



Working Towards Greater Diversity: A Blessing or a Curse? The Experience of the Canadian Military Chaplaincy

by Guy Chapdelaine

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Introduction

Religious diversity is not a new reality for the Canadian Armed Forces chaplaincy. During the Boer War (1899–1902), six Canadian military chaplains,¹ including a Methodist, a Presbyterian, two Anglicans, and two Catholics, were tasked with accompanying the troops to South Africa. This group of chaplains was disbanded at the end of this conflict.

When Canada entered the First World War in 1914, initially, no chaplain escorted the troops overseas. Then, the Minister of the Militia, Sir Sam Hughes, decided to send 33 chaplains, six of whom were Catholics, to provide pastoral services to soldiers. At the end of this war, the Canadian military chaplaincy was disbanded. More than 524 members of the clergy, 447 of whom were posted overseas, served in the so-called ‘Great War.’ However, even though the office of the directors was disbanded, some chaplains continued to serve in militia units.

In 1939, the Canadian government established two chaplaincies: one Catholic and one Protestant, because the authorities’ lack of sensitivity to the pastoral needs of Roman Catholics during the First World War led to the creation of the dual chaplaincies.² During this war, there were also rabbis who were called upon to serve the Jewish military community. Following the war, the Protestant and Catholic chaplaincies both continued to pursue their mission among the military personnel and their families.



Chaplain of 72nd Canadian Battalion talking to a Canadian soldier up the line, April 1918.



Lieut. H. Gordon Alkman, Department of National Defence/Library and Archives Canada, PA-142945

Chaplain H/Captain Robert Seaborn of the Canadian Scottish Regiment, giving absolution to an unidentified soldier of the 3rd Canadian Infantry Division near Caen, France, 15 July 1944.

associated with managing religious diversity, while ensuring that chaplains maintain close links to their own religious community. In conclusion, I will respond to the question, namely, of whether diversity is a blessing or a curse for the Chaplain Branch.

History

It was this uneasiness and a lack of sensitivity regarding pastoral needs of Catholics which led the Canadian government to authorize two separate chaplaincies in order to provide pastoral services to both Protestant and Catholic military personnel.³ However, it was only on 9 August 1945 that the Governor-General in Council made official the creation of the Protestant and Roman Catholic chaplaincies. In its wake, in October 1945, the Adjutant General issued "...an order setting up chaplain services, with an establishment of 137 Protestant and 162 Roman Catholic chaplains."⁴

Throughout the history of the chaplaincy, diversity has been an inescapable reality. Canada's management of religious diversity has been unique, due to the federal policy of multiculturalism. The thesis that I present demonstrates how diversity is a central element of our Canadian society, and how this policy of multiculturalism enabled Canadian Armed Forces chaplaincy to become a leader in the management of this diversity.

First, I will present the key moments in the history of the Canadian chaplaincy since the creation of Protestant and Catholic chaplaincies in 1939. Then, I will discuss the Canadian multiculturalism model. Third, I will examine the means that we have used to prepare our chaplains to work in a pluralistic context. I will then discuss the challenges



Chaplain diversity

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In 1958, the chaplaincies of the three services (Navy, Army, Air Force) were the subject of a partial integration.⁵ At that moment, the positions of Protestant and Roman Catholic Chaplains General with the rank (army) of brigadier-general or the equivalent for the other services came into being. The positions of Command Chaplains were created to supervise the chaplains of the Regular Force and of the Reserve Force within their respective organizations.

In 1967, the Canadian government united the Canadian Forces under a single Chief of the Defence Staff with the introduction of the *Canadian Forces Reorganization Act*. The distinct Protestant and Roman Catholic chaplaincies in each of the three armed services disappeared and became the Roman Catholic (RC) and Protestant (P) Chaplain Branch. The chaplains in each of these unified Chaplain Branches could serve in any of the three elements: army, navy, and air force.⁶

It was only in 1995 that the separate Catholic and Protestant Chaplain Branches merged to form a single integrated Canadian Forces Chaplain Branch. This merger was necessary because of the financial cuts which forced religious leaders at that time to find a new way of working together. By creating a single Chaplain Service, Catholics and the various Christian denominations had to learn to work together in an ecumenical context. The leadership of the chaplaincy brought together Catholic and Protestant chaplains under the supervision of the first joint Chaplain General of the newly-integrated Chaplain Branch, Brigadier-General Jean Pelletier, who took office in July 1995. The latter, a Catholic priest, became the military authority who supervised all military chaplains with the help of a team of three directors with the rank of colonel.

