both at home and abroad, and in many instances, chaplains are the only “welfare officer” on the battlefield.

18. Chaplains bring images of order in the midst of chaos, and hope in the midst of despair. They advise commanders at all levels, and offer honest, candid moral and spiritual guidance to all. Chaplains are walking sacraments, signs and agents of grace. They offer nourishment in word and sacrament, and create a sanctuary, a safe place to be and to share, where confidentiality is valued and respected.

19. Chaplains offer care and support to every member of the community regardless of faith, religion, and belief, or their absence. Chaplains provide spiritual counselling, and offer soldiers a connection with people and life at home, as well as to a sense of transcendent and eternal truth and values. Chaplains are non-threatening and familiar, and in part they are advocate, ombudsman, conscience, symbol, and encourager. Chaplains build trust in leadership and lead by being. They are role models, mentors and agents of truth and reconciliation. Chaplains help to build a sense of community and contribute to the development of cohesive teams imbued with integrity.

## **SPIRITUALITY AND RELIGIOUS PRACTICE**

20. Spiritual values are not exclusively about religion, however for many there is a profound connection between spiritual belief and religious practice. Occasions, therefore, to engage in and to be engaged by sacred worship, ritual and tradition remain of vital importance and significance.



21. Religious practice, discipline, and ritual help many people to experience and more fully comprehend their place within and connection to the divine. These are means by which we seek to know God and to be more fully known by God, as well as to discern and commit ourselves to living out God's purposes for our life. These are also means by which we seek to process, honour and more fully comprehend our experiences of the world around us, and especially those experiences of profound joy or loss. Rituals are symbolic activities that help us express our deepest thoughts and feelings about life and about life's most important events.

22. Chaplains will seek to assist all soldiers, regardless of their faith expression, to pursue the religious traditions and practices of their proper faith community - both through the freedom to practice personal private spiritual exercises and disciplines of their faith, as military exigencies permit, and, whenever possible, to join with others in opportunities for shared public communal acts of religious observance or worship.

## **CONCLUSION**

23. Although spiritual values may well be, in and of themselves, absolute and eternal, the level of perceived spiritual need is relative to the demands and stresses of the particular situation at hand. Hence the well-worn cliché: "there are no atheists in a foxhole." The need amongst soldiers for spiritual values and spiritual care is unquestionably most acute during difficult military operations, and at any other time of increased personal stress or danger.

24. That being said, however, consideration of spiritual needs, and the nurture of spiritual values, must clearly be attended to in times of peace if they are to effectively support or sustain a soldier in battle. Soldiers must have consistent moral values in peace and war, and can neither afford to breach international laws, nor lose their sense of human decency, if they are to effectively deliver and defend an enduring peace.



## CHAPTER 2 THE CHAPLAIN'S ROLE IN THE ARMY

### GENERAL

1. As men and women of faith, endorsed and supported by their respective religious authorities, the chaplains serving Canada's Army are dedicated to the provision of spiritual, religious, moral and ethical support to soldiers and their families.
2. Army chaplains advise commanders on spiritual, religious, moral, and ethical issues affecting soldiers and their families. They provide religious, spiritual, moral and ethical support to soldiers and their families during operations and in static situations.
3. The first chapter of this manual addressed spirituality and the role it plays in the life and the culture of the Army. The chaplain has been entrusted with a unique leadership role within this dimension of army life. Guided by the *CF Chaplain Branch Manual*, and other relevant orders and directives, Army chaplains minister to their own, facilitate the worship of others, and care for all.
4. All Army chaplains are commissioned as chaplains and serve as CF officers. They have the responsibility to conform to the same high standards expected of every Army officer. They are subject to the Code of Service Discipline. They do not, however, have the authority of command (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraph 5).
5. Under the terms of the Geneva Convention, chaplains are non-combatants. The policy of the ICCMC and Chaplain General is that chaplains shall not bear arms (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraph 4, and Chapter 9 of this manual).

### CHAPLAIN AS SPIRITUAL LEADER

6. An effective Army chaplain is a mentor in their unit. They live their life emphasizing service to others over self. They journey alongside others in their unit and present an example that inspires others to lives of service and sacrifice.
7. The chaplain acts as confessor for those who have fallen short of their own or others' expectations. Chaplains provide comfort, forgiveness, restoration and guidance for the way forward.

## The Chaplain's Manual

8. The chaplain fulfills the threefold role, present in sacred scriptures, of Prophet, Priest and King. Prophets are those who represent God to people. Chaplains will from time to time have to confront members of their unit and even their leadership about issues of morality or fairness. They are sometimes challenged to speak the truth where it may not be welcomed. Priests are those who represent people to God. As chaplains, we do this through worship and prayerful support. Chaplains also have a kingly role. This is not to take people for granted or to exploit them. Rather, it is the role of servant-ruler who lovingly cares for people.

9. In the unit, chaplains are not just witnesses through their personal life and ministry of presence but also symbols. They are symbolic of the higher principles of faith, hope and love. They are a visible reminder of the eternal. They are a source of vision. They are agents of grace offering a human face in inhumane situations. They offer sanctuary and a starting point away from the absurdity of war.

10. The chaplain can contribute to the health and wellness of the unit by fulfilling a number of roles. The chaplain can act as reconciler, mitigator, advocate, mediator and conflict manager. The most important role that the chaplain can play is friend. The chaplain is in a unique position to be a friend to every member of the unit, from the commanding officer to the newest private soldier. Chaplains can offer a listening ear and a friendly face in those times when soldiers feel vulnerable and alone.

## CHAPLAIN CONFIDENTIALITY

11. Absolute confidentiality is offered only during the conduct of penitential rites in accordance with specific faith group practices. Confidentiality in pastoral care and counselling is not applicable in the following circumstances: when there is a reasonable chance that the counselled may pose a threat to others or to themselves, when there is indication of the abuse of minors, and when ordered by a court of law. Chaplains must ensure that persons seeking their counsel are advised of these limits to confidentiality (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraph 19).

## LEGAL LIABILITY PROTECTION

12. Chaplains are protected from legal cost under the Treasury Board of Canada's *Policy on the Indemnification of and Legal*

*Assistance for Crown Servants.* The qualifier for coverage is that the chaplain acted honestly and without malice within their scope of duties or employment, and met reasonable department expectations (Chapter 4a.). The cost of legal counsel will be assumed by the crown (Chapter 4a(IV)). It is the practice of the Government of Canada to pay out of public funds any judgment, including costs, against their employee once they have been judged entitled to indemnification (Chapter 7.5). Chaplains can obtain a complete copy of this document from the Office of the Judge Advocate.

## **DUTIES AND RESPONSIBILITIES**

13. Although the general duties and responsibilities of all chaplains are outlined in the *CF Chaplain Branch Manual*, suggested task list descriptions for Army unit, brigade and area chaplains are contained in Annex E to this chapter. These terms of reference are not meant to be exhaustive in nature, but should be used as a guide for preparing Professional Development Review (PDR) task descriptions, and for selection and supervision of chaplains at the tactical and operational level.

## **DUAL ACCOUNTABILITY**

14. As professional officers, chaplains are responsible to the Chaplain General and their military commanders through their respective chains of command. As religious professionals, they are also answerable to their own religious superiors and are responsible for fulfilling the requirements of their particular community of faith (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraph 3).

## **STAFF FUNCTION**

15. There are generally three types of staff officers:
- a. personal staff, such as aide-de-camps and executive assistants;
  - b. general staff, who assist the commander in meeting the responsibility of command, such as an operations officer; and
  - c. specialist staff, such as chaplains, doctors and lawyers.

16. Army chaplains function as Specialist Advisors to their commanders. In so doing they work alongside other staff officers. At the general staff level, these are:

- a. G1—who assists the commander with personnel administration;
- b. G2—who provides the commander with the intelligence needed to conduct operations;
- c. G3—who assists the commander with planning, directing, controlling, and coordinating operations and training;
- d. G4—who assists the commander with planning and coordinating the logistical aspects of combat service support;
- e. G5—who assists the commander with developing and executing policies related to civil authorities and the civilian population; and
- f. G6—who assists the commander with telecommunications support.

17. There are two components to the G1 staff: Personnel Management and Personnel Services. Chaplain Service is usually considered as one aspect of Personnel Services. Note that while chaplains will usually fall administratively under the G1 staff, their function as Specialist Advisors to the commander allows them the right and responsibility to meet with the commander on an as required basis. The chaplain should always have direct access to the commander.

18. At the unit level, the G1 equates to the Adjutant, G2 to the Intelligence Officer, G3 to the Operations Officer, G4 to the Logistics Officer, G5 to the Unit Information Officer, and G6 to the Signals Officer.

19. In certain units and headquarters, local customs and traditions may account for some variance in this system. The Adjutant and/or the senior sergeant-major are always a good resource to explain local staff configurations.

## **CHAPLAIN CHAIN OF COMMAND**

20. Army chaplains serving their unit are under the direct supervision of their brigade or base chaplain. The Brigade/Base Chaplain reports to the Area Chaplain, who in turn reports to the Army Command Chaplain. The Army Command Chaplain is the specialist advisor to the Chief of the Land Staff (CLS), and also functions as a staff officer to the Director Pastoral Operations and Chancery Services, who reports to the Chaplain General (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 10). Annex A outlines the Army structure in the CF.

## **RELATIONSHIP WITH INTERFAITH COMMITTEE ON CANADIAN MILITARY CHAPLAINCY (ICCMC)**

21. In ecclesiastical matters, the Chaplain Branch is subject to the direction of, and is responsible to, the ICCMC, which is the sole representative from the faith groups in Canada to the Government of Canada and the Minister of National Defence. Chaplains are also subject to the ecclesiastical direction of their own denominational / faith group representative of the ICCMC, in accordance with specific denominational/faith group rules, regulations and laws. Communication affecting a chaplain's personal ministry and of a purely religious nature may be referred to the appropriate member of the ICCMC (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraph 6.c., and Chapter 10, paragraph 2).

## **RELATIONSHIP WITH DENOMINATION/FAITH GROUP**

22. Army chaplains work in a multi-faith environment and on an ecumenical team. They are, however, endorsed spiritual leaders from a specific denomination/faith group. It is imperative that chaplains remain faithful to the teachings and limitations of their sponsoring faith community. Chaplains must not compromise the integrity of their own denomination/faith group, and where possible should participate in, and contribute to, the activities of their own faith communities.

## **RELATIONSHIP WITH OTHER PROFESSIONALS**

23. Chaplains will often find themselves working in concert with other professionals, particularly in the counselling and health fields. It

is imperative that chaplains maintain a positive relationship with agencies and people who share the common goal of caring for soldiers and their families. Chaplains need to recognize their own counselling and skill limitations, and be prepared to make appropriate referrals (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 3, paragraphs 14-16).

## **RELATIONSHIP WITH THE CHAPLAIN TEAM**

24. All Army chaplains belong to a larger team. Reserve unit chaplains belong to the brigade team, and regular force unit chaplains belong to a brigade or base team. There should be no 'Lone Rangers' serving as chaplains. A strong identification with the unit is desirable and necessary for an effective ministry, but the relationship with the chaplain team and the Chaplain Branch must be even stronger. Chaplains must endeavour to be loyal to the chaplaincy leadership and faithful to the policies of the Branch even when this places them in an awkward position in their own unit. Senior chaplains can promote this sense of team through such events as annual gatherings, regional meetings, unit visits, conference calls, weekly meetings, and the chaplaincy monthly prayer cycle.

## **RELATIONSHIP WITH THE UNIT**

25. The single most important issue around the relationship with a unit is for a chaplain to establish a strong ministry of presence. A program of regular visitation in the lines is an absolute must for an effective chaplain. This is true of ministry in garrison or in operations. The chaplain who visits soldiers and demonstrates a willingness to share their hardships and listen to their observations is going to be more readily accepted. A chaplain must work hard to be known by the troops, but also to know the troops.

26. The chaplain must lead by example. Effective chaplains will lead lives that reflect the Army's core values of duty, integrity, discipline, and honour. As Canada's Army continues to transform itself to meet the challenges of the future, chaplains can inspire trust in the leadership by being aware of and supporting the strategic plan.

27. The chaplain is part of the unit leadership team. Chaplains work with other officers, senior non-commissioned members, and the commanding officer to solve problems at the lowest level. A chaplain has the unique ability to discover personnel problems and help solve



them at the appropriate level of the chain of command. By being proactive, the chaplain assists in building unit morale.

28. Chaplains can act as a unifying force in the unit. They can affirm the chief responsibilities of the Army to protect vital national interests, contribute to international peace and security, and promote national unity and well-being. They can help give soldiers a sense of community as they build confidence in the morality of the mission.

29. The chaplain has a role to play in helping the Army to become more reflective of Canadian society. Chaplains, by the nature of their calling, respect the dignity and the value of every human being. Chaplains can help integrate new people into the unit and encourage their acceptance by all.

30. Chaplains assist in the collective readiness of the unit by conducting pre-deployment and reintegration briefings. They also encourage members of their unit to have a personal discipline of regular prayer and devotions.

31. There are various traditions around mess life in the Army. The chaplain is a member of the Officers' Mess and should play a part in that mess life. In many units, the chaplain is afforded the privilege of also being a member of non-commissioned member messes. New chaplains should not assume that they are automatically entitled to enter non-commissioned member messes. The permission of the appropriate President of the Mess Committee (PMC) should always be sought before entering any mess. In those places where the chaplain is invited and encouraged to participate in all messes the chaplain should be respectful of the confidential nature of conversations in each mess.

## **RELATIONSHIP WITH CO AND OTHER SENIOR OFFICERS**

32. Chaplains need to be sensitive to the fact that they also have responsibility for the pastoral care of those senior officers who serve in their units. A good chaplain is able to play the role of confidant to those who are senior in rank. The chaplain can lift some of the burden of command by being an effective listener.

33. In their role as specialist advisors, chaplains will be called upon especially during operations and exercises to make specific recommendations to the commanding officer on the need for members to be repatriated. This very sensitive issue can significantly influence the morale of the unit. Chaplains must always remember that repatriation decisions are the responsibility of the commanding officer.

The chaplain must provide the commanding officer with as much information as possible, and then support the decision even when it does not conform to the chaplain's recommendation.

34. The chaplain is also the subject matter expert on religion. It is imperative that chaplains familiarize themselves with the religious and cultural dynamic of the area of operations. Commanding officers will expect the chaplain to be knowledgeable and so will the other members of the unit. Religion is often one of the causes of conflict but can also be one of the resources for reconciliation. Chaplains should supplement their already considerable knowledge with additional study on the specifics of the area where they will be operating.

### **ROLE OF THE CHAPLAIN IN SOLDIER CARE**

35. The chaplain has a large role to play in the care of soldiers. The foundation of a chaplain's counselling must be a holistic approach to a soldier's well-being. This gives the chaplain credibility with the troops. Chaplains want the soldiers in their units to be mentally, physically and spiritually well and fit. Chaplains see and value the soldiers in their units as human beings first and then as soldiers. There are times when a chaplain will have to advocate for individual soldiers. The unit is stronger when individual soldier's needs are being attended to.

36. Every soldier has the right to see a chaplain at any time. This is a fundamental right that chaplains must ensure is respected at every level of the chain of command. The leadership of a unit must be reminded of the dividend that is realized when soldiers know that this resource (their chaplain) is available at any time.

37. There is no more difficult yet rewarding job than to minister effectively to soldiers in crisis. In today's Army, every chaplain will encounter soldiers who are suffering from various degrees of stress. For some this will be an accumulation of pressure from work and home. For others it will be a direct result of their experience in serving Canada overseas. Some will readily welcome a chaplain's intervention while others will as quickly reject it. For chaplains what is clear is that we do not reject them. Chaplains have the opportunity and the responsibility to journey with those who, because they are broken in some way, cannot continue to walk alongside us. The present generation of soldiers will judge our Army and our chaplains by how well we care for our wounded.

38. Chaplains are required to offer pastoral care when soldiers are dying. In some cases, they will minister to people who are dying a natural death. They have to be prepared to provide terminal care and grief counselling to family members and members of the unit. On other occasions, chaplains will be there in the field when an accident or a combat situation is responsible for the death of members of their unit. What the chaplain says at those times may not have lasting effects. The fact that they were there sharing the pain and the sorrow will be the message. It is also at those times when the chaplain will realize that they too are not alone. Chaplains are lifted up as people of faith, and they share this ministry with many others.

### **CHAPLAIN RESOURCES**

39. In the field and on exercise it is imperative that the chaplain be provided with a vehicle and driver. This will give chaplains the flexibility to perform the job that the Army expects of them. The driver also gives the chaplain, an unarmed non-combatant, some degree of protection. Chaplains need to be aware that the driver is not a personal servant. The chaplain must still possess basic field skills such as knowing correct radio procedure. This will enable the chaplain to function in an emergency if the driver is injured or killed.

40. Army chaplains, both Regular Force and Reserve, are entitled to a number of clothing and personal issue items. Annex B to this chapter describes the entitlements for Protestant chaplains, and Annex C describes the entitlement for Roman Catholic chaplains.

41. The issue of what to bring when a chaplain is deploying is a difficult one. Annex D is a recommended list of supplies that a chaplain might consider taking to the field. This is by no means an exhaustive list. Each operational theatre will be unique and there will be unique needs.

### **ACTIVITIES OF A CHAPLAIN**

42. Army chaplains will be involved in a number of activities and one of the most important will be the provision of religious services. Chaplains will celebrate or facilitate rites, sacraments and ordinances required by the religious demographics of the personnel in their unit or base. It is Branch practice and convention that Christian worship, when celebrated in the field or on operational deployments, would normally afford soldiers the opportunity to receive communion.

43. Chaplains will provide pastoral care to the members of their unit and their families, including pre-deployment screenings and counselling, and post-deployment reintegration care. In some instances, the pastoral care provided by the unit chaplain will include ministry within institutions, such as hospitals and detention barracks.

44. New chaplains and their supervisors should use the Army section of the *Chaplains Environmental Orientation Requirements Record* (Annex F). The series of tasks identified in this document provides a guideline of the basic skills that a new chaplain will need to learn in order to be effective. This is a useful tool for ensuring that new chaplains receive support and mentoring early in their ministry.

## **ETHICS TRAINING**

45. The chaplain's job is not to be a unit's cheerleader but to be its conscience. Chaplains should be prepared to deliver ethical training and provide ethical advice when asked. Paragraph 8 of this chapter refers to the chaplain's need to exercise a ministry of prophecy in assisting the unit to attain the highest ethical standard (see A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 6, paragraph 20).

## **PADRE'S HOURS**

46. One of the unique opportunities that chaplains have is the delivery of Padre's Hours. This can be a means to establish contact with unit personnel and create a positive perception of the chaplain. It is an occasion for teaching and building relationships. Chaplains should be well-prepared, and present material and lead discussions that are current and relevant.

## **LEAVE**

47. CFAO 16-1 is the authority for all leave in the CF. Chaplains are expected to use their leave. In the unit, it will be assumed that chaplains will usually take their leave during the unit's block leave period. There will however be circumstances when the chaplains responsibilities to share in the broader ministry of the brigade and/or garrison chaplain team, and in the worship life of the military chapel communities, will preclude them from taking leave during unit block leave periods. Leave planning must be flexibly managed so as to address the needs of the chaplain, the unit and the shared ministry of

the chapel and chaplain team (see also A-CG-001/JD-000 *CF Chaplain Branch Manual*, Chapter 14, paragraphs 23-31).

## **GENDER INCLUSIVE CHAPLAINCY**

48. Female chaplains have served in Canada's Army since the 1980s, and they continue to serve today as team members and team leaders, within garrison and headquarters settings, as well as in theatres of operation - both domestically and abroad.

49. Although the chaplaincy is represented by those whose denominational/faith tradition polity and practice may vary greatly with respect to understanding the role of women as spiritual leaders, in this military ministry context both male and female chaplains are called to serve and work together, and to accept and respect fully the legitimacy and richness of one another's ministry.

50. The commitment to creating an inclusive team ministry setting, in which both male and female "padres" are valued equally, contributes to enhancing the Army Chaplaincy's overall effectiveness in responding to the pastoral needs of the men and women in uniform and the families who support them.

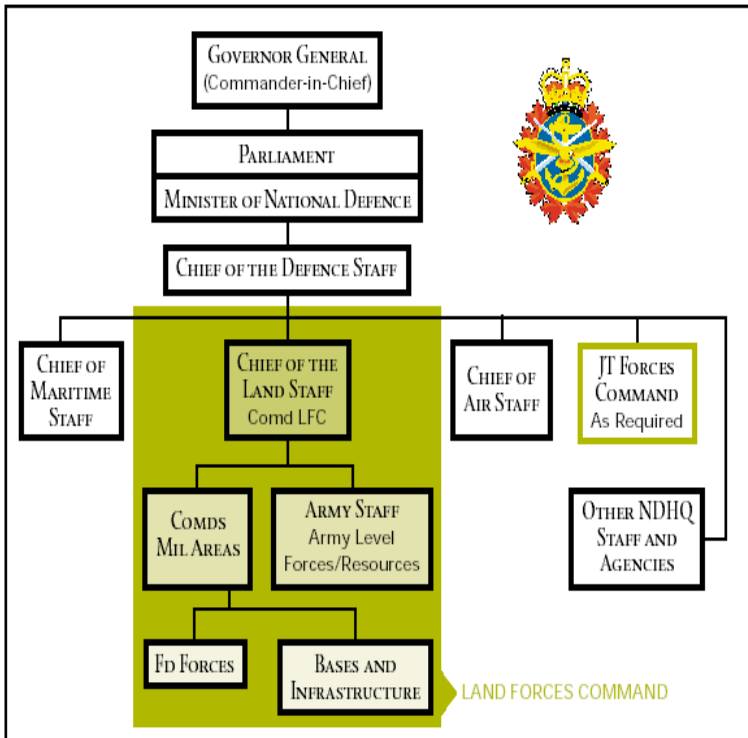
## **CULTURAL SENSITIVITY**

51. Chaplains are identified as a resource for commanders when dealing with issues of cultural sensitivity. Chaplains must make every effort to aid both members and the commanding officer when trying to accommodate unit members who have dietary needs, clothing or calendar issues related to their cultural or religious expression.

52. On deployment it is the chaplain who will often have to explain to the chain of command the deeper role that religion can play in many regions of the world. For example, in 2003 when American forces were entering the town of Nasyryah in Iraq the local leadership bypassed senior officers and went straight to the chaplain. They approached him, the interpreter explained, because he was the one who was wearing the cross and therefore clearly in charge.