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The creation of a Canadian Forces Chaplain School and Centre (CFChSC) in April 1994 helped to foster the integration of the two chaplaincies by offering unique training in an ecumenical context. The philosophy of the new Chaplain Branch was based upon three concepts: “...to minister to our own, facilitate the worship of others, and care for all.”⁷ The School offered, at the very beginning, training that enabled chaplains to work together. In the fall of 1997, along with the Land Force Quebec Area Chaplain and the Regular and Reserve Brigade Chaplains from Quebec, I underwent a one-week training course to learn how to work within an ecumenical team. The first Basic Training course for chaplains was offered in 1998. Today, the CFChSC continues to be an indispensable institution used to foster cohesiveness in this new ecumenical and now multi-faith environment.

Even though Jewish chaplains served during the Second World War, it was only in 2003 with the hiring of the first imam, Suleyman Demiray, that the Canadian military chaplaincy opened the door to a multi-faith chaplaincy.⁸ As there was still no

specific crest for Islam, our first imam wore the crescent on his tunic in order to identify the religious group of which he was a member. In 2006, the Governor General of Canada officially approved the new badges for the Canadian chaplaincy: three badges united by a common theme with at the centre the religious symbols, that is, the Jewish tablets and *Magen David* (Star of David), the cross and the crescent.⁹ In March 2007, the first Jewish chaplain since the end of the Second World War, Rabbi Chaim Mendelsohn, enlisted in the Reserve Force.¹⁰ In addition to a military hat badge with the symbol of the tablets, he also had the tablets on his tunic. In 2011, the Canadian Forces finally adopted a new primary badge which incorporates the symbols of the Tree of Life¹¹ and the sun, which represents light.¹² This badge is used as the primary badge of the Canadian Forces Chaplaincy. The chaplains must still wear the military hat crest of the religion to which they belong. However, the primary badge of the chaplaincy is worn on the chaplain scarf (sign of office) that is worn by the Chaplain General. Today, the Chaplain Branch is made up of chaplains from more than twenty Christian denominations, as well as Muslim and Jewish chaplains.¹³

Canadian Multiculturalism

Canadian multiculturalism is one of the key characteristics of the Canadian identity.¹⁴ It is both a means to integrate immigrants and promote cultural plurality, as well as a fundamental Canadian value. In 1971, Canada became the first country in the world to endorse an official policy with respect to multiculturalism. This policy enables Canadians to maintain their cultural identity and to be proud of that identity, and, in turn, this increased exposure makes individuals more open to various cultures and more tolerant of them. The cities of Montreal and Toronto embody this ethnic, linguistic, and religious diversity, given their numerous cultural communities. This pluralistic society illustrates well the Canadian mosaic. According to the 2011 census, 20.6 per cent of the national population was born outside Canada, which places our country in second place in this category after Australia.



The primary Chaplain Branch crest

DND photo



DND photo AR2009-JJ016-62 by Master Corporal Jonathan Johansen

Canadian Forces Chaplain Major Martine Belanger with Afghan children.

Canadian society is a veritable mosaic of religions that is constantly changing. There has been a significant increase in the number of religious minorities in this past decade, such as the Muslim, Sikh, Hindu, and Buddhist communities. About 22 million Canadians still identify themselves with a religion, that is, three-quarters of the Canadian population. Of this number, 95 per cent describe themselves as Christian, and among this group, 60 per cent are Roman Catholic. However, the 2011 census shows that the number of persons who identify themselves with a religion has declined 10 per cent since 2001. Thus, there has been an increase in the number of persons who declare that they have no religion.

“The Multiculturalism Act reiterates that all Canadians are equal in the eyes of the law, and can proudly retain their culture, their language, and their religion.”

Even though there is a separation between the various religions and the State, Canadian society recognizes the supremacy of God, which is noted in the preface to the *Charter of Rights and Freedoms*. The national anthem also refers to the divine reality. Furthermore, because of its multiculturalism policy, Canada supports religious pluralism.

Diversity is not limited to the religious world only. On the contrary, diversity is a term which encompasses various elements, such as culture, religion, sexual orientation, ethnicity, language, disability and socio-cultural realities. The Employment Equity Act is an obligation for all federal departments with regards to the inclusion of women, aboriginal persons, and visible minorities. The Chaplain Branch includes chaplains who come from a number of ethnic and cultural backgrounds, as well as representatives of various religions. That said, to an extent, the number of women

within the chaplaincy remains a concern. However, the personnel make-up of the Canadian Forces was 14.84 per cent female on 1 April 2013,¹⁵ and female chaplains represented 16 per cent of the Chaplain Branch. Among Catholic chaplains, 13.64 per cent are women. As for homosexual chaplains, they are accepted and do not face any discrimination, in accordance with the *Charter of Rights and Freedoms*. It should be mentioned that the policy regarding homosexual soldiers changed suddenly in 1992. Please note that the policy “Don’t ask, don’t tell” never existed in Canada. There was a radical change from prohibition to unconditional acceptance. Furthermore, in February 2012, the Chief of Military Personnel announced a new policy concerning the management

of transsexual soldiers in the Canadian Forces.¹⁶ As a Canadian institution, the Canadian Armed Forces has approved the policy on multiculturalism and encouraged diversity.

Now that I have presented this diversity within the Canadian Armed Forces and also within the Chaplain Branch, I would like to introduce a model that represents this reality of diversity. According to the diversity model proposed by Canadian political scientists Jane Jenson and Martin Papillon, respect for diversity in the Canadian context relies upon three pillars: linguistic duality, recognition of the rights of Aboriginal peoples,¹⁷ and multiculturalism. The *Multiculturalism Act* reiterates that all Canadians are equal in the eyes of the law, and can proudly retain their culture, their language, and their religion. The *Canadian Constitution* and the *Charter of Rights and Freedoms* guarantee the rights of every citizen. This diversity is a national treasure. Because of the multiple



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An Aboriginal Elder at prayer.

languages spoken and the understanding of various cultures, this asset has resulted in Canada playing a greater role in the areas of education, international trade, and diplomacy. Canadians have become real ambassadors promoting exchanges between Canada and the rest of the world.

However, it should be noted that the province of Quebec appears to focus more upon interculturalism,¹⁸ which emphasizes sharing and interaction among citizens. This idea stems from a rejection of multiculturalism and the desire to find a model which is better adapted to Quebec's society, while protecting the Francophone identity.¹⁹ This concept focuses upon the interests of the cultural majority by enabling them to assert themselves and to value the interests of immigrants and minorities who also have a place in the society. Quebec's *Charter of Values* as proposed by the Parti Québécois (PQ) government in September 2013 distanced itself from the Canadian multiculturalism policy which promotes cultural, religious, linguistic, and ethnic diversity. One of the points that provoked controversy was the intention of the PQ government to restrict religious symbols worn by provincial employees. The neutrality of the State does not necessarily mean neutrality of the people. This project aroused numerous reactions within Quebec society, as well as in the rest of Canada. With the election of the Liberal Party in April 2014, it now has been abandoned.

In a society as diverse as Canada's, conflicts are unavoidable. When they occur, citizens are encouraged to go before the courts to resolve disputes. In recent years, reasonable accommodation measures concerning religions have attracted the attention of the media, notably because of the particular situation in Quebec.

The means to manage cultural and religious diversity

To respond to the challenges of managing religious diversity, the chaplaincy can count on three tools: the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), the policies that provide guidance to chaplains in their daily ministry, and training at the CFChSC. Let us take the time to examine each of them.