## ANNEX A ARMY COMMAND STRUCTURE WITHIN THE CF







**ANNEX B**  
**SCALE OF ISSUE: PROTESTANT CHAPLAIN**

| SCALE    | GROUP | CODE      | DESCRIPTION   | UI | QTY | REMARKS   |
|----------|-------|-----------|---|----|-----|---|
| D01305AA | 8415  | 218897728 | Shirt,man's<br>Clerical,<br>cotton/polyester, black,<br>coat style, button<br>closure, military collar,<br>Size any acceptable  | EA | 2   | Female or<br>male,<br>includes<br>primary<br>reserve<br>chaplains.  |
| D01305AA | 9925  | 009265205 | Chaplain's kit (p), c/o<br>altarcloths, plastic<br>bottles, candle holder,<br>carrying case, chalice,<br>paten, ciborum w/ host<br>box, Communion paten,<br>corporals, Anodized | SE | 1   | Regular<br>force and<br>primary<br>reserve<br>chaplains<br>upon<br>successful<br>completion<br>of basic<br>officer<br>training. |
| D01305AA | 9925  | 219078044 | Clerical cloak<br>Custom tailored, c/w<br>arm slits, full circular<br>cloak half-lined, collar<br>can be same material as<br>cloak, fastened at breast<br>with chain and clasp. | EA | 1   | All chaplains<br>of all<br>denominatio<br>ns.   |
| D01305AA | 9925  | 218036773 | Stole set (P), chaplains<br>(chaplains of all<br>denominations), c/o<br>stoles (olive green,<br>purple, red, white), as<br>per scale of issue B13-<br>012                       | SE | 1   | Regular<br>force<br>chaplains of<br>all<br>denominatio<br>ns.   |

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| SCALE    | GROUP | CODE      | DESCRIPTION  | UI | QTY | REMARKS  |
|----------|-------|-----------|--|----|-----|--|
| D01305AA | 9925  | 215302606 | Cassock,chaplains (P), black, bengaline, double-breasted w/ adjustable cincture, fastened at left shoulder by 2 black cassock buttons and at right shoulder by 1 black cassock | EA | 1   | For anglican chaplains of the regular forces and 1 for the chaplain (P) students of the subsidized university training plans (MCTP and UTPNCM), anglican and lutheran.   |
| D01305AA | 9925  | 215302612 | Gown, geneva (P), black or blue bengaline, open front, voluminous gown, bishop-type sleeves, demands to state arm length, chest girth, waist girth and height                  | EA | 1   | Other than anglican and lutheran chaplains. 1 for chaplain (P) students of the subsidized university training plans (MCTP and UTPNCM), all except anglican and lutheran. |

Scale of Issue: Protestant Chaplain

| SCALE    | GROUP | CODE      | DESCRIPTION  | UI | QTY | REMARKS  |
|----------|-------|-----------|--|----|-----|--|
| D01305AA | 9925  | 215302621 | Surplice, chaplains (P), white nylon, 39-1/2 in long at back, 37-1/2 in long at front, 110 in bottom circumference, 14 in neck diameter, 1 size only | EA | 2   | Anglican and lutheran chaplains only. 1 for chaplain (P) students of the subsidized university training plans (MCTP and UTPNCM). anglicans and lutherans only. |
| D01305AA | 9925  | 215302622 | Tabs, ecclesiastical (P), white linen, 7 in long, 3 in wide, c/o a back panel and 2 narrow front panels, the front panels forming the tabs           | EA | 4   | Other than anglican and lutheran chaplains.  |
| D01305AA | 9925  | 218741485 | Scarf, chaplain's protestant, black, CF chaplain service insignia at each end, size, tall  | EA | 1   | All chaplains of all protestant denominations.   |

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| SCALE    | GROUP | CODE      | DESCRIPTION   | UI | QTY | REMARKS   |
|----------|-------|-----------|---|----|-----|---|
| D01305AA | 9925  | 218722466 | Alb (RC), open cassock type, white, off-white or light beige, polyester and viscose, unembroidered, sized as required   | EA | 1   | All chaplains of all denominations including primary reserve chaplain 1 for the chaplain (P) students of the subsidized university training plans (MCTP and UTPNCM). for all. |
| D01305AA | 9925  | 218809564 | Breviary, anglican book containing the divine office for each day, to be recited by those in orders, 1 each bishop, priest and deacon   | EA | 1   | Anglican chaplains only.  |
| D01305AA | 9925  | 218809565 | Robe, baptismal (white or black) clergyman’s robe especially designed to be worn over baptismal trousers during sacrament of baptism by immersion                                       | EA | 1   | Baptist chaplains only.   |
| D01305AA | 9925  | 218809567 | Trousers and boots, baptismal trousers reaching up to the chest, and secured at the bottom to rubber boots, worn by the clergy when administering the sacrament of baptism by immersion | PR | 1   | Baptist chaplains only.   |

Scale of Issue: Protestant Chaplain

| SCALE    | GROUP | CODE      | DESCRIPTION   | UI | QTY | REMARKS   |
|----------|-------|-----------|---|----|-----|---|
| D01305AA | 9925  | 218962918 | Vestment set (set includes tussah chasuble, matching stole and veil). | SE | 1   | 1 set per regular force anglican and lutheran chaplain after successful completion of basic officer training. |



**ANNEX C**  
**SCALE OF ISSUE: ROMAN CATHOLIC CHAPLAIN**

| SCALE    | GROUP | CODE            | DESCRIPTION  | UI | QTY | REMARKS |
|----------|-------|-----------------|--|----|-----|---------|
| D01306AA | 8415  | 218897728       | Shirt, man's, clerical, cotton/polyester, black, coat style, button closure, military collar, size any acceptable  | EA | 2   |         |
| D01306AA | 9925  | 218741486       | Scarf, chaplain's roman catholic, purple, CF chaplain service insignia at each end, size any acceptable  | EA | 1   |         |
| D01306AA | 9925  | 219022775       | Chaplain's kit (RC), active combat, c/o 1 carrying bag, 1 ethafoam interior, 1 stole, 1 chalice, 1 host box, 2 corporals, 2 purificators, 1 glass cruet, 1 oil stock, 1 pocket | SE | 1   |         |
| D01306AA | 9925  | 219078044       | Clerical cloak custom tailored, c/w arm slits, full circular cloak half-lined, collar can be same material as cloak, fastened at breast with chain and clasp, c/w              | EA | 1   |         |
| D01306AA |       | 9925/NIC-117761 | Sunday mass book, size (CCCB) 9.00   | EA | 1   |         |

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| SCALE    | GROUP | CODE            | DESCRIPTION   | UI | QTY | REMARKS   |
|----------|-------|-----------------|---|----|-----|---|
| D01306AA | 9925  | 218036762       | Sick call kit, chaplains (RC), c/o anointing set, burse, case chaplains sick call kit, crucifix, manual, roman ritual, pyx, stole as per scale of issue b13-013 | SE | 1   | Repair/replacement of pyx and anointing set shall be authorized by DPOCS 2. |
| D01306AA | 9925  | 218722466       | Alb. (RC), open cassock type, white, off-white or light beige; polyester and viscose, unembroidered, sized as required  | EA | 1   | Issued to new chaplain upon enrolment.                                      |
| D01306AA | 9925  | 219217251       | Book eucharistique chaplains RC (French version), soft cover, title: assemblees dominicale  | EA | 1   | Liturgy book used by pastoral associate RC chaplains                        |
| D01306AA | 9925  | 219217250       | Book eucharistique chaplains RC (English version), soft cover, title: celebration of the word   | EA | 1   | Liturgy book used by pastoral associate RC chaplains;                       |
| D01306AA |       | 9925/NIC-117762 | Cross for the pastoral associate  | EA | 1   |   |



**ANNEX D**  
**SUGGESTED CHAPLAIN KIT LIST**

(Source: suggestions of individual chaplains recently deployed)

1. Administrative:
  - a. This manual
  - b. *CF Chaplain Branch manual* (on disk)
  - c. Chaplain telephone directory
  - d. Accordion file and file folders
  - e. Field message pads
  - f. Binder
  - g. Blank disks
  - h. Envelopes/stationary
  - i. Pencils/pens/felt tips/ruler/erasers
  - j. Laptop and field printer
  - k. Set of two-way Motorola radios(for contact with driver)
  - l. GPS system
  - m. Cell Phone
  - n. Record of service book
2. Personal:
  - a. Geneva convention card
  - b. ID and identification disk
  - c. Passport and visas
  - d. DND 404 driver permit
  - e. Certificate of Vaccination
3. Ecclesiastical Supplies:
  - a. Communion wine/wafers/powdered grape juice
  - b. Plastic containers/bottles for above
  - c. Mass/communion kit

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- d. Liturgical calendar
  - e. Rosaries and religious medals
  - f. Devotional materials
  - g. Liturgical resources
  - h. Music resources
  - i. Bibles/Tracts
  - j. Communion cups
  - k. Vestments and other religious needs (PA cross)
  - l. Software resources (music, liturgical, and sermon preparation)
  - m. Missals
  - n. Resources for other faith groups
  - o. Multi-faith calendar
  - p. Candles, linens
  - q. Holy oil
  - r. Prepared services for special commemorations (e.g. Remembrance Day)
  - s. Musical instruments
  - t. Field Communion kit
4. Other Suggestions:
- a. Water purification tablets
  - b. First Aid Kit
  - c. Coffee/soup/teapot/cups
  - d. Digital Camera or Camera/film
  - e. Matches/lighter
  - f. Tissues
  - g. Canadian Flag
  - h. AA material
  - i. Pocket tape recorder

## Suggested Chaplain Kit List

- j. Clothes pins
- k. Area travel guide/archaeological books
- l. Alarm clock
- m. Gum
- n. Aspirin
- o. Stamps
- p. Lock
- q. Deck of cards
- r. Roll of plastic
- s. Cam paint
- t. Glow sticks
- u. Bungee cord
- v. Gun tape
- w. Flashlight



**ANNEX E**  
**SUGGESTED TASK LISTS**

**SECTION 1**  
**SUGGESTED TASK LIST**  
**UNIT CHAPLAIN**

Reference: *CF Chaplain Branch Manual*, Chapter 7, General Duties and Areas of Responsibility for Chaplains

1. Perform ministry of presence within the unit.
  - a. Establishes a pastoral relationship of mutual trust and respect with the members of the unit, while remaining sensitive at all times to the interpersonal differences which may exist, as well as to the dignity of each member of the unit.
  - b. Parades regularly with unit and participates in unit Field Training Exercises wherever possible.
2. Provide unit personnel with access to pastoral support and counsel.
  - a. Effectively gathers and interprets information relative to counseling situations; offers comfort, encouragement or other appropriate assistance in times of individual need.
  - b. Is able to recognize own counseling limitations and facilitate referral to appropriate care-giving professionals, such as Social Work Services, Medical Services, other Faith Leaders.
3. Offer advice and/or recommendations to commanding officer and supervisors (at the most appropriate level within the unit) on matters pertaining to the moral, ethical and spiritual well-being of their subordinates.
4. Promotes the well-being of all members of the unit and contributes to the problem-solving process within the unit through making appropriate recommendations based on training and experience.
5. Provide appropriate support to deployed unit members.

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- a. Conducts pre- and post-deployment screening in a timely manner and in accordance with chain of command directives.
  - b. Assists in the development of support plans for families of deployed members who are experiencing difficulties.
  - c. Develops liaison with other helping agencies as necessary.
  - d. Supports DAG/AAG/Reintegration process with members/families when deploying/returning.
6. Take responsibility for provision and form of all religious celebrations and observances conducted within the unit. Ensure, insofar as able, that appropriate access to worship, pastoral care and nurture is afforded unit personnel and their families, regardless of religious faith expression.
- a. Advocates for the provision of appropriate time, space and means for unit personnel to access worship and spiritual nurture within the unit as appropriate, including during unit exercise and deployments.
  - b. Promotes the spiritual well-being of all personnel, regardless of their faith of expression.
  - c. Advises the commanding officer on matters of religious accommodation.
  - d. Conducts all military public and voluntary services in accordance with Branch and ICCMC directives.
7. Pursue opportunities for professional development.
- a. Participates in formal and informal programs for enhancement of chaplaincy skills, such as:
    - (1) professional reading,
    - (2) seminars,
    - (3) continuing education courses,
    - (4) CFChCS courses, and
    - (5) brigade and area-level chaplain conferences.

- b. Seeks to expand ability to care for members of other faiths within appropriate parameters.
8. Demonstrate Leadership. (e.g. respecting the unit chain of command, leading by example, and developing chaplain leadership skills.)
- a. Seeks to know the unit well and contributes to the enhancement of life within the unit. Strives to achieve “active” presence by participating, to the extent possible, in the life and work of the unit.
  - b. Demonstrates a working knowledge of the unit, and is able to balance the concerns of individuals with the exigencies of the service.
  - c. Is responsible to the commanding officer and Brigade Chaplain for all ministry performed within the unit.
  - d. Establishes a good working relationship with the unit commanding officer and other supervisors, such as sub-unit officers commanding and sergeant-majors, and works to instill a deepening appreciation of the value a chaplain can bring to the unit.
  - e. Maintains personal physical fitness standards.
  - f. Develops and maintains basic military skills (with the exception of weapons handling) appropriate to environment.
  - g. Carries out other duties as assigned by the commanding officer or Brigade Chaplain within the limitations established by QR&O 33.03
9. Demonstrate communication skills. (e.g. in pastoral counselling, worship, teaching, and staff work.)
- a. Exercises active listening skills and empowers individuals to find their own solutions.
  - b. Seeks to be emotionally present whilst remaining professionally objective.
  - c. Offers worship and teaching that is planned, relevant, varied and joyous (especially during extended field exercises).

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- d. Employs proper military staff procedures in writing reports and communications.
  - e. Completes, in a timely fashion, all reports and other administrative tasks assigned, including After Action Reports, and Chaplain Monthly and Annual Reports.
10. Maximize personal abilities (be organized, available and accountable)
- a. Establishes a routine of visitation in all accessible unit work areas.
  - b. With the concurrence of PMCs, shares appropriately in the life of all messes.
  - c. Offers routine feedback to the unit commanding officer and the Brigade Chaplain on ministry in the unit, and seeks their guidance in order to enhance effectiveness.
  - d. Maintains necessary records in a responsible and appropriate manner.
11. Display professionalism. (demonstrate integrity of vocation, professional knowledge, confidentiality and credibility.)
- a. Displays a high level of motivation and professionalism by maintaining integrity and credibility as a servant of a higher power and as a commissioned officer.
  - b. Reads, adheres to, and indicates an understanding of commanding officer's direction and unit routine orders.
  - c. Demonstrates working knowledge of CF and Branch policies and directives, especially those impacting on chaplain services, including but not limited to: Harassment Policy, Statement of Defence Ethics, and Diversity.
  - d. Respects the confidentiality of all who place their trust in the chaplain.
  - e. Routinely reads scripture, studies and prays.



**SECTION 2**  
**SUGGESTED TASK LIST**  
**BRIGADE/BASE/ASG CHAPLAIN**

Reference: *CF Chaplain Branch Manual*, Chapter 7, Duties and Responsibilities of Team Leaders

12. Be responsible to the brigade, base or area support group (ASG) commander, and to the Area Chaplain, for all chaplain services within their respective brigade/base/ASG. Be responsive to the commanding officers of all brigade/base/ASG units concerning chaplain services within their units.
  - a. Meets routinely with commander and staff to discuss Chaplaincy issues and issues impacting the moral and spiritual well being of brigade/base/ASG personnel and their families.
  - b. Conducts periodic liaison visits to brigade/base/ASG units in order to discuss such issues with unit commanding officers and staff, and with each unit chaplain.
  - c. Offers advice to commanders and staff on all matters affecting the moral and spiritual well being of brigade/base/ASG personnel and their families.
  - d. Participates in chaplain team-leader meetings/conference calls at the area level.
  - e. Facilitates the passage of chaplaincy information between brigade/base/ASG and area levels of the Chaplain Branch.
  - f. Provides Monthly and Annual Chaplain Reports to the commander and to the Area Chaplain for review, comment and onward submission to NDHQ.
13. Promote throughout the brigade/base/ASG an awareness of the operational importance of chaplain services.
  - a. Establishes good working relationships with the brigade/base/ASG commander and staff, and with the commanding officers of all units, routinely seeking feedback from them in an effort to enhance the provision of chaplain services.

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- b. Instills in all unit chaplains, and amongst those they serve, a deepening awareness of the “value-added” that chaplain services can contribute to a unit’s operational effectiveness.
- c. Promotes the development of a collaborative approach to ministry between unit chaplain and unit chain of command, and amongst the unit chaplain team as a whole.
- d. Displays a preparedness and proficiency for participating in brigade/base/ASG and unit level training and deployments.
- e. Seeks to provide and coordinate chaplain support to units with chaplain vacancies, or whose chaplains are absent on deployments or tasking.
- f. Advocates for provision of resources necessary to support effective delivery of chaplain services at the unit and brigade/base/ASG level.

14. Be responsible for the provision, and form, of all religious celebrations and observances conducted within the brigade/base/ASG, and by all unit chaplains, in connection with their military duties, and be responsible for seeing that appropriate access to worship, pastoral care and spiritual nurture, is provided to brigade/base/ASG personnel, regardless of their religious faith expression.

- a. Advocates for the provision of appropriate time, space and means for brigade/base/ASG personnel to access worship and spiritual nurture, within their units (as appropriate), and during brigade/base/ASG exercises and deployments.
- b. Promotes the spiritual well being of all brigade/base/ASG personnel, regardless of their faith expression, advising commanders at all levels on matters of religious accommodation.
- c. Conducts all military public and voluntary worship services in accordance with Branch and ICCMC directives.
- d. Ensures that chapel worship, programming, organizations and policies are implemented in accordance with Branch directives, and are

- appropriately supported by all members of the chaplain team.
- e. Ensures annual chapel congregational meetings are held, and reports and audited financial statements are prepared and submitted, in accordance with Branch directives.
15. Be responsible for the administration and stewardship of all assigned resources.
- a. Prepares, submits and implements Chaplain Services Operational/Business Plan.
  - b. Ensures sound budgetary management of all public funds allocated to chaplain services, ensuring all expenditures are made in accordance with DND directives.
  - c. In consultation with Coordinator of Shared Chapel Ministries (CSCM), advises on chapel budgets and ensures all disbursements are carried out in accordance with directives governing Protestant and Roman Catholic chapel funds.
  - d. Advocates for ongoing attention to matters of chapel infrastructure maintenance, repair, and enhancement.
16. Be responsible for supervising the work and ministry of, and for promoting the development of skills amongst, all chaplain team members within the brigade/base/ASG.
- a. In partnership with unit commanding officers and staffs, oversees the work and ministry of unit chaplains within the brigade/base/ASG.
  - b. Maintains a unit chaplain nominal roll, and supervising chaplain dossiers. Ensures all unit chaplains receive required training, and seeks to foster their professional development through formal and informal training opportunities.
  - c. Through use of Canadian Forces Personnel Assessment System (CFPAS), provides Personnel Development Review (PDR) task descriptions, periodic feedback and mentoring, and prepares

Chaplain Professional Assessments for each chaplain.

- d. Makes recommendations concerning suitability for career coursing, operational tasking, component transfer, and promotion, etc.
- e. Ensures provision of chaplain coverage to brigade/base/ASG level training and deployments, and coordinates and supervises deployed team ministry, as required.
- f. Supports the career development, and evaluates the work performance, of civilian staff assigned to support chaplain services. In consultation with Civilian Personnel Officer (CPO), ensures that support staff are given the opportunity to improve skills through appropriate training.

17. Be responsible to the Area Chaplain for all Chaplaincy recruiting within the brigade/base/ASG.

- a. Seeks prospective chaplain candidates for enrolment in the Reserve and Regular Forces.
- b. Maintains a knowledge of, and proficiency in, all Chaplaincy recruitment procedures.
- c. Provides liaison, as appropriate, with civilian Church authorities and regional theological colleges, in order to promote military Chaplaincy, and to find suitable Chaplaincy candidates.
- d. Arranges for chaplaincy and commanding officer interviews with prospective candidates to discuss mutual expectations of ministry; provides information and assistance in endorsement and recruiting processes; and offers pastoral support to chaplaincy candidates, as appropriate.

18. Display a high level of motivation and professionalism.

- a. Maintains a high level of personal integrity and credibility, as a servant of a higher power, and as a commissioned officer.
- b. Demonstrates a thorough working knowledge of CF and Branch policies and directives.

- c. Respects the confidentiality of those who give their trust.
- d. Participates in formal and informal programs for the enhancement of chaplaincy and military skills, as appropriate.
- e. Maintains a high level of physical and spiritual fitness.
- f. Fosters a high level of motivation and professionalism amongst all chaplains in the brigade/base/ASG.
- g. Functions effectively as a staff specialist and adviser within the brigade/base/ASG headquarters.
- h. Carries out other appropriate duties assigned by the brigade/base/ASG commander or the Area Chaplain.

**SECTION 3**  
**SUGGESTED TASK LIST**  
**AREA CHAPLAIN**

Reference: *CF Chaplain Branch Manual*, Chapter 10, Duties and Responsibilities of Strategic and Operational Chaplains

19. Responsible to Area Commander and Chaplain General for all chaplain services within a Land Force area. Responsive to commanders of area brigades, bases, training establishments, and the ASG for the chaplain services provided to their commands.

- a. Meets routinely with Area Commander and staff to discuss Chaplaincy issues and issues impacting the moral and spiritual well being of area personnel and their families.
- b. Conducts periodic liaison visits to commanders and staffs of area brigades, bases, training establishments, and the ASG to discuss issues within their span of control.
- c. Meets with individual unit commanding officers as required. Offers advice to commanders and staff on all matters affecting the moral and spiritual well being of area personnel and their families.

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- d. Participates in the Chaplain General's Operational Level Council, and facilitates the passage of information between the tactical and strategic levels of the Chaplain Branch.
- e. Provides monthly and annual chaplain services reports to the Area Commander for review and comment, and to the Chaplain General.

20. Promote throughout the Land Force area an awareness of the operational importance of Chaplain Services.

- a. Establishes good working relationships with the Area Commander and staff, and with the commanders and staff of all area formations, routinely seeking their feedback, in an effort to enhance the provision of chaplain services.
- b. Instills in all chaplains within the area, and amongst those they serve, a deepening awareness of the "value-added" that chaplain services can contribute to a unit's operational effectiveness.
- c. Promotes the development within the area of a collaborative approach to ministry, and the creation and enhancement of multi-disciplinary care teams.
- d. Represents the CF Chaplaincy, as directed, on regional and national Church bodies, interfaith councils, local ministerials, etc.

21. Responsible for provision, and form, of all religious celebrations and observances conducted within area military establishments, and by all area chaplain personnel in connection with their military duties. Responsible to ensure, in so far as possible, that appropriate access to worship, pastoral care and spiritual nurture is provided to area personnel and their families.

- a. Advocates for the provision of appropriate time, space, and means for area personnel to access worship and spiritual nurture, within their units, during exercises and deployments, and within training establishments.
- b. Maintains and implements (in consultation with Chaplain Branch authorities, members of the Interfaith Committee, and area chaplain personnel)

- the standards for religious preparation, nurture and public worship, as well as guidelines for use of all area chapels.
- c. Ensures that all area chapel ecclesiastical records and registers are maintained in accordance with Branch Policy.
  - d. Promotes the spiritual well being of all area personnel regardless of religious expression. Advises as appropriate on matters of religious accommodation.
  - e. Ensures that all Civilian Officiating Clergy employed within the area are approved and mandated by the Chaplain General Division.
22. Responsible for supervising the work and ministry, and for promoting the skill development, of all chaplains within the area.
- a. In partnership with brigade/base/ASG commanders and their staffs oversees the work and ministry of all chaplains within the area.
  - b. Provides regular feedback and mentoring to each, in an effort to help them hone their leadership and ministry skills.
  - c. Ensures that adequate supervision is provided by all brigade/base/ASG chaplains to each of their subordinate chaplains.
  - d. Prepares annual chaplain professional assessments for the Deputy Area Chaplain, and for all area brigade/base/ASG Chaplains.
  - e. Serves as reviewing officer for other chaplain professional assessments in the area.
  - f. Plans and coordinates annual chaplain professional development conferences.
  - g. Ensures all area chaplains receive required training.
  - h. Makes recommendations concerning the appointment of the Deputy Area Chaplain and Reserve Brigade Chaplains, as well as the posting of all Regular Force chaplains.

23. Responsible to the Chaplain General for all Chaplaincy recruiting within Land Force Area.
- a. Seeks prospective chaplain candidates for enrolment in the Regular and Reserve Forces.
  - b. Maintains a knowledge of, and proficiency in, all Chaplaincy recruitment procedures.
  - c. Liaises, as appropriate, with civilian Church authorities and regional theological colleges, in order to promote military Chaplaincy, and to find suitable Chaplaincy candidates.
  - d. Arranges for interviews with prospective candidates to discuss mutual expectations of ministry; provide information and assistance in endorsement and recruiting processes; and to offer pastoral support, as appropriate.
24. Display a high level of motivation and professionalism.
- a. Maintains a high level of personal integrity and credibility, as a servant of a higher power, and as a commissioned officer.
  - b. Demonstrates a thorough working knowledge of: Statement of Defence Ethics; Statement of Ethics for Chaplains in the CF; Canadian Forces Harassment Policy; Interim Policy on Religious Accommodation; and other relevant CF and ecclesiastical policies and directives.
  - c. Respects the confidentiality of those who give their trust.
  - d. Participates in formal and informal programs for the enhancement of chaplaincy and military skills, as appropriate. Maintains high level of physical and spiritual fitness.
  - e. Fosters a high level of motivation and professionalism amongst all other chaplains in the area.
  - f. Functions effectively as a staff specialist and adviser within the area headquarters.



- g. Carries out other appropriate duties assigned by the area commander or the Chaplain General.

**SECTION 4**  
**SUGGESTED TASK LIST**  
**DEPUTY AREA CHAPLAIN**

Reference: *CF Chaplain Branch Manual*, Chapter 10, Duties and Responsibilities of Strategic and Operational Chaplains

- 25. Responsible to act as Area Chaplain when required.
- 26. Maintains a thorough knowledge of, and performs effectively when in an acting capacity, the tasks of the Area Chaplain (see Annex D, Suggested Task List Area Chaplain).
- 27. Assists the Area Chaplain in the completion of his/her mandate.
  - a. Serves as a technical advisor on matters pertaining to the Reserve Force in general, and of the unique challenges of Reserve Chaplaincy, in particular.
  - b. Assists the Area Chaplain in providing oversight and mentorship to the Reserve Brigade Chaplains, and prepares their annual chaplain professional assessments.
  - c. Assists in coordinating Chaplaincy recruiting within the Area.
  - d. Participates in chaplain team leader meetings/conference calls at the Area level.
  - e. Assists in planning and organizing Area Chaplain Conference.
- 28. Displays a high level of motivation and professionalism.
  - a. Maintains a high level of personal integrity and credibility, as a servant of a higher power, and as a commissioned officer.
  - b. Demonstrates a thorough working knowledge of: Statement of Defence Ethics, Statement of Ethics for Chaplains in the CF, Canadian Forces Harassment Policy, Interim Policy on Religious

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- Accommodation, and other relevant CF and ecclesiastical policies and directives.
- c. Respects the confidentiality of those who give their trust.
- d. Participates in formal and informal programs for the enhancement of chaplaincy and military skills, as appropriate.
- e. Maintains high level of physical and spiritual fitness.
- f. Fosters a high level of motivation and professionalism amongst all other chaplains in the Area.
- g. Carries out other appropriate duties assigned by the Area Chaplain.