Since its creation in 1997, the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) has supported the Chaplain Branch and represented it in various faith groups and before the Minister of National Defence. Before the creation of this Interfaith Committee, RC Military Ordinary of Canada and the Committee on Chaplain Service in the Forces of the Canadian Council of Churches (5Cs)²⁰ were two separate entities. A new constitution approved by the Minister of National Defence resulted in the creation of this Committee, which later welcomed a rabbi and an imam. Other Christian traditions were also approached by welcoming a representative belonging to the Evangelical Fellowship of Canada, and a representative for the Orthodox churches. The constitution has been replaced by a Statement of Understanding, which has been signed by the ICCMC and the Minister of National Defence on February 2013. The ICCMC endorses candidates of their respective faith group and collectively decides upon the candidacy of a person supported by the representative of his/her faith group. The Chaplain General selects future chaplains through a selection committee, which is established annually.



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In addition to the Interfaith Committee, the Chaplain Branch can rely upon several policies developed over the years to guide chaplains in their pastoral ministry. I will examine two policies: one dealing with religious accommodations, and the other on the new policy regarding public prayer.

The interim policy on religious accommodation requests, issued by the Canadian Armed Forces in January 1998, recently underwent an important amendment.²¹ This new policy was not developed by the Chaplain Branch. However, chaplains participated in its rewording. It was a judgment of the Supreme Court of Canada in 2003 in the *Amselem* case,²² which forced the Canadian Armed Forces to readjust its policy concerning religious accommodations. In the first policy, military chaplains were encouraged to check whether the request was justified by validating it with the faith community of the individual. Today, the requestor can point out to the responsible authorities that his/her request is based upon a sincerely held belief. The military chain of command must then make a decision, while taking into consideration security, military operations, and possible prohibitive costs. The religious issue cannot be challenged, due to the sincerely held belief of an individual. The chaplain can facilitate the dialogue and can attest to this sincere faith before the military command without checking with a competent religious authority. Again, the emphasis is placed on the faith of the individual.

This *Amselem* case considers that personal religion can also include atheist beliefs and stresses the separation between dogma and personal religion:

“In addition to the policy on accommodations, a new policy on public prayer is about to be announced.”

[unofficial translation] The broader definition of the “personal religion” criterion, as defined in the *Amselem* case, has resulted in two major and interdependent effects. First, it seems to us to allow the inclusion of “atheist” beliefs within the set of protected “religious beliefs,” which had never yet been officially acknowledged in Canadian law. Aside a few *orbiter dicta* (including that formulated in the majority opinion of the case *P (D) v. S. (C.)*), which clearly implies that atheism must be considered a form of “religious beliefs”), the Supreme Court has never pronounced directly on the issue. The other major impact resulting from this very broad definition of the “personal religion” criterion is directly linked to the split, imposed by the Supreme Court since the adoption of the *Canadian Charter of Rights and Freedoms*, between “religious beliefs” and “religious dogma,” which is the basis of the latter. In the process aimed at determining whether a given belief may be described as “religious,” there is a categorical refusal to demand evidence of the existence of any religious dogma upon which may be based the belief which is the subject of the evaluation.²³

In addition to the policy on accommodations, a new policy on public prayer is about to be announced. It reiterates the importance of offering a prayer during some public military ceremonies, while taking into consideration the religious diversity of individuals who attend a military gathering and being sensitive when using sacred expressions. Often chaplains are invited to pray during memorial ceremonies, such as Remembrance Day, but also during other



Chaplains of Catholic, Protestant and Muslim faiths at a Memorial Ramp Ceremony, Kandahar Airfield, 24 April 2006.

military ceremonies, such as a change of command, the commissioning or decommissioning of ships, the dedication of regimental colours, or even at a mess dinner. The prayer must be inclusive when the military chaplain is the only voice heard. What is new in this policy is the fact that the chaplain mentions at the start of the prayer that the latter is voluntary, and that those who do not wish to pray for one reason or another are encouraged to take advantage of the occasion to engage in personal reflection, or to meditate in silence while others pray.

It should be noted that the chaplain can pray according to his/her own religious traditions during voluntary celebrations in chapels, or during the funeral of a soldier. The policy primarily covers prayers in the public sphere.

These two policies serve as benchmarks for all chaplains. It should be pointed out that our policies must take into consideration National Defence's ethics program and the Code of Values and Ethics of the Department of the National Defence.