**ANNEX F  
CHAPLAINS ENVIRONMENTAL ORIENTATION  
REQUIREMENTS RECORD**



NAME:

**NAVY**

| No. | Requirement                                     | Date | Initial |
|-----|---|------|---------|
| 1.  | Prepare an Annual Chaplain Report (Common Task) |      |         |
| 2.  | Conducted a Padre's Hour Ashore (Common Task)   |      |         |
| 3.  | Conducted a Military Funeral (Common Task)      |      |         |
| 4.  | Notified NOK of illness or death (Common Task)  |      |         |
| 5.  | DAG Screening (Common Task)                     |      |         |

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| <b>No.</b> | <b>Requirement</b>   | <b>Date</b> | <b>Initial</b> |
|------------|--|-------------|----------------|
| 6.         | Presided at worship in a Naval Chapel  |             |                |
| 7.         | Drafted a Compassionate Message for review prior to releasing  |             |                |
| 8.         | Drafted and Released Compassionate Message with review not required  |             |                |
| 9.         | Sea Environmental Course   |             |                |
| 10.        | Led Prayers on Divisions   |             |                |
| 11.        | Conducted a Shipboard Baptism  |             |                |
| 12.        | Stood duty watch (with back-up)  |             |                |
| 13.        | Stood duty watch (without back-up)   |             |                |
| 14.        | Recommended and administered repatriation of a member of ship's company to Naval authorities (briefing, message, follow-up, etc)     |             |                |
| 15.        | Recommended and administered repatriation of a member of Air detachment to Naval/Air authorities (briefing, message, follow-up, etc) |             |                |
| 16.        | Deployed to sea for a single ship exercise or operation other than NATO  |             |                |
| 17.        | Deployed to sea for a multi ship exercise or operation other than NATO   |             |                |
| 18.        | Deployed to sea with a NATO or other, international Fleet  |             |                |
| 19.        | Prepared a post-deployment report (sea)  |             |                |

Chaplain's Environmental Orientation Requirements Record

| No. | Requirement                                      | Date | Initial |
|-----|--|------|---------|
| 20. | Attended at a Battle of Atlantic public ceremony |      |         |
| 21. | Performed Committal of Ashes at sea              |      |         |
| 22. | Officiated at a Navy Mess Dinner                 |      |         |

**ARMY**

| No. | Requirement   | Date | Initial |
|-----|---|------|---------|
| 1.  | Prepared an Annual Chaplain Report (Common Task)              |      |         |
| 2.  | Conducted a Padre's Hour (Common Task)                        |      |         |
| 3.  | Conducted a Military Funeral (Common Task)                    |      |         |
| 4.  | Notified NOK of illness or death (Common Task)                |      |         |
| 5.  | DAG Screening (Common Task)                                   |      |         |
| 6.  | Presided at worship in an Army Chapel                         |      |         |
| 7.  | Drafted a Compassionate Message for review prior to releasing |      |         |
| 8.  | Led Prayers on Parade   |      |         |
| 9.  | Duty chaplain (with back-up)                                  |      |         |
| 10. | Duty chaplain (without back-up)                               |      |         |
| 11. | Short field deployment (2 to 5 days)                          |      |         |

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| <b>No.</b> | <b>Requirement</b>                               | <b>Date</b> | <b>Initial</b> |
|------------|--|-------------|----------------|
| 12.        | Deployed on a field exercise (1 week to 1 month) |             |                |
| 13.        | Deployed on overseas operation                   |             |                |
| 14.        | Prepared a post-deployment report                |             |                |
| 15.        | Attended a Remembrance Day Parade                |             |                |
| 16.        | Attended a Regimental Memorial Parade            |             |                |

**AIR**

| <b>No.</b> | <b>Requirement</b>   | <b>Date</b> | <b>Initial</b> |
|------------|--|-------------|----------------|
| 1.         | Prepare an Annual Chaplain Report (Common Task)                |             |                |
| 2.         | Conducted a Padre's Hour (Common Task)                         |             |                |
| 3.         | Conducted a Military Funeral (Common Task)                     |             |                |
| 4.         | Notified NOK of illness or death (Common Task)                 |             |                |
| 5.         | DAG Screening (Common Task)                                    |             |                |
| 6.         | Conducted funeral/memorial service (Air Force)                 |             |                |
| 7.         | Preside at worship in an Air Force Chapel                      |             |                |
| 8.         | Drafted a Compassionate Message with review prior to releasing |             |                |

Chaplain's Environmental Orientation Requirements Record

| No. | Requirement  | Date | Initial |
|-----|--|------|---------|
| 9.  | Drafted a Compassionate Message with review not required for repatriation of service member                                    |      |         |
| 10. | Led prayers on Parade  |      |         |
| 11. | Performed duty chaplain on Wing with supervision   |      |         |
| 12. | Performed duty chaplain on Wing without supervision  |      |         |
| 13. | Recommended repatriation of a member to squadron commanding officer after dealing with family and other professionals involved |      |         |
| 14. | Deployed with squadron on exercise (e.g. Box Top) and operations with NATO and other Allied Countries                          |      |         |
| 15. | Advised the commanding officer of a squadron or commander of a wing regarding morale<br>(with supervision)                     |      |         |
| 16. | Prepare a post-deployment report after exercise or deployment  |      |         |
| 17. | Conducted funeral or memorial service at the Wing or on deployment   |      |         |
| 18. | Performed Committal of Ashes from an aircraft with supervision   |      |         |





## **CHAPTER 3**

### **THE ROLE OF THE CHAPLAIN IN COMBAT**

#### **GENERAL**

1. In combat, the role of the chaplain is to provide spiritual care to members of the Army, and this means that the chaplain must be integrated with, and in close proximity to, our combat forces.

#### **CHAPLAIN SUPPORT PRIORITIES**

2. The senior chaplain of an Army formation, upon receiving operational orders, will develop a Chaplain Support Plan (CSP) for the formation (see Chapter 10). This plan ensures chaplain coverage is provided to units or elements in the following priority:

- a. those in close proximity to the enemy;
- b. those likely to handle the wounded, dying and dead;
- c. those providing combat service support; and
- d. those providing headquarters, communications and command elements.

3. A unit chaplain, upon receiving operational orders, will develop a CSP for the unit or elements to which he/she is assigned, and will coordinate this CSP with the CSPs of the other unit chaplains within the formation, and with the formation CSP as a whole.

4. The chaplain shall be located as far forward as possible in order to provide:

- a. spiritual encouragement and support to combatants;
- b. spiritual care to the wounded and dying; and
- c. spiritual advice to the commanding officer.

5. The chaplain shall prepare appropriate services or Padre's Hours to strengthen the soldiers for the spiritual rigours of combat. These could include:

- a. prayers for members, their families back home, leaders, and the enemy;
- b. opportunities for discussion and information sharing about issues related to the conflict;

- c. commissioning and thanksgiving services; and
- d. services of remembrance and burials.

## **DEPLOYMENT OF CHAPLAINS IN COMBAT**

6. The deployment of chaplains in combat is normally guided by two general considerations:

- a. where will chaplains provide the best spiritual example and encouragement to soldiers directly involved in combat; and
- b. where will chaplains most effectively provide for the sick, wounded, dying, and dead?

7. In the First World War, most chaplains were initially situated at Field Hospitals, and thereafter at Surgical and Convalescent Hospitals. Later, as the horror of trench warfare became more obvious, chaplains were encouraged to be with their front-line units to set an example of moral courage in the face of adversity.

8. In the Second World War, Field Marshall Montgomery asked chaplains to volunteer for the assault units in the breakout from Egypt; again to set an example of moral courage.

9. In Korea, due to long periods of static warfare, permanent camps were established behind the front lines. At first, chaplains were assigned to units in such camps, but later they rotated to the front lines. As in previous conflicts, the most effective chaplains were the ones deployed closest to the soldiers.

## **DOCTRINE OF CHAPLAINS IN COMBAT**

10. The doctrine of chaplains in combat flows from their calling as servants of God, and caregivers to Humanity. Whether in word and sacrament, or prayer and witness, chaplains are endorsed spiritual leaders who:

- a. Nurture the Living:
  - (1) Chaplains should pursue opportunities for exercising a ministry of presence and spiritual friendship with and amongst soldiers, senior non-commissioned

members, and officers, even on the battlefield.

- (2) Chaplains should seize opportunities for formal and informal worship with due regard to the tactical setting and local security.
  - (3) Chaplains should exploit opportunities for Padre's Hours, religious instruction, study and pastoral counselling during breaks in operations both in formal and informal settings.
- b. Care for the Wounded:
- (1) Chaplains by their very presence among the wounded and dying bear peace and assurance of care.
  - (2) Chaplains should maintain appropriate spiritual resources and prayers for those of various faith groups.
  - (3) Chaplains, while cooperating with medical personnel, should be proactive in offering prayers and sacramental ministry to the wounded and dying.
- c. Honour the Dead:
- (1) Commendation of the Dying or Last Rites should always be offered. This provides a peaceful release to both the dying and those who have laboured to save their life.
  - (2) Chaplains shall ensure that appropriate funeral arrangements are made whether in theatre or at home.
  - (3) When there is a break in operations, appropriate Remembrance Services will be held for the dead.
- d. Protect Civilians and Prisoners of War:
- (1) Chaplains, as advisers on moral and ethical issues, are to ensure that the rights and

- privileges of civilians and prisoners of war are not overlooked.
- (2) Chaplains shall be knowledgeable of the Geneva Accord and Provisions for treatment of civilians and prisoners of war (see Chapter 9).
  - (3) Chaplains may engage in humanitarian assistance as authorized by the chain of command, and as battle rhythm permits (see Chapter 4).

### **OPERATIONAL CONSIDERATIONS FOR CHAPLAINS IN COMBAT**

11. The nature of combat is such that, at the tactical level, a battlefield is rarely static, and can rapidly change. Chaplains, of necessity, must remain flexible and ready to provide spiritual care to soldiers in a variety of conditions. For example, a change from a defensive position to offensive manoeuvre will affect chaplain deployment, open terrain rather than an urban setting will influence suitable sites for worship or Padre's Hour, and the overall level of security and enemy threat may affect access to unit members.

## **CHAPTER 4**

### **CHAPLAIN'S ROLE IN PEACE SUPPORT OPERATIONS**

#### **GENERAL**

1. Military chaplains are members both of the peace support team and a broader community of faith. They are thus in a unique position to contribute to the success of peace support operations. The chaplain's primary role in peace support operations is to support the mission by providing care to its soldiers.
2. Chaplains need to be prepared to work through difficult questions with soldiers who encounter poverty, torture, sexual violence, barbaric atrocity, destruction, hunger and death—sometimes for the first time. A chaplain needs to be constantly aware of all those in the unit who are tested by these experiences.
3. A unit chaplain, upon receiving operational orders, will develop a Chaplain Support Plan (CSP) for the units or elements to which he/she is assigned

#### **DEPARTURE ASSISTANCE GROUPS**

4. When a unit prepares for peace support operations, chaplains and other care-giving professionals are normally involved in personnel screening during the Departure Assistance Group (DAG). Chaplains assist in determining the readiness of individual soldiers for deployment. The chaplains' detailed knowledge of family and community helps them give valuable advice to commanding officers, while preserving the confidence of soldiers.
5. When a unit deploys, it may take one or more chaplains with it, while others remain with the home garrison rear-party, responsible for the military community and families.

#### **THEATRE MINISTRY**

6. In long-standing and static missions in an established theatre of operations planning the work of chaplains is comparatively easy. Chaplains can schedule regular tours of camps, platoon houses, or outposts. During these visits, they can assess the general state of morale and learn about individual worries, stresses, and personal problems. Chaplains are uniquely placed outside of the chain of

command with unrestricted access to it. This makes the chaplain a trusted confidante and valuable resource.

7. During the mission, the theatre chaplain will provide the full range of religious support and pastoral care to the soldiers deployed, and liaise regularly with rear-party chaplains concerning the religious support and pastoral care provided to families. An important aspect of chaplain services is the redeployment training and support provided to soldiers and their families in preparation for post-deployment reintegration.

8. During the deployment chaplains will normally discuss morale and collective concerns with commanding officers and other appropriate leadership personnel. Chaplains usually have several means to deal with a soldier's personal problems. These might include arranging calls back home, visits to family from chaplains on rear party, and, when required, flights or visits home for compassionate reasons.

## **CRITICAL INCIDENT STRESS MANAGEMENT**

9. Sometimes a soldier's problems are more directly attributable to the nature of the peace support mission. In difficult and dangerous missions soldiers may be exposed to specific incidents which cause critical levels of stress, e.g. seeing dead bodies, disinterring mass graves, experiencing casualties or suicides in the unit, and witnessing atrocities. In previous wars, psychological problems arising from operations were likely called shell shock or combat stress. Today we refer to critical-incident stress or post-traumatic stress.

10. Chaplains help soldiers deal with the immediate impact of critical incidents through active listening and the provision of pastoral care and comfort. Chaplains also assist mental health professionals in the provision of critical incident stress education, and interventions as required.

## **THE CHAPLAIN'S ROLE IN RECONCILIATION**

11. Chaplains have a unique opportunity, as well as a calling, to bring communities together and help with conflict reconciliation. They often have relatively free movement across dividing lines, and contact with local inhabitants through relief and community work. The chaplain's status as a neutral noncombatant should never be underestimated. Working with the chain of command, the chaplain

may contribute to the creation or strengthening of meaningful relationships with leaders of political or religious factions that will assist in reducing conflict and building a foundation for peace.

12. Central to their potential for conflict resolution is the fact that all religions have at their core strong moral and social impulses. Religious leaders can inspire respect by representing, and often exemplifying, the high moral standards which their religion demands. Working with the chain of command and civil-military cooperation (CIMIC) staff, the chaplain can tap into their resources, bringing together religious leaders and their respective communities.

### **LIAISON WITH LOCAL CLERGY**

13. Often chaplains will seek to contact local clergy when they are on peace support operations. This is more than a professional courtesy. Clergy have a common background and training, in much the same way as military officers, doctors or other professionals. They often understand each other, even when common language may be limited. They are well placed to identify opportunities for religious leaders from different factions to meet together and to establish foundations for building trust, which can lead to possibilities for cooperation and ultimately reconciliation. Chaplains must be careful not to make promises that cannot be fulfilled and must be patient with the process. The process will be long and will involve seeking out, engaging with, and listening to, one another.

14. Contact with local clergy can also be beneficial to building bridges between the indigenous population and the military force. Contacts and relationships made by chaplains with local religious leaders may result in military leaders being invited to important civic and religious events. Such opportunities can significantly contribute to the overall effectiveness of the peace support mission.

15. The chaplain also possesses expertise on religions and denominations. This expertise can serve the military contingent well. Knowledge of dietary traditions, sacred days, and religious customs can assist the unit to build bridges with the local population.

### **PRAYING AND WORSHIPING WITH LOCAL COMMUNITIES**

16. The indigenous population may call upon the chaplain to preside or participate in worship with their community. Although the

chaplain may provide valuable ministry in such instances, care and caution must be exercised when doing so, in order to avoid the appearance of taking sides. Such opportunities for ministry with indigenous populations should, therefore, be discussed in advance with the chain of command and a supervising chaplain.

## **THE CHAPLAIN'S ROLE WITH MILITARY LIAISON OFFICERS, CIMIC, AND NGOS**

17. Every peace support operation includes personnel whose role is to work to promote stability and reconstruction. This includes CIMIC operations, which are seen as an integral part of building trust and respect between unit and local communities. CIMIC may be responsible for such things as restoring electrical grids, renovating hospitals or schools, or supervising food distribution. Even before the deployment, the chaplain should try to establish a positive and supportive relationship with personnel who have been assigned these roles. The experience, maturity and knowledge that the chaplain can share will usually be welcomed by the CIMIC team.

18. Relief and community work is also a means of enhancing soldier morale during a deployment. Helping to identify projects in conjunction with CIMIC and the chain of command can be an important function of chaplains.

19. Before deploying the chaplain should seek to get an accurate picture of the Humanitarian Assistance (HA) opportunities and requirements for the mission. This can be accomplished through liaison with unit reconnaissance parties, personnel already in theatre (if appropriate), CIMIC teams, and the chain of command. Normally several sea containers are allocated for HA resources with each mission. Chaplains, in conjunction with the chain of command, can assist in gathering appropriate items to fill these containers. It is important to initiate this process early in the planning for the operation.

20. The chaplains' training and vocation also make them valuable participants in the relationships between the military and non-governmental organizations (NGOs) working in the area of operations. Both chaplains and NGO personnel possess invaluable training in humanitarian issues, and both have a desire to bring an end to suffering in people's lives. The chaplain can clarify the NGO point of view when advising the commander, or explain to NGO personnel the perspective of military leaders.



## **CHAPTER 5**

### **THE CHAPLAIN'S ROLE IN DOMESTIC OPERATIONS**

#### **GENERAL**

1. Domestic operations are conducted within Canada in response to formal requests for assistance from outside the CF. There are two categories of events which could result in such a formal request for military involvement:
  - a. humanitarian emergency, natural or human-caused, the magnitude of which overwhelms both the municipal and the provincial capacity to manage the situation; and
  - b. disturbance of the peace, the extent of which overwhelms provincial and federal law enforcement authorities.

#### **HISTORY**

2. Historically the CF has been called upon to provide assistance in the wake of several significant humanitarian emergencies. These include:
  - a. Natural Disasters:
    - (1) Hurricanes—Hurricane Hazel in Southern Ontario in 1954, and Hurricane Juan in Nova Scotia 2003;
    - (2) Tornados—Barrie, Ontario in 1985, and Edmonton, Alberta in 1988;
    - (3) Floods—Saguenay River, Quebec in 1995, and Manitoba in 1997;
    - (4) Severe winter weather—Eastern Ontario and Western Quebec, 1998; and
    - (5) Forest Fires—British Columbia, 2003.
  - b. Other Disasters
    - (1) Swissair Flight 111, Peggy's Cove, Nova Scotia, 1998

3. The CF has also been involved in domestic operations during periods of civil unrest. Historically, the military has assisted with:

- a. Grand Trunk Railway Strike, 1876;
- b. Winnipeg General Strike, 1919;
- c. October Crisis, 1970; and
- d. confrontations with First Nations at Oka and Chateauguay in 1990,

4. Chaplains have been involved in these domestic operations both as members of Regular Force battalions and of Primary Reserve composite formations.

### **AUTHORITY, REQUESTS AND PLANNING PRIORITIES**

5. Humanitarian emergency response remains the responsibility of provincial authorities. Any CF humanitarian support is based on a formal, written request from the responsible provincial agency. Likewise, any assistance to law enforcement agencies (ALEA) or aid to the civil power (ACP) support will be based upon established standard procedures. The CF may also be requested to provide support to another federal government department.

6. The CF will be prepared to assist civil authorities with the provision of military support to a domestic emergency, which is beyond the capacity of the responsible agency to resolve or manage, in order to save lives, prevent human suffering, and mitigate property damage. Thus, the priorities of such an undertaking are:

- a. the prevention of immediate loss of life and undue suffering;
- b. the provision of accurate and timely direction and information to all levels of command and effective liaison with civil authorities; and
- c. maintenance of support for:
  - (1) DND and CF Command and Control,
  - (2) military personnel and their families, and
  - (3) the operation and security of CF infrastructure.

## **CHAPLAIN SERVICES**

7. Typically, the Army will include in its domestic response organization provision for chaplain services. Commanders are responsible to ensure their chaplains are provided with vehicles, dedicated drivers and proper means of communication. Experience suggests that the chaplain can most effectively support the troops when traveling and quartered with them.

## **PRIMARY RESERVE SERVICE**

8. In a situation involving reserve units, the first involvement of the chaplain may come in Departure Assistance Group (DAG) screening and preparation of troops for the operation. Their enthusiasm notwithstanding, reservists may have to be encouraged to examine the impact of their commitment on civilian employment, education and/or family. The chaplain may become aware of conflicts, between reservists and their civilian employers, which could be resolved through the intervention of the commanding officer or the Canadian Forces Liaison Council (CFLC), which facilitates CF-employer mutual understanding.

9. Reserve chaplains, in particular, need to attend to the issues surrounding their civilian responsibilities which may conflict with their commitment to the CF. On-going communication with those who will be affected by one's absence, e.g. fellow pastoral team or staff members, governing bodies/employers, congregations/parishioners or spiritual dependents, before a deployment happens, may help to thwart resistance and resentment and allow for the development of contingency plans.

## **PRE-DEPLOYMENT**

10. The chaplain will participate in the DAG and attend briefings and preparatory training. Where the need is anticipated, and time allows, Padre's Hours may be offered. The chaplain must assemble personal kit including resources for ministry. Consideration should be given to the anticipated length of the deployment, the mission, and location and methods of travel. The adage that one should plan for the worst and hope for the best may well apply here.

11. At the earliest opportunity possible, the chaplain should prepare a Chaplain Support Plan (CSP), outlining Chaplaincy

responsibilities in the pre-deployment, deployment and re-deployment phases of the operation. In a critical, emergent situation, this plan may be very rudimentary; however, especially for the less experienced chaplain, having a plan can preclude the omission of essentials. The maintenance of a generic plan on file can be of considerable worth when time is of the essence (see Chapter 10, Chaplain Support Plan).

## **MINISTRY ACTIVITIES**

12. In domestic operations, the chaplain's involvement might entail any or all of the following activities:

- a. direct support to troops; ministry of presence; counselling; assistance in managing boredom;
- b. debriefing troops exposed to injuries among civilian populace (note that formal Critical Incident Stress interventions should only be done in collaboration with authorized CF Medical personnel);
- c. liaison with appropriate civil authorities, such as Emergency Measures Organization (EMO) officials, to coordinate assistance to affected civilians;
- d. advice to commanders on all levels about the welfare of CF personnel engaged in emergency relief work, including monitoring of morale;
- e. key liaison between rear party, staff and soldiers in case of family crisis (NOK) and emergencies at home, including recommendations for compassionate leave and arrangements to attend funerals as required;
- f. regular visits to medical facilities and hospitals to attend CF personnel injured in the course of their duties, and to provide pastoral support to medical personnel;
- g. provision of worship services for deployed troops;
- h. physical presence and assistance to troops engaged in sandbagging, providing firewood to isolated homes, etc;
- i. liaison with local religious authorities to provide relief and pastoral support to civilians;

## The Chaplain's Role in Domestic Operations

- j. interpretation and/or advocacy between civilian and CF/civilian authorities; and
- k. providing assistance to the ongoing soldier screening and reintegration process.

13. Chaplains will normally be located as close to forward elements as possible, allowing for ministry of presence with soldiers in order to provide spiritual and moral support. The presence of a chaplain in the context of a critical incident may be seen as both a comfort and a source of strength. It is frequently reiterated by experienced chaplains that their most important role is to offer the ministry of presence without being intrusive.

14. Support to first response providers (civilian police, fire, and emergency medical services) requires that chaplains be available, but also choose their moments of intervention wisely so as not to interfere with the serious work of emergency services personnel. Similarly, great care and wisdom has to be exercised in approaching survivors and family members of victims in a tragic incident.

15. The skills of a chaplain can be invaluable in communicating with civilians and civilian faith communities in a disaster situation.

16. In domestic operations the chaplain should be conscientious about self-care. Ongoing readiness for the potential deployment includes maintenance of one's spiritual health as well as physical and military training.

### **POST-DEPLOYMENT**

17. After redeployment the chaplain should monitor members for any untoward residual effects on them personally, on their family relationships, and for reservists, on their employment or studies.



## **CHAPTER 6**

### **THE CHAPLAIN'S ROLE IN GARRISON**

#### **GENERAL**

1. It is in the garrison context that the full complexity of military chaplaincy is most evident. An Army chaplain in garrison is expected to provide ministry within unit lines, to the families of unit members, within the chapel communities, and to the broader military community.
2. Unique to the Army is the practice of posting chaplains to a specific unit. Army chaplains take a great deal of justifiable pride in their connection to their unit, and the sense of ownership that is engendered in the unit by the chaplain's posting to them can be very beneficial.
3. All chaplains, however, are equally members of the local chaplain team. As stated in the *CF Chaplain Branch Manual*, "as professional officers, chaplains are responsible to the Chaplain General and their military commanders". It is only through collaborative team ministry that comprehensive, effective pastoral care can be provided to those we serve.
4. The requirement to provide pastoral care during periods of leave, temporary duty, courses, and deployments make it inevitable that all chaplains will require the support of their fellow chaplains in providing ministry. Equally, all will be expected to assist in providing coverage for other members of their team.
5. It is incumbent upon every chaplain to ensure that their unit chain of command is aware of the value of the ministry they provide beyond unit lines. The pastoral services provided to the military community are vital to the overall preparedness of a unit, and each chaplain has a part to play in their provision.

#### **UNIT LINES MINISTRY**

6. While in garrison unit chaplains will spend the majority of their time engaged with ministry in unit lines. Amongst the varied tasks that a chaplain should expect to be involved with are ministry of presence, teaching ministry, pastoral counselling, home visitation, participation in unit orders groups or conferences, participation in unit physical fitness programs and unit sport events, and social activities.

## The Chaplain's Manual

Many of these expectations will be delineated within the chaplain's Professional Development Review (PDR).

7. The development and implementation of an annual Unit Ministry Plan (UMP) is a key component in providing effective pastoral care within the unit. The UMP requirement is described in the Chaplain Branch Manual (Chapter 6, paragraph 7), which includes a basic outline, and additional material is contained within the Chaplain BOTC course "Unit Ministry" lecture notes, available through the CFChSC.

## CHAPEL MINISTRY

8. Support of the chapel communities is a responsibility shared by all chaplains (see Chaplain Branch Manual, Chapter 6, paragraph 16). As detailed in the Chaplain Branch Manual, every chaplain will conduct services of worship in accordance with denominational/faith group guidelines. Chaplains are to ensure the provision of sacramental preparation and chapel councils, and are also to ensure the provision of chapel program activities such as: youth ministries, choirs, Sunday School programs, ministry to children, Bible Studies, Vacation Bible School, Men's groups (e.g. Knights of Columbus), the Protestant Chapel Guild, the Catholic Women's League, etc.

9. All chaplains are expected to be actively present to the Sunday chapel congregation even when they do not have a principle active role. Under normal circumstances, each chapel will be supported by a Chapel Life Coordinator (CLC) who, as the title implies, is responsible to coordinate the provision of pastoral services to their chapel community (see *CF Chaplain Branch Manual*, Chapter 15 paragraph 15, and Chapter 16, paragraphs 141 and 143). It is not the CLC's responsibility to personally provide all the services. They are responsible to distribute effectively and equitably the various ministry tasks, and are accountable to the Base Chaplain regarding the performance of their duties as CLC.

10. The active cooperation of all chaplains in providing appropriate pastoral care is expected. This will frequently require that unit chaplains actively manage their own schedules and unit expectations in order to fulfill their obligations to the chapel/faith community and the chaplain team. Strong, vibrant chapel communities are a vital component in the health of our military communities and in the operational readiness of our units (see *CF*



*Chaplain Branch Manual*, Chapter 15 paragraphs 17 and 18, and Chapter 16 paragraphs 76, 105 and 136).

11. Home visitation of unit families and the families of the chapel community is a natural extension of the ministry in unit lines and to the chapel community.

## **MINISTRY TO THE MILITARY COMMUNITY**

12. Chaplains are expected to participate in a wide variety of tasks in support of the military community and the Chaplain Branch. Amongst these are:

- a. Administration. All chaplains are responsible for providing a monthly report to their supervising chaplain, completing an annual report, and providing a Briefing Note when responding to a military casualty. In the course of their duties, chaplains will be required on occasion to prepare written correspondence and/or oral briefings for their chain of command and for their chaplain supervisor.
- b. Duty Chaplain. The availability of emergency chaplain services on a 24 hour/7 day a week basis is the Branch standard. All chaplains will regularly serve as Duty Chaplain to ensure ministry continuity during quiet hours. It is strongly recommended that the Duty Chaplain be available on a 24 hour basis, and not just during quiet hours. There are occasions when it is vital to contact a chaplain in a specific location immediately. This can only be ensured if at least one chaplain has an active pager or cell phone at all times. Normal etiquette requires the disabling of such devices in meetings, orders groups, counselling sessions, etc, however simply informing the meeting chair that the chaplain is serving as the Duty Chaplain will normally create the flexibility to respond if needed. It is normal practice to grant one day of short leave after a chaplain completes a week as Duty Chaplain. The formal mechanism for this would be a recommendation given by the supervising chaplain and authorization by the appropriate commanding officer.

- c. Support of Branch Activities. Chaplains can expect over the course of their career to be involved in a number of activities in support of the Chaplain Branch. These tasks are quite varied and could include providing local logistical support to a chaplain conference or training event, participating as a member of a Chaplain General Working Group, being the OPI for a Branch event, representing the Branch at a national or international event, or providing a teaching ministry to developing chaplaincies, to name just a few. These tasks are not always convenient, but are critical to the health and the ministry of the Branch, and require steadfast support.
- d. DAG/AAG. Chaplains, as well as personnel selection officers (PSOs), are identified as alternates to Social Work Officers for conducting screening interviews. Historically, chaplains have performed the vast majority of screening interviews, and many in the chain of command assume that chaplains will organize and conduct these interviews. It is prudent that a plan for the delivery of screening interviews be developed by any chaplain team that will be supporting a deployment. This task would normally be the responsibility of the unit chaplain of the lead unit, but could be assigned to any team member. Though spouses cannot be obligated to participate in the screening interview every effort should be made to encourage and facilitate their participation. A standardized screening interview form has been developed by D Chap Pol and should be utilized by all teams to ensure that uniform standards are applied.
- e. Base Programs. Chaplains, as a member of the broader military community, are on occasion requested to participate in base programs. These requests should be supported unless the task would in some fashion undermine the mandate of the chaplain or jeopardize the ability to meet the primary mission of providing pastoral care.

- f. Military Family Resource Centre (MFRC). Military Family Resource Centres provide a wide variety of programs and activities for the families of military members. It is preferable that a chaplain sits as a member of the MFRC board. The various activities of the MFRC can be a useful venue for interaction with military families, and should be attended by a member of the chaplain team as circumstances permit.



## CHAPTER 7 CHAPLAIN SELF-CARE

### GENERAL

1. Professionals from all walks of life who are involved in the day to day emotional or physical care of others often come face to face with the imperative need to “care for self”, if they are to be truly able to “care for others”.
2. Chaplains involved in ongoing spiritual care for others often nod in agreement and energetically support other professionals’ “self care”, while wistfully longing for the permission or freedom to do so for themselves. Unfortunately, too many chaplains neglect the care of self, which can lead to burnout and disillusionment, and lead some chaplains to continue to minister while feeling depleted, both physically and spiritually.
3. Chaplains can sometimes feel conflicted by the demands of caring for self and the pressure to care for others. Much in religion teaches that forgetting oneself in the service of others is the highest pinnacle of personal spiritual development. All too often religious lore admonishes followers to punish, or deprive, themselves in order to be more worthy of their calling. While some of these directives represent authentic spiritual wisdom, when embraced immaturely, or carried to extremes, they can also become destructive and pathological in people’s lives. Realistically speaking, one is only able to authentically care for others to the extent that one also cares for self. Self care and caring for others are reflexive processes.
4. In a recent study on clergy burnout, it was discovered that pastors who cultivate personal relationships among family, friends, and colleagues have the lowest incidence of depression and the feelings associated with burnout. This research also revealed that, for most pastors, “care-giving” was frequently focused on at the expense of “care-taking”.
5. The ability to care for self creates within each one an internal locus of control, enabling them to feel empowered in meeting life’s demands and challenges. Feeling empowered, they then have a sense they can create a space for themselves in the world, despite the challenges and struggles confronting them. They have what it takes to make their mark, to claim their rightful place. They feel a sense of entitlement to the goodness that life has to offer.

6. Self-care has, as its goal, chaplains who are fully alive and vibrant in their ministry. People who have developed healthy self-care skills are notable for their joy and exuberance. They are a pleasure to be around and we seek them out. Not only is there an apparent high level of job-satisfaction, but also a sense of fulfilment in their personal lives. Freud noted that the two most important ingredients of a fulfilled adult life were “work and love”. If these two important areas have a balance we see individuals who engage life with zest.

7. Healthy self-care is an adult developmental achievement. A sense of autonomy, spontaneity, the ability to be creative, to have quality time for relaxing hobbies, and the nurturing of important relationships in one's life, are all key ingredients necessary in the mix of a healthy sense of self.

## **COMPASSION FATIGUE**

8. One of the more challenging areas for military chaplains is “compassion fatigue”. “Compassion fatigue” refers to a physical, emotional and spiritual fatigue or exhaustion that takes place over time, and that causes a decline in a chaplain's ability to experience joy or to feel and care for others.

9. Although it often affects people working in care-giving professions it can affect people in any kind of situation or setting where they are doing a great deal of “care giving”. It is a process that develops over time, sometimes taking years to surface. One's ability to feel and care for others becomes seriously eroded through overuse of their skills of compassion. Care-givers may also experience emotional blunting – where they react to situations differently than would normally be expected.

10. For those dealing with compassion fatigue, the most critical need is the acknowledgement they may be experiencing this. The first thing to do is to start refocusing on self-care (see Annex A, Compassion Fatigue Prevention through Self-Care). This can be as simple as getting plenty of rest, becoming more aware of dietary and recreational habits, and cutting out negative addictions. Preventing compassion fatigue is really the key.

## SECTION 1 SELF-CARE AND SPIRITUALITY

11. Many authors on self-care primarily address the need for physical, emotional and psychological self-care, yet omit or only superficially address spirituality. In his book *Selfcare/Wellcare*, Keith Sehnert's balanced approach to life includes spirituality as one of the pillars of health. Chaplains can take heart from his focus on spiritual needs:

Any stress management program will fail unless there is an enhancement of spiritual resources. Religion, worship, prayer, and meditation are integral parts of such a program. An individual is "whole" only if body, mind, and spirit are nourished.<sup>1</sup>

### CHAPLAIN MUTUAL SUPPORT

12. The Chaplain Branch provides key elements that are intrinsic to the concept of community. The authentic sense of vocational camaraderie, combined with an on-going program of professional military chaplain development, provides chaplains with tangible opportunities for lived spiritual community.

13. Chaplains often find themselves supporting one another through praying together. Prayer is central to all religious persons, and is linked to grace, community and identity. Chaplains feel nourished and supported by their common fidelity to prayer and love of theology. As endorsed spiritual leaders, from distinct faith communities, it is often through prayer that chaplains unite in their shared vocation and offer one another mutual support.

14. Chaplains are people of faith who at the core of their being are re-created through prayer. The imperative of chaplain self-care must then safeguard and facilitate a life rooted in prayer. The chaplain who prays will draw upon that fundamental connection with a higher power for personal health and thus enable others to recover their own spiritual health through his/her ministry. A time-tested method in most world religions is one of spiritual mentorship.

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<sup>1</sup> Sehnert, Keith W. *Selfcare/Welcare: What you can do to live a healthy, happy, longer life*. Minneapolis: Augsburg Publishing House, 1985, p. 60.

**SECTION 2**  
**CHAPLAIN SELF-CARE AND RELATIONSHIPS**

15. Chaplains who have families can be prone to feeling torn between the love of their ministry and the love of their family. The challenge of giving and setting personal boundaries is the pivotal point that married chaplains have to negotiate in order to maintain a healthy balance between their professional and personal lives.

**OTHER RESOURCES FOR CHAPLAIN CARE**

16. The way to total wellness is self-care. However, chaplains also have available to them a number of additional resources which support them in their ministry and contribute to enhancing their well-being. These include participation in the annual Chaplain Branch retreat, regional professional development conferences, and opportunities to pursue training and development courses at the CFChSC and elsewhere.

17. Chaplain team leaders should take care, through annual operational planning processes, to include financial resource allocation to support acquisition of spiritual library resources and professional publications, and to allow for personal retreats and participation in denominational/faith group formation activities. These resources and opportunities for ongoing faith development will contribute significantly to chaplain well-being.



## ANNEX A COMPASSION FATIGUE PREVENTION THROUGH SELF CARE

1. Ideally chaplains should continually practice good emotional health by seeking to achieve and maintain a balance in life. There has to be a portion of life in which you need to take, rather than give. As discussed earlier in this chapter, preventing compassion fatigue is really the key, and one of the most effective preventive measures is effective self-care.
2. Michele Chaban's<sup>2</sup> ten steps for self-care is as follows:
  - a. Embody Healing. Practise what you preach to your patients and families about caring for the self. Be a living example of bio-psycho-social-spiritual health and wellness.
  - b. Adopt principles of balance in your life. We spend so much time thinking, communicating, decision-making, planning, deciphering, solving. We need to integrate equal attention to our body and soul so there can be a balance.
  - c. Use time differently. Each one of us is usually doing three things in the same moment of time. How can we be attentive and be mindful of what we are doing if we layer ourselves in this way? Each of us has limits in our ability "to do". We are not machines, yet we often push ourselves like machines, until we break down. Pacing ourselves with realistic expectations about time and productivity makes for a balanced healing practice.
  - d. Honour your own differences and limits. Each person, each discipline and each age of our life has its own energy and spirit. The process of care and the outcomes of healing will be all the more evident

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<sup>2</sup> Chaban, Michele, MSW, CDW, PhD. *A guide to spiritual care of the caregiver*. The Temmy Letner Centre for Palliative Care. Supplement to Hot Spot, Rapid Response Radiotherapy Program of Toronto-Sunnybrook Regional Cancer Center, May 2001.

- if we practise honouring these differences in each other and ourselves.
- e. Realistically recognize environmental and vocational stressors. Compassion fatigue is a very real occupational phenomenon within the caregiver community.... When we feel tired and worn, perhaps it is not solely because we need a vacation, but rather because we are involved in more complex care and are at greater risk than those who provided health care 25 years ago.
  - f. Implement the basic building blocks of longevity and health. Remember the lessons of Robert Fulghum in his book: *All I Really Need to Know I Learned in Kindergarten*—to eat well, take naps and sleep deeply, exercise and play nicely in the sand box and with others!
  - g. Reflect on life, its meaning and purpose. We can learn from research that shows that suicide is the number one cause of death in adolescents, but is infrequent in a sub-group that has strong religious and spiritual views integrated into their culture. It is difficult to imagine caring for the ill and dying without a strong belief system. Whether that belief is science, nature, god or loving kindness, research supports that belief and a personal value system can help sustain and fortify us in times of challenge and despair.
  - h. Tend to relationships in your professional and personal life. Philosopher Jean Paul Sartre said “Hell is other people”. Each of us has been to hell. It is a part of adult life. Yet each of us has found our way out of hell by resolving, avoiding or developing relationships with others. “Heaven can be other people” as well. Many of us are good at what we do, but our care is strengthened when we do it together, practising as a community of caregivers, each with one's own expertise. Revive the support, collegiality and strength that can come from substantial relationships in both our personal and professional life.

## Compassion Fatigue Prevention through Self Care

- i. Practise being with yourself and others more authentically. There is an African saying that claims that “God made the world round so whatever we walk away from, we must always come back to.” You cannot walk away from yourself or your potential for being wounded by someone or something. As healers we are human, as humans we are vulnerable, yet we pretend to be invincible. We are not. We cannot walk away from our own needs for too long before we find ourselves coming face to face with what we thought we had left behind. Walk with yourself every minute of the day and feel how much better it feels than getting ahead of yourself or leaving yourself behind.
- j. Embrace the lessons of failure. When you fail at steps one through nine, forgive yourself, and try again. Poet T. S. Eliot said “For us there is only the trying, the rest is not our business.” Don’t waste your time ruminating on failure. Focus on what you have achieved, and you will more realistically feel and acknowledge your accomplishments.

**The End** ... which is only the beginning...



## **CHAPTER 8**

### **MINISTRY IN AN INTERFAITH ENVIRONMENT**

#### **GENERAL**

1. Since the early 1990's, the Army has been deployed to a number of areas where there has been interfaith conflict. In addition, terrorist events such as those of September 11, 2001 have underscored the tragic consequences of interfaith conflict and strife in our world.
2. Closer to home, religious insensitivity has even played a role in the history of the CF Chaplain Branch. The insensitivity of Protestants to the religious needs of Roman Catholics in the First World War contributed to the formation of two separate and distinct Chaplain Branches, (P) and (RC), in 1939 (see *CF Chaplain Branch Manual*, Chapter 1 paragraph 10). It was only in 1995 that the two Branches amalgamated under the ecclesiastical authority of the Interfaith Committee on Canadian Military Chaplaincy.
3. Although the 2001 Canada Census data indicated that over 70% of Canadians continued to identify themselves as either Roman Catholic or Protestant (see 2001 Census data on the website [Canada.gc.ca](http://Canada.gc.ca)), the data also indicated that there had been a significant increase in the number of Canadians who identify themselves with another religion, especially Islam, Hinduism, Sikhism and Buddhism, or with no religion, up to 16% of the population from 12% a decade earlier. It is imperative, therefore, that chaplains take a visible lead in promoting goodwill and understanding among the faith groups represented in Canada's Army.
4. One of the main objectives for today's Army is to connect with Canadians to ensure institutional credibility. The Chaplain Branch can advance the Army strategy by assuring all Canadians that, regardless of religious affiliation, their spiritual needs can be met in the CF. The aim of this chapter is to set out a general policy that will advance positive interfaith relations. This policy may be summarized the following way:
  - a. Chaplains minister to their own.
  - b. Chaplains facilitate the worship of others.
  - c. Chaplains care for all.
5. Chaplains are accountable to both an ecclesiastical and a military authority to fulfill their ministry in an interfaith environment.

## ECCLESIASTICAL AUTHORITY

6. The Interfaith Committee on Canadian Military Chaplaincy (ICCMC) is the chaplain's ecclesiastical authority and serves as a channel of communication between faith groups in Canada and the Federal Government on all matters concerning chaplaincy (see *CF Chaplain Branch Manual*, Chapter 10). In the Statement of Ecclesiastical Policy entitled *Our Ecumenical Way*, the ICCMC regards all Christian bodies as integral parts of the Church founded by Christ. The ICCMC also recognizes the spiritual validity of the ministry rendered by representatives of other faiths. Ministry in an interfaith environment allows all:

- a. to learn of the distinctive features of denominations and faith groups other than their own;
- b. to help others represent and fulfill their own denomination's or faith group's ministry;
- c. to be sensitive and responsive to the needs and rights of others for ministry and worship within the traditions of their own denominations and faith groups; and
- d. to be living examples of spiritual unity in diversity.

7. The goal of this Christian community fellowship and the mutually supportive ministry within the chaplaincy is thus inclusive of all our diverse traditions and, indeed, transcends them (see *CF Chaplain Branch Manual*, Chapter 15 paragraph 19).

8. The United States Army Chaplain's Branch has already worked in a multi-faith environment for many years and Canadian chaplains can benefit by their experience. The following statement based on the Code of Ethics for US chaplains is applicable to the Canadian context and is commended by the ICCMC:

I will hold in trust the traditions and practices of my religious body. I understand that, as a chaplain in the Armed Forces, I must function in a pluralistic environment with chaplains of other religious bodies to provide for ministry to all military personnel and their families entrusted to my care; I will seek to provide for pastoral care and ministry to persons of religious bodies other than my own within my area of responsibility with the same investment of myself

as I give to members of my own religious body. I will work collegially with chaplains of religious bodies other than my own as together we seek to provide as full a ministry as possible to our people. I will respect the beliefs and traditions of my colleagues and those to whom I minister.

9. The ICCMC is also responsible for endorsing potential chaplain candidates. The willingness to work within an interfaith environment is crucial to a chaplain's suitability for employment within the CF.

## **MILITARY AUTHORITY**

10. As officers in the CF, chaplains are also responsible to the Government of Canada and military authority. The Canadian Charter of Rights and Freedoms guarantees every individual freedom of conscience and religion. Religious discrimination is prohibited under the Canadian Human Rights Act. The document which most pertains to chaplains, however, is the Interim Policy-Religious Accommodation (IPRA) which is at Annex A. The IPRA states that "It is the policy of the CF that every reasonable effort shall be made to permit the observance of religious practices by individual members, when to do so will not impose undue hardship on the organizational element responsible for the accommodation" (see IPRA, paragraph 5). The policy statement considers the following categories most likely to arise as requests for accommodation:

- a. religious worship;
- b. religious dietary practices;
- c. religious dress and appearance; and
- d. religious medical requirements.

11. Should a service member bring forward a request for religious accommodation in the unit, the following steps are recommended:

- a. the commanding officer shall normally consult the base or unit chaplain;
- b. the chaplain is then responsible to consult with a leader of the appropriate religious community or, if

necessary, direct the request to the Chaplain General; and

- c. the findings should be documented using the form provided (see Annex A).

12. "If the practice in question is confirmed as a fundamental religious requirement, the commanding officer must next determine if the requirement can be reasonably accommodated" (IPRA, paragraph 9). Factors that may be taken into consideration when assessing a request include operational readiness and effectiveness, cost, health, and safety.

13. The IPRA amplifies and clarifies the process of dealing with religious accommodation. Chaplains should be familiar with this document because it is their military authority for conducting ministry in an interfaith environment.

## **CHAPLAINS MINISTER TO THEIR OWN**

14. The obligation to be sensitive and accommodating to those of other faiths is not intended to compromise the individual chaplain's own religious convictions or the duty to minister to his/her own. Indeed, chaplains in the CF are sent by their respective faith communities to provide ministry to "their own". Furthermore, working in an interfaith environment can strengthen and enrich one's own faith.

## **TEAM COHESION**

15. For ministry in an interfaith environment to be effective, chaplain teams must model "unity within diversity". In a stressful military environment, it is important that the chaplain team "ministers to their own" in the sense of caring for one another. When this involves the team coming together for worship, it is imperative that each member of the team feel included. If a conflict arises concerning a matter of faith or religious practice, it may be referred to the Principal Protestant or Principal Roman Catholic Chaplain or, when the issue concerns a non-Christian chaplain, to the ICCMC in consultation with the appropriate advisor.

16. Team leaders are encouraged to provide team-building opportunities locally and regionally in order to promote goodwill and



understanding. Conflict within a team is toxic to the team and counterproductive to the chaplain's mission.

## **CHAPLAINS FACILITATE WORSHIP FOR OTHERS**

17. Chaplains may only conduct worship according to the rites and traditions of their own faith group. Nevertheless, it is the chaplain's responsibility to facilitate worship for those of other faiths. The following resources and guidelines will assist this task.

## **INTERFAITH ADVISORY GROUP**

18. Each base should form an interfaith advisory group wherever possible. It is understood that bases in isolated or rural areas will not have access to the religious diversity that may be found in urban areas. Chaplains are expected to be pro-active in reaching out to the faith groups that exist within their area, and in identifying and connecting soldiers with their respective faith communities. An established interfaith advisory group will also help the chaplain to fulfill his/her role as consultant to the commanding officer should a request for religious accommodation be brought forward (see IPRA, Chapter 9).

## **RELIGIONS IN CANADA**

19. In March 2003 the Directorate of Military Gender Integration and Employment Equity (DMGIEE) published a book entitled *Religions in Canada* (Catalogue Number D2-147/2003, and ISBN: 0-662-67193-7). This CF publication is an invaluable resource for the chaplain to understand and facilitate the religious requirements and practices of different faith groups. It contains a description of the major religions found in Canada including holy days; observances; and dress, dietary, medical and health requirements. It provides relevant information about worship practices including burial rites. It also includes addresses and web sites for further information. Those involved in forming an interfaith advisory group will find this publication useful.

## **THE INTERNET**

20. Most faith groups today have web sites on the Internet. The Canadian Jewish Congress ([www.cjc.com](http://www.cjc.com)) and the Canadian Islamic Congress ([www.canadianislamiccongress.com](http://www.canadianislamiccongress.com)) are two excellent

examples. They include descriptions of their faith and religious practices which are more detailed than those in *Religions in Canada*. They offer up-to-date news concerning their faith groups, free publications, relevant articles, and lots of links. Wherever the technology is available, the soldier can feel connected with his/her faith community.

## SACRED SPACE

21. Faith communities, other than those which are traditionally part of the Protestant or Roman Catholic communities, may wish to gather for worship, study or fellowship at CF bases, wings and formations. While longer term multi-faith sacred space strategies are pursued, direction on interim chapel interfaith accommodation has been issued by the Director of Chaplain Policy (see 5111-31 (ChapGen), dated 24 Jun 04, and Annex B to this chapter).

22. Chaplains who become involved with major renovations or new construction of chapel buildings shall ensure that consideration is given to the provision of appropriate sacred space for other faith communities (see *CF Chaplain Branch Manual*, Chapter 14, paragraphs 85 and 86).

23. In the field, the chaplain must be flexible and imaginative in creating sacred space for worship. One advantage is that there will be no fixed furnishings or symbols to offend anyone. To facilitate worship for a member of another faith group in the field, the chaplain can let the soldier guide him/her as to his/her worship needs. The following are very general examples of how a soldier belonging to one of these faith groups might be accommodated in the field.

24. On deployment, Muslims may observe Friday Congregational Prayer at noon if three Muslims are present. A clean, quiet space is preferred. The service takes about 30 minutes. The most important religious symbol would be the Qur'an (ideally in Arabic), but a devout Muslim may also bring a head covering, prayer beads, and perfume. (Reference: Dr. Mohammed Elmasry, National President Canadian Islamic Congress.)

25. In the field, Jewish worship can be very simple. A quiet, private space is preferred. Prayers may be said three times a day, but the Jewish day of worship is the Sabbath. The Sabbath begins 18 minutes before sundown on Friday and ends 42 minutes after sunset on Saturday. A Prayer book and Hebrew Bible are required. A

Kiddush cup and candles would be appreciated. (Reference: Rabbi C. Feinberg, Beth Israel Synagogue, Vancouver.)

26. Hindus believe that "interior" religion is more important than "external" forms of religious expression and therefore no particular sacred time or space is needed for a Hindu to worship in the field. Hindus in Canada may go to Church on Sunday since that is the practice here. In India, there is a great deal of variation around sacred days and, while attending congregational worship has become a practice for some, many Hindus do not feel that this is necessary. (Reference: Dr. G.N. Sharma.)

27. Buddhism is primarily a "way of life" and therefore a special "sacred" space or time for worship is not necessary. Buddhists can meditate anytime although a quiet, peaceful space would be appreciated. (Reference: Dr. Akira Ichikawa.)