In addition to the policies, the training of chaplains is essential. The CFChSC is the place par excellence to prepare military chaplains to work in a pluralist context. The chaplain's basic training (Basic Occupational Course) is a place of learning where a chaplain gets to know his/her fellow chaplains, and is exposed to various religious traditions that are part of the Chaplain Branch. It is not unusual to see a chaplain candidate enter into contact with other religious denominations for the first time. The time



Rabbi Lazer Danzinger leading a wedding ceremony.

spent getting to know one another helps to create an atmosphere of trust that is essential in order to work in an interfaith chaplaincy. The idea is not to work separately, but, while respecting the religious tradition of the chaplain, the military chaplain is called upon to work as part of a team and to interact with his/her colleagues. I personally believe that friendships between chaplains of various faith traditions help to overcome the fear of others.²⁴ By rubbing shoulders in daily life, the chaplains get to know each other and to respect their differing faiths.

A concern of the Chaplain Branch is to enable chaplains to work in a pluralist context. After five years of effort, the CFChSC offered, for the first time in August 2013, the course, *Chaplains in a Pluralistic Environment*. This eight-

day course provides in-depth training to chaplains in order to expand their knowledge of ecumenical and inter-religious dialogue. Representatives of the Jewish, Christian, Aboriginal Spiritualities, Eastern religions, and Muslim faiths teach by giving chaplains the chance to interact with them, and by asking questions on subjects of concern. The various policies are presented and discussed in groups. The formula takes into consideration the experience of chaplains, and the group work enables them to share among themselves their own knowledge. This course is offered to chaplains after a few years of experience in the Chaplain Branch in order to prepare them for greater responsibilities, and to help them better understand the challenges of a pluralistic environment.

Future Challenges

The Chaplain Branch faces several challenges in the years to come. I will focus upon three challenges which are of concern to me at this particular point in time.

The first challenge is to recruit military chaplains in the coming years. I will present the example of Roman Catholic chaplains. More than 60 per cent of Roman Catholic chaplains will leave the service in the next 15 years, that is, 51 out of a total of 88 Roman Catholic chaplains. The Chaplain Branch has 225 chaplains. This reality does not only affect the Catholic Church, but also the other main Christian churches. It is becoming increasingly difficult to recruit chaplains who have a minimum amount of training and who have at least two years of pastoral experience. It should be pointed out that the Canadian Armed Forces not only hire Catholic priests as chaplains, but also deacons and married or single pastoral associates.

Along with the difficulty in recruiting quality religious leaders, an important observation has also been noted: fewer and fewer young people are studying theology in Canadian universities. Those who make this choice are rarely affiliated with a faith community. In terms of other non-Christian religious communities, there are few places to prepare young religious leaders to fulfill the function of military chaplain. It is important that training programs for non-Christian religions be developed in order to prepare future candidates for military chaplaincy. I believe that we will see more and more

religious denominations join the Chaplain Branch, and that the Christian presence will diminish. This will probably be a better reflection of Canadian society.

A new training program SEELM²⁵ allows a non-commissioned member, an officer, and even a civilian to complete a graduate degree in theology (Master in Divinity), and to do a two-year internship in a parish. However, placements are limited, and, at the moment, we only have approximately two such positions available per year.

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A second challenge is the importance of maintaining chaplains’ close links to their respective religious traditions. There is always a danger of losing one’s identity when constantly in contact with various religious traditions. This plurality forces the chaplain to remain in contact with his/her religious tradition through a life of active prayer, participation in activities of his/her traditions, as well as taking the time to go on an annual spiritual retreat. The integrity of his/her vocation as a minister or religious leader is essential in order to have a healthy chaplaincy. I have noted a certain difficulty

among chaplains who retire and return to their respective communities as the ecumenical and inter-religious experience has an impact upon our way of seeing the world. For my part, presiding at the Eucharist on the weekend, when my schedule allows, is important in order to maintain a connection with my Church.

The last challenge is the danger of forming an identity through withdrawal. Given the secularization, which is a reality that must



Padre André Gauthier administers Holy Communion to an American soldier in Afghanistan.

be acknowledged, the religious diversity, and the challenge to religion in the public sphere, chaplains sometimes seek comfort in an idealized view of the past, and, out of fear of the other, isolate themselves through an identity marked by withdrawal. In the face of changes within the chaplaincy, some chaplains nostalgically contemplate the past. It is not every minister or religious leader who is called upon to serve in the Canadian Armed Forces. It appears to me essential to have this openness and to recognize the richness of pluralism.²⁶ Without this openness, it seems to me that it would be difficult for a chaplain to function under such circumstances.

We must face these challenges squarely, but I remain confident that we can overcome them with patience, and above all, by focusing upon continuous learning. The richness of diversity is greater than the challenges.

Conclusion

Is this greater diversity a blessing or a curse? The Canadian experience clearly shows that religious diversity is a blessing and a sign of hope. The Canadian chaplaincy is the expression of this religious plurality that we see throughout this country. I believe that the Chaplain Branch will be called upon in the future to be even more open, going beyond the Jewish, Christian, and Muslim faiths.

Recent studies concerning diversity demonstrate its benefits, and that it contributes to the success of an organization.²⁷ The increase in diversity has a positive impact. The results reveal that multiple points of view and experiences create a more dynamic environment where new ideas emerge, thereby helping an

organization to accomplish its mission more efficiently. Therefore, a more diverse military chaplaincy would be more efficient and more resilient than a homogenous chaplaincy. The change in the Canadian demographic profile is an opportunity to adopt a recruitment strategy that promotes diversity in order to better respond to our ever-changing world.

Religious diversity has always existed, but we now possess a new awareness of it. I am thinking in particular of the installation ceremony of the new Chaplain General, Brigadier-General (the Venerable) John Fletcher in early September 2013. This ceremony was held at the Beechwood multi-faith chapel, on the site of our national military cemetery in Ottawa. A Christian aboriginal chaplain of the Moose Cree Nation, Major Catherine Askew, began the installation ceremony with a traditional aboriginal rite of purification known as a smudging ceremony, thereby creating a sacred place for the liturgical portion of the service of installation for the new Chaplain General. This ceremony was carried out with much inner contemplation while a choir of young girls from Christ Church Cathedral in Ottawa interpreted a traditional song *The Mi'kmaq Honour Song* adapted by Lydia Adams. Representatives of the Jewish, Christian, and Muslim chaplaincies then offered sacred readings from their respective faith traditions, as well as a prayer for the new Chaplain General.

The Canadian Chaplaincy is considered a world leader with respect to the management of religious diversity. It remains to date the only integrated military chaplaincy that brings together the chaplain services provided to the three military services

“The winds of change are sweeping the Canadian Armed Forces Chaplain Branch. I see it as a sign of the times.”



Art Babych

(L to R): Rabbi Barry Schlesinger of the Agudath Israel Congregation, Iman Samy Metwally from the Ottawa Main Mosque, and Padre John Fletcher, Chaplain General of the Canadian Armed Forces take part in an interfaith service in Ottawa, October 2014.

(Navy/ Army/ Air Force) under the supervision of a single Chaplain General. From the military operations point of view, it is important to underscore our belief that a single multi-faith chaplaincy serving the three elements is easier to incorporate into operations, and it better manages all the chaplaincy resources.

The Chaplain Branch is an example of diversity as espoused by the multiculturalism policy. To further illustrate this diversity, our Chaplain General, Brigadier-General John Fletcher, is our first openly gay Chaplain General.²⁸ This reality changes in no way the position of the Catholic Church or of other religious faiths regarding same-sex marriage, ordination, and so on. However, this situation encourages us to respect various religious traditions and the diversity of our Canadian society. Brigadier-General Fletcher's installation as Chaplain General occurred a few months after the first openly gay woman assumed the position of Premier of the Province of Ontario. The winds of change are sweeping the Canadian Armed Forces Chaplain Branch. I see it as a sign of the times.