28. In the field, Sikh devotional practice will be centered around personal dress and grooming in the morning and evening. The five emblems of the khalsa (the 5 Ks) are an essential part of the Sikh's religious identity. These are: Kesa (hair, which must remain uncut), Kangha (comb, worn in the hair), Kacch (an undergarment worn by soldiers), Kirpan (the dagger), and Kara (a steel bracelet worn on the right arm). A Sikh's morning and evening personal preparation is a devotional act that will require some extra time. No other sacred space or time is needed. (Reference: Anne Lowthian, Executive Director, World Sikh Organization.)

## **BURIAL SERVICES**

29. Normally, the chaplain shall contact the appropriate religious leader to provide ministry at time of death or burial services. The chaplaincy history contains numerous examples where, under extreme conditions, the chaplain acted out of compassion for human suffering, and colour, race, and creed faded into insignificance. Every effort, however, shall be made to ensure the religious affiliation of the soldier is respected. The resource *Religions in Canada* provides information about burial rites and customs for different faith groups. The following examples are meant to provide direction in extreme circumstances.

30. Burials are a unit responsibility and chaplains must not be left to improvise burial parties. Friendly force and enemy dead should be buried quickly and with all dignity possible in the conditions prevailing. When a chaplain is not available to conduct a burial

service, and circumstances permit, the officer in charge of the burial party will use the order of service appropriate to the faith tradition of the deceased. Chaplains should be acquainted with Annex H to CFAO 24-5, Emergency War Burial Procedures (see *CF Chaplain Branch Manual*, Chapter 12, paragraph 28).

31. At the time of death, a Muslim should recite the Islamic Creed, or Shahadah (La Ilaha Illa-Allah Muhammadur Rasuulullaah, meaning, "there is no god but Almighty God/Allah and Muhammad is His messenger"). If another Muslim is available, some chapters from the Qur'an should be read, especially the Surah Ya-seen (Chapter 36). After death, the person's eyes should be shut and the body washed, shrouded, and buried with the head facing Makkah, if possible. A funeral prayer, Salaatul Janaazah, would be said by other Muslims present. If no Muslim is available, a unit officer or soldier shall mark the place of burial. The body shall be returned to the NOK at the earliest possibility.

32. If a Jewish soldier is killed on the battlefield, the body should be buried in the ground with honour and dignity within 24 hours. The reading of Psalms such as Psalm 23 or 130 is appropriate. The following prayer may be said: "O God, exalted and full of compassion, grant perfect peace in Your sheltering presence among the holy and pure to the soul of (name of deceased) who has gone to his/her eternal home. Master of mercy, we beseech You, remember all the worthy and righteous deeds that he/she performed in the land of the living. May his/her soul be bound up in the bond of life. The Lord is his/her portion. May he/she rest in peace. Let us say Amen."

33. Hindus are normally cremated on the day of death and the ashes scattered on water. If this is not possible, every attempt should be made to preserve the body until such time as the body can be retrieved and the proper rites can be carried out. Religious ceremony must be conducted by a Hindu priest.

34. Sikhs are normally cremated. If this is not possible on the battlefield, every attempt should be made to preserve the body until it can be retrieved. There is no burial ritual. However, at the time of death a passage from Sikh scripture, Sri Guru Granth Sahib, may be read. Sikhs place a high value on community service. Therefore, if the soldier's unit performed an act of community service in his/her memory, this would hold greater value to the family than any other form of ceremony.

35. There is a great deal of flexibility and variation among the different expressions of Buddhism. Because Buddhism is more of a way of life or philosophy than religion in the Christian sense, members of other faiths are welcome to participate in the prayers. The following prayer, to be said at the time of death, is one example:

This body is not me. I am not limited by this body. I am life without boundaries. I have never been born and I have never died. Look at the ocean and the sky filled with stars, manifestations from my wondrous true mind. Since before time, I have been free. Birth and death are only doors through which we pass. Sacred Thresholds on our journey. Birth and death are a game of hide and seek. So laugh with me, hold my hand, let us say good-bye, to meet again soon. We meet today, we will meet again tomorrow. We will meet at the source every moment. We meet when the lotus blooms. We touch the reality of no birth and no dying. May Buddhas and bodhisattvas be our companions on the wonderful path of practice. May we end all afflictions so that understanding can arise. The obstacles of unwholesome acts be dissolved and the fruit of awakening be fully realized.<sup>3</sup>

36. These examples are meant to be taken as general guidelines in extreme circumstances. *Religions in Canada* describes the burial practices of the different faith groups under normal conditions. It must be emphasized that there is considerable diversity of practice within each faith group.

## **FIRST NATIONS SPIRITUALITY**

37. Most Aboriginal Canadians today identify themselves with one of the main Christian denominations. Recently, however, there has been a renaissance of interest in First Nations culture and spirituality. In the ten years between the 1991 census and the 2001 census, Statistics Canada registered a 175% increase in the number of people who identify their religion as "Aboriginal Spirituality".

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<sup>3</sup> Rev. Thay Phap Hoa

38. First Nations traditions have been passed down orally through the generations so there is no body of doctrine or theology to which one may specifically refer. There are some central themes such as reverence for life, respect for Mother Earth, and responsibility for creation, that may be associated with First Nations peoples and may resonate with Christian belief.

39. To accommodate a request for Aboriginal worship, the chaplain must contact an appropriate elder, preferably from the member's own community or the local Friendship Centre, since local tradition and ritual vary widely.

### **CHAPLAINS CARE FOR ALL**

40. Chaplains care for all members of the CF and their families irrespective of belief. Most often, the chaplain is called upon to deal with human need where difference of religious doctrine or practice does not intrude.

41. In addition to pastoral care, however, chaplains may be invited to participate in military ceremonies where people of many faiths or no faith may be attending. In such cases, the following guidelines shall be followed:

### **CHAPLAIN GENERAL'S POLICY ON PUBLIC PRAYER**

42. The Chaplain General encourages CF chaplains, who lead worship or prayer during public services and ceremonies where members of many religious groups may be attending, to be sensitive in their use of sacred phrases. Examples of these public services would include, for instance, annual Remembrance Day services, the interment of the Unknown Soldier in May 2000, or the consecration of the National Military Cemetery in June 2001. The goal is simply to ensure that all believers, of all faith groups, feel included in public prayer that is led by CF chaplains.

43. The Chaplain General's guidelines are not meant to ban people from expressing their faith. It does not change the nature of voluntary Christian religious worship for CF members in chapel, in the field or on board ship. Rather, it is an inclusive measure that reflects the multicultural and multi-faith nature of the CF and Canadian society as a whole.

44. The text of the guidelines, which was sent by the Chaplain General, Commodore (the Venerable) Timothy Maindonald, to all Canadian Forces chaplains in July 2001, is as follows:

Within the context of voluntary worship, either within a chapel or a field service or on board ship, chaplains are free to lead Christian worship according to their denomination tradition within the established practice of Canadian Forces Roman Catholic or Protestant Chapels. Likewise, in the context of ecumenical or interfaith worship where a number of religious leaders are participating, chaplains may conduct themselves in accordance with their denominational tradition. "Within the context of a public ceremony the chaplain is the sole representative of all faith groups. Where various faith groups and a wide range of beliefs are likely to exist, normally prayers should be inclusive in nature respecting the wide range of faith groups and believers who may be present. The religious celebrant is encouraged to be sensitive in the use of specific sacred faith formulas to allow for greater inclusivity.

## **GUIDELINES FOR PUBLIC LITURGY**

45. In addition to the military ceremonies addressed in the Chaplain General's policy on public prayer, religious ceremony involving members of more than one religious tradition is appropriate on public occasions when the wider community comes together to celebrate, or to mourn following tragedy. Such religious ceremonies grow out of, and reflect, respect for all traditions present. This respect needs to be present in the planning as well as in the actual event.

46. Introductory bidding prayers should be inclusive, in the form of an invocation that opens the community to the divine presence. Sensitivity toward all participants ought to guide all activities.

47. Each participating leader should be free to pray from within his or her own tradition, and to read from texts that are considered sacred in his or her own tradition.

48. Leaders may speak positively about their own tradition, not negatively about other faith traditions.

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49. It is appropriate to pray individually and collectively for the good and well being of the whole community gathered. It is inappropriate in this context to offer prayers which imply the incompleteness of another faith tradition.

50. The aim of such religious ceremonies is to foster that respectful presence which enables members of a community to support and affirm each other. These guidelines give all participants the freedom to speak from their own traditions faithfully, and the responsibility to respect other traditions fully. (Reference: The Canadian Council of Churches.)



## ANNEX A INTERIM POLICY—RELIGIOUS ACCOMMODATION

### PURPOSE

1. This policy-prescribes guidelines and procedures for accommodating the religious practices of Canadian Forces (CF) members and CF applicants. Related regulations and policies are as follows:
  - a. QR&Os 19-26 and 19-27, amplified by CFAO 19-32 Redress of Grievance;
  - b. QR&O 16, amplified by CFAO 16-1 Leave;
  - c. CFAO 19-40 Human Rights – Discrimination;
  - d. CFMO 13-09 Informed Consent; and
  - e. CF Dress Instructions (A-AD-265-000/AG-001).

### GENERAL

2. Religious discrimination in employment is prohibited under both the Canadian Human Rights Act (CHRA) and the Canadian Charter of Rights and Freedoms (Charter). The Charter also guarantees every individual freedom of conscience and religion. Employment policies or practices which discriminate against a particular religious group or infringe on religious freedom are therefore illegal, unless they can be justified as a reasonable limit under section 1 of the Charter or established as a non-discriminatory practice (e.g. a bona fide occupational requirement) under Section 15 of the CHRA.
3. In some circumstances, a general and apparently neutral policy or practice could unintentionally have an adverse effect on an individual by preventing that person from observing a practice that is central to his or her religious beliefs. In such cases, the CF is required to make reasonable accommodation for the religious practices of individuals where to do so would not cause undue hardship. Reasonable accommodation may involve some specific adjustment or individual variation from standard practices, such as modification to workplace conditions, to the manner in which the job is performed, or to policies or procedures.

## **DEFINITIONS**

4. In this policy:

### **Accommodation of Religious Practices**

Means making some specific adjustment or accommodation to standard operating procedures, routine practices, or policies so that a CF member can participate in a practice which is central to his/her religious beliefs and the observance of which is considered a fundamental requirement *of* the religion and not merely a religious custom or tradition;

### **Bona Fide Occupational Requirement**

Means a requirement that is necessary for safe, efficient and reliable performance of the essential components of a duty;

### **Commanding Officer**

Includes also a Recruiting Zone Commanding Officer in the case of CF applicants;

### **Discrimination**

Means a distinction, whether intentional or not, which is based on grounds relating to personal characteristics of the individual or group, and which has the effect of imposing burdens, obligations, or disadvantages on the individual or group which are not imposed upon others, or which withholds or limits access to opportunities, benefits and advantages available to other members of society;

### **Freedom of Religion**

Means the right to entertain such religious beliefs as a person chooses, the right to declare religious beliefs openly, and the right to manifest religious beliefs through worship and practice; freedom of religion also means that, subject to necessary limitations, no one is to be forced to act in a way contrary to his or her religious beliefs or conscience; and

### **Member**

For the purpose of this policy, refers to both military personnel and CF applicants unless otherwise specified.

## **POLICY**

5. It is the policy of the CF that every reasonable effort shall be made to permit the observance of religious practices by individual members, when to do so will not impose undue hardship on the organizational element responsible for the accommodation. Approval or denial of requests for the accommodation of religious practices must be based on the circumstances of each case, taking into consideration such factors as operational readiness and effectiveness, cost, health and safety, morale, interchangeability of personnel and facilities, resources available, and risk (magnitude, and who bears it). Further amplification of these factors is contained in paragraphs 11 and 12 of this policy.

6. An accommodation which has been approved for religious reasons may be suspended or revoked by a commanding officer whenever changes to the mission alter the circumstances upon which the approval was based, such that continuing to accommodate the member would cause undue hardship. The degree of accommodation possible may also vary according to the member's employment over the course of a career.

## **RELIGIOUS PRACTICES WHICH MAY BE CONSIDERED FOR ACCOMMODATION**

6. Requests for the accommodation of religious practices are likely to fall into one of the following categories listed below. However, these categories are not meant to be an exhaustive list:

- a. Religious worship. Some religious groups have worship practices that conflict with the member's availability for duty and operational requirements. The commanding officer shall determine when operational requirements dictate that a member must be available for duty and when some type of adjustment can be made to permit religious worship. The observance of holy days may be permitted by means of approving special leave, short leave, and/or annual leave, in accordance with the provisions of CFAO 16-1, Leave.
- b. Religious dietary Practices. Some religious groups have beliefs that prohibit the consumption of specific foods or prescribe special preparation.

Where the member's faith prohibits specific foods, it may be possible to meet the member's dietary needs by ensuring that alternative choices are available. Where the member's faith prescribes stringent requirements for the preparation and service of food, consideration should be given to the procurement of commercially prepared meals, where this *is* a reasonable option. Alternatively, the member could be exempted from the requirement to pay rations, and permitted to meet his or her own dietary requirements. For deployed operations, where troops must subsist on combat rations (individual meal packs), reasonable efforts shall be made to provide a member with alternative meals. However, this type of combat ration has a very limited food selection, and no alternative feeding capability exists if the procurement source becomes exhausted. During the operational planning process, a special combat ration request supported by the commanding officer must be forwarded to NDHQ/Director Supply 4 - Food Services through Director Land Material, with sufficient lead time to enable procurement upon demand.

- c. Religious dress and appearance. Requests for variations to uniform dress standards so as to accommodate an established religious requirement shall normally be approved unless an operational requirement prevents an accommodation. The religious requirement will be made known to the Director History and Heritage, who will advise appropriate standards for wear of the apparel or accoutrement in question. Requests for accommodations to operational dress requirements shall be referred through the chain of command for review and analysis to the appropriate OPI, as follows: NDHQ/Chief of Maritime Staff/ Director Naval Personnel Requirements 2-2 (SO Pers Adm) for the sea environment; NDHQ/Chief of Land Staff/Director Land Requirements 5-3 for the land environment; and NDHQ/Chief of Air Staff/Chief of Staff Personnel and Training for the air environment.

- d. Religious medical requirements. Some religious requirements conflict with normal CF medical procedures. These conflicts may include the belief in self-care, and prohibitions against immunizations, blood transfusions, and surgery. The CF's concern is with the possible effect on the member's health and ability to carry out assigned tasks, and on the health of others. Wherever possible, accommodations to standard medical procedures based on a member's religious beliefs shall be made. In no circumstances shall a CF member be forced against his or her will to submit to medical procedures. Imposing medical procedures without the consent of the patient can have civil and criminal legal consequences for the authority imposing the procedure. Requests for accommodations to medical requirements shall be referred to Director Medical Services.

#### **ACTION BY MEMBER OR APPLICANT MAKING THE REQUEST**

7. A member or applicant requesting an accommodation to permit observance of a religious obligation must specify in writing the exact nature of the religious requirement. The member's request must include a statement that the member is currently, or could reasonably foresee himself/herself, being prevented from participating in a practice which is a fundamental requirement of his or her religion. In the case of CF applicants, the request must include a statement that the person wishes clarification as to whether or not accommodation of specific religious requirements is possible.

#### **ACTION BY THE COMMANDING OFFICER**

8. The commanding officer shall consider requests for religious accommodation on an individual basis and shall inform both the member and appropriate authorities of the decision. A commanding officer shall first confirm that the practice specified in the request represents a fundamental religious requirement, not merely a religious custom or tradition. The commanding officer should consult the base or unit chaplain, who shall communicate with a leader of the appropriate religious community or, if necessary, direct the query to the Chaplain General, and then document the findings. If the practice in question is confirmed as a fundamental religious requirement, the

commanding officer must next determine if the requirement can be reasonably accommodated.

9. It is the commanding officer's responsibility to determine whether allowing the member to engage in the religious requirement (either totally or partially) would cause undue hardship. In cases where requests for religious accommodation involve a cost, resource or policy implication such that the commanding officer does not have the authority to approve the request, the commanding officer is to consult with higher authority and request approval as deemed appropriate.

10. The following factors, while not exhaustive, should be taken into consideration when assessing a request for religious accommodation:

- a. Operational Readiness and Effectiveness. If approving the request could prevent the unit task, mission or operation from being carried out or impair effective performance by the individual member or group, the accommodation should not be made. The risk involved should be realistically assessed on an individual basis by the commanding officer, who should objectively evaluate all possible options for accommodating the member's religious requirement against the criteria of operational readiness and effectiveness. In assessing such requests, commanding officers must take into consideration the potential effect of this requirement under operational conditions. If the religious requirement can be reasonably accommodated under peacetime conditions, but not under operational conditions, and if the member indicates that he or she would be unwilling to forsake the requirement even under operational conditions, then the member is not fully employable in the military.
- b. Cost. If the cost involved in accommodating the individual is excessive for the organizational element involved, then the request should be denied.
- c. Health and Safety. The necessity to adhere to an occupational/duty requirement which is based on a consideration of the health or safety risk to personnel is a legitimate reason for denying a

request for an accommodation of a religious requirement when modifying or removing the occupational/duty requirement would increase the likelihood of injury to the public, the member's co-workers, or the member.

11. The scope of the demands which would be placed on co-workers in the unit as a result of implementing a particular measure may, under certain circumstances, influence a decision to accommodate. The actual demands on co-workers must be demonstrable. They must constitute more than negative attitudinal reactions (e.g. perceptions of unfairness or unwillingness to deviate from standard procedures).

12. A commanding officer who wishes additional guidance in resolving a request for an accommodation or who believes that the request may have CF-wide policy implications may address such queries, through the chain of command, to NDHQ/Director Personnel Policy. Director Personnel Policy will endeavour to develop a database of accommodation requests and the respective decisions taken, noting the key factors involved in each decision, as a reference guide for commanding officers.

## **DOCUMENTATION**

13. Requests for the accommodation of religious requirements are to be documented using the form at appendix 1 to this Annex. The original of the form is to be placed on the member's personnel file, or the applicant's recruiting documentation file if the applicant does not become a member. The second copy is to be forwarded to the member's career manager. The third copy is to be forwarded to Director Personnel Policy in the interests of policy monitoring and for policy refinement as necessary. The fourth copy is to be given to the member or applicant for retention. Should there be a requirement for a commanding officer to suspend or revoke a previously accommodated request, then this decision and its rationale are to be documented by letter, with the same distribution as the form. Once a previously approved request for accommodation has been revoked, a member may again request accommodation of religious practices when a change of circumstances has occurred that directly relates to the reasons for the denial of a previous request.

**AVENUES OF REDRESS**

14. If a member or applicant is dissatisfied with the disposition of a request for religious accommodation, he or she may file a grievance in accordance with the procedures contained in QR&O 19.26 and 19.27, as amplified in CFAO 19-32.
15. Nothing in this order precludes any member or applicant who believes that he or she has been discriminated against on religious grounds from filing a complaint with the Canadian Human Rights Commission (CHRC).



**APPENDIX 1**  
**RELIGIOUS ACCOMMODATION REQUEST FORM**  
**PROTECTED A (when completed)**

**PART 1**  
**(To be completed by member or applicant)**

.....

(SN) (Rank) (Surname & Initials)

.....

(MOC) (Unit) (Religion)

1. I hereby request consideration for an accommodation to permit me to observe the following religious requirement(s), which I declare to be (a) fundamental requirement(s) of my religion and not merely (a) religious custom(s) or tradition(s):

2. I make this request for the following reasons:

a.

b.

3. Under current CF or unit policy/procedures, I am currently prevented from engaging in this/these requirement(s), OR

4. I foresee that I could be prevented from engaging in this/these requirement(s) and wish clarification on this issue.

..... (Date) .....

(Signature of Member or Applicant)

**PART 2**

**(To be completed by commanding officer or designated recruiting authority)**

I acknowledge receipt of the request at Part 1 and require confirmation, in accordance with paragraph 9 of this policy, that the requirement(s) stated in Part 1 is/are, in fact, (a) fundamental requirement(s) of the member's religion.

..... (Date) .....

(Signature Commanding Officer or Designated Recruiting Authority)

**PART 3**

**(To be completed by base/unit chaplain or designated authority for the Chaplain General)**

I have communicated with an appropriate religious authority in accordance with paragraph 9 of this policy:

.....

(specify name, phone number)

I confirm that the following practice(s) for which the member has requested accommodation is/are not (a) fundamental requirement(s) of the member's religion:

..... (Date) .....

(Signature of Base/Unit Chaplain or designated authority for the Chaplain General)

**PART 4**

**(To be completed by commanding officer or designated recruiting authority; delete inapplicable paragraph)**

I approve the following accommodation, subject to the following terms and conditions, in order to permit the member to engage in the requested religious requirement(s):

OR

I refuse the request, based on the following reason(s) :

..... (Date) .....

(Commanding Officer or Designated Recruiting Authority)

**PART 5**

**(To be completed by member/applicant; delete inapplicable paragraph)**

I have read the decision at Part 4 and am satisfied with the decision which has been made. I am aware that the decision in question is subject to the stated terms and conditions and may be revoked in accordance with paragraph 6 of this policy, should circumstances change.

OR

I have read the decision at Part 4 and am not satisfied with the decision which has been made. I am aware that I have the right to seek redress of the decision in accordance with paragraphs 15 and 16 of this policy, if I so choose.

..... (Date) .....

(Signature of Member or Applicant)

**DISTRIBUTION**

URS/Personnel Records or Recruiting Documentation File NDHQJD  
Mil C (members only) NDHQ/D Pers Pol  
Member/Applicant

**PROTECTED A (when completed)**

**NOTE**

This form shall be reproduced locally.

**ANNEX B**  
**INTERIM CHAPEL INTERFAITH ACCOMMODATION**

5111-31 (ChapGen)

24 June 2004

Distribution List

**INTERIM CHAPEL INTERFAITH ACCOMMODATION**

1. As announced at Retreat 2004, the Chaplain Branch is presently engaged in strategic planning that will include the configuration of our chapels in the long term in order that they may meet the needs of all worshipping communities within the CF. While work is progressing well, these decisions are detailed and important, requiring research and strategic decisions that will have an impact on the Branch for a long time. However, in the short term, a number of chapels are undergoing renovations or modifications and have required information on interfaith accommodation now. The following information constitutes the Chaplain General's guidelines for making accommodation within any CF Chapel in advance of a more comprehensive and long-term policy. These guidelines are to be applied with common sense in the spirit of what is needed to welcome non-Christians within the local setting. As always, any modifications to a CF chapel building require the approval of the Chaplain General.
2. The local assessment of the potential for use of a non-Christian worship space will determine the size of area required. The area may be a separate room anywhere within the chapel facility or an area within the chapel proper that can accommodate the reasonable requirements of the worshipers. The use of curtains, dividers, etc may also be appropriate. The space must provide a location of comfortable dignity similar to that afforded to others using the chapel. The space need not be elaborate nor should it contain explicit religious symbols since it is to be open to all religions that require it. The use of candles or other source of flame that may be considered religiously necessary must of course comply with the Base fire regulations. Since requirements are almost certain to change from one group to another, portable furniture is best.
3. The users of the worship space may have more detailed information concerning their needs but experience so far indicates that

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simplicity is the norm. Outside of the general approach above, Base Chaplains can use common sense in facilitating worship for non-Christians.

4. Please pass on information concerning accommodation projects and questions or concerns to D Chap Pol through the appropriate chain of command.

*Original signed by*

R.P. Bourque

Brigadier-General

Chaplain General

Distribution List

## **CHAPTER 9**

### **THE CHAPLAIN, THE NATURE OF CONFLICT AND THE LAW OF ARMED CONFLICT**

#### **GENERAL**

1. Responding appropriately within the modern security environment to the various demands placed upon the CF is a very challenging requirement for all its members. The modern security environment is exceedingly complex, being a function of the inter-relationship and degree of harmony existing among, or between, individuals, groups, societies and states.
2. Any particular security environment will always be one of peace, or conflict, or war, or a combination of these three. Peace is present when there is harmony amongst the self interests of different groups. However, conflict will arise if there is no such harmony, and the actions or policies of one are seen as threatening the vital interest of the other. If this conflict is not minimized, resolved or contained it has the potential to increase in intensity and violence, possibly impacting on third parties, and may also involve dehumanizing and genocidal undercurrents.

#### **PEACE**

3. Peace among and within nations is defined as the absence of violence, direct or indirect, manifested or threatened. Peace is grounded in mutual respect but is ultimately sustained by, and dependant upon, the willingness of states to use force to preserve it, as well as restore it, when lost.

#### **CONFLICT**

4. Conflict is the violent clash between opposing human wills, each trying to impose itself upon the other. Military force is only one tool available in conflict, and is usually the instrument of last choice. The causes of conflict are often rooted in territorial disputes, especially over resources, and are exacerbated by human behavior and emotions such as fear, greed, hatred, and ambition, coupled with political, economic, ethnic, nationalistic and other interests.
5. A critical feature of the modern period is that most conflicts are internal to states. Due to international structures, and the

potentially devastating consequences of modern weaponry, open conflict between states is not common. In many cases of long-standing conflict, containment has occurred through the intervention of a major power or an international agency such as the UN or NATO. Containment without any resolution is inherently unstable and continued effort is required to manage it. This usually results in direct intervention by third parties. This is the most frequent scenario facing the CF on deployment.