NOTES

1. Anglican Church of Canada, "History of Canadian Military Chaplaincy", <http://www.anglican.ca/amo/history/>
2. Major (ret'd) Albert Fowler, *Peacetime Padres. Canadian Protestant Military Chaplains 1945–1995*. (St. Catharines, ON: Vanwell Publishing Limited, 1996), p. 15: "In the First World War, there had been a single chaplaincy service for all faiths, but poor leadership and a lack of sensitivity to other's [sic] practices had left a bitter legacy. Indeed, in August 1939, the Bishop of Quebec, J.M.R. Villeneuve, had taken advantage of a meeting with C.G. (Chubby) Power to push for some say in the appointment of Roman Catholic clergy, should war be declared and a chaplain service be needed. Even before the Protestant committee had been organised, a group of Roman Catholic bishops from Ontario, speaking for their church in English Canada, had met and mapped out their plan. They insisted on their own separate organization, and they wanted Bishop Charles L. Nelligan of Pembroke to lead it."
3. *Information Digest. Canadian Forces Chaplain Branch Manual*. Issued on Authority of the Chief of the Defence Staff. 1 June 2003, p. 1–2, No. 13: "The Canadian Conference of Catholic Bishops was already organized. They could not tolerate serving under the same conditions as they had faced in the previous war. Months before, Defence Minister and Quebec city MP, "Chubby" Powers [sic], had gone to the Quebec Church to request the use of the large Quebec churches as possible air raid shelters. Bishop Villeneuve had bargained for a separate chaplain service. [At that time, Monseigneur Maurice Roy was still not a bishop. After serving as Honorary Colonel during the Second World War, he became Bishop of Trois-Rivières in 1946, while simultaneously serving as Military Vicar of Canada for Catholics. Then, he was appointed Archbishop of Quebec in 1947. He held the position of Military Vicar from 1946 until his retirement in March 1982.] A deal had been struck, and to Well's surprise, Bishop Nelligan had been named to establish a parallel Roman Catholic chaplain organization."
4. *Ibid*, p. 1–4, No. 18.
5. *Ibid*, p. 1–5, No. 23.
6. R.C. McNeill, "Keeping up with the flock.," in *Canadian Forces Sentinel*, March 1969, Vol. 5, No. 3, pp. 1–5. Already in 1969, the basic training of chaplains exposed them to the three elements (land/sea/air). "The Chaplain's indoctrination course a three months of drill, physical conditioning, small arms, leadership, survival training, and abbreviated staff school. The chaplains discover what each military environment expects of them, and among themselves develop a comradeship which overcomes differences in belief.", p.5.
7. *Information Digest. Canadian Forces Chaplain Branch Manual*, p. 7–1, No. 6.
8. « Forces' first Muslim chaplain », *Anglican Journal*, 1 February 2004, <http://www.anglicanjournal.com/articles/forces-first-muslim-chaplain-2299>
9. <http://www.forces.gc.ca/en/news/article.page?doc=canadian-forces-welcomes-jewish-chaplain/hnps1tt3f>
10. Grazia Scoppio, "Diversity Best Practices in Military Organizations in Canada, Australia, the United Kingdom, and the United States", *Canadian Military Journal*, Vol. 9 No 3, 2009, p. 17–30, <http://www.journal.dnd.ca/vo9/no3/05-scoppio-eng.asp>
11. Taken from a presentation of the Chaplain General, the Venerable Brigadier-General (ret'd) Karl McLean on 6 June 2012: "The Tree of Life has part of Egyptian, Assyrian, Chinese and Abrahamic traditions. It may represent wisdom, strength, protection, beauty and redemption. It provides protection, sustenance, regeneration. Since the Tree of Life is part of many faiths, belief systems and cultures, it resonates with a simple and strong message of unity."
12. *Ibid*. "The Sun burst represents light. Every major religion speaks a language of light. Religions of the Abrahamic traditions recognize the command: "Let there be light." During Diwali, Hindus, Sikhs and Jains light lanterns to awaken awareness of God and the triumph of good over evil. Muslims speak of Allah as the source of light—inspiring, motivating and guiding God's people. Light is revelation, awareness, awakening, light dispels darkness, light reveals the truth."