## **WAR**

6. War is both an escalation and evolution of conflict which has a specific political character. It is a strategic level political and military condition involving the application of a nation's military and other resources against an enemy to achieve a political end. The purpose of war is the winning, or restoring, of a peace which meets the political conditions set by the political leadership.

7. From an ordinary soldier's perspective, the intrinsic nature of conflict and war, and the manner in which they are conducted, are one and the same. The things that are most relevant and important to soldiers are:

- a. the nature of the tasks assigned, especially whether they are combat or non-combat operations;
- b. the Rules of Engagement (ROEs);
- c. confidence and trust in their leaders; and
- d. knowing they have the full moral and material backing of their fellow citizens.

## **SPECTRUM OF CONFLICT**

8. The spectrum of conflict extends from peace, through conflict, to war, with different strategic responses being required. In times of war the normal response is war-fighting operations. During peace the expected response is non-combat operations.

9. Periods of conflict are the most complex, calling for operations other than war, which can be non-combat or combat operations, depending on the exact nature of the conflict and the goals being pursued. The capability to respond to both types of operations,



The Chaplain, the Nature of Conflict, and the Law of Armed Conflict frequently on the same mission or deployment, is one of the great complications confronted by the CF.

## **PHYSICAL AND MORAL ASPECTS OF CONFLICT**

10. A critical characteristic of conflict is that it exists on both a physical and a moral plane. The ways and means required to prosecute a conflict on the physical plane are readily apparent and tangible. They consist of the personnel and equipment of an armed force, sustained by the industrial and economic capabilities of a group or state.

11. Conflict on the moral plane is a contest and clash between opposing human wills. Its characteristics are psychological and intangible in nature, and center on the desire and will of an opponent to fight or resist. Being human-centered, the moral plane exerts the greater, and often decisive, influence on the conduct and outcome of conflicts. Consequently the development of moral qualities will always be of paramount importance.

12. Amongst these moral qualities a commitment to adhere to the internationally accepted standards of conduct pertaining to warfare is critical. Failure to do so undermines a soldier's own sense of moral authority and ultimately can erode the national commitment to prosecute a conflict to a successful resolution. A significant moral dilemma occurs, however, when the very laws and directives, which are supposed to mitigate the impact of conflict on non-combatants, are misused by parties to a conflict to perpetrate crimes against humanity. Responding to soldiers who have faced or are facing such dilemmas will be amongst the most challenging ministries to confront a chaplain.

13. For a fuller treatment of the Nature of Conflict see B-GL-300-000-FP-000, *Canada's Army*.

14. For a "Discussion on War from an Interfaith Perspective", see Annex A.

## **THE LAW OF ARMED CONFLICT**

15. The Law of Armed Conflict (LOAC) is the body of international law which sets out rules of behaviour to be followed in any armed conflict. LOAC also defines and protects all non-combatants, be they the wounded and the sick, civilian populations, or those who are *hors de combat* (e.g. those who are unwilling or unable

to participate further in the conflict). The fundamental principle driving LOAC is to limit death, destruction and suffering caused by armed conflict. By setting minimum standards applicable to the conduct of hostilities, unnecessary human suffering is limited, respect for human dignity is enhanced, and the restoration of peace is better facilitated.

16. Ignorance of LOAC is no defence if charged with an offence against it. While the Legal Branch are the experts in LOAC, it is essential that chaplains have an understanding of LOAC sufficient to:

- a. advise members of their unit concerning its implications upon them;
- b. understand how it impinges on chaplain duties; and
- c. be aware of the responsibilities and protections that apply to them personally.

17. There are a number of sources for the LOAC, amongst which the most significant are the:

- a. Hague Conventions;
- b. Geneva Conventions;
- c. various multilateral treaties;
- d. national policies and directives; and
- e. departmental or branch policies.

18. Any regulation that governs conduct of CF personnel is in essence a part of LOAC that applies to Canadians. It is not essential that all countries agree to a standard. It is within the scope of a nation's authority to unilaterally impose upon its own people a standard of conduct which is more stringent than the internationally accepted minimum. This is of critical importance when one considers theatre ROEs and policy directives from the Chaplain Branch, such as the one prohibiting chaplains from bearing weapons.

## **HAGUE CONVENTIONS**

19. The body of law known as Hague Law was developed during the two conferences held in the Hague, Netherlands, in 1899 and 1907. This material is primarily concerned with the proper conduct of military operations (i.e. the actual means and methods employed.) Though some of the regulations are now obsolete, as they refer to

The Chaplain, the Nature of Conflict, and the Law of Armed Conflict weapons and systems no longer employed, the general principles of Hague Law still apply, as do many of the specific regulations and prohibitions.

20. The core of this material has been incorporated into the CF Code of Conduct. This code, which consists of 11 rules, was developed as a practical guide for CF personnel, as it is not reasonable for all members to have a complete knowledge and understanding of LOAC.

21. Code of Conduct:

- a. Engage only opposing forces and military objectives.
- b. In accomplishing your mission, use only the necessary force that causes the least amount of collateral civilian damage.
- c. Do not alter your weapons of ammunition to increase suffering, or use unauthorized weapons or ammunition.
- d. Treat all civilians humanely and respect civilian property.
- e. Do not attack those who surrender. Disarm them and detain them.
- f. Treat all detained persons humanely in accordance with the standard set by the Third Geneva Convention. Any form of abuse, including torture, is prohibited.
- g. Collect all the wounded and sick and provide them with the same treatment, whether friend or foe.
- h. Looting is prohibited.
- i. Respect all cultural objects.
- j. Respect all persons and objects bearing the Red Cross/Red Crescent, and other recognized symbols of humanitarian agencies.
- k. Report and take appropriate steps to stop breaches of the law of armed conflict and these rules. Disobedience of the law of armed conflict is a crime.

22. There was to be a third Hague Convention but the First World War prevented it. Following the war there was not enough consensus amongst the nations to bring about a broadly based conference. Instead what occurred was the rise of single-issue treaties (see Annex B for some of the more significant).

## GENEVA CONVENTIONS

23. Henri Dunant, a Swiss citizen, was appalled by the carnage he witnessed at the battle of Solferino in 1859. This led him to advocate the establishment of an international non-governmental movement to improve battlefield conditions. This was the genesis of the International Red Cross, founded in 1863.

24. In 1864 the Convention for the Amelioration of the Condition of the Wounded in Armies in the Field was drawn up. Further conventions were drafted in 1906 (Maritime), 1929 (POWs), 1949 (Civilians), and 1977 (Additional Protocols). Together these constitute the body of law known as Geneva Law.

25. In contrast to Hague Law, humanitarian law is concerned with the treatment and protection of those who are *hors de combat* (i.e. civilians, prisoners of war, or those otherwise exempt from treatment as combatants). There are a number of specific chapters and articles of importance for chaplains. In the articles quoted, the term “medical personnel” is understood to include chaplains.

26. Geneva Convention for the amelioration of the condition of the wounded and sick in armed forces in the field of August 12, 1949

- a. **Article 19. Protection.** “Fixed establishments and mobile medical units of medical services may in no circumstances be attacked, but shall at all times be respected and protected by parties to the conflict. Should they fall into the hands of the adverse party, their personnel shall be free to pursue their duties as long as the capturing power has not itself ensured the necessary care of the wounded and sick found in such establishments and unit. The responsible authorities shall ensure that the said medical establishments and units are, as far as possible, situated in such a manner that attacks against military objectives cannot imperil their safety.”

- b. **Article 21. Discontinuance of Protection of Medical Establishments and Units.** “The protection to which fixed establishments and mobile medical units of the medical service are entitled shall not cease unless they are used to commit, outside their humanitarian duties, acts harmful to the enemy. Protection may, however, cease only after a due warning has been given, naming in all appropriate cases, a reasonable time limit, and after such warning has remained unheeded.”
- c. **Article 22. Conditions not Depriving Medical Units and Establishments of Protection.** “The following conditions shall not be considered as depriving of the protection guaranteed by Article 19:
- (1) That the personnel of the unit or establishment are armed, and that they are armed in their own defence or in that of the wounded and sick in their charge.
  - (2) That in the absence of armed orderlies, the unit or establishment is protected by a picket or by sentries or by an escort.
  - (3) That small arms and ammunition taken from the wounded and sick and not yet handed over to the proper service, are found in the unit or establishment.
  - (4) That the humanitarian activities of medical units and establishment or of their personnel extend to the care of civilian wounded or sick.”
- d. **Article 24. Protection of Permanent Medical Personnel of the Armed Forces.** “Medical personnel exclusively engaged in the search for, or the collection, transportation or treatment of the wounded or sick, or in the prevention of disease, staff exclusively engaged in administration of medical units and establishments, as well as chaplains attached to the armed forces, shall be protected in all circumstances.”

e. **Article 28. Retained Medical Personnel and Chaplains.** "Personnel designated in Article 24 and 26 who fall into the hands of the adverse Party, shall be retained only in so far as the state of health, the spiritual needs and number of prisoners of war require. Personnel thus retained shall not be deemed prisoners of war. Nevertheless they shall at least benefit by all provisions of the Geneva Conventions relative to the Treatment of Prisoners of War of August 12, 1949. Within the framework of the military laws and regulations of the Detaining Power, and under the authority of its competent service, they shall continue to carry out, in accordance with their professional ethics, their medical and spiritual duties on behalf of prisoners of war, preferably those of the armed forces to which they themselves belong. They shall further enjoy the following facilities to carry out their medical and spiritual duties:

- (1) They shall be authorized to visit periodically the prisoners of war in labour units or hospitals outside the camp. The Detaining Power shall put at their disposal the means of transport required.
- (2) In each camp the senior medical officer of the highest rank shall be responsible to the military authorities of the camp for the professional activity of the retained medical personnel. From the outbreak of hostilities, the parties to the conflict shall agree regarding the corresponding seniority of the ranks of their medical personnel, including those of the societies designated in Article 26. In all questions arising out of their duties, this medical officer and the chaplains shall have direct access to the military and medical authorities of the camp who shall grant them the facilities they may require for correspondence relating to these questions.

- (3) Although retained personnel in a camp shall be subject to its internal discipline, they shall not, however be required to perform any work outside their medical and religious duties.
  - (4) During hostilities, the Parties to the conflict shall make arrangements for relieving where possible retained personnel, and shall settle the procedure of such relief. None of the preceding provisions shall relieve the Detaining Power of the obligations imposed upon it with regard to the medical and spiritual welfare of the prisoners of war.”
- f. **Article 30. Return of Medical and Religious Personnel.** “Personnel whose retention is not indispensable by virtue of the provisions of Article 28 shall be returned to their unit, as soon as a road is open for their return and military requirements permit. Pending their return, they shall not be deemed prisoners of war. Nevertheless they shall at least benefit by all provisions of the Geneva Conventions relative to the Treatment of Prisoners of War of August 12, 1949. They shall continue to fulfill their duties under the orders of the Adverse Party and shall preferably be engaged in the care of the wounded and sick of the Party to the conflict to which they themselves belong. On their departure, they shall take with them the effects, personal belongings, valuables and instruments belonging to them.”
- g. **Article 31. Selection of Personnel for Return.** “The selection of personnel for return under Article 30 shall be made irrespective of any consideration of race, religion, or political opinion, but according to the chronological order of their capture and their state of health.”
- h. **Article 40. Identification of Medical and Religious Personnel.** “The personnel designated in Article 24 and 27 shall wear, affixed to the left arm, a water resistant armband bearing the distinctive

emblem, issued and stamped by the military authority. The identity card shall be uniform throughout the same armed forces and as far as possible, of a similar type to the armed forces of the High Contracting Parties. The Parties to the conflict may be guided by the model which is annexed by way of example, to the present Convention. They shall inform each other, at the outbreak of hostilities, of the model they are using. Identity cards should be made out, if possible, at least in duplicate, one copy being kept by the home country. In no circumstances may the said personnel be deprived of their insignia or identity cards or of the right to wear the armband. In case of loss, they shall be entitled to receive duplicates of the cards and have the insignia replaced.”

- i. **Article 35 of the Prisoners of War Convention** is devoted entirely to chaplains who remain retained. The following quotation outlines the privileges they are to be given in order to exercise their ministry.

Chaplains who fall into the hands of the enemy power, and who remain or are retained with the view of assisting prisoners of war, shall be allowed to minister to them and to exercise freely their ministry amongst prisoners of war of the same religion, in accordance with their religious conscience. They shall be allocated among the various camps and labour detachments containing prisoners of war belonging to the same forces, speaking the same language or practicing the same religion. They shall enjoy the necessary facilities, including the means of transport provided for in Article 33, for visiting the prisoners outside their camp. They shall be free to correspond, subject to censorship, on matters concerning their religious duties with the ecclesiastical authorities in the country of detention and with international religious organizations. Letters and cards which they may send for this purpose shall be in addition to the quota provided for in Article 71.



## **CHAPLAIN AND RED CROSS/RED CRESCENT ARMLET**

27. Though included in many of the Articles that deal with medical personnel, it is clear that chaplains need not be exclusively, or even partially, assigned to the care of the sick and wounded. They are protected as chaplains in all their duties to the whole force. It is, however; equally clear that to be accorded this protection chaplains must refrain from any form of participation, even indirect, in offensive acts. Chaplains are entitled to wear the distinctive Red Cross/Red Crescent armlet to identify themselves as non-combatants.

## **NATIONAL DIRECTION AND RULES OF ENGAGEMENT**

28. The conduct of Canadian soldiers is also directed by the provisions of the National Defence Act. The general provisions of the Act are made more specific for each mission through the promulgation of operational directives, amongst which one of the most significant is the Rules of Engagement (ROEs). It is important to keep in mind that International Law defines the minimal acceptable standard of behavior, and that any nation has the freedom to impose more stringent requirements upon their personnel. Thus CF ROEs may in fact be considerably more restrictive than the provisions either the Geneva or Hague conventions require, and they are morally and legally binding on CF personnel.

## **CHAPLAINS AND THE BEARING OF ARMS**

29. In the same way that our nation can impose standards upon all soldiers the Chaplain Branch can impose specific standards upon chaplains. This principle is critical to understanding the Chaplain Branch policy regarding the bearing of arms by chaplains. The Geneva Conventions, as currently written, do not prohibit chaplains from the use of weapons in the case of self-defence. It is not clear if they would be accorded the same rights as medical personnel with regard to defending the sick and wounded, as chaplains are not in charge of the sick and wounded. However, in both cases, the lack of a prohibition does not indicate the necessity or desirability of an action.

30. For Canadian chaplains appropriate conduct has been clearly defined by Branch policy. That this policy may differ from that of other nations and forces is ultimately not relevant. The current Branch Policy is clearly defined in 5111-0 (DPOCS 2), 16 Dec 97, which states:

IAW well established and long standing custom, the Chaplain General directs that Chaplains of the Canadian Forces Chaplain Branch shall not bear arms or carry personal weapons under any circumstances... (W)eapons training at BOTC, the slinging of rifles as part of the Basic Parachute Course and safety familiarization during land force warrior training are the only occasions when chaplains are permitted to handle weapons. The ban on chaplains bearing arms also applies to crew-served weapons of any type in any service environment or on any weapon platform.

31. There will be occasions when the chain of command might inappropriately direct a chaplain to participate in weapons handling or the bearing of weapons. Chaplains are not to acquiesce to such direction, and should immediately seek the intervention and support of the chaplain chain of command.

**ANNEX A**  
**DISCUSSION ON WAR FROM AN INTERFAITH**  
**PERSPECTIVE**

**GENERAL**

1. There are three possible views of wars that religion can adopt:
  - a. Pacifism;
  - b. Holy War; and
  - c. Just War.

**PACIFISM**

2. The pacifists' response argues that all violence and killing is wrong. Mahatma Gandhi probably best articulated this view when he said "I object to violence because when it appears to do good, the good is only temporary. The evil it does is permanent." Hinduism, Jainism, Buddhism and Sikhism have this concept at the foundation of their faith. Some Christians, Jews and Muslims would subscribe to this view.

**HOLY WAR**

3. There is present in some religions the belief that their God is perceived to ask or command that they make war on those who do not believe in that religion or pose a threat to those who do. Joshua's attack on Jericho would be an example of this in Judaism. The Crusades would be an example of this in Christian history. The response of the Mahdi during the English colonization of the Sudan would be an example of this in Islamic history. For the most part the belief in a God who commands war has been relegated in all religions to a small rump of extremists.

**JUST WAR**

4. The vast majority of Jews, Christians and Muslims believe that some wars are right because they are fought in the interest of justice. They must also be fought according to just rules.

5. For Christians the Just War theory has its origins in the works of St. Augustine. Augustine argued that some wars could be justified when they meet the following criteria:

- a. it is a last resort;
- b. it is waged by a legitimate authority;
- c. it is fought with the right intention to redress an injury;
- d. it has a reasonable chance of success;
- e. it has an ultimate goal of restoring peace;
- f. the violence used is proportional to the injury received; and
- g. the weapons used have the ability to distinguish between combatants and non-combatants.

6. St. Thomas Aquinas in his study of Augustine's Just War theory placed it not under justice but under love. Christians who support this theory would also look to the New Testament. It is interesting to note that Jesus preaches a gospel of peace but says nothing about war. Those who see war as a means to restoring peace would not see themselves in conflict with Jesus' vision of peace. Soldiers were a real part of Jesus' life in First Century Palestine. They are never portrayed as villains. Instead, they are portrayed sympathetically or as people who were following orders. Jesus healed the daughter of Jairus, a Roman commander, and commiserated with him about the difficulty of leading people. He also told the disciples that faith like that of this Roman soldier had never been seen before in Israel. At the crucifixion of Jesus, it is a centurion who sees what others cannot and says "Surely this man was of God".

7. In Islam, there is the concept of jihad. This is a concept that is not well understood in the West. Jihad actually means to strive or struggle for the way of God. The duty of all Muslims is to practice the 'greater jihad'. This has four elements: to exert themselves to realize God's will; to lead good lives; to extend the community through such things as preaching and education; and to wage war against those who oppress or persecute believers. This reference to war is called the 'jihad of the sword' or the 'lesser jihad'. It is commanded by Allah. Every Muslim has the duty to fight it but it must be carried out according to strict and just principles which include:

- a. a purpose of self-defence;
- b. proportionality of response;
- c. avoidance of harm to women, children, and other non-combatants, and to the environment; and
- d. cessation of the war if the enemy seek reconciliation.

8. In Judaism, the idea of Just War is clearly present both in the Old Testament (see Deuteronomy 20:10-15, 19-20) and in the later rabbinical tradition. The quest for survival has been a concern even in the Twentieth Century for the Jewish people. A theological understanding of the right to self-defence is understood.

9. The concept of Just War also exists in other faith groups more closely associated with Pacifism. In the scriptures of Hinduism, the Bhagavad-Gita, there is the story of Arjuna, a member of the soldier caste, who learns from the God Krishna that it is his duty to fight. Still there are strict rules for this 'Just War'. For example, cavalry can only go in action against cavalry and infantry against infantry. The wounded, runaways and all civilians are to be respected.

10. In Sikhism the tenth and last Guru, Gobind Singh, was also a general. After the continued persecution of the Sikhs he organized the Sikh brotherhood and expressed the idea of Just War as follows:

When all efforts to restore peace prove useless and no words avail, lawful is the flash of steel, it is right to draw the sword.



**ANNEX B,  
ADDITIONAL TREATIES, CONVENTIONS, AND  
PROTOCOLS**

1. Pact of Paris 1928: Condemned aggressive war as an instrument of national policy
2. UN General Assembly 1946 Resolution Affirming the Principles of International Law recognized by the Charter of the Nuremberg Tribunal: Provides description of crimes against peace and of crimes against humanity. Neither of these had formerly been defined or indicated as a crime under international law.
3. International Law Commission 1950: Seven principles of International Law governing armed conflict
4. Hague Cultural Property Convention 1954: Cultural property, rather widely defined and described as part of “the cultural heritage of all mankind”, is to be specially marked and is made immune from attack during armed conflict.
5. Teheran Human Rights Conference: First mention of the need to protect those who engaged in “struggles” against “minority racist or colonial regimes”.
6. Edinburgh Resolution 1969: Affirming the basic principles for the protection of civilian populations in armed conflict.
7. Bacteriological Weapons Treaty 1971: General Assembly of the UN adopts a convention on the prohibition of the development, production, and stockpiling of Bacteriological and Toxin weapons, and their destruction.
8. Conventional Weapons Treaty 1980: restricts the use of certain conventional weapons, those that cause fragments not detectable by x-ray, booby-traps, and incendiary weapons.
9. Landmines Ban Treaty: in December 1997, in Ottawa, Canada, a total of 122 governments signed an International Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction. In March 1999, the treaty became binding under international law, and did so more quickly than any treaty of its kind in history.





## CHAPTER 10 CHAPLAIN SUPPORT PLAN

### GENERAL

1. QR&Os identify the commanding officer's responsibility to care for their soldier's spiritual well-being. As endorsed spiritual leaders, and specialist advisors, the chaplain has a unique role to assist the commanding officer to meet the obligation to provide religious support and spiritual nurture to the members of the unit and their families.
2. The preparation of a Chaplain Support Plan (CSP) is vitally important in assisting a chaplain to plan, organize, and effectively implement the delivery of chaplain services in the context of deployed operations.

### PREPARATION

3. Templates for the preparation of a Unit Chaplain CSP and a Senior Chaplain CSP are provided at Annexes A and B to this chapter. For planning purposes, deployments are divided into three phases of operations, and the CSP must take into consideration chaplain support requirements for all three phases:
  - a. Pre-deployment: this phase is characterized by the receipt of a warning order, resulting in all the preparations that are necessary for a unit deploying to any given theatre of operations.
  - b. Deployment: this phase includes movement to the staging area, transport to the theatre, and the actual conduct of operations in theatre.
  - c. Re-deployment: this phase includes the preparation for and the actual return home, along with the follow-up once you have arrived home.
4. In the pre-deployment phase, supervising chaplains must ensure that deploying chaplains find adequate time to prepare a CSP, as well as to participate in required mission specific training and also enjoy sufficient leave and time with family. During this phase the chaplain needs to prepare spiritually, emotionally and physically for the coming deployment.

5. Spiritually, chaplains need to take time to reflect on their relationship with God, and to prepare themselves mentally and spiritually for the approaching operation. Emotionally, they need to focus on relationships with family, friends and co-workers, and try to reconcile relationships before they leave. Physically, they need to insure they are in shape for the deployment, that diet is proper, and that they are obtaining sufficient rest. It is also important that chaplains allow others to minister to them.
6. Preparing the CSP allows for an effective transition, or “distancing”, from the garrison-oriented ministry in which the chaplain has been engaged, toward focusing more deliberately on operational preparedness. It is also important in helping to begin to relinquish responsibilities in the Chapel community and within ongoing counselling relationships.
7. The CSP identifies the chaplain's plan for ministry in a theatre of operations. It serves as guide in terms of where emphasis should be placed in each phase. The CSP should reflect the commander's priorities and outline ministry initiatives in relation to, and in support of, those priorities. Among other things, the CSP will provide the chaplain with a checklist for ministry requirements. It will answer the questions: “What do I need?”, “What do I have to do?”, and “Where do I place the emphasis, given the nature of the operation?”. (See Annex D of Chapter 2 for detail on how these questions can be addressed.)

## **SUBMISSION AND APPROVAL**

8. Chaplains are to submit their completed CSP to their commanding officer and to their supervising chaplain for approval prior to the deployment phase. In approving the CSP the commanding officer authorizes the plan for provision of chaplain services during the deployment, and commits the resources required to implement this plan, including for example vehicle and driver, suitable accommodation, worship facilities, equipment and supplies.

## **CONCLUSION**

9. The CSP is a valuable resource that can assist chaplains significantly as they seek to minister effectively within the context of deployed operations. The CSP is a great planning tool, which helps the chaplain organize his/her work, and is an excellent means of

communication, enabling the unit to better understand, appreciate and support the provision of chaplain services.



**ANNEX A**  
**TEMPLATE: UNIT CHAPLAIN SUPPORT PLAN**

**SECTION 1**  
**PRE-DEPLOYMENT**

**SITUATION**

1. Your unit (.....) is preparing for deployment into a given theatre of operations. The unit will/will not be augmented (by .....).
2. There are one/two chaplains providing chaplain support to the unit (even if there are two chaplains, there should only be one Chaplain Support Plan).

**MISSION**

3. The chaplain(s) will provide Chaplaincy support to unit personnel and their families during the pre-deployment phase.

**EXECUTION**

4. Participate in screening/DAGs as required (specify .....).
5. Terminate current counselling situation, or refer to other care-givers.
6. Establish relationship with rear party.
7. Conduct pre-deployment Padre's Hours.
8. Participate in family briefings (specify how .....).
9. Identify religious/cultural practices in theatre which may impact on the provision of chaplain support and/or on the unit.
10. Advise CO/unit on potential impact of religious/cultural practices.
11. Maintain on-going contact with the unit chain of command.
12. Respond to requests for sacraments (baptism, marriage, reconciliation).
13. Determine in-theatre requirements for religious ministration.