13. Taken from the speech of the Chaplain General, the Venerable Brigadier-General John Fletcher, on Wednesday, 4 September 2013 at the Beechwood inter-faith chapel in Ottawa: "Firstly, as the new Canadian Armed Forces Chaplain General, I support the roughly two-hundred-and-twenty chaplains serving in the Regular Force and about one-hundred-and-thirty-five serving in the Reserve Force. These chaplains represent over twenty different Christian denominations, as well as our Jewish and Muslim communities."
14. Will Kymlicka, *Finding our Way: Rethinking Ethnocultural Relations in Canada*. (Toronto: Oxford University Press, 1998). I strongly recommend the reading of this book by Will Kymlicka, one of the principal Canadian theoreticians on multiculturalism.
15. Lieutenant-Commander G.J. Aucoin, *Briefing Note for the Chief of the Defence Staff. CAF Employment Equity*. DHRD, 28 May 2013. The goal of Canadian Recruiting Group (CFRG) for women in CAF is 25%.
16. *Management of CF Transsexual Members*. CANFORGEN 031/12 CMP 017/12 081428Z FEB 12.
17. Kymlicka, p. 1: "Aboriginal peoples are another vital component of diversity in Canada. Indigenous peoples are found in many countries. But with the possible exception of New Zealand (where the Maori form 15 per cent of the population), there is no Western country in which indigenous peoples have achieved a more prominent political status. The provisions relating to Aboriginal peoples in Canada's 1982 Constitution—both those sections affirming the existence of Aboriginal rights and the section requiring the government to negotiate the meaning of these rights with the Aboriginal peoples themselves—are virtually unique in the world."
18. Gérard Bouchard, *L'interculturalisme. Un point de vue québécois*. (Montréal : Boréal, 2012).
19. *Ibid*, p. 94.
20. The 5C represent the Anglican, Presbyterian, United, Baptist, and Lutheran churches.
21. *Amendment – Religious Accommodation policy for the CF*. CANFORGEN 162/12 CMP 072/12
22. Terrance S.Carter, "Supreme Court of Canada adopts broad view of religious freedom," in *Charity Law Bulletin*, Caters Professional Corporation, No 51, 23 August 2004. This article is available on the Internet at: <http://www.carters.ca/pub/bulletin/charity/2004/chylb51.htm>. The author concludes his article by stressing the importance of this judgment: "It is clear that the *Amselem* decision will be a benchmark decision and will be relied upon in the future, both with respect to freedom of religion and what constitutes advancing religion in Canada, as it confirms that courts confronted by religious freedom claims should limit the individual review to assessing the sincerity of the claimant's belief and refrain from adjudicating on questions of religious doctrine or practice. The decision also recognizes that profit and the aesthetics of individuals affected should not trump validly held religious beliefs and practices, regardless of whether the claimant can demonstrate that their beliefs are objectively recognized as valid by other members of the same religion."
23. Louis-Philippe Lampron. *La hiérarchie des droits. Convictions religieuses et droits fondamentaux au Canada*. (Brussels : P.I.E. Peter Lung, Coll.), *Diversitas*, No 12, pp. 85 and 87.
24. Guy Chapdelaine, *Inter-religious prayer in a military context: A Canadian Praxis*. Dissertatio ad Licentiam in Sacra Theologia assenquendam. (Rome: Université de l'Angelicum, 2006), pp. 82–83.
25. Subsidized Education Entry-Level Masters Plan.
26. Claude Geffré, *Le christianisme comme religion de l'Évangile*. (Paris: Cerf, 2012), p. 43: [unofficial translation] "But there is a good pluralism which simply demonstrates a necessarily plural humanity and which renders diversity an opportunity to progressively seek the truth. It would thus be better to simply speak of plurality. The Tower of Babel which represents an inability to communicate is a curse, but the Tower of Babel which recognizes the need for a plurality of languages and thus of cultures and religions is instead a blessing and an opportunity that corresponds to a mysterious design of God."
27. *Visible Minorities in the Security Community. Deep Dive to 2022*. External participants included RCMP, CSIS, CSE, and CBSA.
28. James Park, "Canadian Armed Forces installs new Chaplain General", *Ottawa Citizen*, 3 September 2013, <http://www.ottawacitizen.com/life/hotos+Canadian+Armed+Forces+installs+Chaplain+General/8870271/story.html>