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14. Assemble chaplain kit (See suggested Kit List at Annex D to Chapter 2).
15. Participate in unit preparatory training.
16. Update personal military skills:
  - a. First Aid;
  - b. CPR;
  - c. NBCD;
  - d. radio procedures; and
  - e. physical fitness.
17. Personal preparation (spiritual, emotional, family).
18. Liaison with out-going chaplains to learn circumstances, contacts.

### **ADMINISTRATION AND LOGISTICS**

19. Admin and log support will be available from .....
20. Confirm available in-theatre support, e.g. vehicle? driver?

### **COMMUNICATIONS**

21. On the deployment, chaplain will (will not) have a (type .....) radio set and an assigned call sign.
22. Contact with rear party and the "purple net" will be maintained by (specify how .....).

## **SECTION 2 DEPLOYMENT**

### **SITUATION**

23. Your unit is tasked to .....
24. Canadian sub-units which may look to the unit chaplains for pastoral support are .....
25. Your unit is part of (name of operation .....), which contains units/pers from ....., other chaplains serving these pers are ..../there are no other chaplains serving these pers.

## **MISSION**

26. The chaplain(s) will provide chaplain support to unit personnel, and Provide other pastoral support as judged necessary in consultation with the CO.

## **EXECUTION**

27. Establish chaplain placement (where are you? .....).
28. Establish service location and timings.
29. Visit unit pers.
30. Attend O Gps (which? .....).
31. Advise CO on unit morale and needs.
32. Co-ordinate movement and activities with Log/Ops (secure zones, ETAs, etc).
33. Make recommendations on compassionate situations.
34. Help troops to accept compassionate decisions.
35. Provide Padre's Hours (is it feasible?), e.g. on suicide prevention, stress.
36. Humanitarian Aid.
37. Ministry of reconciliation:
  38. individuals and community groups; and
  39. religious and governmental leaders.
40. Determine in-theatre referral resources for pers at risk (assure follow up).
41. Maintain theatre chaplain war diary.
42. Prepare mid- and end deployment Chaplain Reports (see Appendix 1 to Annexes A and B).
43. Participate in stress management in accordance with theatre policies and procedures.
44. Liaise with UN/civilian agencies (identify .....).
45. Participate in public affairs as directed.
46. Facilitate relinking process by:

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- a. conducting Padre's Hours; and
- b. collaboration with CISD team.
- c. Conduct end-tour religious services.

### **ADMINISTRATION AND LOGISTICS**

47. Liaise with in-theatre Supply Officer for re-supply.
48. Confirm transport/driver.
49. Liaise with Log/Ops for visit clearances, timings, etc.

### **COMMUNICATIONS**

50. Confirm call sign.
51. Maintain on-going contact with other in-theatre chaplains and with unit rear-party.

## **SECTION 3 POST-DEPLOYMENT**

### **SITUATION**

52. Canadian sub-units which may look to the unit chaplains for pastoral support are .....
53. Your unit is soon to return to Canada.

### **MISSION**

54. The chaplain(s) will provide chaplaincy support to unit personnel, and provide other pastoral support as judged necessary in consultation with the CO.

### **EXECUTION**

55. Assist in the re-linking/reintegration process by:
  - a. providing Padre's Hours on the re-linking process;
  - b. referring pers with special needs to help; and
  - c. assuring unit pers and augmentees are aware of resources on return.



56. Write After-Action Report for Command Chaplain (submitted through CO).

57. Assure self-care by .....

### **ADMINISTRATION AND LOGISTICS**

58. Finalize war diary.

59. Co-ordinate packing/movement of all in-theatre chaplain resources.

60. Copy of After-Action Report and War Diary to CFChSC.

### **COMMUNICATIONS**



**ANNEX B**  
**TEMPLATE SENIOR CHAPLAIN SUPPORT PLAN**

**SECTION 1**  
**PRE-DEPLOYMENT**

**SITUATION**

1. Your brigade (.....) is preparing to deploy to (.....) with the following mandate (.....).
2. The brigade will be augmented by (.....).
3. The following chaplains will be serving within the brigade (list of chaplains and units).

**MISSION**

4. The chaplains will provide chaplain support to brigade personnel and their families during the pre-deployment phase.

**EXECUTION**

5. Participation in DAGs/screenings.
6. Termination of counselling situations/referral to other caregivers.
7. Establish relationship with rear party/home front.
8. Conduct pre-deployment chaplain sessions.
9. Participate in family briefings.
10. Identify in theatre religious/cultural practices which may impact deployed units or provision of chaplain support.
11. Advise commanders on potential impact of in theatre religious/cultural practices.
12. Maintain contact with chain of command.
13. Respond to sacramental requests.
14. Determine in theatre requirements for religious ministrations and ensure adequate resources are arranged.
15. Assemble chaplain kit.

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16. Participate in preparatory training.
17. Update personal military skills:
  - a. First Aid;
  - b. Mine Awareness;
  - c. NBCD;
  - d. Radio procedures;
  - e. Physical fitness;
  - f. Damage control; and
  - g. Message procedures.
18. Other training requirements:
  - a. Chaplains in Peace Support and Humanitarian Operations; and
  - b. Critical Incident Stress training.
19. Personal preparation.
20. Liaison with out-going chaplains.
21. Interviews and briefings with chaplains in brigade and other supporting/supported elements.
22. Provide directions on how deployed chaplains will support, communicate and relate to each other (e.g. meetings, chaplain list, e-mail, periodic reports).

## **ADMINISTRATION AND LOGISTICS**

23. The senior chaplain will ensure that the following requirements are provided for all chaplains in the brigade:
  - a. administration and logistics support will be available from (list chaplains and means of support); and
  - b. confirm available in-theatre support, e.g. vehicle and driver.

## **COMMAND AND COMMUNICATIONS**

24. Clearly designate the military chain of command and the chaplain chain to show where each of the chaplains fit (an organization chart would work well).
25. Ensure that the communication needs of the chaplains are met.
26. Provide a list for chaplains stating the means of communication available to each chaplain (include call signs) in the brigade.

## **SECTION 2 DEPLOYMENT**

### **SITUATION**

27. The brigade is tasked to.....
28. Identify the units which make up the brigade and identify the chaplain responsible for each unit.
29. Identify military personnel outside the brigade who are part of the operation, and the chaplain support for these personnel.

### **MISSION**

30. The chaplains will provide Chaplaincy support to brigade personnel, and provide other pastoral support as judged necessary in consultation with the commander.

### **EXECUTION**

31. The senior chaplain will ensure subordinate chaplains execute the following:
  - a. Identify the locations of all chaplains.
  - b. Establish service locations and timings, ensuring, where possible, that Protestant and Roman Catholic services are provided to all units.
  - c. Visitation of all unit personnel.

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- d. Advising commanders on morale, ethical and spiritual issues.
- e. Make recommendations on compassionate situations (know brigade policy).
- f. Carry out chaplain's role in casualty notification.
- g. Provide chaplain sessions.
- h. Determine in-theatre resources for referral of persons in need.
- i. Preparation of chaplain war diaries.
- j. Prepare composite mid- and post-deployment Chaplain Reports (See Appendix 1 to Annexes A and B).
- k. Participate in stress management programs in accordance with policies.
- l. Assist in humanitarian aid projects.
- m. Liaise with UN/NATO and civilian agencies, as required.
- n. Participate in public affairs as required.
- o. Conduct memorial services and church parades.
- p. Arrange chaplain coverage during periods of leave.
- q. Arrange schedule for visiting chaplains and units.
- r. Arrange meetings and briefings with subordinate chaplains.
- s. Facilitate re-linking through:
  - (1) Chaplain Sessions;
  - (2) Re-integration brief; and
  - (3) Conduct end of deployment religious services.

## ADMINISTRATION AND LOGISTICS

- 32. Ensure brigade chaplains are receiving the support they need (e.g. fight for proper transport).

33. Ensure brigade chaplains receive theatre PERs from their units.

## **COMMAND AND COMMUNICATIONS**

34. Clarify any changes in the chain of command.
35. Ensure chaplains have adequate means of communication assist the members with communications needs (remember that good communications with home will create good morale).

## **SECTION 3 POST-DEPLOYMENT**

### **SITUATION**

36. Identify the dates when brigade units will return to Canada.
37. Identify who will provide chaplain support to the units when they return home (consider chaplains on leave).

### **MISSION**

38. Chaplaincy support will be provided to brigade personnel and their families.

### **EXECUTION**

39. The senior chaplain will ensure that subordinate chaplains execute the following:
40. Assist in re-integration process by:
  - a. providing pastoral care;
  - b. chaplain sessions; and
  - c. referring personnel with special needs to obtain help.
41. Write after-action reports and submit to appropriate commanders and senior chaplains.
42. Ensure personal needs of chaplains are addressed (e.g. ensure chaplains obtain the leave they need).
43. Co-ordinate with rear party home front chaplains to ensure chaplain coverage.

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44. Co-ordinate sending chaplains on the Care for the Care Givers course.
45. Contact Reserve Units to ensure Reserve Chaplains will provide follow-up to returning personnel.
46. Hold interviews with chaplains who have returned (within a reasonable time frame).

**ADMINISTRATION AND LOGISTICS**

47. Return resources as required.

**COMMAND AND COMMUNICATIONS**

48. Ensure chaplains know their responsibilities on return.





The Chaplain's Manual

|   |  |  |
|---|--|--|
| LINE VISITS—VISITES DES LIGNES                  |  |  |
| CISD ACTIVITY—INTERVENTIONS G.S.P.I.C.          |  |  |
| CHAPLAIN SESSIONS—PÉRIODES DE L'AUMÔNIER        |  |  |
| CHURCH SERVICES—SERVICES RELIGIEUX              |  |  |
| POW. VISITS—VISITES P.D.G.                      |  |  |
| COMMUNITY AID—ASSISTANCE À LA POPULATION LOCALE |  |  |
| OTHERS—AUTRES                                   |  |  |

A description of your ministry during the reporting period, including operational highlights, significant events/incidents and the state of morale.

Description de votre minist'ere durant la p/riode de rapport, incluant les points culminants de l'opération, évènements significatifs/incidents et l'état sur le morale.

Chaplain Mid- and Post-Deployment Report

|  |      |
|--|------|
|  |      |
| REPORTING CHAPLAIN'S SIGNATURE DE<br>L'AUMÔNIER RAPPORTEUR | DATE |

COMMENTS BY COMMANDING OFFICER—COMMENTAIRES  
DU COMMANDANT

|   |      |
|---|------|
|   |      |
| COMMANDING OFFICER'S<br>SIGNATURE DU COMMANDANT | DATE |

DISTRIBUTION LIST—LISTE DE DIFFUSION

Commanding Officer—Commandant

Supervising Chaplain—Aumônier Supérieur

**CHAPTER 11**  
**HISTORICAL BACKGROUND OF CANADIAN ARMY**  
**CHAPLAINCY**  
**“CELEBRATING OUR HERITAGE”**

**GENERAL**

1. The name "chaplain" or *capellanus* derives from the cappa, cappella or cloak of St. Martin, Bishop of Tours, who was a fourth century convert to Christianity. Martin of Tours later became the patron saint of the French medieval kings.
2. The term "Padre", which is commonly used in the Army when referring to the chaplain, is derived from the Spanish and Portuguese "Padres" or "father." How the British Army, which first used the term, came to do so is obscure. It may have come into use during the Peninsular War, or again through British regiments stationed in India, Africa, and other locations where the term was commonly used by the Spanish and Portuguese to refer to the clergy.
3. Warriors have been careful to rely on, or at least not offend, the deities in which they believe. Egyptians, Assyrians, Babylonians, Greeks and Romans went into battle with the support of their spiritual leaders. Chaplains have been working with soldiers, in one way or another, for at least 3000 years.
4. When the Romans came to England, they brought their priests and Christianity with them. In the Fifth Century the Roman medical establishment withdrew from England, and the care of the sick and wounded was left to monks. When Pope Innocent III prohibited clergy from practicing surgery in 1215, the monks trained their barbers for this work.
5. By Medieval times religion had become more ministry than ritual. Armies were recruited by feudal levy, and the local priest usually went along with his parishioners. Men on the march could turn to him just as they did at home. Since the clergy could read and write they were often used as paymasters and record keepers.
6. In 1621, Cromwell had an excellent group of chaplains, but after 1648 army headquarters made appointments. When Charles II took the throne having a commission meant knowing someone at Court. Later, chaplaincies could be granted or sold. In his article on the development of the Military Chaplain in Great Britain, Padre John L. Rand told about the chaplain who "would rather say grace than

preach a sermon, providing there was a good dinner to recompense his labour". In those days the chaplain would remain in his parish and send his curate off to work with the army.

7. In 1795 the Duke of York assumed command of the Horse Guards, as the British Army headquarters was known, and started to overhaul the army. He had not been impressed in 1773 when he could only find one chaplain, the Reverend John Gamble, to go into the field at Flanders. Chaplains would now be paid and Gamble, as the first Chaplain General, would see to it that they would work for their money. In 1829 the number of chaplains was significantly lowered and the office of Chaplain General was dropped. The tide turned again with the Crimean War, and in 1858 the present British Royal Army Chaplains Corps came into being. Compulsory uniforms were prescribed in 1860, and a crest was designed with the words *In Hoc Signo Vinces*.

## THE CANADIAN STORY

8. The religious order of Recollect priests came with the French explorers. The first Protestant church service was conducted on board a ship in Baffin Bay in 1576 by Chaplain John Wollfall of the Frobisher expedition. Over the years, British chaplains, many of whom remained in this country, played a significant role in bringing Protestantism to Canada. Most chaplains were Anglican, but not all. Among the force that captured Louisburg and Quebec were Scottish regiments. These had their own padres, and so the first Presbyterian services began in 1758 at Louisburg and in 1759 at Quebec under their leadership. It was not until 1802 that Roman Catholic padres were officially allowed to serve in the British Army. Of course, long before that time, Roman Catholic soldiers and their priests had been part of the army: for example, in 1776 Father John McKenna was on the payroll of the Loyalist Highlanders of New York, and in 1798 the Rev. Edmund Burke, later Vicar Apostolic of Nova Scotia, went with soldiers to the Niagara Peninsula.

## THE BOER WAR

9. A small number of Canadian chaplains served on active duty in the Boer War but disbanded when it was over. The Rev. P.M. O'Leary, VD, of the Royal Canadian Regiment, was the only Roman Catholic. O'Leary was close to the men. When they were under fire

he was everywhere, encouraging this one and praying for that one. Bullets did not seem to bother him, and everyone respected him.

## **FIRST WORLD WAR (1914-1918)—ORGANIZATION**

10. In 1914 the Canadian Contingent was assembled to go to France. Hundreds of clergy followed their soldiers to the assembly point at Valcartier. At first, no chaplains were to go. Then, the Minister of Militia, Sir Sam Hughes, chose 33 chaplains. Only six were Roman Catholic. It was not until 1917 that a Roman Catholic priest, Rev. W.T. Workman, was made Assistant Director. This lack of sensitivity to the religious needs of Roman Catholics was a contributing factor to the formation of separate Protestant and Roman Catholic services in 1939. During the First World War, 524 clergy served as Canadian chaplains, 447 of whom served overseas in Flanders, Siberia, and the Mediterranean.

11. At first the chaplains' role was misunderstood. They were used to look after canteens and entertainment. Eventually these duties were handed over to auxiliary forces such as the YMCA, and the chaplains moved forward into the trenches. Years of suffering and sorrow stripped away every personal disguise and every religious trapping. Denominational barriers faded as the chaplains called upon every spiritual resource they could muster to meet the challenges of suffering and death.

12. A number of chaplains served with distinction during the war. George Anderson Wells, Anglican priest, completed the war as the most decorated chaplain in the British Commonwealth. Others paid the supreme sacrifice. An artillery shell in France killed Padre Crochetiere, the beloved chaplain of the famous Royal 22e Regiment, in 1918. He was described by the men of his regiment as a father, brother, friend and confidant.

## **AFTER THE FIRST WORLD WAR**

13. After the First World War the Canadian Chaplain Service dropped out of existence. Civilian religious organizations lost interest in the military. Many ex-chaplains joined units of the Non Permanent Active Militia. Many of them went to camp with their units in the summer and paraded with them when they had opportunity. Most rendered good service. Writing about those years, Padre Hepburn reported "that it was a definite weakness that there was no Chaplaincy

authority in Ottawa to control appointments in consultation with Church Authorities and to direct and coordinate the activities of these chaplains".

## **SECOND WORLD WAR (1939-1945)**

14. In the months following September 1939 Canada's military leaders fought to rebuild a force that had largely disbanded after the First World War. The last thing on the military mind was the chaplaincy. Enter George Anderson Wells, Anglican Bishop of the Cariboo. From Victoria, through high-ranking Militia contacts, Wells offered to serve in any capacity. Within weeks he was on his way to Ottawa, with his First World War files in hand, to re-establish the chaplaincy. The Canadian Conference of Catholic Bishops was also organized. They could not tolerate serving under the same conditions as they had faced in the previous war. Months before, Defence Minister and Quebec MP "Chubby" Powers had gone to the Quebec Church to request the use of their large churches as possible air raid shelters. Bishop Roy used this to bargain for a separate chaplain service. A deal was struck, and Bishop Nelligan was named to establish a parallel Roman Catholic chaplain organization.

## **SECOND WORLD WAR—ROLE**

15. The first chaplains overseas were experienced men who had served in the First World War. It was not until D-Day that a steady stream of younger men was provided for front line soldiers. By the end of the war, the senior chaplain of the 3<sup>rd</sup> Division was able to report that "fighting during October, as we concentrated on canals, dykes, etc., was marked by extreme difficulty in handling the wounded and the dead. To hear chaplains tell how they would "cat walk" across canals and dykes, stealthily crawl to where a lad was lying wounded, dress his wound, help to load him, then crawl all the way back, made one feel that every last padre should be awarded a medal".

## **SECOND WORLD WAR—PRISONERS OF WAR**

16. Canada's most famous padre POW of the Second World War was Honourary Major John Weir Foote, VC. He served with the Royal Hamilton Light Infantry and was captured on the beach at Dieppe. Newspapers of the day called him Padre X of Dieppe. The men called him "an angel of mercy." No-one will ever know how many people



Foote helped that day. The wounded he carried to the landing craft owed their lives to him. When given a last chance to escape, Padre Foote chose to remain on the beach, because that is where his services were needed. Years later, when the VC was awarded, he placed the medal in his regimental museum. He said that many of the men who fought that day deserved the award as much as him.

## **AFTER THE SECOND WORLD WAR**

17. At the end of the Second World War, Roman Catholic military services were celebrated in Ottawa at St. Patrick's Basilica, while Protestant and Jewish servicemen worshipped at Lansdowne Park. Following worship there was a great parade through Ottawa streets. This became an annual tradition as chaplains organized worship at St. Patrick's and Chalmers United Churches, while the Canadian Legion was responsible for the parade that followed the services. As the years passed it became more difficult to fill the churches with military personnel. Eventually the worship was dropped in favour of prayers at the National War Memorial.

18. On 9 August 1945, the Governor General in Council authorized the establishment of the Canadian Chaplain Services Protestant and Roman Catholic. On 1 October 1945, the Adjutant General issued an order setting up chaplain services, with an establishment of 137 Protestant and 162 Roman Catholic chaplains.

19. Servicemen just back from the war wanted to get on with their lives and military bases began to fill up with young wives and children. The chaplains devoted most of their time to finding accommodations. Some housing was temporary. Permanent married quarters started to be built, followed by schools and grocery stores. Temporary chapels, some of them joint Protestant/Roman Catholic, were set up. A Divine Service Book was developed by the Protestants to keep the order of worship from becoming a problem. For Roman Catholics, the Military Vicariate was established in 1951.

## **KOREA (1950-53)**

20. For Canadians, Korea was largely a UN policing operation. A lot of time was spent preparing the Canadian contingent for deployment. Messages were sent out from Ottawa to clergy who had been combatants in the Second World War. Only a few volunteered to go. One of these was Captain Ray Cunningham. He already held a

commission from the previous war, but was the first chaplain who had permission to have substantive instead of honorary rank. Due to long periods of static warfare, permanent camps were established behind the front, and there was a lot of patrolling. At first chaplains were assigned to units in such camps, but later chaplains would rotate to the front lines. As in previous conflicts, the most successful chaplains were the ones who were closest to the men.

## **BUILDING COMMUNITY**

21. To meet the needs of service personnel and their families at home, chapels were built, and Christian education was conducted in DND owned public schools. Basically, DND paid for the chapels, although specific specialty items such as flowers and choir music would be paid for by the congregation.

## **PEACE SUPPORT OPERATIONS**

22. Canada, as one of the architects of UN peacekeeping, was one of the nations which provided a contingent when the United Nations Emergency Force was dispatched to Egypt in 1956 to be a buffer between Egyptian and Israeli forces. Canadian troops subsequently served in the Congo, in Egypt, in Cyprus and on the Golan Heights. In addition, Canadian military personnel have served on an International Peace Commission in Viet Nam (1973) and an International Peace Force in the Sinai (1986). Chaplains have always been with the troops in these missions and, more recently, in the former Yugoslavia, Haiti, Rwanda, Afghanistan and other theatres of operation, providing pastoral care and spiritual support.

## **UNIFICATION OF THE CHAPLAIN SERVICES**

23. A partial integration of the three chaplain services (land/sea/air) took place in 1958. Chaplains General (RC) and (P), with the rank of Brigadier-General (or equivalent) were appointed. In 1967 the Reorganization Act of the Armed Forces became law. The three chaplain services became the Chaplain Branch (P), and an identical process occurred within the Chaplain Branch (RC). With the arrival of integration, chaplains would not necessarily spend their entire career with one element. They were required to serve in sea, land, or air environments, as the exigencies of the service necessitated.

New Branch badges and insignia were approved, and *Onward Christian Soldiers* became the March Past of the Branch.

24. On 21 April 1986 Pope John Paul II proclaimed *Spirituali militum curae*, in which he established norms for the government of Military Ordinariates. For the Roman Catholic chaplaincy this was significant, as it was elevated from a Vicariate to an Ordinate, and received the appointment of a full time Bishop responsible for the spiritual welfare of all Roman Catholic military members and their families.

25. Due to the shortage of ordained catholic clergy, the Military Occupation Classification (MOC) Pastoral Associate was created in 1986 to provide for the pastoral needs of Roman Catholic military personnel and their families. The MOCs of Pastoral Associate and Chaplain (RC) were amalgamated in 1997 to create a single Roman Catholic Chaplain MOC, thereby allowing access to all Chaplain Branch positions to ordained and lay RC chaplains.

## **INTEGRATION AND THE CHAPLAIN SCHOOL**

26. A significant milestone in the development of an integrated Chaplain Branch (P and RC) was achieved in 1994 with the creation of the Canadian Forces Chaplain School and Centre (CFChSC) at CFB Borden. An Occupational Specification (OS) review for Protestant (P) and Roman Catholic (RC) MOCs demonstrated that 70% of all chaplain ministry tasks were common, irrespective of denomination, and that joint training opportunities could be pursued. In 1998 ADM (HR-Mil) approved the Chaplain Professional Development Plan and the establishment of the Chaplain – Basic Officer Training Course (Chap-BOTC) conducted at CFChSC.

27. In 1995 a Chaplain Services Strategic Plan was published, which led to a “customized” integration of the RC and P Chaplain Services into a single CF Chaplain Branch, with a reinforced emphasis on chaplain support to deployed operations. In 1997 the establishments of the Inter-Faith Committee on Canadian Military Chaplaincy was approved by the Minister of National Defence. The ICCMC serves as a channel of communication between faith groups in Canada, and the Federal Government, on all matters concerning military chaplaincy. Through the office of the Chaplain General the ICCMC exercises general oversight of all chaplain ministry, and for the pastoral care of CF personnel and their families.

## **MULTI-FAITH CHAPLAINCY**

28. The Chaplain Branch has undergone and continues to undergo significant transformation. One of the most significant developments was the enrollment of the first CF Muslim chaplain in 2003, and endorsement in 2004 of the first Jewish Chaplain applicants since the end of the Second World War.

29. In 2004 approval was given for a new Chaplain Branch March Past, *Ode to Joy*, from Beethoven's 9<sup>th</sup> symphony. Approval was also given for a new Chaplain Branch Prayer and supplementary uniform insignia. An interim policy on multi-faith sacred space in CF Chapels was issued, and work on a new official Chaplain Branch badge was begun.

## **CONCLUSION**

30. Chaplains continue to be trained for service in a variety of military environments, and opportunities abound for them to grow in their ministry. The history of the Chaplain Branch has been one that has consistently responded to the needs of military personnel and their families. One of the strengths of chaplaincy has been its ability to adapt constructively to changing times and circumstances.

## **CHAPTER 12**

### **CARE OF CASUALTIES AND BURIAL OF THE DEAD**

Ref: CFAO 24-5 (see further references to CFAO 24-3).

#### **MASS CASUALTIES**

1. The possibility of Mass Casualties due to enemy action or accident is always present whenever troops are deployed in operations or training. In such events, chaplains play a significant role ministering to the wounded or dying, as well as providing pastoral support to next of kin (NOK) and colleagues of the casualties. During incidents of Mass Casualties it is important to bring in as many members of the chaplain team as possible to deal with the situation as quickly and efficiently as possible.

2. In cases where there are a large number of wounded, depending on the numbers involved, it may be necessary to perform a type of triage to deal with the spiritual needs of the casualties. In this regard the chaplain needs to minister to the most critically ill. While the wounded and dying are clearly the priority, it is also important to provide chaplain support to deal with the spiritual needs of the survivors.

3. Whenever possible, emergency ministrations, including anointing and prayers for the sick and dying, should be performed by chaplains of the denomination/faith group of the specific casualty. When this is not possible due to the urgency of the situation the available chaplain should provide appropriate prayers or sacramental practices within his/her limitations and denomination. It is important to confirm the religious faith of the soldier by checking identity discs so that appropriate ministrations can be provided.

4. During times when mass casualties are expected or have occurred it is appropriate for a chaplain to locate at the appropriate medical facility.

5. In such instances the chaplain could be called upon to utilize his/her First Aid training to treat the wounded. It is thus important for chaplains to maintain First Aid qualifications.

#### **BURIAL PROCEDURES AND GRAVES REGISTRATION**

6. The overall policy for burials in theatre, and the locating of temporary and permanent cemeteries, is the responsibility of the

appropriate G1 staff, usually at the Theatre or National Command Headquarters. Present policy is that Canadian human remains will be repatriated to Canada whenever possible. Thus the number of burials in theatre should be minimal.

7. Whenever there is a possibility of in-theatre burials, a Graves Registration Service will be deployed under command of the highest national in-theatre echelon. If the CF is deployed as part of a larger Allied force (the most likely option) Canadian elements may be attached to a larger Graves Registration Service, rather than being deployed as a separate Canadian unit. Elements of the Graves Registration Service will be allocated in support of deployed formations. These units are based on a military cadre in charge of primarily civilian personnel.

8. Whenever burials are conducted in theatre the following principles are applied:

- a. Unless there is a strong justification for doing otherwise, bodies are retrieved and burials are conducted during a lull in the battle, or when combat is over, so that personnel are not exposed unnecessarily to danger. Safety of the living takes precedence over care of the dead.
- b. It means a great deal to the NOK to know that their loved one has been honoured in death. It is also important to the morale of those who have to carry on. It is therefore important that the fallen be treated with respect, and that burials be conducted with all the honour and dignity circumstance permits.
- c. Burials under battle conditions are a unit responsibility. The unit provides for evacuation of its dead, and appoints a burial officer who is responsible for grave preparation; identification of the deceased's body; grave location, marking, and inscription; compilation of returns; and processing of personal effects. It is important that the chaplain be familiar with the details of burial procedures, and be ready to advise and assist the burial officer.
- d. NATO Forces have agreed on standardized procedures for emergency burial of personnel of other NATO nations and of the enemy. These procedures are described in CFAO 24-5. Chaplains

need to be familiar with instructions issued by headquarters on burials in the field, grave registration, and disposal of enemy and civilian dead.

- e. Graves are usually located as near as is convenient to the scene of the death. Sites are selected with which will facilitate subsequent identification and relocation. Care is taken to avoid roadside and other conspicuous graves in order to eliminate their impact on the morale of passing troops.
- f. Whenever possible, graves are grouped in formation or brigade cemeteries. The senior formation chaplain is responsible to ensure that a suitable site is chosen and laid out as a cemetery, and that each chaplain is provided with a map reference of the cemetery and other related information.

9. Chaplains give a religious significance and a dimension of hope to the burial. The deceased should be committed by the appropriate denominational or faith group chaplain, but if this is not possible, another chaplain should preside. If no chaplain is available, the unit commanding officer or a representative presides.

10. The opportunity to worship and pay tribute to friends and comrades helps the soldier cope with the experiences of combat, shock and death. Such rites give the soldier an opportunity of expressing deeply felt grief. If well conducted, these services help to strengthen the faith of the soldier, relieve feelings of guilt, and help restore inner peace.

11. The chaplain should emphasize the positive rather than dwell on the negative. The need to express thanksgiving for having survived can be met during funeral and memorial services and ceremonies. It is important to pay tribute to the dead, but it is also important to heal and renew the living.

## **REPATRIATION OF BODIES AND WOUNDED**

12. It will be normal procedure to repatriate human remains, as well as those soldiers who are seriously wounded beyond in-theatre medical capabilities. The responsibility to organize such repatriations lies with the appropriate G1 staffs.

13. In the case of a death of one or more soldiers it is the common and expected practice that chaplains will be present to conduct prayers at the airfield/airport when the deceased are being loaded into the plane, and at the airfield/airport where the deceased are removed from the plane. Generally a guard of honour, pall-bearers, and representatives from the soldiers' unit(s) will all be present along with the chaplain. Normally the deployed unit will also assign an escort to accompany the remains from the theatre of operation and through to the final burial location.

14. Normally one can expect that soldiers who have died in the line of duty during a military operation will be transported back to Canada aboard military aircraft. If the bodies are being repatriated using commercial transportation prayers may have to take place prior to the bodies leaving the base camp. However if security issues can be resolved to allow military personnel onto a commercial airstrip, then it is preferable that prayers and ceremonial be conducted there.

15. Post mortems are conducted in Toronto, ON, on the bodies of all who die in theatres of operations. Chaplains in theatre will confirm that a chaplain in Canada is aware of flight arrangements and will be present at the airport to say an appropriate prayer upon receiving the bodies back home on Canadian soil. Chaplains should be vested in accordance with their faith tradition.

16. If the bodies of the deceased will not be interred in the Toronto area but flown (or transported by land) to a final location, then a chaplain should again be present in the final location to receive the body and conduct a few short prayers. The loved ones of the deceased are usually present at this point. Special care and attention should be paid to those who are grieving. At each stage of the journey home chaplains have the dual role of honouring the dead and caring for those who grieve. The bodies of the deceased must be treated with the utmost care and respect from the time of death, through dispatch to and reception home in Canada, through to the funeral, and until they are laid to rest.

## **CONDOLENCE**

17. Letters of condolence to the deceased's NOK are the responsibility of the unit commanding officer. A letter from the chaplain can also be a consolation for the family, however, chaplains must remember that they are under the same restrictions as the commanding officer regarding disclosure of information. As such, if



the chaplain does send a letter of condolence it must be coordinated with that of the commanding officer.

18. Letters of condolence are personal. Form letters are to be avoided. If the chaplain does not know the deceased personally, supervisors and close friends should be consulted.

19. In dealing with the circumstances of death the chaplain gives the facts, simply and compassionately, avoiding references to morbid details. It is not wise or kind to suggest that the deceased was especially deserving of official recognition, as this may only cause disappointment to the NOK should no such recognition be given.

20. No official letter of condolence is sent to the NOK if the member is classified as missing, even though there is every reason to believe the soldier is dead. In such cases, after consultation with the commanding officer, chaplains may write to the NOK in order to help allay feelings of fear and suspense, giving such particulars as they feel advisable, but never presuming the person to be dead. This letter should also be coordinated with any originating with the commanding officer.

21. It is of primary importance that the chaplain's letter of condolence not reach the NOK until after they have received the official notification of death.

## **NOTIFICATION OF NOK AND CARE OF THE BEREAVED**

22. Whenever an injury is serious or fatal, every effort must be made to deliver the NOK notification in person. Notification of the NOK is a command responsibility. Notification should not be given over the telephone. The commanding officer (or officer commanding rear party) will provide a copy of Personal Emergency Notification (PEN) information, and will determine the location(s) of the NOK to be notified. The commanding officer will appoint an officer to make each NOK notification. If the NOK are not geographically located close to the unit, an officer will normally be appointed from the military unit that is closest to the NOK location.

23. Chaplains will normally be part of the team appointed to make each NOK notification. The commanding officer will usually call upon the unit or brigade chaplain to assist with this notification, or to assist in selecting an appropriate chaplain to accompany each notification team. If no Regular Force, Reserve Force or local civilian clergy are available to assist in making a NOK notification, the

commanding officer may contact local police to obtain their assistance. In all instances, the commanding officer will ensure that the notification team is briefed on NOK details, and on the details of the incident to be communicated to the NOK.

24. Wherever possible, the appointed officer and chaplain will travel to the NOK home together. This will be one of the most difficult assignments that they will ever be asked to undertake. Time should be spent reviewing the NOK information, and rehearsing a notification plan. It is important to know the names of the NOK, and their relationship to the casualty, and to be clear on the details that are to be communicated. Depending on the experience level of the notification team members, the chaplain may frequently be the most appropriate person to make the difficult announcement. It is important to remain calm, polite and understanding.

25. The commanding officer will appoint an assisting officer to the NOK. This officer may or may not be the same officer who was appointed for the notification. The assisting officer's duties include helping the NOK with all CF related matters related to the death, from funeral planning and expenses, to transportation and administrative matters, as well as to assisting them with details related to the member's estate (such as the member's will, SDB, SISIP, pension, etc.) While a significant part of the chaplain's work in these situations will be in providing support to the grieving families, the chaplain is also there to be of support to the assisting officer, as well as to the members of the military escort.

26. Often the NOK will develop a bond with the notifying chaplain. In such circumstances, it is normal for the notifying chaplain to journey with the bereaved as they deal with their grief. Regardless, when the notifying chaplain is not of the same faith tradition of the NOK, primary responsibility for ongoing pastoral care to the NOK, and for funeral arrangements, etc., should, whenever possible, be handed over to a chaplain/faith leader of the NOK's own faith tradition.

27. The assisting officer and the chaplain will remain closely involved with the family from the time of notification, through to the funeral service, and beyond – including potentially during any subsequent boards of inquiry or investigations which may follow, as well as on significant anniversary dates. Self care for the chaplain and the assisting officer is vitally important. Often there will not be any precise timing when the assisting officer and chaplain duties with the family will clearly come to an end. This will be gradual, but it is

important that the chaplain and the assisting officer disengage themselves from the family - tactfully and with time. Each has their own family and relationships to attend to, and both must return to more normal routines as soon as is possible.

## **MORTUARY AFFAIRS**

28. The CF will not normally deploy its own Mortuary Affairs Unit. Recovery, preparation and transportation of the dead are some of the most difficult missions undertaken by soldiers, and religious support must be provided to those detailed to perform this mission.



## **CHAPTER 13 CHAPLAIN INTEROPERABILITY**

### **GENERAL**

1. Canada's military operates jointly with other nations on a regular basis. Canada's defence needs are met through collective security arrangements made with other allies. Our country also participates through membership in the United Nations (UN) and other organizations to promote international co-operation, provide humanitarian assistance and to resolve disputes. Chaplains from different nations need to coordinate religious support assets to provide more effective ministry.

2. In the pre-deployment stage of an operation Canadian chaplains should make contact with chaplains from other nations who will be functioning in the same Area of Operations. For the ABCA armies (America, Britain, Canada and Australia) the initial contact is to take place through the ABCA chaplain representative, who will phone their counterpart(s) and obtain names and addresses of chaplains who will be participating in an operation. When Canada is participating with other nations the initial contact should be through the Command chaplain with their counterparts in other nations. Once the senior chaplain for an operation has the names of the chaplains from other participating nations, they should contact these chaplains and try to determine how they can cooperate to improve the delivery of religious services.

3. Chaplains from different nations will need to discuss and consider such factors as faith groups, denominations, languages, and geographical locations to determine how they may be able to effectively assist one another. The concept of one nation's chaplains providing worship services or pastoral care for the soldiers of another nations should be achievable. Chaplains should look at meeting together for mutual support, prayer and coordination of religious support.

### **MINISTRY TO PRISONERS OF WAR**

4. An important factor to consider when our nation is involved with Prisoners of War (POW) is that the Geneva Conventions direct us to provide for their pastoral needs. Under ordinary circumstances, opposing force chaplains who accompany Enemy POWs should be

enabled to minister to their own soldiers. Chaplains are not POWs, but should be accorded every privilege to minister to the POWs of their nation.

## **RELATION WITH LOCAL CLERGY**

5. Military chaplains should always seek to make contact and cooperate with local civilian clergy. This is important during domestic operations as well as with operations outside our borders. During domestic operations it is important for chaplains to make contact with local clergy of all faith groups and coordinate their efforts. Chaplains can be proactive on bases by meeting with local clergy on a regular basis, and by having an advisory group with representatives of different faith groups. During these meetings issues of cooperation should be a topic of discussion.

6. In international operations contact with local clergy is important for arranging assistance with humanitarian aid distribution, and is also important for helping to promote reconciliation between different factions in a conflict. Chaplains can meet with various religious leaders, and in some cases bring these leaders together for meetings to promote reconciliation and cooperation.

## CHAPTER 14 MOBILIZATION

### GENERAL

1. Mobilization is the process by which the CF is brought to a state of readiness for war or other national emergencies. The four types of emergencies described in Canada's *Emergencies Act* are:
  - a. Public Welfare Emergency (e.g. flood, accident);
  - b. Public Order Emergency;
  - c. International Emergency; and
  - d. War Emergency.
2. Mobilization plans are based on the 1994 White Paper's four stage approach, which provides for an orderly transition from peacetime to wartime military operations. Land Force Command (LFC) is organized on a regional basis, consisting of a national strategic-level headquarters, four operational-level Area headquarters, Land Force Doctrine and Training System (LFDTs), and a number of brigade groups, brigades and area support formations.
3. Routine force generation occurs on the authority of the Commander Land Force Command, who is also designated as the Chief of the Land Staff (CLS), or directly from the Deputy Chief of the Defence Staff (DCDS) to Area Commanders if domestic operations are involved. Force employment activities occur to achieve government policy objectives and consist of detailed plans, a funded force structure, and forces assigned to tasks. Detailed plans for the Army are found in Land Force Defence Plan 110 – Mobilization General Plan (3120-5 (CLS) 30 March 2002).

### FORCE GENERATION

4. Stage 1 of mobilization is Force Generation. This includes the activities required, using existing resources, to generate, employ and sustain the peacetime military establishment (Regular Force and Primary Reserve) for operational tasks that are primarily Operations Other Than War (OOTW).

## **FORCE ENHANCEMENT**

5. Stage 2 of mobilization is Force Enhancement. This is characterized by the deployment of all or part of the Main Contingency Force (MCF) for certain or potential employment in combat operations. The MCF is structured to conduct operations for up to 60 days, and is to be sustained for up to a year. The majority of the MCF is from the Regular Force, with a planning target of approximately 20% from the Reserve Force. To meet critical shortages in Stage 2, Land Force Activation could include selective legislation or an order-in-council for selective service of certain Military Occupations (MOCs), thus obligating people to serve.

## **FORCE EXPANSION**

6. Stage 3 of mobilization is Force Expansion to sustain the MCF. This stage begins when the CF needs to change force structure in order to meet operational demands. General Activation would include full activation to active service of all units, formations and establishments of LFC through legislation or an order-in-council, requiring individuals to serve and/or creating a "special force". This includes the possibility of forming new units, enhancing the training and recruiting base, and procuring extra equipment. Supplementary government funding will be required, and some elements of the Reserve Force will be obligated to serve. The Chaplain School would likely augment its staff during Stage 2 Mobilization.

7. Stage 3 consists of measures to sustain forces committed in Stage 2 for an additional 60 days of combat and an undefined period in theatre. The general time-frame for rotation at Stage 3 would be 12 months. It is during this phase that the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) would play a key role in assisting the Chaplain General to recruit new chaplains. The Chaplain Branch and the ICCMC would contact national and local level church and faith group leaders to arrange for the recruiting of new chaplains. Training programs for chaplains would have to be run for the new recruits during this stage to qualify them for service. The Chaplain Basic Officer Training Course meets the mobilization training requirements.



## **NATIONAL MOBILIZATION**

8. Stage 4, National Mobilization, is the deployment of forces beyond the sustained MCF in response to a War Emergency. This stage is likely to require the full social, economic and industrial capacity of our nation. The Reserve Component forms the basis for Stage 4. Challenges during this stage include an efficient recruiting and training system, the major challenge being to define the size, shape and capability of the Expansion Objective Force needed to meet the strategic objectives deriving from the national emergency.

## **CHAPLAIN SUPPORT TO CANADIAN OPERATIONAL COMMITMENTS**

9. The number of chaplains required to effectively provide pastoral services is one for every four hundred personnel. This proportion should be respected when determining the required number of chaplains for missions. However, smaller deployments such as the Disaster Assistance Response Team (DART) and Major Air Disaster (MAJAID) should also include a chaplain, even though the proportion of members to the chaplain would be less than one in four hundred.

10. There may be a need to augment the number of rear party chaplains serving on bases and in other locations throughout Canada to meet the heavy pastoral requirements of family members as the intensity of conflict rises. There would also have to be excellent cooperation and support from civilian churches and faith groups during the stages of mobilization to minister to the needs of our soldiers and their families.

11. Chaplains who deploy on these operations are to be assigned a designated driver and a designated vehicle to enable them to carry out their pastoral duties. The driver not only transports the chaplain, but also provides security, assists with administration, and takes care of accommodations, rations, office and worship space.

12. The Chaplain General's Office through ADM (HR-Mil) is responsible for mobilization planning for chaplains (Annex B to 5000-1 (DMEP) Dec 02). The guideline followed by the Chaplain General in recruiting chaplains is to maintain the percentage of chaplains according to the actual percentage of members of that denomination or faith group serving in the CF.



## **CHAPTER 15 RESERVE CHAPLAINS**

### **GENERAL**

1. Chaplains serving in the Primary Reserve have always been an integral part of the Army chaplain team, and continue to make a significant contribution to the CF as a whole.
2. Reserve chaplains are called to work principally within the units to which they belong, offering chaplain advice and support to the unit chain of command, exercising a ministry of presence amongst the unit members, and providing for and/or facilitating the spiritual care of members and their families. It is important, therefore, that they identify as much as possible with those to whom they minister.
3. Reserve chaplains exercise a rear party ministry to the families of the members of their units who are serving with UN and NATO forces abroad, or on extended full-time service with the Regular Force elsewhere in Canada. Reserve chaplains are spread across the country and provide a vital network of chaplain support that is ready at any time to assist deployed members (both Reserve and Regular Force), and their family members and loved ones.
4. Reserve Chaplains also train with their units, and with the wider brigade and area chaplain teams, both within garrison and in the field. They often constitute a significant component of the chaplain service engaged during domestic operations, providing important spiritual support in times of crisis, not only to our soldiers, but also to members of the broader community. Reserve chaplains are also frequently called upon to augment Regular Force chaplain teams, both in garrison as well as on overseas deployments.
5. As spiritual leaders within their local community and respective faith group, these chaplains not only provide an important link between their reserve units and other local civilian leaders, but even more significantly they provide an important link between the Chaplain Branch and the CF within the religious faith communities to which they belong.
6. Reserve chaplains are also called upon to support cadet organizations, veterans groups, and regimental associations, often offering vital ministry and support at the time of individual illness, loss or death, or during civic observances and gatherings of remembrance.

## RECRUITMENT

7. Many chaplains have their first experience of chaplaincy as Reserve Force chaplains, prior to eventually pursuing component transfer to the Regular Force. The Reserve Force chaplaincy continues, in this way, to be an important source of Regular Force chaplain recruiting. This, combined with the requirement to have a chaplain in every Reserve unit, and the movement and transfer of personnel, means that the effort to find and recruit new Reserve chaplain candidates is a never-ending process.

8. Although supervision of the chaplain recruitment process remains an Area Chaplain responsibility, and must be a priority for every member of the chaplain team, it is the Reserve brigade chaplain who is principally engaged finding new chaplain recruits for brigade units. The brigade chaplain must arrange for initial selection interviews with unit commanding officers, and then be prepared to assist and support the candidates throughout the lengthy recruiting process.

9. In order to be accepted as a military chaplain, a candidate must not only meet all of the same recruiting requirements as any other general service officer, and follow the same recruiting process through their local CF Recruiting Centre (CFRC), but the candidate must also receive the endorsement of the Interfaith Committee on Canadian Military Chaplaincy (ICCMC,) and subsequently be recommended for enrolment by the Chaplain General.

10. Essentially, this means that there are two separate application processes that need to be pursued by the candidate. Although these two processes are independent, they should be pursued simultaneously in order to avoid unnecessary delays.

11. Once an applicant has successfully met all requirements of both the CF recruiting process and the ICCMC endorsement application process, arrangements will be made by the CFRC for the enrolment and swearing-in of the new chaplain. It is important to realize that Reserve chaplains are endorsed for ministry within the specific Reserve unit into which they are enrolled. If the applicant wishes to change units the chaplain must apply for a new ICCMC endorsement and receive new approval from the Chaplain General.

## **TRAINING AND CAREER PROGRESSION**

12. Upon enrolment, the new chaplain will begin to work right away within the unit while awaiting his/her Chaplain Basic Training Course. It is important that during this interim period the unit and brigade chaplains insure the new chaplain receives sufficient instruction and on-job training so as to perform in an effective and safe manner.

13. In accordance with Chaplain General directives (Feb 2000) approved by the Army (May 2000), requirements for professional development for chaplains came into effect (8 May 2003) as follows:

### **SECTION 2 DEVELOPMENTAL PERIOD (DP)1**

#### **CHAPLAIN BASIC TRAINING COURSE**

14. The Chaplain Basic Training Course (Phase 1 & 2) that provides the professional qualification for the reserve chaplain to exercise his/her ministry within the CF must be successfully completed within the first three years of enrolment.

15. The Reserve chaplain can choose between the 13 week Chaplain Basic Training Course that is offered to all Regular Force chaplains, or the 4 week course which has been specifically designed for Reserve chaplains, but which qualifies a chaplain to work within the Reserve Force only.

16. Both Chaplain Basic Training Courses, which are offered at the CF Chaplain School and Centre (CFChCS), ensure that the chaplain is provided with the basic training required to function as an officer and as a chaplain. It is important to note, however, that if a Reserve chaplain decides to pursue a component transfer into the Regular Force he/she will be required to complete the 13 week course, unless it was completed earlier as a Reservist.

17. Because it may be difficult for some Reserve Chaplains to be absent from their civilian ministry for the four consecutive weeks required to complete the Reserve Basic Chaplain Course, it is possible to complete the course in two separate two-week blocks over a two-year period.

**SECTION 3  
DP2**

**INTERMEDIATE CHAPLAIN COURSE**

18. The Intermediate Chaplain Course prepares a chaplain to function effectively as a chaplain team-leader at the tactical level, and to function effectively as a staff chaplain within a brigade headquarters. This course is required for promotion to the rank of major.

19. Although not required for promotion of a reserve chaplain to the rank of major, other professional development courses are recommended for reserve chaplains, including the following:

- a. Chaplain in Peacekeeping or Humanitarian Operations Course (required by all chaplains proceeding on overseas deployments);
- b. Chaplain Intermediate Pastoral Counselling Course;
- c. Suicide Prevention Course;
- d. Critical Incident Stress Management Course;
- e. Middle Management Course; and
- f. Second Language Training.

20. The costs associated with pursuing all reserve chaplain professional development training are the responsibility of the unit.

**SECTION 4  
DP3**

**SENIOR CHAPLAIN COURSE**

21. The Senior Chaplain Course is required for promotion to the rank of Lieutenant-Colonel.

**RESO STUDENT CHAPLAINS**

22. Theology students enrolled in an accredited theological college and pursuing full-time studies toward ministry may apply for the Reserve Entry Scheme Officer (RESO) Chaplain training program.

This program is composed of three phases delivered over two summers, and is aimed at exposing potential future chaplains to ministry opportunities within the CF.

## **SENIOR APPOINTMENTS**

23. Army Reserve chaplains will be promoted in order to fill senior chaplain appointments where an increased rank is required.

24. In order to appoint a chaplain to the position of Brigade Chaplain, it is the responsibility of the brigade headquarters, with the support, advice and involvement of the Area Chaplain, to organize and implement a Brigade Chaplain selection process. Among other considerations, this process should review personnel evaluations of all applicants and consider individual readiness to perform the tasks required of Brigade Chaplain.

25. Since a new Brigade Chaplain will require a new endorsement from the ICCMC and approval of the Chaplain General, it is essential that the results of the selection process be reviewed by the Chaplain General prior to the Brigade Commander making the appointment.

26. The Brigade Chaplain should be appointed by the Brigade Commander only upon recommendation of the Chaplain General.

27. The process of selecting a Deputy Area Chaplain or a Deputy Command Chaplain would be similar to that of selecting a Brigade Chaplain. Responsibility for organizing and implementing a selection process would rest with the appropriate Army headquarters and the results of the selection process would require the review and recommendation of the Chaplain General prior to the appropriate commander proceeding with an appointment.

## **DEPLOYMENTS**

28. Reserve chaplains who would like to deploy for an overseas mission can be considered for such deployments upon completion of the following requirements:

- a. successful completion of a Chaplain Basic Training Course;
- b. successful completion of Chaplain in Peacekeeping and Humanitarian Operations Course;

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- c. having obtained permission of the civilian ecclesiastical superior of the faith community to which they belong; and
- d. having obtained the support of their unit commanding officer.

29. Upon nomination of the Area Chaplain, and recommendation of the Command Chaplain, it remains the responsibility of the Director of Pastoral Operations and Chancery Services (DPOCS), and the Chaplain General, to approve all chaplain candidates for overseas operational deployments.